

ing has been Portuguese vigilance, in the anti-slave trade guard, the lesser power has all our sympathy, and the bigger one our outspoken contempt. The Earl of Malmesbury has had his chapter of honour, earned in the Metropolitan rupture, rudely shaken by the statement that he advised the Court of Lisbon to succumb. The Earl of Elgin is a rising man, and may yet live to be the guiding mind of British politics. His colonial career was very distinguished, and his diplomatic successes have been of the highest order. They will bring him a marquisate no doubt, and deservedly so, as they bring into direct contact with English civilization the heart of China and Japan. The flood description of Japan, sent by members of the embassy, and published in the papers, is too much of a piece with first impressions of other lands to be implicitly received; but the Japanese are a better governed and a better conducted people than the Chinese, is hardly to be questioned.

At home, reform politics are becoming the talk of the parlour and the playground. Mr. Edward Miall, Mr. James Wilson, Sir Erskine Perry, and other public men have been addressing their friends and the world at large, but all other events of the kind have been lost in the appearance of Mr. Bright at Birmingham. To which as much credit has been given as to any similar circumstance for many years back. The Quaker and Radical M. P., whose powers of intellect and speech have given him a high place in the polished world, was expected to expound and defend his sentiments, and to foreshadow the policy which he and the ultra liberals would pursue in the next session of Parliament. On the 26th his subject was Reform, on the 29th, Foreign Policy, and each night he delivered a speech of great length and eloquence. At the banquet on the 29th, a table, set apart for non-wine drinkers formed a conspicuous object in the sumptuous scene. I am inclined to think that on the question of legislative reform Mr. Bright vindicated the conclusions to which the broad currents of liberal opinion in this country are tending fast, and that these conclusions will, before very long, be substantially embodied in statutes of the realm. Two things are required and must be conceded—a fair representation in the numerical constitution of the Commons of the intelligence of the country; and a more harmonious co-operation on the part of the House of Peers with the liberal feelings of the country, as so expressed. Mr. Bright touched on foreign matters, I think, with a less masterly command of first principles. It is easy to talk of unjust arts and meddling diplomacy, but a statesman must win his renown by taking up cases as they arise, and it so happens that Mr. Bright's view of particular cases, in recent times, is opposed to that which the overwhelming majority of the people have taken, and still take. He is troubled with an exoteric and esoteric faith; the exoteric is, that armies and navies are bad; in toto, and that armed national defences should be abandoned entirely; exoterically he teaches that government should do as little fighting and arming as the people will let them. Very true, but his notion of his "how much" and "how little" happens to be the very rock of difference between the people at large and Job Bright, with the Peace society and Quakers at his back. I am not disposed to rank his moral courage as high as some do. On the temperance question he has been shockingly silent, and on the peace question he has never come boldly out with a declaration of his own belief in the essential sinfulness of all war. If his health continues he will retain a prominent place in the parliamentary arena, but I question whether his fame will grow with time. His sudden physical sinking was ascribed by some to his habit of incessant smoking; and in renouncing this he will certainly bring to the discussion of imperial affairs, not a less acute perception or a less religious. Both his speeches were sent to London by special train, or along the telegraphic wires, and were in print—five columns long—at six or seven o'clock next morning. To day a London meeting of reformers has been called to resolve on some scheme of Parliamentary reform, but unless influential attendance, its decisions will meet with little respect, as the time of conflict approaches. A leader of the democracy, Mr. Ernest Jones, has recently lost a handsome fortune, left by an uncle, who abhorred his nephew's politics, and willed his property to almost entire strangers. Mr. Jones will find many not friendly to his opinions who will sympathize with him in his severe and unmerited privation.

Court news is not entertaining. The only public incident is the sailing of Prince Alfred on his voyage around the world in the Euryalus. Prince Alfred saw him off, and by this time the young prince is getting accustomed to the ways and waggery of a man-of-war's crew. He is likely to justify the eulogy of an old 'salt' that he has the elements of a good sailor in him. The Great Eastern steamship is to be made ready under the supervision of the new company. The Atlantic Cable is again silent, and if the new shore wire does not succeed in removing the stoppage, it is understood that the farther use of it will be abandoned. A case of general poisoning has occurred at Bradford, caused by the infusion of an arsenical mixture in a lump of sweet meat material. About a dozen persons have died, and about a hundred others have been suffering from the poisonous ingredient. A full inquiry is promised, the leading facts are already known; the principal effect will be to cause a temporary decline in the demand for larders and such like. Some more tricks of trade will be unmasked; people will be terrified *pro temp*, and in a few weeks will have forgotten all about it. The United Kingdom Alliance for the suppression of the Liquor Traffic, held its fifth annual meeting on the 29th ult. About 150 members of Council met at the morning conference; and the public meeting in the Piece Trade Hall the same evening, was a brilliant demonstration. Joseph Thorp, Esq., of Halifax, president, and addresses were delivered by Rev. A. Davidson, of Barnhead, S. Pope, Esq., Hon. Sec. W. D. Seymour, Esq., Recorder of Newcastle on Tyne, R. Roal, Esq., of Kansas, and Dr. Bayley, President of St. Ardens Cottage, Liverpool. The years receipts were £8,135 3s. 1d., and the expenditure rather less. A special fund is being formed for 1858-9 for Parliamentary agitation.

Prohibition, and especially under the form of Permissive Bill (to allow the inhabitants of any district to abolish the drinking trade therein), is becoming better understood and appreciated here.

Since I commenced writing sundry shouts remind me that the ever-to-be-remembered gunpowder treason plot is not forgotten by the boys of this city. Many are now fearing, not gunpowder popish plots, but the sapping and mining process which has gone on for twenty years. But let us have faith in God's truth by loving him, living him, and making it known to all nations and to every creature. Popery can endure anything but this.

Religious Intelligencer.

SAINT JOHN, N. B., NOV. 26, 1858.

EDITORIAL CORRESPONDENCE.

Fredericton, Wednesday, 24th.

BROTHER HARTLEY.—The work of God in this city is still progressing. Since my last letter several have been brought to rejoice for the first time in God's pardoning love. On Sabbath morning last I baptized seven more happy converts. Others have since been brought into liberty, some of whom probably will walk in this same way. There appears to be no diminution of interest in our congregation; our house is nightly crowded to overflowing. We are now on the sixth week of this special effort, and none seems weary or tired. Sometimes I fear the interest may abate, and then I pray God not to take his Holy Spirit from us. The work seems as little like ceasing now as it did four weeks ago. I trust we shall have an interest in the prayers of those who love revivals, for its continuance and spread. The Rev. Mr. Earl has been labouring here for the last eight days, with the Baptist Church. He has appointments out for the present week. I have heard him several times, and rejoice to hear him preach boldly a free and full salvation. The doctrines presented by him are Armenian in the strictest sense of the word. The doctrines of holiness were also presented in a sermon which I listened to from him last week. It is to be greatly desired that these truths may take a deep hold on the churches among which he has been labouring in this Province. I am not aware that any conversions have yet taken place here under his ministry. I shall wonder if there are not many before his meetings close.

The Methodist Church under the care of the Rev. Mr. Brewster is holding extra prayer and social services; in which I am told the revival spirit is manifesting itself. I think I never saw so general an interest in religion as is here at present. Nearly every one seems willing to talk on the subject, and on Sabbath last our congregation was thronged with many who had come several miles from their residences in the country to attend the meetings. God is offering to his people in this city and vicinity a large share of his salvation. May they get humble and holy enough to receive it. Brother Rattray has spent the last week at Kingsclear, and a good interest is awakened there. Several have come forward as penitents, and I learn to day that some have found peace in believing.

Yours, &c., E. McLeod.

The Evangelical Alliance.

The Annual Conference of the Evangelical Alliance held its meetings in Hope Hall, Liverpool—the place of its nativity—commencing Oct 26th.

The meetings were very numerously attended, by Clergymen and eminent Christians of all evangelical denominations, from various parts of Europe, and we notice among the many speeches reported, one by the Rev. Dr. Pomeroy of the American Missionary Board.

The Evangelical Alliance is a voluntary association, bound together by no other obligations than Christian principles. The one great object is Union, not in sentiment, but in heart, and having the one glorious end in view, of evangelizing the world. A task so confessedly difficult, requires the concentrating of the efforts of all Christians. Very much good has already been done. More has been accomplished at this late meeting than was done before in twelve similar sittings, toward rebutting the Popish and Infidel falsehoods that the divisions amongst Protestants, was so great as to render it impossible to find out what was the truth, and that the bond by which they professed to be united, was not strong enough to stand the trials of practical life. It has been made a point against the Alliance, that the union was a very nice thing in theory, but would not work when a question was introduced, on which a difference of opinion would be expressed. These meetings have proved that this is not true, and that the union is real, and admit of the discussion of practical questions upon which there are difference of opinions. Lengthy discussions were held upon more than one such question that came before them, without in the least effecting the union, although they consulted, deliberated, and differed in opinion.

One subject of importance that was freely discussed, was the "Confessional," which is attracting so much attention in the Church of England. The question was brought up to see if they could adopt any measures, to prevent the return of the evils of Popery upon that nation, particularly to resist the introduction of the denigrating practice of the Confessional. After a long and candid discussion the following amended resolution was unanimously passed:—

"That this assembly, consisting of Christians who make the Bible their exclusive rule, and are substantially agreed in the essentials of religion, protests, with one heart and one voice, against any attempt to reintroduce into this nation the practice of auricular confession. We regard the Christian ministry as Christ's own gift to His church, and when scripturally exercised is a blessing of inestimable worth; but we call upon the Christian people of the whole nation to withstand the Popish practice referred to; protesting in the name of pure morals, of family peace, of public liberty, and of the Christian religion itself, against these unallowable intrusions into the recesses of the human heart, which thus tamper with the sanctities of the domestic circle in the persons of the wives and daughters of England, and which must incur the deep resentment of an insulted nation."

Difference of opinion also existed in reference to the action of Government in India, and the establishment of the Roman Catholic college at Maynooth.

Many other subjects connected with the interests of the cause of Christianity, were discussed, upon which there was an entire agreement. A resolution proposed by the Rev. Dr. Johnson referring to America, gave rise to some happy remarks. The Dr. in moving the resolution said he was a Wesleyan, and as such consistently connected with the Evangelical Alliance, for every true Methodist belonged to it—he was going to say, rather, that the name of every true Methodist would be enrolled amongst their names. He urged that they were united by the Evangelical Alliance, not as belonging to particular religious bodies, but as Christians, and that name was above the name of Methodist, Churchman, Independent, Baptist, or any other name whatever. There was more dignity in that one name—the name derived from the founder of their Divine religion—than of any name derived from any human being whatever. They were Christians, and they would show it—show it there; show it always. That was a wide and comprehensive sentence, but by the grace of God he would try to carry out that which he then declared—to show it always, in all times and under all circumstances. The resolution which he had to propose referred to America, and if they carried it out practically the result would be a crowning benefit to the Evangelical Alliance.

After speaking at some length he moved the resolution which was—

"That we hail with gratitude to God, the revival of religion which seems to be now taking place in America, so apparently deep, calm, and solid; and that we desire and pray for nothing more than for a similar movement among Christians on this side of the Atlantic, not only for the benefit of individuals, but as the most effectual means of promoting deeper and fuller union among all believers in Christ. That we look back with humility and self-abasement, suggested by the contrast to the time when the disciples 'were all with one accord in one place,' gathered to plead with the risen and glorified Lord his promise to send the Comforter, and to wait for his coming; that we feel how much the whole church needs, in all other countries the invitation issued by the London Conference of the Evangelical Alliance in 1846, and renewed by the Paris Conference in 1855, to conjoint prayer, for the unity and prosperity of the Church of God, in the forenoon of every Monday, depending in faith upon the gracious promise, 'Ask and ye shall receive, that your joy may be full.'"

Colonel Moody, Her Majesty's Commissioner to the new colony of British Columbia, who seconded the resolution said, he as a soldier and an Episcopalian, deeply loving his church, begged to second the resolution which a Wesleyan Methodist had proposed. It was peculiarly gratifying for him to second the resolution, especially as it was one relating to America.

The motion was put and carried unanimously. Many who were at first opposed to the Alliance in both England, Ireland and Scotland, have since joined it, and are now good working members. We rejoice to see a society thus formed, aiming at the union of all Protestant denominations, growing so rapidly. May the blessing of Heaven rest upon it, until through its instrumentality all the Christian denominations of the world will be brought into an universal brotherhood.

Do you pray for your Preacher?

The preacher and the church stand very peculiarly related to each other; each has a duty to perform. Neither can do the work of the other. The preacher's duty is to look after, and labour for the spiritual interests of his church. One of the duties of the church is to pray for his minister.

We almost fear that some church members seldom think of the preacher except on the Sabbath, or when they may chance to see him; others who pray for him, do so only in his presence. This is right as far as it goes, and we would like it, even if he were always then remembered. But do you who pray for him when he may bow with you at your family altar, or when he is with you in the prayer meeting, pray for him daily? Do you make him a special subject of prayer in secret? Has he your sympathies? Are you really desirous that God may prepare him, and aid him in the discharge of the responsible duties devolved upon him? It should not be forgotten that the minister has his cares, his anxieties, and the difficulties of life to grapple with. It is the duty of all Christians to pray for the spread of the gospel in all lands, and all the means of grace employed to carry the glad tidings throughout the world, but it is the special duty of Church members to pray daily and earnestly for those whom the Holy Ghost has made their overseers, and who preach to them the Word of God. If you are a Christian of course you pray, you have your moments for secret prayer; if you are the head of a family you should have a family altar; if you are an active Christian, you take part in the prayer meetings. In each of these places the preacher should be prayed for. The servant of God who knows that his church members are praying for him, feels as though he was held up, and encouraged in the arms of sympathy and love. The thought infuses new life into his soul, and when he meets his congregation he can speak to a people whose hearts are kept open by prayer. He sees those whose breathings, as they see him enter upon his solemn duties, are that God would aid him to speak, and the whole congregation to hear. The church that prays earnestly and constantly for their minister, seldom finds fault with him for being "so dry," "so formal," "so dull," &c. They are not inclined to blame him if there is not a revival enjoyed in the Church all the time, or to reflect upon him if in any efforts he makes to do good, all is not effecting that he and they might wish to see; they are not all the time desiring a change of preachers, but like Christians, they take hold of the work of God with his servants, aiding and praying for him as true co-workers should do. It is a duty that Christians owe both to the ministry, the church, and the world. To the preacher because he is a man like others, and one upon whom rests the awful responsibility of faithfully preaching the unsearchable riches of Christ; to the Church

because God has made him its overseer, and will require from him an account of his stewardship; to the world because God has appointed the ministry as the means for the conversion of sinners. Can any one who has been brought to experience religion under the preaching of the gospel, cease to pray that the same means may be blessed to the conversion of others? True, preaching is not the only means that has been effectual in bringing sinners to Christ, yet it has done more than any other instrumentality, and hence should be made a special subject of prayer, by all who be made a special subject of prayer, by all who wish for the conversion of the world. We do really regard it as the next duty, devolving upon any Christian, after praying for himself, to pray for the ministry, and if he has a pastor, to pray especially for him. The brother or sister who prays the most sincerely for the Pastor of the Church, is in the best position to enjoy his labours. Let us urge upon you dear Christian reader to remember your spiritual instructor, that he may be under Divine influence, and so understand the Bible, as to be able to bring out of it things both new and old. Do not think it monotonous, or cease to pray while sinners surround you. Cease not to pray the Lord of the harvest to send forth faithful labourers, and continue to pray that when they enter the field they may be useful in bringing sinners to Christ.

SUBSCRIPTIONS TO THE "INTELLIGENCER."

We regret to be informed that several subscribers to the "Intelligencer," who paid their money some time in June or July last, have not been receiving the paper until recently. We wish to assure them that this has not been the fault of the present Proprietors. We have taken the greatest care to forward every man's paper according to direction. Money paid to the Agents of the Conference for papers previous to August, did not come into our hands, the Conference having arranged with us in another way for the payment of Subscriptions. We have forwarded regularly to the parties whose names the Agents furnished us as pre-paid Subscribers. All money sent to us is acknowledged in our weekly receipt list, and the paper always sent as directed. We trust that Subscribers and friends to the "Intelligencer" will not allow themselves to be influenced to withdraw their patronage from it.

We commenced the publication of this paper to do good—to benefit our churches and others. From mismanagement and other causes it has embarrassed our Denomination and nearly suffered shipwreck. In the midst of all the tempest through which we have past, we have never once doubted the hand of God in its origin. Its conflict, and its opposition will ultimately establish it on a firmer basis.

If there are any persons whose papers were stopped last year previous to the terms expiring for which they had paid, if they will notify us of the time yet due them, we will forward it to them. The present Proprietors are not accountable for what transpired previous to August last; and they regret that advantage should be taken of former transactions, with which they had nothing to do to destroy their interest, and injure their religious influence. E. McL. & G. A. H.

Minutes of our General Conference.

AN EXPLANATION.

Complaints have been made by some of our churches in consequence of the Minutes of our last General Conference not being yet published. Those who forwarded money to the agents of the Conference to defray the expenses of publication doubtless have cause to complain. As I am implicated in the delay that has taken place, I beg to make the following explanation in my own defence and for the information of our Churches.

I prepared for publication and superintended the issue of all the Minutes of our Conferences that have been published. It has always been a pleasure for me to do so. It was at my suggestion that the publication of our Minutes was commenced. In no instance have I ever complained or asked reward. As Corresponding Secretary to our Conference I have also prepared a lengthy Annual Report for the last three years of the state of our Churches. To perform this labour has been a gratification to my own mind. My residence in St. John and my immediate connection with the *Intelligencer* rendered the labour far less for me in former years than it possibly could be the present, situated as I now am.

It is well known that at the last General Conference, I was appointed to labour in Fredericton, Douglas, and Nashwan. I also assumed with Brother Hartley the proprietorship of the "Religious Intelligencer." When I did this I had no idea of occupying a field of labour away from home, much less taking the pastoral care of churches. But anxious to carry out the wishes of the Conference, I resolved to offer my services to the churches in Fredericton and vicinity; they accepted my proposal, and I am accordingly labouring with them. When the Conference appointed me as one of the committee to publish the Minutes, I declined, and stated that such would be my engagements that I could not attend to it. They insisted, and I consented to do it if I could.

Since our last General Conference my days and weeks have been those of incessant toil and labour. During the month of July while brother Hartley was closing up his labour in Woodstock, preparatory to his removing to St. John, I was preparing for the change in the publication of the *Intelligencer*. I also visited this City and Douglas, and spent a few days here. In August I visited Nova Scotia according to a promise previously made, and on my return only remained two days in St. John with my family. Since then I have been labouring with the churches committed to my care with the exception of three days each week which I spent in St. John in issuing the *Intelligencer* during the two weeks that my associate editor was absent. N. S. as delegate to the Conference in that Province.

The state of the cause connected with our Denomination, was such in this city that nothing but a laborious and energetic effort could rescue it from utter extinction. My entire time and labour with the exception of what has been expended in contributing to the *Intelligencer* and private correspondence, have been devoted to

the work. The result is reported weekly in our columns. Nearly six weeks have elapsed since I visited my family, it seeming to me that not a single day could be spared from the work in which I am engaged. I have not had a single hour that I could devote to the Minutes without neglecting (in my judgment) a more important duty. Reports have reached me which seem to call for this explanation; I trust it will be satisfactory to our churches.

One thing more in connection with this matter calls for a remark. The money forwarded to defray the expenses of publishing the Minutes, is not in my hands, nor in brother Hartley's; with it we have nothing to do, nor with any other money belonging to the General Conference. All money for the Conference is paid over to the Agents of Conference, who doubtless can account for it when called on to do so.

I regret that this subject should occupy space in our columns, but justice to myself demands this explanation. E. McLeod. Fredericton, Nov. 24th, 1858.

Additional to the above remarks by Bro. McLeod, about the Minutes of last Conference, I consider it due myself, to just add a few lines. He and I were appointed as a committee to get them out, and I sincerely regret their non-appearance. Want of time—not neglect—is the excuse. When I came to the city Bro. McLeod left, without even remaining long enough for me to get initiated into my new duties. I took charge of the "Intelligencer" and its books to keep the books of it itself no trifling or unimportant task, and I am trying to keep them so as to give general satisfaction) and as we do not keep a clerk I have the business of the office to do. Feeling anxious that the paper should not sustain a loss by my union with it I have worked hard, and have spent a good deal of time with it. I have weekly written from one to two columns for it. These, in addition to the very numerous and laborious duties devolving upon me by having the Pastoral care of three Churches (viz. Waterloo St., Carleton, and Portland,) have so far occupied my time, that I could not attend to it; even my hours for study and rest have become few. Since I have been here I have averaged more than two evening meetings a week.

Had we been able to carry out our first, or anticipated arrangements, we would have had more time, but as it is, our duties are such, and we are so little together, that neither of us, nor we together have had time to do it. I hope our churches and friends will not be uncharitable, but remember it is possible to heap on burdens that cannot be borne, and expect services that cannot be performed.

G. A. HARTLEY.

For the Religious Intelligencer.

Holy Men.
In the days of old; holy men were raised by the voice of God, to teach the people the religion of the Bible, and turn them from the worship of idols. These men were inspired by God to foretell coming events, and to do great miracles. One of the most remarkable of these was Elias who by the inspiration of God foretold a coming draught, which should cause the inhabitants of Israel to cry for mercy. This draught was to be a pouring out of Gods wrath upon the Israelites for their idolatry, and Elias was made the instrument by which the Divine vengeance was to be executed.

In accordance therefore with God's commands Elias declared that there shall be neither dew nor rain in Israel, excepting according to his word, and thus were the Israelites to suffer the chastisement of a just God for their own deeds. This foretold event came to pass as the man of God had said. A draught came which continued three years, and six months, causing the most intense suffering among the inhabitants of Israel. The heavens withheld their dew, and rain, not a cloud appeared to bid them hope, but the scorching sun poured his rays upon them, so that they were unable to produce food to sustain their miserable existence. Thus God's wrath was poured out upon the idolatrous Israelites. The land was parched by the burning sun, and there was no signs of a rain cloud in the sky. It was now when starvation stared them in the face, that they lifted their agonizing countenances to God, and caused their voices to ascend in prayer to the giver of all good, that the windows of heaven might be thrown open, that rain might descend, and that the earth might again be watered by the nourishing element; and then Elias heard a sound from heaven, that sound was of abundance of rain; it was a sound which none heard save the inspired one of God. It was whispered in his ear by the voice of a reconciled God—a God of love and mercy; assuring him, that now he might plead and prevail, that now his prayers would be heard, and answered.

GEORGE LUMAN.

From our Canada Correspondent.

Cobourg, Nov. 12th, 1858.
It is with unfeigned satisfaction that your correspondent records the fact that we have had at length in Canada a great public demonstration conducted on strictly abstinence principles.

Without professing ability to determine the political benefits of the Brown Dorion Banquet, which came off with great éclat last week in Montreal; it is but echoing the applause of thousands throughout the country to speak and write enthusiastically in view of the exclusion of all intoxicating drinks from the dinner. By what means it was managed I cannot say; but it is surely a significant circumstance that a political meeting second to none held in Canada, designed to bring together the representatives of Liberalism in both sections of the province, and convened in our chief city, should discard what has been regarded as inseparable from all public good fellowship. The good order reported is only natural, and although the meeting did not break up till between three and four o'clock the following morning, all retired perfectly sober. And yet why should there be so much that is jubilant concentrated in this incident? Because of its rarity. We rejoice over things right in themselves, and only the result of ordinary common sense in ordinary exercise, if we have striven, and for a long time in vain, to procure them. Now that the ice is broken, let us hope that it will become the fashion to dispense with liquor at public banquets, and many whose better judgment has been

overcome by the tyranny of custom, will take courage and do right, to the manifest improvement of the moral tone of the community.

Two or three incidents of moment may be recorded. The mayor of Toronto has resigned his office in consequence of the vote of the council which decided that the Chief of the Police should retain his office, although he had been proved guilty of subordination to his superior, the chief magistrate of the city.

Much discussion has arisen respecting the discharge of a prominent subordinate connected with the department of public works, by the chief Commissioner, Mr. Begly, the person referred to, has been for a long time an occupant of an important post, and insubordinate, in this instance too, is given as the cause. Unlike Mayor Boulton, the Hon. Mr. Sicotte discharges his inferior. Perhaps had the power lodged with the chief magistrate he would have retained office and dismissed Sherwood of the police. So diversely are corresponding evils rectified in different departments of the public service.

A case of abduction under a warrant issued in Philadelphia, and executed in one of our Canadian cities, was investigated in Toronto the other day, and the Chief of the Hamilton Police with another was lodged in jail to await his trial for the part he had played in the matter. Really our policemen do exceed their powers very strangely. No wonder that the law should be called in to make them learn that their business is to execute the laws, not to enperpetrate them. A. B.

RELIGIOUS INTEREST IN PORTLAND.—The Mirror says that the daily union prayer meetings, in that city, last week were usually interesting. A large number of requests for the prayers of Christians were read. Wednesday, reference having been made to a conversation had, the previous day, with a little girl nine years of age, the thoughts and exhortations and prayers turned on the early conversion of children. The little girl referred to had been for months praying for salvation, and found peace in reading the Psalm in which "young men and maidens, old men and children" are called upon to praise the Lord.

News of the Week.

LECTURE. The Rev. Dr. Robinson, of Wilmet, N. S., delivered a very able lecture at the Institute on Monday on the "Application of Science to the various Industrial Arts." On the next evening he lectured before the Church of England Young Men's Society, on the "Harmony existing between true science in all its teachings and the Divine revelation." The Young Men's Christian Association were invited, and spent the evening in enjoying the lecture with them.

This evening, (Friday) the Rev. G. M. Armstrong, A. M., will lecture in the Hall of the Mechanics' Institute to the Young Men's Christian Association. Subject—"A Sketch of Missions, more especially those connected with the Church Missionary Society," illustrated by Diagrams.

Thomas A. Sancton, Esq., has been appointed Cashier of the Bank of New Brunswick, in the place of the late Richard White side, Esq. Mr. Sancton has filled the office of Teller of this Bank for many years, and we believe has given general satisfaction.—*Courier*.

FIRE.—On Sunday morning about 3 o'clock a fire broke out in Indian Town, by which three dwelling houses, a barn and a number of woodsheds were destroyed. We understand the barn in which the fire originated belonged to Mr. Hugh Morris, in which a fine horse, wagon, sleigh and harness were also consumed. Two of the dwelling houses, owned by Mrs. Curran, were insured, the other belonged to Mr. D. Belyea, and was not insured. No. 1 and 2, Portland Fire Engines, were quickly on the ground, and by their exertions the fire was speedily put out.—*Globe*.

LYNCHING IN KENTUCKY.—A mob of men from Campbellville broke into the jail at Greensburg, Ky., on the 16th inst., and seized and hung two prisoners named Thompson and Daspau. These men belonged to the party who murdered Henry Simpson some eighteen months ago. Another of the murderers, Elias Stagg, committed suicide in prison to escape the action of the lynchers. A fourth prisoner, Hunter, confessed the murder of Simpson, and implicated six others in the affair. The whole affair was conducted with great deliberation. Stagg, no doubt, heard the mob entering the jail, as he was found alive, having just cut his throat when they entered his cell.—*Globe*.

The New York Express says that extensive preparations are maturing for a second attack upon the quarantine establishment at Staten Island. Meetings have been held, and a large fund is to be raised. It is stated that the plan of the attack is entrusted to an officer of the U. S. Army, who is to receive a large sum of money if he is successful.—*New Bruns*.

A knitting machine, which it is said will knit a perfect pair of stockings in less than five minutes, has been invented by a citizen of New York.—*Globe*.

DARING ROBBERY.—Report says, that the sure of Mr. W. Steen of Hampton was entered on Friday evening last in the absence of the clerk and robbed of \$290 in notes. A reward has been offered for the arrest of the robber.—*Visitor*.

Charles Birkenhead, indicted for stealing \$116 from the railway office, was acquitted there being no evidence to show that he was the perpetrator of the crime.

Mr. George Allison, son of E. Allison Esq., of this City, was run over by the Horse-car on Friday night last, and was badly injured.

McCarron, the young man who inflicted a serious wound with a pistol upon John Welsh at the Suspension Bridge, and then robbed him, and who has been serving a four years apprenticeship at the Penitentiary for the latter offence, was tried on Wednesday for the shooting and sentenced to 7 years additional confinement—thereby putting up eleven years of his lifetime.—*Visitor*.