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The Intelligencer.

SAINT JOHN, N. B., OCT. 23, 1857.

Radicalism.

We copied a few weeks since from the FREE WILL BAPTIST QUARTERLY, a portion of an article on Radicalism. Our space has been so limited since that we have been obliged to defer [illegible] an impartial judgment on its merits:

"2. True radicalism is the only basis for a manly independence. Not that independence which disdains another's aid, but that sense of personal responsibility, that feeling of self-respect, that consciousness of one's own moral dignity that calls no man master. The Great Teacher was a radicalist. He laid the axe at the root of the tree. He based his teachings upon the great first truths of universal reason; and he taught his disciples the moral independence of true radicalism. "Call no man master upon the earth; for one is your master, even Christ; and all ye are brethren." Each has a separate and equal individuality that he cannot ignore. He may follow a multitude to do evil; but it relieves him of no part of his individual responsibility. The moral government of the universe makes no recognition of organic sins, any more than of pre-existent sins, and ante-natal proclivities. The judgment seat, at which we shall appear, is one at which every man shall give an account of HIMSELF to God, for *deeds done in the body*.

He who floats upon the tide of popular sentiment, and yields to the power of surrounding influences, may not delude his heart with the vain idea of escaping responsibility by dividing it with others. Man is a gregarious animal; and so strongly are his gregarious tendencies sometimes developed, that his individuality is well sunken. But it is this that clothes him with his highest moral dignity. "The greatest thought of my life," said Wesley, "is that of my individual responsibility to God." And an angel never had a greater. But so aggregated are the masses, both in Church and State, that this great truth suffers almost constant obscuration. Prevailing customs, and usages, and beliefs are received on credit, without personal examination:—perhaps for the reason that Cowper suggests—that—

"To follow foolish precedents and wink
With both our eyes, is easier than to think."

My creed must stand upon my own faith, or upon the faith of others. If upon my own, then that faith, to be intelligent and safe, must depend upon an examination that is thorough and fundamental; and then I am a radicalist. But if upon the faith of others, I sink myself in the basest servility of an unquestioning conservatism.—"And what greater dotage can there be in the world," to use the language of Rabelais, "than for one to guide and direct his counsel by the sound of a bell, and not by his own judgment and discretion." To those who have no capacity for thought, must be vouchsafed the privilege of subscribing to creeds on the faith of others.—Idiocy knows no law. But whoever else shall do the idiotic deed, will meet from even those to whom he thus sells his birthright the contempt he deserves. Even an opponent will honor, as he cannot but respect, a manly independence.

3. Radicalism is the only substantial basis of true reform. All reform involves change; and to be safe or desirable, it must proceed from fundamental principles. Conservatism is averse to change. Its very nature is question and indifference. Its first and fundamental axiom is—WHATEVER IS IS RIGHT;" or, at least, so nearly right that it is of no consequence to be disturbed about making it otherwise than it is.

All the reformers that have ever startled the world from its slumbers, and marched it forward to an advance position, have been of the radical stamp. Any other than a radical reformer is, at best, only employed in "making anger holes with a gimlet."

The reformer whose work shall abide the test of time, must build upon the rock. Principles adopted in systems of philosophy or theology, though only by implication, will one day, by some other and stronger hand, or some bolder genius, be pressed to their logical results; results that will more than offset by their evil all the good that has followed honest aims and earnest effort.

"Comely are the apples that spring from the Dead Sea's cursed shore;
But within they are dust and ashes, and the hand that plucketh them shall rue it."

'Beware of sevening truths that grow on the roots of error.'

4. No safe progress can be made except upon radical principles. Change is undesirable for its own sake, and to be deprecated, where no gain in truth or in principle is thereby to be secured. The drifting of a vessel at sea, before the wind, without chart or compass, or *rudder or pilot*, or crew to man it, might chance to be in the right direction. But it might chance to be in the direction of rocks and quicksands, and whirlpools; and that, ere it shall have gained the wished-for port, it shall have encountered more storms and sad reverses than ever Sinbad the Sailor in his eventful and perilous voyages. So with all movements for social reform. True, it is better to be right by accident than wrong by intention; but the chances (when all is surrendered to mere fortuity) are a thousand to one against reaching the desired haven.

The world is indebted to radicalists for substantial advancement in science, in government, in philosophy and in morals. * * * *

Galileo was a radicalist. The old Ptolemic theories were not to be modified, but abandoned, and a new one formed, based upon facts and reasonings that the observations and demonstrations of all subsequent astronomers should but confirm. His radicalism was denounced as heresy, and he was sent to prison to do penance for being wiser than the bishops. Much learning was in his day a dangerous thing. The heresy he had promulgated in teaching that the earth was a planet, must be recalled; and this was the condition of his liberation from prison. Human nature was weak, but reason could not deny itself. "I recant," said the weakness of the flesh:—"but it moves,"—added reason. And so he was remanded to prison.

Bacon was a radicalist.

Newton was a radicalist of the purest type.

Luther was a radicalist—almost. He brought his battering-ram to bear upon the chief cornerstone of the Papal structure, and beat it to dust.

It has never been replaced. The old tottering edifice has not yet fallen; but its walls stand awfully awry; and all the untempered mortar that priests, bishops and popes can apply, will [illegible]

Recall to mind the chief names in the world's history, who stand as mile-stones upon the highway of human advancement, and not one of them but was a radicalist. Many of them have been as those born out of due time—so far in advance of their age and nation, that they encountered only opposition and obloquy. But one generation plants trees, and another gathers the fruit. One soweth and another reapeth. They scattered the seeds, and others shall gather the harvest. Radicalism has been as the little leaven that has leavened the whole lump. Conservatism utters its anathemas upon him who dares promulge great truths that were unknown before; but by irresistible destiny the truth overcomes every obstacle, and compels even the most conservative to yield to its evidence. Conservatism itself is doomed to progress; it is not to-day what it was a generation since, and it will never be again what it is to-day. But it seems resolved upon forming the casual extremity of all progress, and so must needs subject itself to the mortification of bringing up the rear, while radicalism leads the van. And it only comes at all because it is dragged, like a criminal appearing at court, and making a virtue of necessity.

5. Radicalism is the only true consistency.—Consistency is not opposed to change, but may, and often does, absolutely demand it. He only is truly and uniformly self-consistent who constantly maintains his loyalty to truth. Absolute truth is the same and knows no progress; but the human mind is finite, and progressive, therefore, in its attainment of truth. Honesty to one's self requires that a man's opinions shall conform to his knowledge, as the waters of the ocean fit themselves to their ocean bed; and that they shall change, therefore, just as fast and just as far as his progress in knowledge may demand. And if it be true that to confess one's self mistaken, is to acknowledge that he is wiser to-day than he was yesterday, it need not be regarded as a very ungracious confession.

Truth is its own consistency. All particular truths are but fractions of one unit. By an elective affinity they seek each other, and form one perfect whole. Errors wage eternal war with other errors, and with the truth; but all truths are at peace. Whenever, wherever, by whatever surroundings, or in whatever ungracious company, the truth is found, it is to be greeted and embraced. Its eternal oneness with all other truth is known by virtue of the first and chiefest of all the axioms:—"That is impossible for a thing to be and not to be, at the same time." And only the timid conservative, who has no faith in God, in truth, or in human reason, will refuse to incorporate into his creed every truth that he may discover in the Bible, in reason, or in nature.

"The truth is perilous never to the true
Nor knowledge to the wise."

All truth is God's truth; whether written upon the heavens above, or the earth beneath, or the soul within us. Whoever refuses to believe it is an infidel or worse. The heart in which truth dwells, attracts to itself every truth, whatever may be the combination in which it is found, or the absurd compound of which, by mechanical mixture, it has been made a part.

Have you known the man who had encountered somewhere upon the highway of thought a truth which he was unready to greet? Prejudice had precluded it; or some cherished system or theory had erected a barrier against it; and the unwelcome intruder was ejected. But as the ghost of the murdered men comes back to disturb the repose of the murderer, so these truths that have been so cruelly banished, return to haunt him who has denied them hospitality. A murdered truth has more than nine lives, and it gives no grace to him that hath done the murderous deed. We have seen him turn pale at the dreaded approach of the ghostly apparition, and have heard him inwardly exclaim in terror—"Hast thou found me, O mine enemy?" Woe to him who hath in all the realms of thought an abused and rejected truth that he dreads to meet! it shall be to him an eternal terror.

The only true consistency is to embody every truth, so soon as we discover it, wherever or however its acquaintance may have been made. Man is to be a traveller upon the highway of truth: not merely a mile-stone, or a guide board. How absurd, therefore, the charge of fickleness and inconsistency, which is often preferred against the progressive radicalist. Shall he, to escape the charge of mutability, convert himself into a squeaking hand organ, upon which you can grind out so many tunes and no more? He who is to-day a rational progressive, and to-morrow a fossilized conservative, is justly charged with the grossest inconsistency: but not he, who, with stern consistency, pushes his investigations into every direction, that he may make the most rapid and sure advancement.

The self-consistency of a man is not the self-consistency of a lamp-post. The virtue of the latter is in remaining in the same position—only as the world carries it with it in its daily and yearly revolutions. The virtue of the former is in ceaseless progress in the discovery and application of truth; ever abiding by first principles, that know no change. Dead men, under the law of inertia, retain their position. Living men, acting no less in keeping with their nature, are perpetually changing theirs. The one is the consistency of the conservative, the other of the radicalist.

Radicalism plants itself upon first principles, and sets itself to make a faithful, impartial, and universal application of them to all the questions of casuistry, and to all the practicalities of life. From these fundamental principles it never varies; for they rest upon their own evidence. His consistency, therefore, is to be found in the convergence of all the radii in these grand focal points. The conservative, on the contrary, has no fundamental principles; he never goes so far as that. His faith rests on confessions of faith, and precedents, and customs, and chance.—As these varies, so varies he. He sweats with the majority; and as majorities change, so changes he. That a man be true to himself, true to his own convictions, and true to principle, is the consistency of true radicalism. That a man forever follow with the crowd, moving as they move, halting as they halt, retreating as they retreat;—the creature of circumstances, convictim of outward pressure, swaying to and fro with the multitude—this is the consistency of conservatism! Let it not be mine!

"Behold the Man."

These are the words of Pilate, the heathen ruler, who, having yielded his authority to the multitude, is pleading with them to do more justly than he had done. It had been in his power to decide the question, what shall be done with Jesus, rightly? But, putting his confidence in human nature, he had placed before them Barabbas and Jesus, and said "whom will ye that I release unto you." To his amazement, human nature chose the murderer, and sent up a wild cry demanding him to crucify the Lord of glory. When he had made himself certain that his senses had not deceived him, he still tried to persuade the people to reverse their decision. "Why what evil hath he done." He pleed in vain, and then gave him up to be scourged. When he was brought back from the scourging, the governor tried to move their pity again:—"Behold the Man," as if he still hoped they might spare him.

But what was this scourging? The Lord of glory was taken, undoubtedly, to the accustomed place of scourging those condemned by Roman law. Behold the post or pillar, the iron yoke, and the stout cords to bind the victim! See the ruffians tear off his clothing, and, turning his face to the post, his neck in the yoke made fast, they tie his willing feet and hands! Now they seize their scourges that rend the flesh every stroke! Do they tire in laying on the merciless blows? Then others take their place, causing blood to start, anew from the deep wounds. Every new lash only increases their cruel malice till their fiendish work is done.

As he did not die under the terrible ordeal, they changed their mode of torture. "He is a King," they say in bitter derision. O, cruel wit. They place on him the mock purple: they put on his brow a crown of thorns; they put in his hand for a scepter a reed; they taunting bow the knee and say, "Hail King of the Jews!" But see, they smite the crown to press the long thorns into his flesh! See they spit in his face as the blood streams over it!

Thus bleeding, in the mock robes he is led back into the presence of the people. This is the occasion upon which Pilate makes another effort to save him. As the meek Lamb stood, the blood streaming over his face, pointing to him, the governor cried, "Behold the MAN." Be thou forever cursed, O Pilate, for thou didst trust to an arm of flesh! Thy prayer must be mocked. Thinkest thou there is any flesh in man's obdurate heart! The answer to these appeal disappoints thy foolish and wicked plan. "Crucify him, crucify him" is the answer to thy prayer.

"Behold the man." Little did that heathen Pilate know what he said. Little did he know that he looked upon the spectacle which had troubled prophets for centuries when they fell into the prophetic trance. Little did he know that the very angels had been studying for centuries the subject connected with the sufferings of that man. Abraham had seen him, the bleeding Lamb, with prophetic eye, and had exclaimed, "Jehovah-jireh," the Lord shall provide a lamb for an offering. Isaiah had seen when the hand of the Almighty was upon him and said: "as many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men. * * * * He is dispised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows, yet we did esteem him smitten of God, and afflicted. But he is wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

"Behold the man." Why does he not show them his Kingly power by prostrating them to the earth with a word, as he did the hand that came out to arrest him? Why does he not lift that sceptre and command twelve legions of angels? Dear sinner, he wants to move your heart. You see in him, the Lord of glory, just what sin, your sin, will do when it is finished. If you will, you may see in him what your sin deserves. If you will, you may look upon that precious Lamb and have your sin taken away.

"Behold the Man." Do you say he is powerless? Do you say that fragile reed is no scepter? May the Holy Ghost illumine your heart as you look upon his marred visage. You will then experience the exercise of a power that can subdue the heart. Where has not the suffering King conquered the hardest hearts. Have not savages, as they gazed upon him, chanted his praises? This is the power of God unto salvation. If this does not break your heart you are forever lost.

Wicked Treasures.

"Treasures of wickedness profit nothing. . . . The Lord casteth away the substance of the wicked."—SOLOMON.

The history of nations, cities, and individuals afford ample illustration of the divinely inspired truth which stands at the head of this article. There are periods in the history of communities, and persons, when neither their prosperity nor their wealth can save them from ruin. All in which they have trusted is as a rope of sand, their prosperity is turned into adversity, and their wealth passes away like the morning dew. In our opinion the "treasures of wickedness" are vastly increased in latter years beyond what they formerly were. By "treasures of wickedness" we understand treasures improperly accumulated. We are aware however that our opinion differs from some others relative to what is the proper or right accumulation of wealth. Custom stamps many things as lawful and right, which are nevertheless very wrong, and will not stand the scrutiny of that rule by which all the actions of men must ultimately be weighed. The facility which the progress of civilization and science has afforded to commerce, and the numerous channels which have been opened for the rapid accumulation of wealth, have proved a powerful temptation for men to "haste to be rich," beyond anything which formerly existed. It has given them an "evil eye" and with an [illegible] they have heaped up "treasures of wickedness." A large portion of the wealth embarked in commerce is of this character. Not perhaps accumulated by direct fraud, but obtained by illicit speculation and commercial extortion. Hence it is the "treasures of wickedness;" it is the shew of wealth, but it is not real wealth. "A little that a righteous man hath is better than the riches of many wicked." So it often proves. Commerce has its changes as well as every thing else; and in the ordinary term of a man's life, he may witness several periods when all the "treasures of the wicked" are inadequate to save them from ruin. The merchant prince of yesterday is the beggar of to-day. The lordly banker whose heaps of glittering gold called forth but yesterday the envy of some less fortunate neighbour, is to-day a bankrupt. Such are the vissicitudes of modern trade. Its gain is the gain of wickedness, and when a crisis comes its treasures are insufficient to save their possessors. "The Lord casteth away the substance of the wicked."

The recent events in New York and elsewhere afford a lesson of great value to commercial men and others. The uncertainty of prosperity, and the insecurity which wealth affords against embarrassment and ruin, in times like the present, seems to be manifest to everybody. How much better and wiser it would be for merchants and others to be satisfied with the legitimate trade of their own capital, and build for themselves and have a fortune which, though much less in numerical value than many now aspire after, would nevertheless be much more likely to endure. That which gives property its real value is the blessing of God. "It maketh rich, and he addeth no sorrow with it." But he who seeks riches for himself or children without reference to God's blessing upon it, will most likely either bring himself to ruin, or entail upon his heirs a curse a thousand fold worse than poverty. "GODLINESS WITH CONTENTMENT IS GREAT GAIN."

Fear of Man.

"The fear of man bringeth a snare."—PROV. 29: 25.

What a striking exemplification of sin is to be seen in man fearing man. One fearing another whose breath is in his nostrils, and hence brought into a snare. Slavish fear appears to have followed man ever since he attempted to hide from God in Eden. It is the consequence of sin, and is always leading into snares or difficulties. It has prevailed both in the Jewish and Christian churches, and brought many into trouble. Abraham for fear of man, declared that Sarah, his wife, was but his sister, by which both he and Pharaoh were brought into a snare. David though a great man and a King, was so far overcome by the fear of man as to say at one time, "I shall now perish one day by the hand of Saul," and consequently fled to the land of the Philistines. Peter, although he loved his Saviour, and was bold and energetic, yet from fear of man, denied with cursing and swearing that he ever knew Jesus. At another time, previous to some coming from James he ate with the Gentiles, after which, fearing those of the circumcision, he withdrew, thereby being thrown into a snare, concerning which he was reproved by Paul, who says, "I withstood him to the face, because he was to be blamed." But how many Abrahams, Davids, and Peters do we find at the present time, who through fear of secular loss, or suffering with Christ, deny before the world both their God and religion. The preacher who is afraid that his theology or his oratory will not please his hearers, and shuns to declare the whole council of God, brings both himself and his people into a snare. The outspoken, independant preacher who believes what he wishes his hearers to believe, will save himself and his flock from many difficulties. But that minister of whatsoever ability he may be, who from fear of losing his salary or popularity leaves the word of God, or rounds the corners of the truth, is not a servant of Jesus Christ's, and jeopardizes his standing as a minister. The deacon who is afraid to stand up by the side of the preached truth, or the church who through dread of the ranting sarcasms of their enemies will allow themselves to become trammeled in their efforts to advance the cause of God or circumscribed in their worship will soon find themselves in a snare from which they may not be easily delivered. That professor of religion who fears to let the world know that he is a Christian, can never be of use, nor the means of saving those before whom he is ashamed to speak of Christ; he can never be as a light in the world if afraid to let his light shine; he cannot be the salt of the earth, if everything around him is corrupting and he making no effort to counteract the evil. *Let such fear be banished.* Let us get our hearts so filled with the love of God that fear will be cast out, and be constrained to love both our friends and enemies rather than fear them.

G. A. H.

(*From our Canada Correspondent.*)

Catholic Sympathy with Sepoys—Inconsistency—Legal Protection—Canada Banks—Produce — Speculation — Prayer Meetings for India.

COBOURG, CANADA, Oct. 10th 1857.

Mr. Editor—Whether from principle or from policy, let us hope from the former—the *True Witness* has come out in a long article against the *Toronto Mirror*, deprecating the supposition that the Romanists of Canada, or true Catholics anywhere, sympathize with the Sepoys against Great Britain in the present deplorable rebellion. It very justly exposes by historical facts the misstatements of the *Mirror*, and without sparing Great Britain, gives convincing evidence of a wish to make all Protestant readers believe that the *true faith* begets a response to the Scriptural obligations of submitting to the powers that be, and rendering to all their dues. Taking all things into consideration, one is pleased to see such an article given to the readers of the *True Witness*, and it is to be hoped that whether from the heart of the writer or not it will serve to repress the statements too commonly made just now by those Romanists who seem to hope for England's humiliation. No one can object to the following from the article in question:—"To honor the King is a duty inculcated by our holy religion; and although of course the Catholic is at liberty to seek redress and wrongs and removal of grievances, whenever he is oppressed, he is never permitted to seek these desirable ends save by peaceable and constitutional means." Compared with the advice quoted in my last letter there seems incongruity:—"They did no more than their duty in kicking out of doors any dirty tract pedlar who had the impertinence to thrust himself and his filthy wares in their houses."—But it is not easy to be consistent except where our principles are thorough and well-based.—Surely kicking is not "peaceful and constitutional."

By the way, the *Montreal Witness* throws additional light upon the smallness of the fine imposed by the magistrates upon the assailants of Mr. Corne at Pointe aux Trembles. It was made purposely small at the earnest request of the Colporteur, who only wished to impress the inhabitants, who seemed to think they might assail with impunity those offering them religious books, that there was at hand the strong arm of law to punish such improprieties. The infliction of the smallest fine accomplished the purpose he sought to secure, namely a public recognition of his right to the protection of the law. The *Witness* gives as correctly reported the following from the lips of the defendant on hearing the verdict: "After all, I did but what the priest had repeatedly advised us to do." The *True Witness* would now recall his elegant epithet given to the magistrates. They are no longer "nincompoops," but "their sentence is proof that in Lower Canada, and by Catholic magistrates, equal justice is dealt out both to Catholics and Protestants; and that no national or religious feelings are permitted to exhibit themselves in our Courts of Law." A week ago he recommended the application of the tongs or hot, now he says: "We trust it will have the salutary effect of teaching our Catholic friends to abstain from all illegal and unnecessary violence, even towards those whose mission it is to insult them, and to revile their religion." Does this tergiversation proceed from repentance, or a desire to appear more law-abiding? Or has his ghostly adviser admonished him to be more prudent?

My last closed with a remark on the present commercial depression. Happily our Banks show no symptoms of failure, and in the Western States, their notes are the only paper currency accepted; a strong proof that Canadian credit stands high among our Republican neighbors.—The Banks are blamed for the present depression; but perhaps too severely and indiscriminately. They have been afraid of one another; but efforts have been made to arrange matters by a mutal agreement to pursue a uniform line of policy, and with some success. Produce however remains on hand—a most unusual state of things—and not one-tenth of the ordinary exportation of breadstuffs is going on. Wheat, in this neighborhood, brings but three quarters of a dollar per bushel, at which price the farmers refuse to sell. Canada suffers as much from the old land mania as from any other cause. The high prices of two or three years past give the farmers plenty of money, which they invested in land, leaving their store-bills unpaid. The merchant therefore looks in vain for his dues and in many cases declines to give additional credit; little therefore passes from their shops into the hands of consumers, and trade is almost annihilated. One benefit will grow out of the present state of things, however: A rigid economy will be forced upon the people; retrenchment will be the order of the day. Happily the crops are excellent, and food is cheap; thus giving persons with fixed incomes their turn once more.

Union prayer-meetings on behalf of India are being held in the important towns. Montreal is taking the lead in the good work. May the Lord be pleased to scatter those who delight in war and bring it to a perpetual end.

The Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland advertises for a minister to send to the Holy Land, funds being on hand for the purpose.

A. B.

(*From a New York Correspondent.*)

Commercial Affairs—Loss of Steamer "Empire State."

NEW YORK, Oct. 13th, 1857.

MR. EDITOR:—The absorbing topic of thought and conversation at present here, as well as throughout the country, is money and the banks. This, you will say, is nothing unusual. When was there a time that the Yankees were not absorbed in money-making and speculation? Too true, indeed, is it that as a people we have made wealth our idol, and have bowed ourselves to the service of Mammon. But now the Lord, who is "a jealous God," has touched our idols and they shake. Mammon lies prostrate before him, as did Dagon before the Ark of the Covenant. For a considerable time it has been difficult to obtain money on credit, except at high rates of interest and on the best securities. Few, however, anticipated anything different from the usual course of business, until a short time since the business community were startled by a simultaneous suspension of payments by all the banks in Philadelphia. Since then, every day has furnished its list of failures and suspensions in all parts of the country. Banks, railroad companies, merchants, manufacturers, mechanics, all seem rushing into one general vortex of bankruptcy. Credit, which is the largest part of the capital of our business men, is almost annihilated, ready money can hardly be obtained at any sacrifice of property, and business of all kinds is suspended. The consequence is, that thousands who have been earning a comfortable subsistence by their labour, are now out of employment, and the prospect is that the coming winter will be one of destitution and suffering, such as our country has seldom or never witnessed. Many, who, in ordinary times, consume their wages as fast as they are earned are already in extreme want, while those who have a small surplus laid by find it is being rapidly consumed. Unless there should be a speedy change in the condition of affairs, many a man, who has never known want, will find starvation staring him in the face before Spring.

Considerable anxiety was caused last evening by a report that the steamer Empire State, which left here this afternoon for Fall River with the usual amount of passengers and freight for Boston, had struck a rock in the river, near the upper part of the city, and immediately sunk. Subsequent accounts, however, showed that the first report was exaggerated. A dense fog rested upon the river, which is in some parts very difficult to navigate, and the pilot being unable to discern anything by which he could be guided, ran upon a rock at the western end of Blackwell's Island. A large hole was stove in the hull, and the water came in faster than the pumps could discharge it, but they succeeded in keeping afloat until they reached a wharf, and the passengers were all safely landed.

S. S.

From the Morning Star.

The Nova Scotia Free Baptist Conference.

Bro. Burr:—In accordance with the request of our Foreign Mission Board I came to attend this Conference, which commenced on the 19th inst., and continued six days, at Cornwallis, in the N. W. portion of the Province, near the head of the Bay of Fundy. The occasion was truly interesting and refreshing. The delegate appointed by our General Conference, Bro. Hutchins, was not there in consequence of illness, as it was understood. It is hoped, however, that he will be able to fulfil his appointment another year. There was, I should judge, a pretty full representation both of ministers and delegates from most of the churches. The following statistics will show pretty clearly the strength and importance of the denomination.

Number of churches 18; Members 1[illegible]; Ordained ministers 12; Licentiates 4; Meeting houses 34.

It is understood, I presume, that the doctrines of this body are the same as ours, they having adopted our Treatise and covenant as their own. In their usages, general appearance and even in tone, they are so much like us, that I have felt very much at home among them.

I was received very kindly by them—was permitted to present the cause of missions and a collection, without previous notice, was taken, amounting to $14.40. I have good reason to believe that there are many in these churches who feel deeply for the lost, and who would gladly aid us in sending to them the blessings of Christianity.

The members of the Conference appeared gratified with the appointment of our delegate to them, and in return have deputed one of their number, Rev. D. Crum, to attend the next session of the N. H. Y. M.

I am proposing to visit several of the churches in the Province before I return home.

O. R. BACHELOR.

THE MASSACHUSETTS BANK PAYS SPECIE. Notwithstanding the vote at the Clearing House, we understand that the Massachusetts Bank continues to pay specie on demand. It has a circulation of $136,000 only, with $370,000 in gold in its vaults. One individual has $700,000 deposited at this bank, which he shows no disposition to draw out.—*Traveller.*