

Religious Intelligencer.

SAINT JOHN, N. B., AUG. 6, 1858.

For Receipts, Special Notices, Appointments &c., see BUSINESS DEPARTMENT on next page.

THE JUNIOR EDITOR'S SALUTATORY.

For the first time we appear in the columns of a religious journal as an editor; in doing so we are not unacquainted with the consciousness of care and responsibility. We wish to address ourselves to our friends, and the public generally by saying we have not become connected with this department of christian labour without realizing the responsibility of becoming a co-publisher, as well as the important duties devolving upon us as co-editor. In order to engage in these duties, we have withdrawn from a most pleasing and inviting field of labour, and entered upon one that involves upon us a considerable amount of business care, which we would not have been willing to have done but for one reason. Our object, and only object, in becoming connected with the publication of the *Intelligencer* is to aid in sustaining an enterprise that has been blessed of God, and to avail ourselves of this privilege of doing good and glorifying Him whose servant we profess to be. In quite a portion of this province we are personally acquainted and we think have some warm-hearted friends, in other parts we are unknown except it may be by reputation. In introducing ourselves as we now do in our editorial capacity, we hope to perpetuate present attachments and form many new acquaintances that will prove pleasing and profitable to both them and ourselves. As we may, week after week enter your dwellings and through this medium converse with you, we hope to do so in the Spirit of the Gospel, and in such a manner that our visits may be accepted and profitable. Our aim shall be to do good, and hence hope to possess the Spirit of Him who went about doing good. We believe the *Intelligencer* has been, during its proprietorship by our General Conference of great advantage to us as a Denomination particularly; and our present connection with it, renders us more anxious now, if possible, for its further usefulness. Hitherto it has sustained a character that has reflected much credit upon our brother the editor and upon us as a denomination. Our desire is that the relationship that we shall henceforth sustain to it, will not be detrimental either to its circulation or usefulness. If it were in our power we should like to add to both. We hope to have the guidance of the Holy Spirit and divine aid in the discharge of every duty. That this may be our happy experience we would ask the prayers of all who love our Lord Jesus Christ. In order, also, to be able to do the good we wish to, we need of course the patronage of the public, and which we most respectfully solicit. Give us the opportunity of entering the homes of the people, and taking with us such friends as we may select, and we will endeavour to make our paper a blessing to them, and their households. We hope to continue it as formerly a RELIGIOUS, NOT a sectarian paper, and one worthy of the patronage of all christian bodies.

"ISMS."

We are not among those who condemn the denominational character of the Christian Church. In her militant state we think there exists a necessity for this feature, and although it may seem to indicate a want of unity, yet really it may not be less than that perfect bond of brotherhood which is the crowning peculiarity of our Heavenly-born Christianity. We certainly think that the division of the church into respective communions, each having their distinctive peculiarity but all holding the Head, which is Christ, is in the wisdom of God, so ordered for the best interest of the whole body. There are certain features in which all agree who should be recognized as belonging to the christian church, among them are the authority of God's Word—(human depravity)—the Atonement—the work of the Holy Spirit in Regeneration—the doctrine of the Trinity—and kindred tenets; and whatever minor differences there may be, these constitute a bond of union which hold together the brotherhood in Christ. True christians, of whatever denominations they may be, are all taught of God, and know each others language, and have a common sympathy together in the promotion of their Redeemer's Kingdom. There are not only doctrines, but there are feelings, emotions, desires, aspirations and hopes which belong to all christians though belonging to widely different communions in point of church discipline and order. We would not, however, be understood as favouring that latitudinarianism which includes within the pale of christianity every *ism* that would seek to hide itself under the name of religion. But we believe that God has wisely ordered the different sections of the church for his glory, and that he plants one man in one denomination and another man in another—each placed in the body by him, yet all holding the same great fundamental principles, and having the same experience in nature if not in measure, in relation to the work of grace in the soul. God knows where men can be the most useful and glorify Him the most, and he sets them in the body, therefore, as it pleases him; hence the greatest care should be taken to know what place we should occupy, and what branch of the christian church is ours. For ourselves we are quite sure that God sets us in that part of the christian church, where we now are, and we believe that we can be more useful where we are, than anywhere else, and hence, while we might occupy other places in some respects more advantageous to ourselves, yet we apprehend we could find no place where we could more glorify God.

But we ask, does our peculiar place in the church of Christ, give another any advantage over us, in the attainment of fellowship with God, or progress in true christian experience? Or, does it give us advantage over them, in these things? We think certainly not. God is our God; and He is theirs also, and if any man will do His will, he shall know of the doctrine. With this view of the subject then, we conceive, that every christian's boast and glory is—CHRIST THE LORD. Distinctive names, or

denominations, while made to conserve the interests of the church, do not, nevertheless, according to the will of God, give any one a better advantage over another. And hence to rejoice or glory in the names of sects or parties is to dishonor the Holy one, and rob him of a portion of that grateful homage due him. We have sometimes heard very sincere believers thank God for some favorite *ism*; implying that to it they were indebted for some higher type of experience, are purer doctrinal knowledge than they could enjoy or possess without it. Such glorying is not good. Let us rather glory in Christ, and while we may belong to different sections of the church, rejoice rather that our names are written in the Lamb's book of life. We hail all who love our Lord Jesus Christ, and while we belong to a particular section of the Christian church, and hold the views of that denomination, we nevertheless rejoice not therein, but we do rejoice that we know God by the revelation of His Spirit, and have a common interest in the promotion of the Redeemer's Kingdom. Toward this object without respect to *isms*, our labours are devoted.

RELIGION MORE THAN A NAME.

The religion of our Lord Jesus Christ is something more than religion professed. It is of itself a reality, and to its possessor an inestimable blessing. True, we believe an avowal of our faith in Christ to be required of us as christians, but care should be taken that we trust not in the profession, rather than in Christ. By a profession of christianity we say to the world that we are the followers of the Saviour, and hence the necessity of our declaration of attachment to Christ being a proper index to the state of our hearts and the actions of subsequent life. As the label of a bale of goods or the page of a book should honestly and truly represent the contents and matter contained therein, so should our taking upon us the name of a christian be an unmistakable evidence that we are becoming Christ-like and that Christ truly dwells in us; that we have not a name to live whilst we are dead. To true religion there is an essence, and spirit as well as external evidences. An essence of love to God and man, a spirit of faith in Christ and consecration to His service, and the evidences of keeping His commandments and complying with all His requirements. By names—persons and things are known and distinguished, nevertheless when a title represents a state and particular one that results from an internal as well as an external change, it is an easy matter to get the name, and have it alone. Let every one who names the name of Christ be careful in the examination of his or her own heart, and see that through life, they exemplify the christian character. Reader, rest not short of true conversion, build your hopes of Heaven and happiness upon the blood and righteousness of Jesus Christ only. The former alone can wash away your sins, and the latter will make you acceptable in the sight of God.

New Publications.

BIBLICAL COMMENTARY OF THE NEW TESTAMENT, by Dr. Herman Olshausen, Professor of Theology in the University of Urdun. . . . Translated from the German for Clark's Foreign and Theological Library. Revised after the latest German Edition, in the University of Rochester. Vols. v. v. New York: Sheldon Blakeman & Co. 1858.

The proper office of a Commentary is to elucidate the Sacred volume, by illustrating obscure passages, interpreting ambiguous phrases, reconciling apparent contradictions, exhibiting the relation or parallelism of the different parts, and furnishing every facility to the biblical reader, towards the attainment of the genuine sense of the inspired writings. So far as it relates to the true knowledge of God, and the way of salvation by Jesus Christ, "he that runs may read." But there are many parts of the Scriptures which to ordinary readers require explanation, and to ascertain a knowledge of which we may profitably avail ourselves of the labours of those whose time and attention have been devoted to the study of the Bible. There are many passages in the Scripture both difficult and obscure, in consequence of the various times when the different books were written, the diversity of subjects of which they treat, their allusion to ancient customs and the languages in which they were originally composed. To have at our command the labours of inquirers who have preceded us, and who have possessed facilities for biblical interpretation, which are not within our reach, is very desirable to the Scripture student. To reject the assistance of such is to throw away the labours of years. But widely different opinions are entertained respecting the utility and advantage of commentaries. Some hold all human helps in contempt, by them commentaries are despised, as the mere works of men; and a respect for them is regarded as a tendency to found our faith on human opinions. Others there are who trust exclusively to the expositions of commentaries, and seldom or never look beyond for the mind of the Spirit as revealed in the Word of God. One should not preclude the close and prayerful study of the Word itself, accompanied with the careful comparison of Scripture with Scripture.

Many valuable commentaries are now in existence, and extensive facilities for acquiring a knowledge of the Word of God are afforded, which only a few years since were not within the reach of ordinary persons. Every family ought now to be supplied with some standard commentary on the Scriptures. Messrs Sheldon Blakeman, & Co., Publishers of New York, have conferred a favour on ministers and others in the issuing an American edition of OLSHAUSEN'S COMMENTARY ON THE NEW TESTAMENT, the fifth and sixth volumes of which have but recently been published. The original of this work was written in German, subsequently translated into English, of which an English edition has for some time been before the public. The New York Publishers believing that they might subserve the interests both of sacred learning and practical piety, in making it by an American edition, more accessible to the American public, have issued the present volumes, revised after the fourth German edition, and edited by Dr. Kendrick, of Rochester. This work we can recommend to ministers and others as a most excellent

addition to biblical interpretation, probably as free from error as any other work of the kind. The editor seems to have faithfully performed his duty in preparing this first American edition for the public, and the publishers have spared no pains in issuing neat and beautiful books. The six volumes of OLSHAUSEN'S COMMENTARY would make a valuable acquisition to any Minister's, or Family Library. It can be obtained at the Colonial Book Store.

SELECT DISCOURSES, By Adolphus Monck Krummacher, Tholuck, and Julius Muller. Translated from the French and German—By Rev. H. C. Fish, and D. W. Poor, D. D. New York:—Sheldon, Blakeman and Company; BOSTON:—Gould and Lincoln. 1858. This is another volume of sermons of great value from the publishing house of Messrs. Sheldon, Blakeman & Co., of New York. These publishers have issued within the last few months a large number of excellent works, including the six volumes of Olshausen's Commentary, five volumes of Spurgeon's works, and one volume of New York Pulpit. The discourses embraced in the volume before us, are from the most distinguished German and French preachers now living, and one recently dead, the names of whom render commendation in our brief notice of the volume superfluous. The following are some of the subjects treated on:—The Mission of Woman; The Conflict of Christ with Satan; The Victory of Christ over Satan; The Weapon of Christ's Conflict; The Believer's Challenge; The Father drawing Men to the Son; The Relation of Religion to Business; The Longing for Home. There are in all twenty-two discourses, with an Appendix on the Delivery of Sermons, by Dr. Monck. We heartily commend this volume to the public, and especially to ministers.

HALLS JOURNAL OF HEALTH for August has come to hand, rich as ever with articles of value on how to escape disease. The contents of the number before us are as follows:—Epilepsy; Mental Development; Great men of the West; Suffering Philosopher; Hair Specifics; Suicide; Causes of Disease; Constipation Avoided; Beautiful Slaying; Advice to Consumptives; Good Vinegar; The best Pastimes; Sabbath Days; Stupidities; Comfort and Health; Eating by Rule; Eye-sight; Disinfectants; Diarrhea; How to go to Bed. "THIS JOURNAL is entirely original, and never advises a dose of Medicine; for if a man is sick and is wise, he will take no medicine except from a Physician."

THE FIFTH ANNUAL REPORT OF THE Board of Missions of the United Brethren in Christ, has been received. This body of earnest, spiritual hard working christians, are doing much for the cause of Christ in the Western States. The "Religious Telescope" published at Dayton, Ohio, is their organ, and one of our best exchanges.

GUINNE & DAY'S BANK NOTE REGISTER is still received. Every store and counting house should have this DETECTOR OF COUNTERFEITS.

DENOMINATIONAL.

Baptist. During several weeks past an interesting season has been enjoyed by the churches at Middleland, and lower Studholm. Brother J. Noble laboured with them a part of the time last year, and an awakening has been evident in the community for some time. Brother Doucet spent a few days there in June. Previous to attending the General Conference Elder Noble baptized eleven; and on last Sabbath nine more. Brother J. Flewelling is also labouring at present in conjunction with brother Noble, and we understand will probably continue for a time to help supply the Sussex and Studholm circuit.

Baptist. Mr. James Read, Licentiate of the Baptist Church at Sackville received Ordination at Hopewell on the 30th ult., having received a unanimous call from the church at that place to assume the pastoral office over them. The Council on his ordination consisted of delegates from a number of other churches, and the services on the occasion were "solemn and deeply interesting." A letter to the "Visitor" says,—"There is an encouraging prospect of the good work of God reviving and prospering in Hopewell."

A Quarterly Meeting was recently held with the Church in Norton, and attended by several ministers. Five persons were baptized during and after the Meeting by the Rev. E. Clay.

Methodist. A Methodist camp Meeting was recently held at Wallace, N. S. A large number of ministers were present, and the congregation during some of the services was estimated at about 2000 persons. A writer in the "Wesleyan" says the Holy Spirit was poured out in a most overpowering degree, and over 60 or 70 persons were supposed to be brought during the meeting to a saving knowledge of God.

Dr. and Mrs. Palmer, whom we mentioned last week as visitors to our city, have been holding social services every day and evening since, which have been attended by great numbers of persons. We learn with pleasure, that a considerable number have professed to be blessed in these meetings. We regret that our onerous duties during the week have prevented us from attending these social services.

Presbyterian. The Rev. Wm. Somerville of Cornwallis, N. S., who has been on a visit to Europe, returned by the last Steamer to Halifax. He preached on board the Steamer on the Sabbath they were at sea, and was afterwards presented with an expression of thanks by a large number of the passengers.

We learn by the *Presbyterian* of this week that the Rev. Wm. McClure of Derry, and the Rev. Professor Gibson of Belfast, were to leave Liverpool by the *Pernia*, which has just arrived at New York, on a visit to British North America. These gentlemen are spoken of in the highest terms; and much anxiety is manifested

by the "Presbyterian" that correct impressions may be received by them, relative to the religious condition of the Province.

A Bazaar was recently held in St. Andrews, for the purpose of raising funds for painting the Kirk and erecting a new fence; by which the large sum of two hundred pounds was raised. This was the work of the ladies principally.

Episcopal. We learn from the "Church Witness" that John McGregor Esq., Honorary Secretary of the Protestant Alliance, and an active member of several Religious Societies of London is now in this city, and has addressed a meeting of the Church of England's Young Men's Christian Association. In noticing Mr. M.'s address the Witness says:—

The Protestant Alliance recently celebrated its seventh anniversary. It is designed to watch, expose, and resist the movements of Popery, and Mr. McGregor mentioned several instances in which its labours have been successful. Persecuted Protestants in foreign lands have been aided and rescued, and the violence of the Papist authorities has been abated by a knowledge of the fact, that full publicity would be given to their acts. The Society publishes a monthly letter, in which its efforts are recorded.

"A Church man" has sent to the Secretary of the Diocesan Church Society, Fredericton, the sum of eighteen pounds seventeen shillings and sixpence for the general purposes of the Society.

TEMPERANCE LECTURES.

We have been requested to give notice that Mr. JAMES A. DAVIDSON, of St. Catherine, C. W., will speak to the people on the evils of Intemperance in the Temperance Hall, Carleton, on Monday evening the 9th instant, Chair to be taken at eight o'clock. Mr. DAVIDSON in his letters to the Press styles himself a reformed drunkard, and a converted infidel, and says that while he is ashamed of his past sins and follies, he is not ashamed of the Gospel of Jesus Christ and the grace of God in Christ Jesus, which has rescued him from the fearful thralldom in which he was a slave so many long years, and he is anxious to have as many as possible of the slaves of sin and Satan, especially the poor inebriates, to attend his meetings, and hear how he was delivered, and how he has been kept from falling since his deliverance. Mr. DAVIDSON is a member of the Wesleyan Methodist Church and a Son of Temperance and has letters and Testimonials from the Wesleyan and Church of England ministers in Canada, as well as from the chief officers of the order of the Sons of Temperance, speak of him in the most flattering terms. The Rev. JONATHAN SHORTT, D. D. of the Church of England, Port Hope, says it is his opinion Mr. Davidson is actuated by the "very highest principle," and the Rev. Wm. McCulloch of the Wesleyan Church St. Catharines, speaks in the same strain, so does the Grand Worthy Patriarch of Canada, Dr. JOHN BEATTY of Cobourg. All who feel an interest in Christianity and the good cause of moral reform will do more than their duty in attending these meetings. Mr. D. speaks in Portland on Tuesday and Indian Town on Wednesday evening next.

A deputation from the late Wesleyan Conference in Halifax, appointed to wait on the Governor of Nova Scotia with an address, were received in a manner calculated to give offence. Such treatment on the part of her Majesty's representative to a body of loyal christian subjects is reprehensible, and cannot otherwise than militate against both himself and his advisers.

Colored Wrappers.]

In order that subscribers may know when their terms of subscriptions expires, we shall put colored wrappers on the last number paid for.

[From our Canada Correspondent.]

A visit to aged christians.

MA EDITOR:—My last communication concluded with a remark or two respecting a journey through the townships adjoining Cobourg. One or two incidents of that journey seem to me to contain elements of profit making them worthy of being recorded in such a way as will bring them before the eye of thousands, inasmuch as they refer to things spiritual and therefore they are penned below.

The first night of my absence from home was spent at the house of an aged disciple of Christ, whom I found laid upon what he supposed was his death-bed. My travelling companion knew him; I was a total stranger. My church connexion being similar to his own caused a greater freedom of communication on his part probably, and although too ill to receive indiscriminate visits, he made an effort to let me know some of the more important events of his life. Fifty-one years ago he married and went into what was then a remote settlement in New York. About a year after his marriage he and his wife were brought to a knowledge of the truth, and joined in holding meetings for prayer on the Sabbath. Forty years from that date they removed to Canada, and before they left there were 700 additions to the church which was formed in their house. What a rich harvest, as the fruits of the seed sown in that backwoods settlement! His wife tells me that her husband's fondness for the Bible was very great. Every time he came into the house it was the first thing in his hands; and the last to be put out of them when he went forth to his labour. Before he tasted his food, for which hard labour gave him a keen relish, he invariably seized his Bible for a morsel to refresh his soul. A habit of fifty years standing is good proof when it is so spiritual that there is a spiritual appetite. What a changed world would this be if all Christians loved their Bibles so well! No wonder that his conversation savoured so much of heaven; no wonder that as he lay in great pain he said, "It is all right; it was not surprising that he acquiesced in the Divine will, although God has seen fit to render his almost childless in his old age by the removal of eight children. There were some facts brought out very strikingly in connexion with my visit to this aged couple:—1. The conversation was almost exclusively religious.—The visitor was there but for a night; he was a minister of the Gospel; he was connected with the same denomination; the visitor was advanced in years;

they had been a long time in the way to glory; what was more appropriate than religious conversation, to the exclusion of almost everything else! With host and hostess less heavenly-minded the evening would have been spent in ordinary conversation for the most part. In a probability Christians lose much enjoyment by emitting to communicate freely with each other, on religious subjects. 2. The conversation never flagged.—When strangers meet for a few hours it is often very difficult to keep up the conversation. A feeling of restraint prevents free interchange of thought, and often leads all concerned to feel relieved when the necessity for conversation no longer exists. It was not so in that dwelling. One thought suggested another and when we bowed the knee in prayer, we felt that it was good to go to a throne of grace.—3. The conversation was natural. I have known religious conversation introduced with so much awkwardness that it was difficult to avoid the conclusion that it owed its introduction rather to a sense of duty than to an earnest desire to gratify a spiritual appetite. But the most indifferent could not but feel that the heart was in the conversation of our aged friends. Perfect love ran through the entire discourse, and it was a privilege to join in it.—4. The conversation was searching and practical.—There was no dealing with generalities. The aged disciple availed himself of the position which old age gave him to make the most rigid examination of the religious state of the brother visiting him. He asked him very pointed questions, and gave him very excellent advice. It was not common place. It was fresh and forcible; it exactly suited the visitor's condition and position in the church of Christ. 5. The conversation led to self-examination, resolution, and prayer.—I felt humbled as I reflected upon my past life and contrasted it with the course of the disciple whose weighty words had been addressed to me. Surely I thought, I shall love my Bible better, study it more diligently, and make it more truly the guide of my life. Surely I will be more faithful most zealous, instant in season and out of season. Lord, help me so to be and do.

In another neighbourhood my companion took me to visit another christian also far advanced. The interview left the following impressions among others upon my mind:—1. "That they who do what they can to spread the Gospel will be blessed in the effort." This disciple was a female who had gone into the backwoods with her husband, an unconverted man, where there was no preaching of the gospel. A christian urged her to invite the neighbours to come to her house, get her husband to read the Scriptures, and other good books to them, and lead them herself in singing and prayer. She did as she was advised, and not only did good to others, but was wonderfully blessed in her own soul. 2. "That experienced christians have little love for religious disputation."—This woman was naturally of a disputatious turn of mind. In the old country she said she used to exercise her gift in that way very often. On her settlement away among the irreligion she longed for pious companionship, and would have given much could she have been near any one of the christians with whom she formerly could not agree in doctrine. Gladly when the opportunity was hers, did she throw away the hawk, and feed upon the kernel.—3. "That deep piety is consistent with the greater diligence in business. Aged as she is, this female is remarkable for her untiring diligence. Her friends sometimes remonstrate with her, and urge her age as a plea for remitting her daily labour. I give her answer in her own beautifully simple language:—"The Bible says of a good wife that, 'she will do her husband good and not evil all the days of her life, and when I married John I determined I would do him good all the days of my life; and that is why I work in my old age.'"—If her interpretation is too literal, there are many whose scripture interpretations are too loose. The last chapter of the Book of Proverbs is worth studying, and its teaching is deserving of imitation by many wives; just as truly as it would befit many husbands to ponder well the apostolic injunction:—"Husbands, love your wives even as Christ also loved the church."—The "even as" is very comprehensive. A.B.

CONVERSION OF A ROMAN PRIEST.

[From N. Y. Christian Advocate.]

The Rev. John Moran, Roman Catholic curate of Killeen, Ireland, renounced Romanism two years ago. He has recently addressed a public letter to Dr. McHale, his former diocesan, in which we find him saying:—"Two years" mediation have enabled me to consider, from every point of view, the momentous subject of my secession from the Roman Catholic Church. In the interests of humanity, for the extension of christian truth, for the spread of intelligence, for the benefit of freedom, and the extinction of tyranny, I rejoice at the step which I have taken, and only regret it has not been followed by many. That this is, however, but a consideration of time with some, I know; and an eventually likely to approve itself to many. I trust and fully anticipate. . . . The great majority of the Romish priesthood feel, at a certain period of life, the hollowness of the papal religion, designed to impress and control the multitude. It loses its dominion over the educated intellect and conscience, and is suited only to the sphere of credulous adolescence and dotage." These last remarks must be true. They express what thoughtful men must believe. How can an intelligent papist reconcile his moral sense with the obvious absurdities of his doctrine? The prelates of popery, in this country, have repeatedly expressed their astonishment at the lack of faith among their people here, and the great loss of their children from the Church. Bishop Hughes has shown that, had it not been for this loss, popery would have been overwhelmingly predominant in this country. Bishop England wrote to the Leopold Foundation, lamenting the strange disappearance of their strength in America. The fact is, popery is so incongruous with most modern ideas, that it will dissolve of itself in Protestant lands if rightly treated. We do not fear it in the United States, except in its temporary abuse of our institutions. It is a thing of another age, and can last only in lands which have not yet emerged out of past ages.

News of the Week.

THE ATLANTIC TELEGRAPH Laid.

The gratifying intelligence that the ATLANTIC TELEGRAPH CABLE is laid, reached this city by LIGHTNING yesterday! This is one of the greatest scientific achievements of the world ever s.w. The particulars of the expedition, as it may come to hand, we shall probably give next week. The following is the despatch to the News Room:

The Atlantic Telegraph Fleet sailed from Queenstown, Saturday, July 17th, mid ocean on Wednesday, 28th, made the splice at one P. M., Thursday the 29th, and separated. The Agamemnon and Valorous bound to Valencia, Ireland; the Niagara and Gorgon for Trinity Bay, where they arrived yesterday, and this morning the end of the Cable would be landed. It is 1698 nautical or 1900 statute miles from the Telegraph House at the head of Valencia Harbour to the Telegraph Houses at Bay of Bulls and Trinity Bay; for more than two-thirds of this distance the water is over two miles in depth. The cable has been paid out from the Agamemnon at about the same speed as from the Niagara.

The Electrical signals sent and received through the whole cable are perfect; the machinery for paying out the Cable worked in the most satisfactory manner, and was not stopped for a single moment from the time the splice was made until they arrived.

As soon as the two ends of the Cable are connected with the land lines, Queen Victoria will send a message to the President of the United States, and the Cable will be kept free until after his reply has been transmitted.

FIRE AT FREDERICTON.—Friel's Steam Mills on the bank of the R. ver opposite Fredericton were totally consumed by fire yesterday morning, with a quantity of sawn lumber. We had not heard whether the property was insured.

The Fredericton Reporter Says:—The crops of all kinds still continue to flourish along the line of the River and in the back Settlements. Should they come to natural maturity, the yield will be unprecedented.

The Scarlet fever has been very prevalent the present season in this City, and many a promising child has been cut off by this fatal disease. We also learn that it prevails in other sections of the Province.

The Sackville Borderer of last Friday says:—Mr. Edward McLeellain of Albert, has met with a sad affliction in the death of five children in one week, from Scarlet fever. We sincerely sympathize with the bereaved parents.

A man named Philips, was lately nearly beaten to death at Lower Stewiacke N. S. by another whose name is not given who lay him at night as he was passing through a piece of woods. Half a dozen constables are in pursuit of him.—[Witness.]

SAD ACCIDENT.—A child the age of years old belongs to a man named Walsh, who resides on the road near the Asylum, was drowned on Saturday in a tub of dirty water near its father's dwelling.—News.

We find a whole street, inhabited by the lowest and most dangerous characters in the town—Sheffield Street—full of licensed "taverns" licensed by the Mayor of this respectable city, licensed under a law which says the privilege of keeping a tavern shall be given to such and so many persons of good character as the Mayor of St. John may think fit. Are we not justified in asking the Mayor why he trains the law to license these horrid dens of vice, when his duty to refuse to license them is so clear and obvious?—Leader.

The Mayor finds an apologist in the Freeman of course.—[Presbyterian.]

MELANCHOLY ACCIDENT.—A letter from Cornwallis, to a friend, gives us the following most painful and distressing intelligence:—Mr. Wm Sanford and his wife, both of whom were deaf and dumb, were fitting a fluid lamp. Mrs. S. was holding the candle whilst her husband held the lamp about half a yard distant.—The fluid by some means ignited, burst the lamp and can, and instantly Mrs. S. was in a blaze.—She was so badly burnt that she lived only 13 hours after; Mr. S. was not injured; but his father, in consequence of efforts to extinguish the flame received so much injury that it was feared he would not recover. The house took fire and burnt through the roof in several places. By great exertions of the neighbors it was however, eventually extinguished.—Halifax Witness.

The New Brunswick Marine Insurance company has been dissolved. No dividends has been declared, owing to heavy losses, since 1853, and it is supposed that the company will be able to pay about twelve shillings to the pound.

HANTS ELECTION.—We record with much pleasure the decisive defeat of the pro-populist candidate for Hants, Mr. Benjamin Smith, and the return of Mr. Bennett Smith, the Protestant candidate. Mr. Bennett Smith's majority is two hundred and fifty nine. Were it not for the exertions of certain Railway Contractors and their friends the majority would not be short of 500. We need not say that the Government exerted every nerve on behalf of the defeated candidate.—Pres. Witness.

FLAZIER RIVER.—Great excitement seems to exist throughout all the United States, from California to Maine, relative to the gold discoveries at Frazier River. From Europe also adventurers are pouring forth, and the British Provinces are not unlikely to have their share of gold seekers at this newly discovered El Dorado. There can be no doubt but large quantities of gold exist there, which will induce immense emigration from all parts of the world. Happy indeed it would be, if men were as eager to seek the "durable riches."

A Canadian paper says there was great excitement at Percy Bay, (Gaspe), in consequence of 50 American fishing vessels anchoring there, and causing damage to the nets and crews of the Canadian fishermen. The Americans went ashore and abused the villagers.