

The Intelligencer.

SAINT JOHN, N. B., JUNE 18, 1858.

Terms for the Religious Intelligencer.

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B. J. UNDERHILL, Agent.

ABSENT.—We are this week unexpectedly absent from home, and will probably not return again until the middle of next week.

Every Man in his Place.

When the heroic Nelson was about to attack his country's enemies in the memorable battle of Trafalgar, he addressed the brief and pithy sentence to his men—"England expects every man to do his duty." Whether that short address stimulated the British sailors who fought so gloriously on that occasion to increased duty, or not, we cannot tell; but the results of the day most clearly show that every man was at his post, and every man did his duty. If a naval commander, on the eve of battle, felt the importance of every man doing his duty to be so great, that his whole address to them embodied this injunction only; how much more important it is, that the "soldiers of the cross" who are "enlisted in the holy war" and are fighting under the "Captain of their salvation" should be at their post, and each one doing the duty assigned to him in "the fight of faith" in order that he may "at last come off more than conqueror." "Duty" is not merely action, a doing something; it is right action, performed at the right time and in the right place. It is the failure in this, that proves so disastrous to many in their "Christian warfare." Probably a great cause of many Christians failing to be as instrumental as they ought to be in the promotion of the Redeemer's Kingdom, is their not occupying the place which belongs to them in the work of God. They may be properly "set in the body," they may be in the right place in the church, in its visible capacity, but in the work performed by the body, or the exertions made by the church, and hence, are useless in the cause of Christ. Now, we believe, that every Christian may know exactly that sphere of labour the great Head of the Church assigns him; but we nevertheless have reason to believe, that many Christians have not this knowledge, and because they do not make it a subject of enquiry.

Every man in his place, or "the right man in the right place" is an axiom which holds good in ecclesiastical polity, as well as in any thing else. Without it the efficiency of the Church of Christ is marred, and its works hindered. If God appoints men to the "oversight of the flock" that is their place, and short of it, they cannot fulfil their duty; if men are called by the Holy Spirit to preach the gospel of Christ; no excuse is sufficient to relieve them from it. We are of the opinion that the Head of the Church does sometimes assign to certain persons particular fields, as well as particular departments of labour. That the same individual cannot always be alike useful in all places we believe, as well as that certain departments of work may be advantageously engaged in by some, while others apparently much better qualified might utterly fail therein. We think, however, that much more depends on knowing what our work should be in the church than where our field is. The providence of God if at all observed will provide us our locality. The Spirit of God also assigns us to the work in which we should engage. And this work is of course always proportionate to our gifts and graces.

The enquiry then of every member of the church of Christ should be—"Where is my place in the work of God, and what is my duty as a Christian?" While immense evil often arises from the backwardness of many Christians, it is nevertheless notorious that the most fatal schisms sometimes arise from an unenviable ambition in individuals to occupy the place of others, and assume the weight, responsibilities, which the Holy Spirit alone can qualify men to bear. A double evil often arises from this. First, the assumption of duties by the unequal party which he can never advantageously perform, because never called to it by the Spirit; and secondly, the election of the proper person from that department of labour which the Head of the Church assigned him. That their are Pastors, Deacons, Helpers, and other "gifts" in the church, which may be profitably employed, each in their own proper place, few will deny; but the assumption of any one of these offices, either in judgment or practice by another than he who has been Scripturally called to it, is no less than the sin of Korah. (Num. 16.) Every man in his place will not leave an utter in the Church of God; and every man doing his own duty, however humble it may be, without assuming in judgment or practice the duty of another, will not only prevent hatred and variance, but promote the true interests of the Redeemer's Kingdom, and establish peace and tranquility within all the borders of Zion.

Bible Society Anniversary.

We published in our first page, last week, an abstract of the Report of the British and Foreign Bible Society for last year. We subjoin some interesting extracts from addresses delivered at the anniversary. The Bishop of Ripon who moved the first resolution advanced, the following millennial statements, which prevail to a great extent among the evangelical Clergy of the Established Church in England. He said:—

I must say that the listening to that report has brought very forcibly to my mind the prophecy of our blessed Redeemer which speaks of the Gospel of the kingdom being preached in all the world as a witness before the end shall come. It appears to me that in the purpose of God, so far as we may gather what that purpose is from the intimations of His Word, it is not in the purpose of God that societies such as the present should be instrumental to effect that universal regeneration of the world which we associate with the days of the blessed millennium. On the contrary, I believe that such a society as this and other kindred societies, which are labouring for the dissemination of Christ's Gospel throughout the world, have been and will be, under the present dispensation, instrumental to gather out

an elect people, who shall be to the praise and the glory of the sovereign grace of God. The conversion of the world throughout its length and breadth, which is, I believe, to be brought round by a different instrumentality, even by the revelation of the Son of man in his glory, when every unchristian error shall be put down, and the kingdom of righteousness, and peace, and joy, in the Holy Ghost be established upon the earth, and the reign of every other sovereignty be bowed down.

The Bishop of London gave utterance to the sentiment that there should be a more thoroughly Christian tone introduced into the government of India, than had previously been known there. He dwelt upon the truth that intellectual culture does not make good men. He said:—

It seems to me to be of great importance that we should dwell upon the fact—that no amount of civilization in Asia will make a good man, unless that civilization has reference to the principles of the Word of God. Were there not as highly intellectual men amongst the Mohammedans, in past ages, as our own history can produce? Who knows not the glorious literary age of the Caliphs? And yet how is it, that wherever Mohammedanism prevails, the greatest intellectual argument does not even change in the old practices of cruelty and even of barbarity which follow its triumph? I doubt not that there may be found even amongst the Mohammedans of the present day men possessing as much intellectual acuteness as any men in this country; and yet, how is it that the uprising of Mohammedanism is followed by such horrors as have spread throughout the East? I believe every subtle, intellectual Hindoo, I believe every man who has been in India will tell you there are few barbarians more dangerous than that of young Bengal. These men who throw off, as they must throw off their old superstitions when they acquire more learning than their fathers had, receive very little that is better in their place. It is impossible for us to believe that Asia can ever be brought to that state in which even worldly-minded men would wish to see her except through the instrumentality of a civilization that is based upon the Word of God.

The distinguished Dr. Cumming (Presbyterian) was one of the speakers, from whose address we make the following extract:—

Let us never forget it is the Bible, in English hearts and in English homes, that is the secret spring of the splendour of English power, and of the splendour of the diadem in England's breast. I am persuaded that England has flourished only by having the free possession of the Bible. How is it that in 1858 England is not like what France was in 1838, when liberty was license and anarchy was tyranny, and the highest virtue was in the scaffold? Why is it that our ministers are not priests, that our communion-tables are not altars? Why is it that while 300 years ago you had a bishop of London collecting figs for a fire with which to burn heretics, you have now a bishop of London making a Protestant speech in a meeting, the object of which is to circulate the Bible? Why is it that our schools are not convents?—why is it that we are not paying Peter's pence and our Queen is not on her knees suing pardon from Pío Nono? It is God's blessed book that is the secret of it all. And this book is not to be suppressed; its march continues and advances with accumulating years. We have it, making progress in every land. We have it, broken up into fragments and drifted away with the currents of time. Mighty capitals have risen to culminating glory, and they and the ruins they built have been buried in the ruins. Leaders have fallen that once had stars darts carried above them. The deeds of men of old have been engraved on stone, and old languages in which they were written are forgotten, and can no more be deciphered. But this blessed book advances still; it climbs the steep hill, it traverses the valley, it crosses the sea, it passes with the caravan over the desert. You find it in the soldier's knapsack, and under the sailor's pillow. You find this blessed book going into the lowest hut, and telling its messages of a home made with hands; and you find it making its way into the splendid palace, and saying to those who dwell therein, "This house must be dissolved." It has spread forth like the angel of the everlasting Gospel; no power can prevent its progress, and the shortest multitude of its followers is more enduring than the last of the Pyramids of the Pharaohs. (Loud applause.)

Thoughts.

BY T. N. O. X.

TRANSUBSTANTIATION, a doctrine peculiar to the Romish Church and at variance with the word of God, is much too lightly considered by protestant Christians. While the latter repudiate the doctrine, the former count it foremost in importance, and primary in effect.

This doctrine teaches that the Bread and the Wine commonly used in the Sacrament of the Lord's Supper, is, (by the mockery of consecration) actually changed into the Body and Blood of Christ.

To show up the fallacy of such an absurdity we must needs prefer Rome's own arguments, and then plead our disapproval. Popery maintains that the consecrated bread or wafer is changed into the real BODY of Christ, and therefore to be worshipped; also, that the Wine is changed into the real BLOOD of Christ.

On the night that Christ was betrayed, and previous to his death, He gathered together His disciples and in their presence instituted the solemn ordinance of the Supper. All being seated Christ took the bread and brake it, saying, "Take eat this is my body broken for you." Now if the doctrine of Transubstantiation be true, we must believe that Christ actually eat of His own body. We have heard of Cannibalism in its worst forms but in all the records of history we are not aware of the most degraded ever having voluntarily eaten of his own flesh. That Christ did break his own body and eat it is preposterous and absurd. True, our Saviour said "this is my body," but he likewise said that wine was his blood, and he likewise said that he would partake of the elements, and Popery says the "Wafer" is the people and the wine the priests. Admitting for argument sake that the literal translation of the text is to be taken in the case of the bread, then we will take the same in the case of the wine, which is to drink the CUP, an utter impossibility, for Christ said "as often as you eat this bread and drink this CUP," &c.

A well understood rule in all language is "that when the strict literal sense involves a manifest absurdity or contradiction we must have recourse to the figurative." Christ is called a Rock—a Lamb, a "Morning Star," and many other names, and will papists affirm that He was actually and literally each or any of these.

By a rule in the Roman Catholic Church the Sacrament is dispensed at the same time in all the churches and if the BREAD in each

church at the same time is miraculously changed into the real body of Christ, then there must be a vast number of His bodies broken together.

We enter a Papist place of worship and we see a priest with a piece of bread in his hand, we examine it. We look at it, it looks like bread, it smells like bread, it handles like bread, and it tastes like bread, and all the priests in Christendom would not be able to make me believe the bread to be anything else than bread.

At some future time we will continue the examination of this question; in the meantime in conclusion we would say that while we do not believe in the Corporal presence, of our Saviour at the sacrament, we believe in his spiritual presence, and as a last desire of our blessed Redeemer ere he suffered Himself to be led as a Lamb to the slaughter we should all feel it our duty as it is our privilege to remember His sacred injunction. We say it is the duty of all to commend but not do so unworthily. If not prepared it is our duty to be prepared. Oh, how many look upon the devoted followers of Christ seated around the Table of the Lord and feel a regret that they can't sit there too. Oh, there will be a Table spread on High which will never be drawn, and how deep will be the regret of many if permitted to look out, and not privileged to partake with Christ in person.

Letter from a Daughter to Her Parents.

The following letter written about thirteen years ago, by the late Mrs. Mary Rideout, whose obituary may be seen in another column of this paper, has been sent to us with a request for its publication. It breathes the spirit of true piety and great devotion—may its purpose be good.

MY DEAR PARENTS,—I take this opportunity of writing to you to let you know that I am well; the Lord has been good to me my aged parents; I feel his blessing to rest upon me from time to time, and upon my dwelling. I think I can say in the language of the Psalmist, "The lines are fallen to me in a pleasant place, yea, I have a goodly heritage." A short time ago I knew what it was to be afflicted—I felt the hand of God to be heavy upon me,—I was brought very low even to the gates of the grave. I thought perhaps the Lord was going to call me out of time into eternity; I looked back upon my past life, and asked myself the question, "Have I been living as one that expects to stand before a Holy God, whose eyes are too pure to look upon sin with the least allowance?" I saw that my mind had been too much upon the world, striving to get something there. The treasures of this world were very small in my view at that time,—when I saw myself upon the brink of eternity,—riches and honours were not worth a thought, gold and silver were very little worth in my esteem, and I thought "were I possessor of the earth, and called the stars my own," what would it avail me in this trying moment? I also thought if I had begged my bread from door to door all my days, and now have Jesus for my friend, I could say, "O happy soul, I wanted nothing more." I was resigned to the will of God, whether life or death. I had a hope in his mercy while deeply afflicted. I felt composed and could say with the poet:

"I'll not attempt a murmuring word,
Against thy chastening hand,
Yet may I plead with humble cries,
Remove thy sharp rebukes.
My strength consumes,
My spirit dies,
Through thy repeated strokes."

While crying to God, I felt my mind awake, and I looked forward by an eye of faith to that world of happiness which is prepared for the people of God. I viewed the heavenly gates opened, and all the holy throng giving praise to God. I viewed it to be a place of rest, of repose, for all the humble children of God, when done with this world. I thought well might John say—"For they rest from their labour, and their works do follow them." I viewed the blessedness of that world, I thought how would my spirit leap out and fly to join that heavenly throng,—that holy blood washed multitude that came out of great tribulation, and washed their robes and made them white in the blood of the Lamb. I felt willing to drop this mask of mortality, and mingle with that happy throng where he that sits upon the throne dwelleth among them, neither shall they hunger any more, nor thirst any more, for the Lamb that is in the midst of them shall feed them, and lead them to living fountains of water, and God shall wipe away all tears from their eyes. Ere I was aware, the heavenly scene began to close from my mind, I was not yet permitted to enter the place. I am yet alive upon God's footstool,—O that my few fleeting moments may be spent in his fear,—O that I may live a pattern of piety the remnant of my days, that when I come to die, I may lean my head on Jesus' breast, breathe my life out sweetly there, and enter into that rest that remains for the people of God.

How is it with you, my aged parents? Do you feel your prospect of heaven to brighten daily,—are you living a life of faith in the Son of God? The Lord has been good to you my parents, he has spared you to good old age; you are now just on the brink of eternity, death is just at the door. You with me, must enter that eternal state where there is no change, O solemn thought indeed! Be advised by your affectionate daughter to spend your few remaining moments in prayer to God. Do up your work for eternity, hold on, and hold out to the end. The happy day will soon come when you will be released from all your care, and toil, and suffering here. You soon will cross the narrow stream, and enter the peaceful port of endless rest, where the wicked cease from troubling, and the weary soul shall rest forever.

My parents I bid you farewell! Perhaps see your faces no more, But I know that all will be well, When we meet on Canaan's blest shore.

From my infantile moments, till now,
A place in your heart I do fill,
And while at a distance,—I know
Your care toward me, is still.

And while at a distance I roam—
When all that around you is mild
Anxious thoughts often roll o'er your breast,
"O how does it fare with my child?"

My parents, I'll tell you my case,
I am now on my journey above—
Expecting through boundless free grace,
The joys of your Heaven to prove.

My fate toward heaven is fixed,
And eternal life, now I cry,
My ears to all vanity stop,
My mansion is above in the sky.

No rest on the earth do I find,
Nor ask I always to stay;
By faith I oft look beyond,
And long for the hallowed day.

When my work on the earth is all done
I then shall here learn for to roam—
This mask of mortality drop,
And dwell with my Saviour at HOME.
MARY RIDEOUT.

Sabbath before last one hundred and sixty persons united with the Rev. Henry Ward Beecher's Church in Brooklyn, New York. Only four weeks before, one hundred and ninety were received into the same Church; the revival is still progressing in the congregation, about sixty children belonging to the Sunday School have been converted. Nearly 2,000 persons communed together on the Sabbath referred to.

KINGS CLEAR.—It will be impossible for us to comply with the request of the friends at Kingsclear.

Chinese cruelty.

The special correspondent to the London Times from China, describes a terrible state of things to have existed in Canton. Speaking of a tour round the city, he thus describes what he saw:—

YEH'S EXECUTION GROUND.

Threading our way, under the guidance of some experienced friend, we came to a carpenter's shop, fronting the entrance to a small potter's field. It is not a road in area, of an irregular shape, resembling most an oblong. A row of cottages open into it on one side; there is a wall on the other. The ground is covered with half-baked pottery; there are two wooden crosses formed of unburned wood, standing in an angle, with a shroud of rotting rope hanging from one of them. There is nothing to fix the attention in this small enclosure, except that you stumble against a human skull now and then as you walk along it. This is the Accedana, the field of blood, the execution-ground of Canton. There are nearly all the European residents here, at the price of a dollar each, witnessed the wholesale massacres of which Europe has heard with a hesitating scepticism. It was within this yard that the monster Yeh has within two years destroyed the lives of 70,000 fellow beings. These crosses are the instruments to which these victims were tied, and the scene of their agonies. One of these was the wife of a rebel general was stretched, and by Yeh's order her flesh was cut from her body. After the battle at Whampoa the rebel leader escaped, but his wife fell into the hands of Yeh—that was how he treated his prisoner. Her breasts were first cut off, then her forehead was slashed and the skin torn down over her face, then the fleshy parts of the body were sliced away.

There are Englishmen yet alive who saw this done, but at what period of the butchery sensation ceased and death came to this poor innocent woman none can tell. The fragment of rope which now hangs to one of the crosses was used to bind a woman who was cut up for murdering her husband. The sickening details of the massacres perpetrated on this spot have been related to me by those who have seen them, and who take shame to themselves while they confess that after witnessing one execution by cutting on the cross the rapidity and dexterity with which the more heinous was done deprived the execution of a hundred men of half its horror. The criminals were brought down in gangs, if they could walk, or brought down in chairs and sat out into the yard.

The executioners then arranged them in rows, giving them a blow behind which forced out the head and neck and laid them convenient for the blow. Then came the warrant of death. It is a banner. As soon as it is waved in sight, without verbal order given, the work begins. There was a rapid succession of dull crunching sounds to no by those of dull crunching sounds. No second blow was—clap, chop, chop, chop. The dexterous man-slayers are educated to their work. Until they can with their heavy swords slice a great bullock's vegetable as thin as a slice a cucumber they are not eligible for their office. Three seconds a head suffices. In one minute five executioners clear off 100 lives. It takes rather longer for the assistants to cram the bodies into rough coffins, especially as you might see them cramming two into one shell, that they might emburgle the spare wooden box. The heads were carried off in boxes; the saturated earth was of value as manure.

Fatal Sabbath Pleasure Excursions.

It may be that there are not more fatal terminations to pleasure excursions on the Sabbath than on other days, but every summer we read of more or less occurrences like those recorded below. Who would not prefer some other form and engaged in violating the sanctity of the Lord's Day? Let these prove a warning.

About three o'clock Sunday afternoon, five men, named Jeremiah Elliot, Chas. Bassett, John Rose, Wm. H. Hayes, and Geo. W. Wheeler, embarked in a sail boat from Greenpoint for a few hours' excursion on the river. About four o'clock they were returning home, when a squall struck the boat, capsizing it, and Elliot, Bassett and Rose were drowned. The boat was not more than 200 feet from the shore at the time of the accident. Immediately upon the accident becoming known measures were taken for the recovery of the bodies, but without success.

The New Orleans Crescent of May 20th, says:—Three young gentlemen went out fishing on the lake last Sunday morning, and while the boat was at anchor the gale which passed over the city came up and swamped her. All the young men are supposed to be drowned. Their bodies have not been found nor has anything been heard of them otherwise. Their names are Robert Henderson, Edmund Burke and Thomas McCloskey.

All were estimable young men. Henderson's father lives in Opelousas, and depended entirely upon him for support, Robert being his only child. Burke's father is an Episcopalian minister, and chaplain at one of the frontier forts. McCloskey's parents reside in Ireland, and were also dependent upon him for support. The boat was picked up two miles and a half from shore by parties who went in search of them. She was capsized, but still at anchor.

Exciting and Happy Illustration.

One of the speakers at the Anniversary of the British and Foreign Bible Society gave the following exciting and happy illustration:—

When General Havelock advanced to the relief of Lucknow, he met with numerous difficulties. In his first battle his little body of men were met by 27,000 of the enemy. They advanced, and beat them again and again; but they were stricken, not by man, again; but they were compelled to retire, but by God, and were compelled to retire, and returning to Cawnpore to leave their sick and wounded. Then advanced afresh, and reached the city, and pressed on, determined to secure the deliverance of their fellow-countrymen. They passed through that archway where the fire of the enemy was so fierce as almost to blind them by the blaze. Not a cry was raised, not a voice was heard nor an alarm given. The bullet and the bayonet did their work in silence, for they were vigorous, and determined that nothing should stop them; and, before the enemy knew it, they reached the place, and the Highlanders were seen shaking hands with the Englishmen, and the Englishmen tossing the children in the air in the midst of their joy, and a shout was raised, "Havelock is come; we are saved, we are saved." (Great cheering. Hindoos was a fortified city; its walls were thick, and contained millions whom they were to save. We had, he said to set them free, and their numbers were few; but they were not afraid of those who encountered them. They were to increase their missions from 400 to 600. That city should then fall; and, though they died in the contest, they would hear the voice of the Hindoos crying out, "We are saved, we are saved." (Loud and continued cheers.)

Methodist.—The following is the Financial and General Summary of the Wesleyan Missionary Society in England for the last year:—

The receipts amounted to 123,062. 18s. 11d. of which the home receipts amounted to 91,050. 17s. 2d.; the foreign receipts to 32,012. 1s. 9d. The total net increase of the year over 1856 was 3,857. 10s. 9d. The entire charge on expenditure was also 123,092. 18s. 11d. In this amount was included 2,500l. reserved as special contributions on behalf of India, to be expended, during the current year, in sending additional missionaries to the Madras and Mysore districts. The following general summary presents a view of the society's labours and agency: Central or principal stations called circuits, 493; chapels and other preaching places, 3,903; ministers and assistant missionaries, including twenty-three supernumeraries 693; other paid agents, as catechists, interpreters, day school teachers, &c., 11,703; full as Sabbath-school teachers, 121,479; and accredited church members, 8,234; scholars, deducting for those who attend both the day and Sabbath-schools, 113,601; printing establishments, 8.

Mormondom.

Mr. Loba gives some facts about Utah that are particularly interesting at this time, and from his statements I make up a short article.

THE VALLEY is perfectly barren and arid. Nothing grows well but potatoes. Gardens are cultivated with difficulty, everything is impregnated with salaratus. There are no rees except at a distance of twenty miles; no mineral within hundreds of miles, and the iron there found is of such a magnetic nature as to be comparatively useless for mechanical purposes. All cultivation is done by irrigation, and the Mormons just raise enough to support life.

THE POPULATION number altogether some 32,000 or more; out of this number not 3,500 could be relied upon to fight. The main part of the population are a miserable and degraded set of beings, who know nothing, and care for nothing, and live from hand to mouth. The women arther preponderate, and are chiefly foreigners.

THE DANITES.—The Danites or D stroying Angels number about 2,500. They are Brigham's trusty friends, and choice d. v. s. The murdering and plundering is done by this band. They are all well mounted, though but poorly provided with arms. The Danites have unlimited sway over life and property. They are frequently sent on missions to different parts of the world. Upon this band Brigham relies entirely for support, and do his bidding without question. If a man is suspected of not being a good Mormon, the Danites kill him instantly.

PUNISHMENT.—No such thing as punishment for crimes is ever attempted in Utah. The most horrible deeds are perpetrated, and though the perpetrators are well known, they are allowed to go unpunished. M. Loba has not known of a case of punishment since his residence in the Valley. Killing a "Gentile" is thought to be praiseworthy in the extreme, and always elicits the warmest commendation from the Church authorities. In Utah, briefly it may be said, law is mockery, justice but a word, and crime the religion of a Mormon.

THE WOMEN are poor, abject and forlorn. By cruel and coarse treatment they are degraded to the level of beasts. Every ennobling quality, every virtue and every grace are sought to be eradicated, and the harem presents a scene of female degradation that no pen can picture, no tongue portray, no innocent girls are seduced, women "s. a. e. d." against female dignity and virtue perpetrated in the name of Israel's God. Thousands of these poor creatures are praying for a release from an imprisonment far worse than death.—Missouri Democrat.

HAVELOCK'S REMAINS TO BE BROUGHT TO ENGLAND.—The Edinburgh Witness states that a letter has been received from a British officer in Alumbagh, which was recovered from the wreck of the Ava, in which the writer says he has given his signature, along with that of the officers of his regiment, to an order to remove the remains of the late General Havelock to England. This the writer says is to be at the joint expense of the officers who were under the command of General Havelock.

News of the Week.

FIRES.—We learn with sincere regret that On Monday, the 7th inst., the house and barn of Rev. Hector MacKay, Salmon River, Q. C., was burnt to the ground. The fire originated from some piles of wood, that were burning at a considerable distance off. The fire ran along the ground until it came to the barn and caught in a quantity of straw which immediately set the barn on fire. The wind, at the time blowing on the house, carried some sparks to it, and the heat being so intense, soon set the house on fire. Every effort was put forth by those on the ground to save it, but to no purpose. The loss is estimated at upwards of £300. There was no insurance on the property. This crushing loss falls almost entirely upon Mr. MacKay. The case is one which calls loudly for practical sympathy. Let the people of Salmon River commence the effort, and see what can be done.—Colonial Press.

NARROW ESCAPE.—On Saturday afternoon, the horse and cart belonging to Mr. Thomas Wilson, backed over the Breakwater, falling about 20 feet into a fishing jetty, smashing it into pieces. Mr. Wilson's eldest son John was in the boat, and had barely time to leap into the water, which he did with great presence of mind, and thus narrowly escaped instant death. Strange to say the horse was very little injured.—Nbk.

By an accident at the Kennebec Station, a policeman has lost his leg. The unfortunate man endeavored to get on the engine while in motion, lost his hold, and fell partially under the ponderous machine. His leg was crushed and had to be amputated.—Leader.

PROVINCIAL APPOINTMENT.—Charles J. Sayre, Esquire, is Clerk of the Peace, and Keeper of the Rolls, also Registrar of Probates and Issuer of Marriage Licenses, for the County of Kent, in the room of John W. Weldon, Esquire, resigned.

The Hon. Joseph Howe has been presented by his friends at Windsor with an address and a donation of £1000.

HEART-RENDING TRAGEDY.—On Tuesday afternoon last, at Point Aconia, a man named Peter Stubbard was shot dead by his own brother John Stubbard. Both men were intoxicated at the time, and had been arguing and quarrelling with each other; and what is very melancholy, they have both wives and children. The wretched survivor was imprisoned here yesterday afternoon, and has continued, since returning consciousness revealed the dreadful deed to his mind, in a state of pitiful and hopeless despair, refusing consolation and partaking of but little food.—Cape Breton News.

THE BIBLE IN THE SCHOOLS.—At the instance of Roman Catholics, the School Trustees in some of the wards of New York have dispensed with the reading of the Bible in the public schools. This action is creating much excitement among the Order of United Americans in that city. A meeting of the order was held on Monday night, week, to take the subject into consideration, but nothing definite was accomplished. It is understood that a general committee of the American Protestant Association is also organized for the same purpose.

RUMSELLING.—Said Judge Dagget of Connecticut:—"To make or sell ardent spirits for common use, is as wicked as to make or sell poison for the same purpose. It being admitted that the use of this article is destructive to health, reputation and property, (and the proof on this point is overwhelming to any one,) it follows conclusively, that those who make it, sin with a high hand against God and their fellow men. The blood of murdered souls and bodies will be required at their hands."

DAILY PRAYER-MEETINGS IN SAN FRANCISCO.—The following extract from The Pacific of San Francisco, announcing daily prayer-meetings in that city, will be read with great pleasure and encouragement in the East:

The daily meetings which have been held in this city for somewhat more than two weeks have grown to be interesting and important. At first they were appointed to be held in the rooms of the Young Men's Christian Association. The first meeting was on Monday the 5th inst., when seventeen persons attended. The succeeding Monday the meetings were appointed to be held in the Pine Street Baptist Church, an accessible and convenient place for the purpose. The cause of seeking this larger house was that greater numbers attended than could well be accommodated at the former place of meeting. The attendants are now such that the church is full, and a large place may have to be provided. The hour of holding the meeting is from 12 to 1. A smaller prayer-meeting is attended at the same place at 8 o'clock in the morning.

"All is earnest and impressive. Christian strangers in the city, who have attended, have wept for joy at the scene which that room of daily prayer presents; yet who her results commensurate with all this promise and with our hopes shall be realized, depends upon the faith of Christians and upon their desire to see the salvation of God; and it remains yet to be seen."

At the Annual Meeting of the general body of Protestant Dissenting Ministers of the Presbyterian, Independent, and Baptist denominations, residing in and about the cities of London and Westminster, held at the Congregational Library, Bloomfield-street, last week the Rev. J. Kennelly, M. A., in the chair; the following resolutions were moved by the Rev. William Campbell, seconded by the Rev. William Miall, and adopted:—

1. That, in the judgment of this body, the question of the legality of marriage with a deceased wife's sister is one which deeply concerns the domestic happiness and the social morals of the British people.

2. That, in the judgment of this body, the marriage of a man with the sister of his deceased wife is not forbidden by Divine law, and ought not to be forbidden by human law.

3. That, in the judgment of this body, the pressure of the English law, which declares such marriages invalid, is much aggravated by the opinion of Mr. Justice Cresswell, lately given, to the effect that such marriages, although performed in a country where they are lawful, are not consequently lawful in this country; a judicial opinion most painful affecting many marriages already contracted.