Tyron, in the discharge of his duty was compelled to fire upon a crowd attacking him, and unfortunately killed one of his assailants. His trial came off recently, ending in his acquital. He has pensioned the widow of the deceased, and thus does what he can to repair an injury made necessary in self-defence.

The council of the city aforesaid is rather unpleasantly divided. Political divisions although stormy are national; religious bickerings are deplorable, but a conflict of race and language bodes evil to the city; and such a conflict at present exists in Montreal. Recently the entire English speaking part of the council retired in disgust. Subsequently divisions have hinged upon the language of the voters. If this continues the issue will be more serious than one wishes to contemplate.

A. B.

The Intelligencer.

SAINT JOHN, N. B., OCT. 9, 1857.

To Subscribers.

In order that subscribers may be informed when the terms expire for which they have paid for the *Intelligencer*, so as to have an opportunity to renew, we shall order each paper to be marked with RED INK two weeks previous to the expiration of the term for which it is paid. We are not aware that we can adopt a more easy or safe way than this to let subscribers know when their terms expire.

Attention! Explanation!

We regret that offence has been taken by some persons who appear on our books in arrears for the "Intelligencer," and whose papers have therefore been stopped. Some of these complain that they have paid in advance and are *not* in arrears, and hence their apparent indebtedness arises from errors in our office. We remark, that since the publication of this paper commenced, no less than five different persons have had charge of the books of the office; some of them were not very well acquainted with keeping accounts, but all of them possessed sterling integrity. Anything like an insinuation against the honesty of any person that has ever been employed in or about the office of this paper, we regard as a slander, and throw it back upon the perpetrator. That errors may have been made, we admit; indeed we should think it strange if such were not the case. The *illegible* manner in which some letters are written, and remittances made, render it next to impossible to keep the accounts in all cases correct. We sometimes receive remittances for persons whose names are not on our books; sometimes get letters dated nowhere, and others without any name. Sometimes, agents remit us money without saying for whom. All these, and many other causes, render it exceedingly difficult to keep everything correct. We are, however, unwilling to acknowledge that every error charged against this office belongs to it. We have traced a number of them to other sources. We have stated repeatedly that we are willing to correct any errors that may seem to belong to this office. Parties who state positively that they have paid for the paper, unless there is good evidence to the contrary, shall have it continued to them.—Some persons have taken offence at the *red marks* which were made on their papers. This was done to call their attention to the state of their accounts, it being out of the question to send bills at once to all of our subscribers. We have received letters from some parties who seem to feel themselves aggrieved by the stoppage of their papers, we regret that it is so, but several months notice was given before a single name was erased from our books. No blame, however, should be attached to those in charge of the office, as the instructions of the Annual Conference have only been strictly carried out by them. We deeply regret that in a few instances an improper course has been pursued by those from whom we expected better things not only to the great injury of the brother who does the business of the office, but to the injury of the paper. We hope such a course will not be persisted in.

We now state, in conclusion, that every care has been taken to send the paper to all who have paid for it—to continue to send it on the credit system, has already proved nearly ruinous, and could not be continued—we are ready to correct any errors on proper representation, and all parties who will state *positively* that they have paid either into this office, or to any of our accredited agents, for a term in advance, shall have the paper continued for the time specified by them.

Illustration.

An exchange paper says—that at a late editorial convention, a matter of fact sort of a man asked how it would do for a farmer to sell a thousand bushels of grain to a thousand persons collected all over the country ON TRUST; and when in due time they failed to pay at the end of one year, to send them another bushel, and so on from year to year? It requires but little shrewdness to see that such a manner of doing business would be ruinous, and soon break up any farmer. He might have a large farm, and raise great crops, but he would become insolvent. Now this is an exact illustration of the business of this office. We have been sending out the *Intelligencer* year after year, some have paid, and some have not—the greatest number among the latter; and those in charge find to continue this course any longer would bring them into the same predicament as the farmer who trusted out his grain,—and therefore they have resolved to adopt the *cash system*. This will prevent all errors—be more satisfactory to subscribers in the end, and enable the financial agent to conduct the business of the paper without embarrassment.

Thousand Pounds Fund.

Elder S. Hartt, who is engaged in raising the Thousand Pounds Fund, has been spending a few days in this City. He has visited, since the Conference, nearly all the F. B. Churches on the St. John River, and presented the object of his agency. In many places the people have contributed and pledged liberally to the Fund; in some few, an opposing influence has been felt, and but little obtained. We have much pleasure in giving the subjoined statement which affords good evidence that the whole amount will be raised, saving our General Conference from the embarrassment resulting from the losses on the *Intelligencer*, and placing it in a position to accomplish a much greater amount of good.

The whole amount of cash already paid into this Office toward the Fund, and acknowledged in this paper previous to this date, including the *loans* originally made, but which have since been given to the Fund, is £193 15 10½

Amount acknowledged in another column,	46	0	3½
Total Cash received to date,	£239	16	2
The whole amount now pledged to be paid before the next G. Conference (a large portion in 3 months,	352	14	1½
Total received and pledged,	£592	10	3½

The sums pledged will be acknowledged in the *Intelligencer* when paid.

Business Meetings.

A meeting of the Board of Managers of our Conference was held in the Vestry of our Meeting House, on Friday last,—all the members present but one. The business matters of the *Intelligencer* were investigated and the management of the Agent, (who, in conducting the affairs of the office, has been acting under the instructions of the Board, given at its last meeting,) were approved of. Measures will be taken to collect arrears on the *Intelligencer* at an early day. Elder Hartt, who was present, gave a statement of his labor as Agent for the General Conference, to raise the Thousand Pounds Fund. The energy, perseverance and success with which he has prosecuted his labour under the numerous discouragements he has had to meet, received the warmest thanks of the brethren composing the Board of Managers, and the following Resolution was passed unanimously:—

Resolved, That this Board learn with pleasure that many of the churches which have been visited by Elder S. Hartt have liberally contributed toward the object of his agency,—that over half the amount required has been pledged, and a considerable portion of it already paid. This Board feel to express their deep sympathy with Elder Hartt in the arduous duty imposed on him by the General Conference, and earnestly hope that the churches yet to be visited will not fail to contribute liberally toward the Fund required to be raised for the benefit of the Denomination.

The next regular meeting of the Board will be held at Long Island, Hampstead, in January next, when as full an exposition of the state of the Finances, and all matters connected with the business of the Book Store will be made, as possible. It is particularly requested that all parties who feel on interest in the progress of our enterprises, and the prosperity of our Conference, will endeavour to attend the next meeting of the Board, as an opportunity will be offered all persons there to obtain whatever information they may desire relative to these matters.

Editorial Correspondence.

Free C. Baptist Conference—Devotional Meetings—Business Sessions, &c., &c.

September, 1857.

The F. C. Baptist Conference of Nova Scotia is composed of ordained Elders, Licentiates, Deacons, and messengers from the churches. The three former are standing members, the latter are appointed annually. The first business session of the late Conference was not held until Monday. Meetings for social worship and preaching were held on Thursday and Friday evenings; a private meeting of the Elders on Friday afternoon, and a public meeting for Conference convened on Saturday at 1 o'clock, in which a large number spoke of the dealings of God with them. We were not a little gratified in being permitted, with our co-delegate, brother Merritt, to take part in this meeting, and with others who were strangers, and from a distance, bear some humble testimony to the truth and power of the gospel of Jesus Christ. We felt at home in this meeting. In the evening we listened to a sermon by Elder C. J. Oram, from Jer. iv: 14, which was followed by addresses from different brethren.

On Sabbath, at nine o'clock, met for prayer. At half past ten, the time appointed for the public services of the day, a very large audience was in attendance, which continued to increase until pews, gallery, aisles, and every part of the house were literally joined, while numbers were compelled to remain without. Sermon by the writer from Jeremiah iv: 3. We have seldom addressed a more attentive congregation, and we trust the word spoken was not in vain. A brief time was taken up in addresses from others, when the congregation dispersed to reassemble at three o'clock. Brother Merrit, at the kind invitation of the Rev. Mr. Morton, (Baptist) preached at Perce. Afternoon services consisted in a discourse by Elder D. Oram, from 1st Cor. 11: 26., on the Lord's Supper, after which a large number of believers came forward and commemorated their Saviour's death by keeping his ordinance. This was an interesting season. In the evening Elder Bennison preached to the congregation, which was still large, and some interest existed in the meeting. At the invitation of friends we preached at Medford Hall to an attentive audience. The whole services of the Sabbath were largely attended, and the patient attention of the people indicated a willingness to receive the word of life. We really hope some fruit will result to the glory of God.

Monday, at nine o'clock, the Conference met for business. After singing and prayer by Elder D. Oram, the meeting was formally organised by the appointment of brother W. Wilson of Barrington, as Chairman, and brother D. Thorp, Secretary. The remarks of brother Wilson, on taking the chair, were among the most appropriate we ever heard on such occasions, and were well calculated to prepare the members of Conference to enter upon the duties of the meeting with caution and diagetion. Several resolutions which had previously been discussed at a Quarterly Meeting, relative to the care of the churches and the mode of doing business, were brought before the Conference, and after eliciting considerable discussion, was negatived. At 2 o'clock, p.m., a large congregation met to hear the reports from the churches. We were much interested in listening to these. Eighteen churches, the number belonging to the Conference, were reported, but not all by special delegates. Several of these churches are very large, worshipping at different places, and some of them own two or three meeting houses. In the county of Yarmouth alone there are about twenty meeting houses belonging to the Free Baptists; the whole number in the Province about thirty, some twelve more than there are churches.—Sabbath schools exist in most of the churches, in some there are two or three, and many of the people feel a deep interest in this department of christian labour. Nearly all the ministers labor as pastors, having engagements with churches, to which they preach regularly. A few churches are without pastoral labour. Some revival seasons were enjoyed last year, and considerable additions in numbers made to some churches; the interest at the present time is not very special. The meeting in which the reports of the churches were given was interesting to us, because it afforded us a knowledge of the denomination. In this meeting, also, the delegates from New Brunswick gave a relation of the state of the cause among them, and the Rev. D. R. Batchelor, delegate from the Freewill Baptist Foreign Missionary Society in the United States, presented some facts relative to its objects and operations. Preaching in the evening by brother Doucett. Tuesday and Wednesday were occupied by meetings for business principally. On Tuesday evening a very large and intelligent audience listened to a most interesting address from the Rev. Mr. Batchelor on the subject of missions in India, in which he referred to the recent mutiny among the Sepoys, and the tragedies at Delhi. Brother B. was personally acquainted with some of the victims in the inhuman butchery recently perpetrated in India, and in the course of his remarks, illustrated the truth of the inspired word, "The dark places of the earth are full of the habitations of cruelty." The Free Baptist of Nova Scotia, like those in New Brunswick, have, as a body, no connection with any Foreign Missionary Society.

The subjects that occupied the business sessions of the Conference were those principally which related to the proper care, and exercise of gospel order among the churches. An expression of the Conference enjoining upon the ministry application and diligence in reading and study in order to greater efficiency in their work, was made. The subject of Home Missions was also before them, and received some attention. As a body they have done but little in this department of christian labor.

Elder Norton spent a few weeks during each of the last two years in collecting funds for Home Missions, but little, however, has been expended, and the importance and necessity of this branch of labor does not seem to be fully understood. A missionary board was re-appointed, but its work during the present year will probably be quite limited. No expression was made on the subject of Temperance, though we believe the leading men of the denomination are fully committed to the temperance reform. Education generally was not discussed. The conference adjourned at a late hour on Wednesday evening, to meet next year at Kempt, Yarmouth. Several Quarterly Meetings are to be held during the year in different places. The delegates to attend the next New Brunswick General Conference are Elders Norton and Western.

The planting and growth of the Free Baptist denomination in N. S., has not been in the most genial soil, nor purest atmosphere. It has not attained to its present strength without internal and external difficulties, neither is it yet beyond danger from the enemy. But we earnestly hope that the men to whom God has assigned the oversight of the churches, will see eye to eye, and so labour for the general interest of the cause, that the greatest good may be promoted without schism or controversy.

We are not aware that any special religious interest was awakened in the church or congregation where the conference was held. Much attention was given throughout the meetings, and we cannot but hope that seed was sown from which fruit will ultimately be gathered to the glory of God. The acquaintance which we formed with the brethren in that Province is highly gratifying to us, and we think will make us more attentive hereafter to matters concerning their interest. We shall not soon forget the cordial greeting we received from many to whom we were strangers. May we all henceforth so live and labour that if we meet not again on earth, we may meet and joyfully greet each other in that holy, heavenly world

"Where congregations ne'er break up
And Sabbaths never end."

The Fearful Doom.

"The harvest is past, the summer is ended, and we are not saved." Jer. 8: 20.

A peculiar sensation arises in the mind when a desired object is almost gained, and then lost forever. The keenness of the disappointment will be in proportion to the nearness of access to the desired object. The agonies of Tantalus, in the ancient story, was greatly aggravated by seeing the flowing water apparently within his reach. From our near view we see more clearly the beauty and value of the thing, its impression is more distinctly made upon our minds, and therefore we feel more deeply its loss.

But it, after it is too late, we find that we might have realized our brightest hopes, there is a new element of sorrow added. When we know that an object is unattainable in its very nature, we may submit, and be content, but when we find that the only hindrance lay in ourselves, the regret is more enduring. In such cases a man sustains the two-fold character of accuser and accused, and his bitter feelings, instead of expending themselves upon something external, are turned inward upon himself. If a person is deprived of a pleasant journey by being a moment too late, his grief is increased by the thought that he might have made more haste, and gone. The speculator sees cities rising upon land that he might have bought for a mere trifle, and laments his misimproved opportunities of gain. Examples of this are familiar to us all.

But we must add another element before we reach the highest point of suffering, and that is remorse, a consciousness that through our own *wickedness* we have lost the blessing. This as far exceeds all other grief as guilt exceeds misfortune. We may endure pain, accident, and bereavement with cheerful hope and trust, we may pardon our own errors and negligences, but "a wounded conscience who can bear?"

To present these three states of mind clearly, let us use a three-fold illustration. A dear friend, say a father, dies. This, as it blasts our hopes for the future, is of the nature of a disappointment. Our grief is great. If on a careful retrospect we see that our injudicious treatment, or unconscious neglect, hastened his departure, how much is our sorrow deepened and embittered. But, suppose that we should find that our disobedience, or ingratitude, or some evil habit was the fatal arrow that pierced his heart, then should we be plunged into the profoundest depths of misery. Surely, such a grief as this would remain, and burn, and torture, and sting like a scorpion, until the guilty soul were washed white in the blood of the Lamb.

Let us now apply this principle to the case of those who are referred to by the prophet. There is a harvest and a summer. There is ample opportunity for all to sow and reap unto eternal life. If any fail of the blessing, the blame is their own. The thing to be obtained is of the utmost value, even the eternal salvation of the soul. And what can be your excuse, O sinner, if you lose this blessing? You know that the gospel invites you as well as others, you know the way of life. Believe on the Lord Jesus Christ, and thou shalt be saved. You know that the Holy Spirit has sought in many ways to lead you to Christ. Often has the solemn thought of death and eternity flashed upon your mind, and you have driven it away. Many times has God striven to win you by the earnest appeals of friends, and the tearful entreaties of loved ones. Many petitions have been poured forth in secret places for you. Yea, often have you heard the "still small voice," and felt the strivings of God's Spirit, while in your inmost soul you have felt the desire to be a Christian. Yet you have hardened your heart, and put off the day of repentance. What shall your cry be if you reach the world of despair? "O that I had some excuse, some palliation! It would be as a drop of water to cool my burning tongue. But there is none. I have ruined myself. 'The harvest is past, the summer is ended, and I am not saved.'" And this remorse is unending. There is no atoning Lamb there to remove guilt, and restore the soul to joy. Forever and ever, hopelessly and bitterly, shalt thou continue that wail of ever-increasing agony, while the devils taunt thee with cruel jeers, and mock at thy calamity. "Almost in Heaven, although in Hell."

Dear reader! the sun of life's summer still shines upon you, and although the best of the seed-time and harvest may have passed away, yet there is still opportunity to sow and reap abundantly. Every day brings you nearer to the close of the harvest season, every neglected moment hardens and injures the soil. If you defer your planting until a better time, you will never plant at all. Remember that you cannot say "there are yet four months, and then cometh harvest," for this night may close thy probation. Be wise, seek Christ to-day. "Now is the accepted time." If you accept the Saviour this day, you are safe. Come now, this may be your last day on earth. He is waiting to receive you. Came and be saved forever.

H.

The Ministry.—Chap. I.

IS EDUCATION NECESSARY?

An educated ministry with many has to often been a by-word. 'Learning to preach'—'Man-made ministers,' and like terms of reproach are thrown out as a stigma to the cause—as a barrier to theological acquisition. A bold ambitious man of a laquacious turn, though ignorant, has sometimes, in some countries, with some people, been considered a fitter candidate for the Christian ministry, than a literary scientific man! Why is this? What is there in learning so detestable? For myself, I cannot understand why an *ignorant*, man-made, minister, is any better than a *learned*. Let us examine this question candidly, and if there is is anything deleterious in education, oppose it; and if not, let it have its appropriate sphere.

In the first place, who are the individuals opposed to sacred learning?—As far as my experience extends, they are those who are destitute of it themselves, and wish to keep others so. I would not apply this to every example, neither would I impugn the motives of those who are honest in their belief, by no means; but I must say that, from the nature of the case, unqualified opposition, must be the legitimate offspring of ignorance and prejudice. I cannot make anything else of it. No well-informed, liberal-minded man, if he rightly discriminates, can condemn knowledge in the ministry, or in any other good cause. He may condemn the *ignorance*, impiety, and foibles, of '*learned*' ministers, but the moment he utters a sweeping disclaimer against the utility of that aptness and strength of mind which discipline affords, he betrays his own deficiency.

Man is an ultra being, prone to extremes. At one time he has a rage for pompt and circumstance and is satisfied with the parade and mummery of the Romish church. At another, awakened conscience rouses him, he looks with horror on such useless ceremonies, and two to one if he does not run off into the opposite extreme, and reject all form and order. In one case, he has a form of godliness, but denies the power; in the other, he would fain have the power without the form, which is equally absurd. On this principle good and intelligent men may have been found fighting against theological learning. They have seen the injurious effects of ungodly, hypocritical, formal, ministers, who have learned the theory of religion without the experience, and they feel a just indignation against what they suppose to be the cause; but they do not stop to see where the fault lies, and consequently they are detected beating the air at their own expense.

Everyone acknowledges the importance of preparation in the ordinary affairs of life. The expectant mechanic must be apprenticed, and learn his trade; the teacher must be qualified, the lawyer well read, and the physician, 'no quack.' If ignorance, inability, or inefficiency is discovered here the community considers itself imposed upon; for who will trust his property or his life in unskilful hands? This is the way some men argue in common concerns, when they will say that he who deals in eternal things needs no preparation! Their language is,—'If God call a man to preach he will prepare him.' So I think; but not ordinarily in a supernatural manner. I never have known in my experience any miracle to be performed in this direction; and I do not suppose we have any right to expect it. Will God take a man wholly illiterate, endow him with a knowledge of letters of divine truth, and with ability to explain it, without any study on his part? This would be more than he did in the days of miracles—more than Christ did for Peter who was a *constant hearer* for several years, of him who spake as never man spake. Peter said 'Add to virtue knowledge.' Who is to *add* it but man himself? and how shall it be done, without time, opportunity, and study? Man is now left again to the use of natural means; and it is as vain to expect a miracle to make a minister of the gospel, as to give sight to the blind, or to restore the withered hand.

All will probably admit that he who intends to preach, *should have a certain degree of human knowledge*. He ought to be able to read, to understand what he reads, and to convey his ideas to others. Now where shall he stop? If one degree of learning is necessary, there is nothing in its nature that forbids us to predicate the advantage of two, three, or any number of degrees. How can we limit it? The greater the ability, other things being equal, the greater may be the usefulness. Hence Paul supposed that he was not not a 'whit behind the very chiefest apostle.' Not that the most learned *are* always the most useful. Circumstances vary. A minister with an ordinary education and deep-toned piety can do a great amount of good; while one liberally educated without the piety will be a curse to society. The usefulness of the former, in an enlightened community at least, will be increased in proportion to the increments of knowlege, and that of the latter, in proportion to its decrements. Learning assists the evil as well as the good. Like steel it may be moulded into instruments of murderous design, or of utility and defence; yet who thinks of foregoing the latter because it is used for the former? It adds to great as well as small minds; so that all need it; and he who is useful with little may be more useful with much. Then, readers, if you have a good pious candidate for the ministry give him all the learning you can, if a bad, impious one, keep him as ignorant as possible.

J. M. B.

Letter from Rev. G. A. Hartly.

WOODSTOCK, Oct. 5th, 1857.

Dear Brother,—It is always satisfactory to me, and I hesitate not to say not less so to yourself and many of your readers, to see communications from our brethren who are labouring in the vineyard of the Lord. They often encourage both churches and preachers. And if by this means we can incite each other and our churches, why withhold an occasional contribution? Even the sight of the names, and much more an account of the successful labours of our brethren are highly gratifying. My present lines will not be the record of any special outpouring of the spirit of God, yet I wish to say that we are endeavouring to serve the Lord in the beauty of holiness, and I trust not without Divine approbation. We have had some very good meetings, and one baptism since I wrote last. Our congregations continue good. We are sustaining some loss for the want of our meeting house, as the vestry is too small for our Sabbath congregations, however we are encouraged by the fact that after the completion of the upper part of our house, which is now in course of being finished, we shall be able to seat a much larger collection of those who delight to repair to the sanctuary of the living God. Our meetings at Upper Woodstock, where I spend a part of my time, are largely attended. The last time that I was there we had a solemn and, I trust, profitable meeting. If we not always enjoy revival, we may be doing good by keeping together the flocks over which we have the oversight, and by exposing and resisting vice, and encouraging and commending virtue, and thus labouring to prepare the ground, as well as to sow the good seed of the Gospel. In towns that are noted for vice and immorality, much faithful labour and care is called for to preserve the young from evil influence. I am encouraged to labour as a co-worker with God, and would speak comfortably to all my brethren by saying, "Be strong and courageous" for "With us is the Lord our God, to help us and to fight our battles."

Yours in the Gospel,

G. A. HARTLY.

OROMOCTO.—A letter from Elder W. E. Pennington informs us that he baptized twelve more persons at the Oromocto since our last report.

NEW BOOKS.

We are indebted to Messrs. Sheldon, Blakeman & Co., the enterprising and respected New York publishers, for a new volume of Mr. Spurgeons Sermons—Third Series. We have read several of them carefully, and think they are about equal to the former ones. We intended to give a more extended notice of this work, but want of space compels us to defer it until another issue.

FLORAL HOME.—Sheldon, Blakeman & Co.

This is new and beautiful volume, by a lady, affording much information relative to Minnesota. We shall notice it fully hereafter.

WAR WITH RUSSIA.—Part 24 is received, containing an engraving of the Battle of Kars, &c. The historical interest is kept up, and the present number concludes the second volume. For sale by R. Hunter, Market Square.

THE CHINESE EMPIRE ILLUSTRATED.—We have before called the attention of our readers to this beautiful history of China, now in course of publication by the London Printing and Publishing Company. Part second is before us, containing four beautiful engravings of places and events in that country. Persons wishing a beautiful volume of great interest, will find it in this history of China. Roger Hunter, Market Square, Agent.

Contributions to the £1000 Fund.

The following sums have been paid into this office for the £1000 Fund since our last, principally by Elder S. Hartt:—

LINCOLN.			
John Mitchell,	£1	0	0
UPPER HAMPSTEAD.			
Reuben Fox,	0	15	0
John Gaunce,	0	1	3
Jeremiah Gaunce,	0	5	0
George L. Slip,	0	15	0
Leonard Slip,	2	10	0
Robert Slip,	2	10	0
John McAlpine,	1	0	0
Joseph Ebbitt,	0	5	0
Leonard Dunphy,	1	0	0
John Slip, Jun.,	1	0	0
Charles McAlpine,	0	5	0
Joseph W. McAlpine,	0	5	0
Elisha Slip,	0	10	0
David Ebbitt,	0	5	0
Miss Sarah Davis,	0	5	0
Wm. McIntire,	0	2	6
Sarah A Slip,	0	5	0
Mrs. Rose,	0	5	0
Jas McAlpine,	0	5	0
Peter McAlpine,	0	5	0
John Fox,	1	0	0
John Smith,	0	5	0
G R Slip,	0	5	0
Collection,	0	10	0
LOWER HAMPSTEAD.			
Ast Smith,	0	5	0
George Clark,	0	5	0
Wm Slip, sen,	1	0	0
Samuel Slip,	0	7	6
Samuel L Peters,	0	5	0
Leonard Slip, sen,	3	0	0
Mrs Leonard Slip,	2	0	0
Isaac Merritt,	0	2	1
Collection,	0	5	5½
JONES' CREEK.			
James Thomas,	0	1	3
A Friend,	0	2	6
UPPER GREENWICH.			
Thos Connor, sen,	0	10	0
John Connor,	0	5	0
George Price,	0	10	0
Joseph Palmer,	1	0	0
LONG REACH.			
Miss S. Holder,	0	1	0
Mrs. Samuel Holder,	0	2	6
Mrs Jacob Laskey,	0	2	6
Miss Jane Turnbull,	0	0	2
Chas R Laskey,	0	1	3
Geo Sherwood,	0	0	7
Miss Eleanor French,	0	0	7
Bethia Turnbull,	0	0	2
William Weldon,	0	3	0
CARLETON.			
D W Clark,	5	0	0
James Peters,	1	0	0
James Bond,	0	10	0
Otis J Smith,	0	5	0
Mrs Geo Coram,	0	5	0
Jacob Bacon,	0	5	0
Mrs Hopkins,	0	10	0
Friend,	0	5	0
Thos Hincksman,	0	5	0
Stephen Scribner,	0	10	0
Mrs D W Clark,	0	5	0
Geo Holder,	0	10	0
Collection,	0	18	7
ST. JOHN			
Rev. E. McLeod,	5	0	0
Henry Johnson,	1	0	0
Mrs H Johnson,	0	5	0
John Kimble,	0	7	7
Mary Madden,	0	2	6
Isabella McKinny,	0	5	0
Mrs H Evans,	0	5	0
Martha Belyea,	0	5	0
Melbourn McLeod,	1	0	0
Mrs Robbins,	0	1	3
Mrs Lewis,	0	5	0
INDIAN TOWN			
Mrs J Cameron,	0	10	0
	£46	0	5½

DOMESTIC.

FATAL ACCIDENT.—Mr. Gilbert R. Merritt, of Hampstead, while driving his team of horses on Tuesday of last week, was thrown from the loaded cart to which they were attached by the falling of the pole, and, unable to extricate himself, was dragged some distance. His injuries were so severe that he lingered till Wednesday evening last, and expired. He has left a large circle of friends to lament their loss.

MONEY FOUND.—A Small Sum of Money was found on Saturday last in the vicinity of Portland. The owner can obtain it by describing it, and paying the cost of advertising, on application at the Religious Intelligencer Book Store.

FIRE ON TUESDAY MORNING.—Between 7 and 8 o'clock yesterday morning, two barns, together with all the out-buildings on the place belonging to Robert Jardine, Esq., on the Marsh Road, were consumed by fire. The fire engines were early on the ground and with great difficulty saved the cottage. The barns were large, containing some 80 tons of hay, in addition to a quantity of grain and other produce. Loss said to be not less than £500, and no insurance.—*Visitor.*

Our young townsman, Mr. Fraser, son of the late Dr. Fraser, and grandson of Mr. Needham, is in the very midst of the turmoil in India, and holding, as he does, the honorable position of commanding Gen. Havelock's personal escort, must already have borne a distinguished part in the most important actions of the war.—*Fredericton Reporter.*

The Railway from St. Andrews to the Bobber dam, a distance of forty miles, was opened for traffic on Thursday last. There was no accident, and every thing passed off well.

Mr. William Henry Todd, of St. Andrews, and Mr. George Albert Hamilton of Sheffield in this Province, have had the degree of Doctor of Medicine conferred upon them, at the examination in the University of Edinburgh on the 1st of August.—*Constitution.*

☞ We regret to learn that two barns with outbuildings, the property of Mr. Chas Rideout, Brighton, were destroyed by fire on the 19th inst. The loss is estimated at about £250, the barns having been filled with hay, grain, &c., and not being insured. The fire broke out about 1, P. M.—cause unknown. We sincerely sympathise with the sufferer by this unfortunate casualty.—*Car. Sentinel.*

The *Presbyterian Witness* says: "A new paper is to be started at Annapolis Co. to advocate the "liberal side of politics." Our contemporary objects to the platform laid down, and adds: "You will do more harm than good by perpetuating and embittering the feud between liberals and conservatives. Choose a *Protestant* platform, and then there