membrance" glozing to it have deceived no one. It has diminished the public conception of Jerrold's character not a little, viewed on that domestic and economical side, which is ever dear to the English heart.

In the religious world there is not much to write about.

The "North British Review," after an interregnum, has again appeared in its surtout of blue. I am not aware that any other quarterly journal has been suspended in such a manner. The cause was a difference as to the complexion of its religious articles, and its general religious tone. Mr. Kingsley, and such like, are not to write in it. Isaac Taylor's article on Dr. Chalmers gave great offence to a large and weighty school. Mr Fraser, professor of metaphysics in Edinburgh University, is no longer the Editor. As one effect of these changes, a more consistently evangelical aspect will preside over it, but care will have to be taken that theological narrowness and bitterness do not become incorporated with that aspect.

Rev. W. Stoughton has published a volume on the Ages of Christendom before the Reformation, consisting of lectures delivered at the Congregational Library. The work is lucid in style, and sufficiently learned for the purpose, and moistened, I may say refreshed, by a liberality of spirit not always met with in compositions of that nature.

Rev. James Caughey, the American revivalist, is again among us, and has entered upon his extraordinary lectures The Wesleyan pulpits will be closed against him, but others will be opened. Strange things were said of his sermons and their effects, when last here. Charity will excuse some excesses, and incredulity itself could not deny some striking benefits.

The Congregational Union assembles in October, at Cheltenham, when an unusually numerous attendance is expected.

Mr. Gough lectured in Exeter Hall last Tuesday evening to a crowded audience, the charges of a shilling and of six-pence were made for admission. His great forte is description, accompanied by illustrative gestures —all of which appeals to an assembly looking for and yearning after excitement. In fullness of information, cogency of reasoning, and originality of thought, he has many superiors; but his art of description is a Pegarus which no one can equal, and mounted on which he draws multitudes after him into the region of all the passions. We have also with us Rev. T. Cuyler, of New York, to meet whom this evening about fifty of the leading temperance men of London have been invited.

It would be a sin against the glorious weather we have been enjoying, and the harvest reapings it has garnered for us, if I did not give it one word of reference.

The thunderstorms, a fortnight ago, were succeeded by settled weather, azure skies, and flaming sunshine. Out of reports from 38 counties, the majority assert an over average of crops. We can say that the Father of mercies has caused the "out-goings of the morning and the evening to rejoice," and that ripening fruits have sung psalms in his wondrous praise. It is for man's heart, touched by a nobler inspiration, to emit a sweeter music, and while it is filled with food and gladness, to magnify its Maker with all its powers. Were this so over the whole earth, every harvest would be a carnival of joy and worship anticipative of the fullness of joy which is in God's heavenly presence, and of the pleasures which are at his right hand. And why, though it occupy the humbler place, should not the footstool of the Creator resemble, in the beauty of its embellishments, the throne on which he sits.

B.

It is stated that there is now stored on Boston wharf, South Boston, in bond, over six acres of sugar and molasses, and that there are similar large stocks in other localities, showing clearly that it is not the scarcity of these articles that keeps them at so high a price.

Authorized Agents.

It is impossible for us at present to publish a complete list of local agents. The following persons are authorised to receive payment for the *Intelligencer*, and the names of others will be added as soon as possible.

NAMES.		
E. M. Truesdale,	General Agent,	Woodstock.
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Seth Milbury,	do	Buttermilk Creek.
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J. T. Tool,	do	Johnson.
Robert Slipp,	do	Cambridge.
Thomas Vanwart,	do	Wickham.
Asa Smith,	do	Hampstead.
Samuel L. Peters,	do	do.
Jonathan McLeod,	do	Studholm.
John G. Goslin,	do	Smith's Creek.
James Goslin,	do	do
Robert Burnett,	do	Middleland.
James Lake,	do	Bellisle.
Jeremiah Taylor	do	North River.
M. D. Harris,	do	Moncton.
R. Dobson,	do	do
John S Colpitts,	do	Dover.
Alfred Taylor,	do	Taylor's Village.
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Wm. Everit	do	Andover
Elijah Ebbett	do	Houlton, Me
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N. B. Milbury,	do	Wicklow
Mark Tracy	do	Presquile, Simond
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T. C. Atherton,	do	South Hampton
G. A. Hammond,	do	Kingsclear
Thos. Morgan,	do	Up. Queensbury
Alfred Whitehead	do	Dumfries
James E. Smith	do	Mouth Keswick
Daniel Jewett,	do	Macnaquack
H. J. Thorne,	do	Fredericton
Duncan Glazier,	do	Lincoln
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Walter Patterson,	do	Patterson Settl't
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R. T. Babbitt,	do	Canning
Peleg Smith,	do	Jerusalem
Samuel Short	do	Greenwich
George Stickney	do	Simonds
Seth McLeod	do	Studholm
Isaac Teagles	do	Dutch Valley
Dawson Steves,	do	Hillsborough
John Wiggins,	do	Norton
Hiram Freeze,	do	Doaktown
C. Vanbuskirk	do	Cape Tormentine

☞ All the Ministers belonging to the Free Baptist Conference in New Brunswick are Agents; and we trust they will use their utmost exertions to obtain arrearages, and also to increase our subscription list. ☜

AGENTS IN NOVA SCOTIA.

Rev. Charles Knowles.
" David Oram.
" Charles J. Oram.
Seymour Whitney, Halls Harbour.
R. Daniels, Lawrencetown.
Capt. Wm. Gilliott, Granville Ferry.
J. G. Purdy, Westchester.

The Intelligencer.

SAINT JOHN, N. B., SEP. 18, 1857.

MARKED PAPERS.

Subscribers will please look out this week for MARKED WRAPPERS and PAPERS!

☞ We shall stop all papers going to parties in arrears WITHOUT ANY DISTINCTION!

☞ It is NOT expected that agents who interest themselves for the circulation of the "Intelligencer," and forward us the names of twelve or more subscribers, will pay for their own copy. *It will be sent free.* This rule also applies to the past.

☞ Any errors or omissions that may be found in the accounts with subscribers will be immediately rectified on representation.

☞ We shall have a few hundreds of extra copies struck off next week, so that parties remitting afterwards can be supplied with unbroken numbers if they wish.

DUNNING!!!—We have been obliged through our columns, to bring before the attention of our readers the indebtedness of those in arrears. We trust that but few have felt themselves aggrieved thereby. We had no other way of calling their attention to it without much expense, as the forwarding of BILLS through the Post Office require the payment of letter postage.

BILLS!!—Parties in arrears who do not forward to B. J. Underhill at an early day, the amounts that they owe this office, will have their BILLS forwarded to them with the expectation of IMMEDIATE PAYMENT!

"I have set the Lord always before me." —Psalms xvi: 8.

When we read of the aspirations of noble souls yearning for the liberty of the sons of God, our hearts are moved, but we often feel that they are merely desires, and cannot be fulfilled. But when the record speaks to us of actual experiences, of hopes realized, of principles and feelings which really have animated human hearts, and controlled daily life, then we are inspired with energy, and encouraged to press onward toward the glorious prize. It is good that so many examples of eminent piety are given us in the Bible. A man may remain in a close and impure room, foul with noxious odors, until he become unconscious of the impurity, but if he goes into the open air, and then returns, how offensive will that room be. So, were it not for the example of eminent saints in all ages, and especially the healthy influence of Scripture testimonials, we should become blind to the true degradation of ourselves and society. Prominent among these testimonies is the one above quoted. The Psalmist felt the cares of a nation's government; wicked men slandered and persecuted him, and afflictions were laid upon him, yet notwithstanding all these things he ever put his trust in the Lord Jehovah. But "the things which are seen are temporal."—David's trials are ended, and the retrospect brings no sorrow to his redeemed spirit, but throughout eternity he will adore the grace that enabled him to say—"I have set the Lord always before me." In the consideration of the passage let us first specify some things that are *not* implied in it. The first is perpetual joy.—This is not given to men. The Psalmist did not possess it, for he often wrote in sorrow of soul, and troubles assailed him on every hand. Even the Saviour did not possess it, for He said, "My soul is exceeding sorrowful, even unto death." Joyous emotions are not infallible indexes of a healthy religious state. It is said of him who receives the good seed into strong places, that he "anon with joy receiveth it," while many devoted christians have suffered greatly. I speak now of exuberant joy, the overflowing gladness of impulsive natures. There is a "perfect peace" which no trial or suffering can ever drive away from him "whose mind is stayed on God." Emotions are fleeting, but this peace is an imperishable boon. Blessed be God for it. Again, it is not implied that our thoughts be continually fixed on God and divine things. We are commanded to be industrious, and to perform duties which require, for a time, our undivided attention. Some duties compel men to abstract themselves from all other things. Every duty should have its due share of attention. "Render unto Cæsar the things that are Cæsar's." It is useless to attempt to transact our daily business with our minds absorbed in thoughts of Heaven; and, on the other hand, it is wrong to allow our thoughts to wander abroad during hours of devotion. True, our souls should be so in love with God as to fly to Him when released from service, yet, so long as we are human, they cannot remain *fixed* there. It is important for every christian to know and realize, that he can serve God as acceptably in his business, as in the hours of meditation and prayer. It is not the duty performed, but the heart that performs it, that God looks upon and judges. In another article we will view the subject affirmatively.

H.

Value of a Religious Paper.

The value of a religious news paper is well expressed by a contemporary in the subjoined remarks, which we commend to the consideration of our readers:—A poor widow with a large family of children, dependent upon her exertions for their support, in remitting the annual price of the religious paper she was taking, remarked that she 'could not afford to do without it—that in other expenditure she could make retrenchments—but the paper she must have for the benefit of herself and family.' 'She could not afford to do without it,' probably because she felt that she was more than remunerated for the expense, by its weekly visits to her household. In the education of her children, it was the cheapest, the best, and the most impressive form in which it was communicated—imparting to them a knowledge of the world, and especially of the Church of Christ, exhibiting its principles, enforcing its morals, and furnishing examples and illustrations of its practical influences upon the heart and life. But the value of a religious newspaper is often underrated. Many a Christian family in comparatively easy circumstances, is under the impression that it is an unnecessary expense. And there are ministers too, and deacons who seem not to have estimated the power of this instrumentality upon the great interests of the Church. If they will inquire who among their members are the most consistent, active, and zealous Christians, and who contribute most liberally to the institutions of the gospel at home and abroad, they will find them, with rare exceptions, the supporters of a religious paper. Others may hold a pew in a church, or contribute to the salary of their minister; but at least nine-tenths of the amount contributed to the extension of the gospel, is given by those who learn through a religious newspaper the claims of Zion upon their liberality. Again, it may be stated without fear of contradiction that those churches which most abound in every good word and work, are those in which the religious paper is most generally circulated. Its mission, therefore, is a most important one to all the interests of religion? and it is peculiarly important to the poorer members of the Church—and to those living in vacant, and partially supplied congregations. It fulfils the promise that 'to the poor the gospel is preached.' And many a silent Sabbath is rendered profitable by the instruction which it communicates."

Crops at Restigouche.

A correspondent writing to us from Restigouche says:—

"The harvest is now in its height, and from the appearance of the fields there will be sufficient, in the County, of breadstuffs, for two years, the wheat is good; the weevil has injured it but little; the barley and oats are abundant, and the potatoes never looked better, and promises a great yield, free from blight.

This part of the Province is but little known to the people of the more southern counties; as regards its agricultural qualities, the soil is excellent, and farms are to be had at a very low to those parts, instead of going to the States, price, and people would do well to direct their steps spending sufficient on the way to almost settle themselves here. For 70 miles along the Bay Chaleur, the country is level, facing the Bay on the North, which abounds in fish of every description, affording to the farmer a mine of inexhaustible wealth.

(*From our Canada Correspondent.*)

ST. JOHN, Sept., 15th 1857.

Mr. Editor:—"Canada Correspondence" written in your own city is something unusual; but as there is no disputing facts, you must even let it pass, or fling the manuscript aside. Correspondents ramble abroad a little now and then, and why not I? And may I not copy their practise in writing a little concerning said ramble and if I have sought my own native Province, wherein am I to be blamed? One thing I shall not do. I shall not tell your readers the day and hour I left Cobourg: the stoppages by the way: the rates of cab-hire and porter bribes; and the many other ordinary and well-known details of the trip hither: suffice it to say I came through, via Montreal and Portland, safely and on time, reaching this city at the hour anticipated, a distance of say seven hundred and fifty miles in forty-eight hours actual travel. If the reader ask what I do mean to write about connected with my trip, omitting routine details, I must refer him to the letter itself which will inform him more accurately than I can at present.

1. My first remark shall be one of grateful acknowledgement to God, who preserved me not only from accident but from sight of danger.—Danger there may have been, imminent danger, but it was unknown, unfelt, unseen. We record with gratitude deliverance from manifest peril by sea or land; and we do well. But why not notice, speak of, and feel thankful for a sense of security, for the absence of alarm? If I had well nigh suffered shipwreck, or had come within a little of being crushed by a collision on the railway, it would not surprise the most thoughtless of your readers to see a notice of it, with fervent thanks. Then let me pay additional thanks for additional mercy. If I ought to thank God for gentle slumber after days and nights of painful watching, constant, nightly repose should awaken at least equal gratitude: and so with other mercies.

2. How much more rapidly the traveller can pass from Canada to New Brunswick since the introduction of railways. Taking the Grand Trunk at Cobourg one evening at eight, I found myself the next morning in Montreal, distant two hundred and sixty three miles. Another day's travel landed me in Portland, about three hundred miles nearer this city. I was pleased to hear the whistle of your locomotive shortly after my arrival. It seemed odd enough in New Brunswick; but why not here as well as in Canada? I am in favor of railways, Mr. Editor, but opposed to the jobbing and fraud too commonly connected with their construction. It seems almost impossible to carry out any extensive scheme of public works without waste and wrong. The original contractors expect to make their thousands, the sub-contractors their hundreds. Rival contractors are prepared to pay large bribes to secure the job; and the public purse pays for all. Does a man become suddenly rich? Ten chances to one he had a large contract which brought him in heavy returns. Then there are snug offices created, with light duties and first class pay, for which applicants are willing to give a few hundreds. Yet why should these evils exist? Let us have public men of integrity, and complaints will be fewer, or have less foundation to rest upon. Let us have the railways by all means: but let the public watch their management with sleepless vigilance.

3. The lack of connexion between different lines of travel is an obstacle to rapid advancement. I have been repeatedly troubled with this in passing between Canada and this Province, and I cannot say that I am pleased with it. I never could understand why I should be able to leave St. John say Monday morning, and catching the Montreal train, reach that city Tuesday evening; but if I would secure the Thursday evening boat at Portland for St. John, I must leave Montreal either Wednesday morning, running through that day to Portland, or Wednesday afternoon, tarrying over night at that man-trap, Island Pond. Why should the boat for St. John leave Portland at from half past five to half past six, when the Montreal train is due at seven, and thus involve almost twenty-four hours' delay?—Let the travelling public know that the new steamer "Emperor" leaves Portland at eight and they will be disposed to patronize it, for their own sakes, when going eastward at least via Montreal. Being without partiality in this matter, and quite competent to speak from experience, I commend this fact to the owners of the "Admiral" and the "Adelaide;" boats which have always borne me safely, if not speedily, but which I could have wished left Portland at a later hour. Let me also hint to the owners of the "Emperor" that the Montreal papers at least ought to contain advertisements calling attention to the fact of connexion with the morning down train from Montreal.

4. The plan adopted by the Grand Trunk of issuing Excursion Tickets at a reduced rate, good till Nov. 1st, permitting travellers to stay anywhere along the line between Portland and the point of departure, commends itself and the company to the public. Thus your correspondent paid eighteen dollars for such a ticket, which is not very much more than fare one way, and has ample time to visit his friends and any objects of interest between Cobourg and Portland. Without denying that this arrangement is made for the benefit of the company, it is pleasant to know that self-interest runs often times parallel with public benefit; for so hath our wise Father ordered it.

5. Competition hath its uses and abuses. Proof of both these points is being afforded at present by the rival boats plying between this city and Portland. Monopoly is not the law of public benefits. A wholesome free trade is healthiest and best. In travel this is especially true. A high rate acts as a preventative, while a low fare incites and multiplies the travellers. Our steamboat proprietors have hardly had their eyes opened to these self-evident truths. I am at a loss to comprehend the propriety of charging one dollar between Boston and Portland, one hundred miles apart; and five dollars between Portland and St. John, say two hundred miles apart, by the same boats. Monopoly begets inattention to public interests, and when protracted becomes unbearably oppressive. Hence rivalry is of considerable service, although foolishness and obstinacy often hold the reins, while the public enjoys the fun, till the collapsing purse warns the contesting parties to effect a compromise as speedily as possible.

6. A word or two about cabs and coaches may be permitted. Mr. Editor, have you ever visited Montreal? If you have, of course you made your bargain with a cab-driver. You remember that no sooner was the engagement completed, than your baggage was put upon the cab, and you were driven off at a furious rate to the place indicated. You never found your driver seeking another passenger. Honest man, he imagined he was no longer his own, but feed to do you service. How differently the coach-driver acts in your good city, every traveller knows. He shows you to his vehicle with sufficient alacrity, and there you sit till your patience is exhausted, unless you chance to be in no hurry, or remarkably good-tempered. Suppose yourself moving at length, and at last, you are safe from overturn, if slowness of motion will save you. But then New Brunswick is not a fast place, and we must submit to its peculiarities. And, lest I should offend some choleric New Brunswicker, I conclude with the avowal that, with all its faults, I love New Brunswick still.

A. B.

(*From our New York Correspondent.*)

Mr. Kincaid's Farewell Discourse.

Rev. Eugenio Kincaid of the Burman Mission, long associated with Mr. Judson, has been for a season past in the United States, labouring to stir up the missionary spirit in the churches. He first went out about thirty years ago. On Wednesday evening, Sept. 2d, he delivered his farewell, as he sails this week. The meeting occurred at the MacDougal st. Baptist church, (Rev. D. Dunbar's) which was full. We noticed several pastors present, some of whom took part in the services. After the usual preliminaries, in a meeting of worship, Mr. Kincaid addressed a deeply interested audience to a late hour.

After the address, a collection was taken in behalf of a school for the people of Burmah.—The school is already founded, and the collection was to aid in the purchase of books and apparatus. I took a few notes as Mr. K. went through his discourse. To these, such as they are, your readers are welcome.

The country known as the Burman Empire when complete is about 1400 miles in length, and from 200 to 600 in breadth. The native government is in the hands of the Burman race, which includes about one half of the inhabitants. There are several departments governed by princes, owing more of less allegiance to one king. The theoretical view of government is that of a pure despotism, and its real character therefore depends upon that of the ruler.

Their religious system is Budhism—a system as different from Bramanism as one system can well be from another. There is nothing in it to shock the feelings like that of the Hindus. The people are quite refined and educated, notwithstanding their religion. They build most splendid monasteries and temples, the latter with lofty roofs and spires. Some of these excel anything I have ever seen in any country.

The monks take the vows of poverty and chastity, like those of Rome. They dwell in these splendid homes, however, which are the high schools, and the monks are the teachers. Sometimes not less than 400 young men from the best families attend these schools. Females never attend these nor any other kind of schools. You may travel for days, in country and city, without meeting one Burman who cannot read and write; as for males, there are free schools. Only now and then one educated female is to be found, and then only taught by father, brother, or other private teacher.

When the boys enter these monasteries in the morning, they first prostrate themselves in worship in the presence of the priest, whom they worship. Next they offer worship to the sacred books; and, lastly, to the images. They go through prescribed prayers, which vary according to the object worshipped. The priests, sacred books, and the images are the classes of objects worshipped among the Burmans.

Many of the students pursue study many years, till they become great adepts in a certain kind of mental culture. They have no idea of geography, astronomy, or politics. Their pretended history of the Burman Empire reaches back ages upon ages; yet the best informed students concede there is nothing of reliable history beyond about eight hundred years. In metaphysics, they are great adepts, and their language is admirably adapted to that class of studies, as they have terms to almost any extent, to denote mental faculties and mental phenomena. Can we never see half a dozen Burmans together but that they are engaged in metaphysical questions. So well trained are their logical and critical powers that it is a great mistake to suppose they can be reached without study and logic. They are a difficult class of hearers to satisfy as mere critics.

Some fifty years ago a wonderful man arose among the Burmans, who proposed to subject their system of religion to the test of reason.—He tried it, and pronounced it a stupendous fraud He did not satisfy himself with the mere negation, but he asserted clearly all the great principles of justice and religion, save that his views of the divine character were defective, and the way of salvation through mercy was reached.

This man's cause created a great agitation in the Burman mind, and large numbers of the best educated adopted his views, forming a class of Free-thinkers. From this class are the converts to a great extent. From this class came the efficient native preachers, with whose labors the mission had been blessed.

The Karens are entirely different from the Burmans in race, in language, in religion, in virtues, and even in their very vices. The Burmans to a man are liars, but very temperate. Drunkenness is punishable with death. The cases of drunkenness are very rare, but when they occur they are punished to the utmost rigor of the law. On the other hand the Karens are exceedingly truthful, but drunkards to a man. The Burmans say the missionaries are like the foolish Karens, who tell the truth even to their own hurt. They, however, allow the Karens to drink to their heart's content, though they put men of their own race to death for the like offence.

I may, at another time, forward you Mr. Kincaid's description of Karens, as my space will not allow it now.

Yours, G.

DOMESTIC.

Dr. Botsford has been appointed medical superintendent of the Marine Hospital. The late Dr. Boyd fulfilled the duties of the important situation for many years.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION.—At a regular semi-annual meeting of the above Association, held in their room, Judge Ritchie's building, on Thursday evening, the 3d inst., the following Gentlemen were elected officers for the ensuing term, viz:—

Rev. James Bennett, Patron,
John Boyd, President.
Abraham Lindsay, } Vice Presidents.
Robert McAfee, Jr. }
Andrew Cowie, Recording Secretary.
James H. Hood, Corresponding Do.
John M. Taylor, Treasurer.
Alexander Jardine, Jr., Librarian.

DREADFUL SERIES OF DROWNINGS.—On Monday evening Owen Ferrin, one of the crew of the steamer "Creole," attempting to pass from the wharf to the streamer by a rope, lost his hold, fell between the steamer and the wharf, and was drowned.

On Tuesday evening about 5 o'clock, William Dillon, a rigger, who lived in Lower Cove, attempted to pass from the flats to the "back shore." The tide was rising at the time, the current in the creek rapid, and the unfortunate man under the influence of drink. Within view of several who had continued on the ground so long after the races, the poor man was drowned. Some boys who were near strove to save him, and one of them, it is said, almost lost his life in consequence of having been grappled by the drowning man. Although search was made almost immediately, his body was not found until Wednesday afternoon.

On Wednesday a man named John Holland, belonging to the City, was drowned near Rankin's Wharf. He was one of the crew of a wood boat, and was knocked overboard by the boom. His body was recovered.—*Freeman.*

ANOTHER FIRE.—*Forty Houses Burnt—Estimated loss £15,000.*—On Friday morning about 1 o'clock the alarm was again rung, and the illuminated skies showed that Portland was this time the scene of the conflagration. The fire appeared on the premises of a man of the name of Dawson, who kept a boarding house a few doors above Mr. Smith's shipbuilding yard, on the Main street, side next the river.—By the time the engines reached the spot, this, and a house on either side of it, were in flames, but few of the people in the vicinity seemed to realise the danger that existed.—Unfortunately the tide at the time was out, and through the apathy or nigardliness of its leading inhabitants, Portland is not yet provided with water mains. The engines therefore could do no good but by three of them connecting their hoes together, and thus pumping the water for a long distance, and as this required a unity of action which there seemed no one present capable of commanding, the flames were allowed to proceed unmolested with their work of destruction. In the course of about an hour engines No. 1, 6 and 4 got connected, and by their exertions in a short time checked the progress of the fire in the direction of the city, and saved a fine new ship on the stocks in Mr. Smith's yard.

In the other direction the conflagration went on without hinderance consuming the whole range of houses up to Orange corner, and the street leading to Rankin's wharf and back to the next street behind Main street, thus destroying two entire blocks of closely inhabited buildings. It also at one place crossed Main street and consumed four wooden and one large brick house. After the tide rose the engines made every exertion possible to put the fire out, but loud complaints were made of want of co-ordination on the part both of the authorities and people generally of Portland.—[Courier.

WESLEYAN EASTERN BRITISH AMERICAN CONFERENCE.—The Rev. Mr. Churchill, of Halifax, the deputation to England gives the following statistics of the Conference:—

There were in the Conference 102 preachers, including Supernumeraries and Probationers on trial; of the latter 9 were ordained in the Conference held last month, 17 received as probationers, and more were received on probation, 4 having died during the year. There are 12,730 members, with 82 on trial, and nearly 10,000 children in the Sabbath schools.

He also stated that during the past year the conference had raised £3000 for missions.

NEWS ITEMS.

The papers are filled with accounts of sudden deaths, deaths by drowning, death by suicide, and deaths by murder. More than one-half of these deaths result from the use of spirituous liquors. What a curse to society is this inhuman, murderous beverage! When will the christian people of this land wake up from their lethargy, and demand the abolishment of this terrible evil? When?

A religious paper in Tennessee has a note from a subscriber, saying, "I now authorize you to distribute one hundred copies of your paper for the year, to such persons, as you may think deserving, and draw on me for the payment. A good religious paper is better than anything else for such distribution.

Eugene Sue, a French novelist, who acquired immense wealth by writing novels of every questionable morality, died at Paris on the 3d inst. He was born in 1808, and became immensely popular by the publication of "The Mysteries of Paris," and "The Wandering Jew." The world was none the better for his life, and has lost nothing by his death.

It is rumoured, says the Montreal Argus, that the Governor General is about to return in the next Canadian steamer, and Sir William Eyre is to be recalled for the purpose of taking a command in India.

Look out for counterfeit money, as there is much of it afloat.

The Scientific American thinks it is possible but not probable, that the Atlantic Telegraph will succeed.

Every House in Woodland, Wisconsin, was demolished recently by a terrific hurricane.

An old maid recently died who left property to the value of nearly eight thousand pounds. She was all her lifetime getting ready to be married, and had stored up sheets, 63 coverlets, 56 blankets, 27 beds with 1,120 pounds of feathers, 54 pillows, handkerchiefs, and numerous other articles.

It has been more than surmised by some Russia has played some part in our Indian troubles, and the following from a Paris paper apparently justifies our impression. "Our French contemporary, *Le Pays*, announces, in a letter from Calcutta, that Kotzebue, a Russian, has been very busy for some time in British India, and that a short time before the mutiny, he had set out for Delhi. The impression made on the writer's mind, from a conversation he had with the Russian officer, was, 'that if Russia was not precisely assisting in the movement in India she at least sees it with pleasure, and is preparing to take advantage of it.'"

FROM SALT LAKE.—The news from Salt Lake is quite interesting. It fully confirms previous statements of serious disturbances among "the Saints."

We last week gave some interesting news from Salt Lake, by way of Kansas. The last advices from California bring us further word, quite confirmatory of the reported disturbances among "the Saints." The "Sacramento Union gives an account of the arrival of a Mr. Wilkins, who has had left from the Mormon city with his family. He brings important information.

Brigham Young (as heretofore reported) had gone north with his expedition, well equipped, with three months' provisions and a train of eighty wagons. Various rumours were afloat as to its object. The most important and conclusive is, that he had gone in search of a locality to defend the faith against the expected troops from the East. He exhorts all the Saints, if it comes to it, to kill each his man, and his salvation is secured. The Destroying Angels are busily engaged at their work, murdering and robbing those who are apostates.

Mr. Wilkins and party are composed of twenty-six persons, eight of whom are women. They were hunted like wolves, night and day, until they reached Goose Creek Mountains, over 100 miles from Salt Lake, when the Mormons made a charge on them and killed six of their animals. He reports that one half of the population would leave and will do so, if the government sends a sufficient force to protect them. Brigham Young declares that if the Saints will stand by him and the Church, he will be the President of the United States in less than two years.

A train of 1000 wagons had left Salt Lake bound for the States, all of which belonged to 'Apostles.' New dissensions are continually arising. That which causes the most ill feeling is Brigham Young's "sealing" young girls to old men. Several heads of families have been put out of the way as they call it on suspicion of their being apostates, by which means they cannot leave.—Several, who heretofore have been in the confidence of the high-priests, are known to have been murdered in attempting to leave secretly.

Several ladies, with their families, whose husbands had made their escape, begged to be taken away by Wilkins's party, expecting daily to see some of their number dragged away to the harem of the official libertine.

Brigham Young preaches open rebellion against all attempts on the part of the government to establish a foothold in his territory. He has inaugurated a new law, by which he governs disobedient wives, by degrading and making menials of them, and depriving them of the right to marry or have a protector. The community is called by the escaped fugitives an "earthly hell." Our troops are evidently much needed on the spot.