

SAINT JOHN, N. B., AUGUST 26, 1859.

Removal.

The Office of the Religious Intelligencer is removed to No. 28 German Street, one door nearer King Street than formerly.

The words "RELIGIOUS INTELLIGENCER OFFICE" may be seen in the window.

Letters, Memorandums, &c., for the Editors, may be put in the Letter Box in the door, when no person is within.

Special Notice.

We have heretofore notified Subscribers of the time when their subscriptions expired by enclosing their last paper in a Blue Wrapper. We have found this not to be the best method, the notice being too short, and other causes render it objectionable. Hereafter the number to which each subscriber is paid will be written in figures on the wrapper enclosing his paper, EVERY WEEK, so that persons will at all times know when their papers will run out.

New Mail Arrangement.

The Mails for Sussex, Salisbury, Moncton, and the other Eastern offices now close at 6 o'clock in the morning, instead of half-past 4 o'clock in the afternoon as formerly. The Intelligencer for Eastern offices will, therefore, hereafter be posted so as to go by Friday morning's Mail. Eastern Subscribers will, by this arrangement, get the news up to Thursday evening, on Friday.

In Christ.

To be in Christ is to be free from condemnation. Neither the Law nor our own consciences will condemn us. "There is therefore now no condemnation to those who are in Christ Jesus." Christ having become the end of the former righteousness to those who believe, and the latter having been sprinkled by the blood of Christ and freed from guilt.

It is to be a member of his body, the Church. "There are many members, but one body." Every member occupies its own place and has its own function. It feels the pain if other parts are afflicted, and sympathizes with the suffering; must do its own work, much of which is to administer to the wants of the whole body. Christ is the head and believers the members of His body. Just as the members are governed by the head, so are Christians by Christ. Of his fullness they all receive. It is to be a new creature. Converted, regenerated, born again, born of the Spirit. Old things passed away, all things become new. New conversation, new acts, new company, new feelings, new thoughts, new reports, new reading, an entirely changed creature. Out of the sins and spirit of the world, and into the spirit and ways of the Saviour. The soul filled with new and holy hopes and joys.

It is to be in Him, just as the branch is in the vine. To receive all our moral beauty, strength and life from him, and to appear like him. All the moral beauty and spiritual strength enjoyed by man is the consequence of being engrafted into Christ. The branch no sooner withers when separated from Christ by sin. Just as the glory and value of the vine are to be in the beauty and richness of the fruit of its branches, so are the effects and benefits of Christianity in this life to be seen by the change wrought by the spirit of God in the lives of those who become engrafted into Christ, and by the fruits and graces which they bring forth. They exemplify the fruits of the Spirit personally, practically, and doctrinally; are positively fruit-bearing branches; an honour to the church, and of intrinsic value to the world. There is no possible way of nailing or lashing the branch to the tree, so that it can be perverted and sustained by the same sap, unless it becomes a part of the tree itself. "Without me ye can do nothing." Believers are in Christ spiritually as they are in Adam naturally. Natural life being derived from the former, and spiritual life from the latter. There is but one human nature in all the world, of which all are partakers; there is also one Divine nature, of which only believers in Christ are made partakers. While men in their natural state are "without Christ," the converted are in Him. Not merely professionally or externally, but vitally and really. To be with Him as one friend is with another, or as the disciple is with his master, does not express the real union that exists between Christ and the Christian. We in very many places read of them being "in Christ." Paul in speaking of certain Christians, does so as of those who "were in Christ before," and also of "the churches which are in Christ." In nature we are far from God and without Christ, by grace we are brought nigh and made partakers of the Divine nature. "As is the earth, so are they also that are earthly; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthy so shall we bear the image of the heavenly."

Christians are Christlike and are filled with love to God, and to their fellow-men. They even pray for their enemies. They sympathize with the Saviour for lost, unconverted souls, and feel anxious that they should be brought to repentance.

Is it not worth denying ourselves? Is it not worth praying, crying, and making continual supplication to God for? Yes, it should be the supreme concern of life, and with the Apostle Paul we should "count all things as but loss," and "count them but dung," that we "may win Christ and be found in Him." It is the only state of true liberty, to be out of the prison house of sin, and into the glorious liberty of the sons of God. The sword of the Spirit only can cut the bonds of iniquity and let the captive soul go free. The world may boast of their liberty to do as they please, but they are at best but the mean servants of Satan. They only are free from the Son doth make free. They only shall enjoy eternal life who are in Him who is "the life." They only shall be with Him in glory who are in Him by grace. None can "die in the Lord" except they have lived in Him. They are pronounced blessed. "Yea saith the Spirit, they do rest from their labours." As in the days of Noah so shall it be in the coming of the Son of Man. They only shall be protected from the storm and saved from destruction who will be found in the ark of safety.

It is desirable for every one to know for him-

self that he is in Christ, and in possession of this "full assurance of hope." "If any man have not the spirit of Christ he is none of his," and "he that is joined to the Lord, is one spirit." To the believer Christ says, "Abide in me; as the branch cannot bear fruit of itself unless it abide in the vine, no more can ye except ye abide in me; without me ye can do nothing."

To be in Christ will often lead us into the closet, make us faithful in the church, and give us a relish for family worship. Our places will be filled in the house of God, our example shine in the world, and we will acknowledge Him in time of prosperity, trust in Him in adversity, and walk with Him through life. He will then be with us in death, and ultimately bring us forth at the resurrection of the just.

Humble Yourselves.

Sin has turned man from God, and keeps God out of the heart, and makes the creature love self rather than the Creator. Man unconverted is so proud and loves himself so ardently that he has no pleasure even in thinking of beings of a superior order. Enthroned upon his own affections, he gathers around him a halo of vain glory which excludes from his vision the beauty and purity of both God and angels. Beloved self is the object of thought, morning, noon and night. Pride is the ruling passion of the heart, and self-exaltation the ambition of his life.

These proud hearts must be humbled before God will sit upon the throne of our affections or we can love Him enough to become his true worshippers. By abasing self we will exalt the Saviour, and will love him more, in proportion as we think less of ourselves. A descent from the lofty and dangerous summit of pride upon which Satan has led the soul, to the quiet and safe valley of humiliation only, can lead man to the stand point from which we can clearly see God, and where we will rightly judge of his own merit. Here he will loathe himself, and seek pardon for those sins which made his heart so proud and impure. Here too mingles he with pure spirits, is brought into proximity with angels, and can hold communion with God.

Pride never makes us better or more useful, but always to the contrary, neither has it secured for any the confidence of men of judgment. Discreet persons never value highly those who idolize themselves, and are careful that the haughty never have an opportunity to fall on them. It is detestable and injurious to men among men, and an abomination in the sight of Him who saith, "He beholdeth the proud afar off."

Sometimes persons pray to God to humble them. This we regard as a very dangerous prayer. God often humbles the proud and stout-hearted by the rod of affliction and severe judgment. To those who are only thus humbled, He has not promised exaltation, but He has said, "Humble yourselves in the sight of the Lord, and he shall lift you up." And "he that humbleth himself shall be exalted." Pride puffeth up, but humility exalteth in the estimation of men, angels and Deity. It will become us finite creatures to humble ourselves in the presence of the Infinite God. One step toward humiliation is, to study the Bible. As the truest incentive to love is the intrinsic value of the object, we will learn the vileness and utter worthlessness of ourselves, and the holiness and loveliness of God. Self knowledge will lead us to abase the creature, and acquaintance with God to admire the Creator. Irksome as the task may be, it is the duty of all who can read and who possess this holy treasure, to study the Scriptures. They are able to make them wise unto salvation, through faith in the Lord Jesus Christ. Confession of sin is another step. When the Holy Spirit convicts, and prompts the sinner to confess and forsake his sins, pride whispers, "dry up thy tears and appear man-like," "expose not thy weakness," "keep secret thy few faults as yet." Thus while God convicts the sinner of his sins and requires him to humble himself by confessing his guilt; pride would lead the poor soul on to "everlasting destruction." Remember God says, "humble yourselves." He has given us His Son who has set a holy example of humiliation, and the means by which you may know yourselves, and the Holy Spirit by which you are led to confess your guilt. More than these He will not give. God will never do the reading, repenting, nor confessing of any man.

Extract from a Letter from Rev. A. Taylor.

We publish with peculiar satisfaction the following extract from our brother's letter, and with him rejoice "to find a case of such Christian benevolence in lowly life." She has done for the cause of God what she could, and God will do for her soul what she could not. Shall not this evidence of a poor sister's love for the heathen, serve as a useful reproof to many who are far more able to give, and be the means of casting hundreds of dollars into the treasury of God.—[Eds.]

GRAND MANAN, August 20th, 1859.

DEAR BROTHERS.—Enclosed I send you \$10 from sister Susanah Wilcox, to be forwarded to the Free Will Baptist Foreign Missionary Society. * * * This donation is truly the widow's mite, for our dear sister has laboured hard, and denied herself of many necessities for a long time, in order to save it. She wishes it to be expended in sending the Gospel to the heathen. When she gave me the money and told me of her struggles to obtain it, I was deeply afflicted. She does not think however that she had done any thing more than her duty, and regrets that she can not live any more. I may mention, also, that she lives on the extreme southern end of the Island, and has not the privilege of meeting with the church here, nor has she been to a public meeting for a number of years. If people in more affluent circumstances would only make one-eighth or even one-sixteenth part of the sacrifice: this poor sister has done to send the Gospel to the ends of the earth, there would not be any trouble I assure you in sustaining Foreign Missionaries.

A. TAYLOR.

We were pleased to learn this morning that Mr. Stephen Wiggins was slowly but surely recovering from the effects of injuries sustained about ten days since, by falling down stairs.

CANADA CORRESPONDENCE.

MISS STARR'S LETTER TO HER FATHER.

CORBURG, 19th August, 1859.

Mr. Starr gives the following as a part of his daughter's letter written in Toledo:

"I hope when you have read this letter, you will forgive me and receive me to your arms once more. No one knows I am thinking now of writing to you, so I pray be cautious of what you do. Dear papa, my health prevents me from staying here. I am convinced God does not intend I should remain, and if you will receive me as a child, I am ready to return to you whenever you will come for me, and I will try to be a Christian child to my parents and faithful to my God. In the first place, as to Mammy and Leah, when they went the first time to the Grey Sisters of the General Hospital in Montreal, a sister was looking at them through the key-hole, and as she is now Superior here, she would at once recognize them, but she has not seen you, and if you come for me get out of the cab some distance below the convent and ask the cab-man to tell you where the convent is, then you will open the gate at the end of the convent garden, arriving at the front door, ask to see the Sister Superior. If the servant asks your name do not give it to her, but if you cannot avoid it, give some other name. You will be shown into the parlour, and as my bed room is next to it, I will open the door while they are telling the Sister you are here. She must not know I wrote this; but it must appear as if you found me by accident."

We append Miss Starr's statement, being a letter written to her father, but not intended for publication. It speaks for itself, saying little either for her good taste or judgment, or for the straightforwardness of the adherents of the Catholic faith with whom she has most to do:

SARATOGA, 3rd August, 1859.

My Dear Papa.—The excitement and agitation caused by the wrong step I have taken in leaving my house without my parent's consent, and letting them suffer such agony on my account makes me miserable, and preys so deeply on my heart that I often think it will soon terminate my life. I feel it almost impossible to give you a clear statement of facts, and am deeply sorry for having destroyed those letters written me by different priests, whose correspondence commenced while I was at Toronto, May, 1858. You remember we arrived from England in November and went to Toronto in December. I did not attend the Catholic Church until the month of May, and then I wrote to a priest by the name of O'Reilly, our servant, Maria gave me his name and carried him my letters; he sent me a verbal message saying he would be happy to see me in the vestry room of the church; where I explained to him my wishes to become a Catholic, and a Carmelite nun.

He then desired me to call upon him at the Bishop's Palace, which I did, and as I was coming away, I met the Bishop, and of my own accord turned back to speak to him, and opened my mind fully to him. He replied he would think about it; some time after this I went to the Bishop's Palace to see Mr. O'Reilly, when he was not there, and I saw in his absence Mr. J. Bruyere, who did not approve of my plan, and said I had better leave it to Bishop Charbonnel to decide. Soon after, I saw the Bishop, who did not give me a positive answer, but remained outwardly passive, I knowing, from my own observations, he encouraged it.

About a month after this, I was introduced by Mr. Bruyere to Madame Poisson, at the Palace. She was delighted to make my acquaintance, and also charmed with the plan of my becoming a Carmelite nun, she and Mr. Philbert, who had recently arrived from Paris together, and he having lived four months amongst the order of Carmelites. They two offered to take me to Paris, the Bishop Charbonnel, having proposed the plan of Paris or England. My being placed at Toledo was only a temporary arrangement of Mr. Granet's. He also suggested my not letting my parents know where I was until I had crossed the Atlantic Ocean. Bishop Charbonnel's first plan was to send me to Baltimore, and there to prepare for the order of Carmelites in England, but finding some disputes had arisen in Baltimore among the nuns in the convent there, he changed his decision, and Mr. Granet took it into his own hands to send me to Toledo, before he had received any orders from the Bishop—at least this is his story. My own statement to the Bishop about my family was, that they had ever been most indulgent and kind, and had treated me with devoted affection and would allow me to do anything but become a Catholic. I stated my object in becoming a Catholic was also to become a Nun, and I was perfectly certain they never would consent to this. Then he said it was my duty to leave them. Mr. Granet then went to Grey Nunnery in Montreal and told Sister Slocombe, mistress of the Novices, his plan as to my journey. The day after his visit I called at the convent, saw Sister Slocombe for the first time, and planned with her my dress, which she got ready for me and gave me the next day. I took it home. On the Saturday morning I left Madame Contois at six in the morning, whence I proceeded to the Seminary, where Mr. Granet was in waiting with a railway ticket in hand, and gave me some money. The money he gave me was to pay my expenses from Toronto to Toledo. The principal priest who corresponded with me in Toronto was Mr. Philbert. He wrote me some eight letters, and he took it home. On the House of God Providence, and where I saw him several times, when he conversed with me on the plan to be adopted.

On leaving Toronto the last time, he said I had better destroy his letters, but gave me no reason for so doing. They were about my becoming a Nun and leaving my parents, which he perfectly approved of. There was no female companion provided for me to take charge of me from Montreal to Toledo. I acted entirely under the advice of Mr. Granet. The next day I took it home. On the Saturday morning I left Madame Contois at six in the morning, whence I proceeded to the Seminary, where Mr. Granet was in waiting with a railway ticket in hand, and gave me some money. The money he gave me was to pay my expenses from Toronto to Toledo. The principal priest who corresponded with me in Toronto was Mr. Philbert. He wrote me some eight letters, and he took it home. On the House of God Providence, and where I saw him several times, when he conversed with me on the plan to be adopted.

I wrote three letters to Mr. Granet from Toledo, merely on religious subjects, enquiring about my parents, and saying that I felt myself a burden at the convent. I did not experience the sympathy I had hoped to find in those who were exposed to Jesus Christ. I was left sometimes nearly a day without being spoken to, and the cold-heartedness of those sisters, made my

life miserable, and I did not find them actuated by loving dispositions, and I soon was taught that it was not necessary to be in a convent to become religious, and that God had created me to be in the midst of this world's temptations, a good Christian girl, to be faithful to Him, and affectionate to my parents. I am sorry you paid \$15 to Madame Poisson, to whom I did not owe one cent. I never wrote to her for any money, and when she offered me some in Toronto I refused it. Mr. Philbert sent me the letter already mentioned when I was in Toledo, without my asking for it, saying he thought I might be in want of summer apparel. The day you came for me I had already given it to the Superior for charge for me, and she has it still in her possession. She bought some articles of dress for me, which came to \$5. I must now add in conclusion that the Superior in Toledo, gave me full liberty to go home to my parents, but I did not seem much like it in actions, when you came for me, my telling the Superior I had heard your voice and was going in the drawing room to see you, and she telling me to go back to my room, and even pushing me with her hands. Certainly here both words and actions speak for themselves, but I wish you to understand, that except the mere form of asking the Superior permission, I had full liberty to go out whenever I liked; but I did not abuse that liberty as the Superior told me at the end of each week, when I asked her if I had done any thing against the rules of the house, she always replied she was much pleased and satisfied with all my conduct. I am ready to take an oath on the Holy Bible for all I have written, and as I am much exhausted by writing such a long letter, I must say good night, hoping the rest of my life may atone for my past conduct, and the wish of your pious child.

ELIZABETH STARR.

I fear I did not explain to you quite fully, that I did most earnestly request the bishop and priests to keep my secret most sacredly, for fear of your preventing me becoming a Catholic and a nun; but now that I am convinced of my error, I think it was extremely wrong in the Bishop or his priests to be influenced by my wishes. It was their duty to face the opposition and to inform you of my whereabouts, no matter what the consequences might be. I wish also to say that I have not the least idea of renouncing the Pain I have lately joined, and though having acted indiscreetly in the means I took to become a Catholic, I nevertheless believe firmly the doctrine, and desire to be a Christian in practice.

I hope the readers of the Intelligencer will excuse the space which has been given to this affair, in consideration of its being upon Roman Catholicism.

REVIVAL RECORD.

IRELAND.

The following amusing and interesting incidents are related in connection with the Irish Revival:

"A very interesting young woman in Belfast, of strong natural intelligence, a Roman Catholic was converted in the Berry street church. Her Roman Catholic neighbors sent intimation to the priest, who arrived while she was still in a state of much bodily weakness, arising from the sore struggles of the soul. The time, therefore, was favorable to the priest, and the following dialogue occurred:

Priest—(with great pomposity, as if assured of success)—Don't you know that St. Peter is the head of the Catholic church?

Convert—I know, Sir, that Christ is the Head of a church that will never fail.

Priest—You are not ashamed of your religion?

Convert—"I'm not ashamed to own my Lord, or to defend his cause."

Priest—(impudently)—Make the sign of the Cross.

Convert—I have no faith in the sign of the Cross.

Priest—Did not I forgive your sins?

Convert—You proposed to do so, but God only can forgive sins, and I have his forgiveness.

The priest then threatened to take a certain course to constrain conformity to Romanism.—The course was taken, and the trial was great, but God gave the grace of steadfastness, and the young convert is now busied in comforting others, whose hearts the Lord has broken.

Another incident is related by the correspondent of a London paper:

"A Roman Catholic priest told his hearers in Belfast not to dare to mock the movement, for it was of God; and a poor woman—poor in spirit I mean—went to another of these gentlemen in a very depressed state of mind, and the following conversation ensued:

"Sir, my mind is troubled on account of sin. I want pardon, and here is the money; and ease me now."

"Go home and quiet yourself, and you will soon get better."

"I cannot do it. I want forgiveness now; I am willing to pay for it; and oh, Sir, do pardon me now."

"My good woman, do you think I can forgive you your sins? I cannot. No one but Jesus Christ can pardon thee; go, therefore, to him."

GLASGOW.

The Montreal Witness gives the following account of the Revival movement in Glasgow—

"On Monday afternoon and evening, at the usual prayer meetings in the Religious Institution Rooms, some interesting circumstances were stated, which apparently show that the great spiritual awakening which took place in America last year, and which has been exhibited recently in Ireland, is spreading to this country and to our own city. Several authentic cases were reported, in which evidently a powerful spiritual work had commenced. The Rev. Mr. Johnstone, of Great Hamilton street Congregational Church, stated that in Bell street, Clifton, a number of young men, belonging to the Methodist body, had been praying for some time. Last Wednesday, during the time that one of the young men was earnestly engaged in prayer, a young woman was stricken, and fell down, crying upon Christ to have mercy upon her. She manifested all the physical symptoms which had occurred in the sister country. She continued in that state during the whole of Wednesday night and a part of Thursday, on which day she was visited by an office learner of the Methodist Church, and before he left she professed to experience peace with God. On Thursday evening there was a prayer meeting in the same place, and while a brother was praying three young women fell down on their knees calling upon God to deliver them, as they saw the fearful nature of their sin and guilt. He (Mr. Johnstone) saw two of these four women on Friday afternoon, and had a satisfactory conversation with them. On Friday evening there was a prayer meeting in the same place, and another on Saturday evening, at which three persons were deeply affected. On Sabbath morning a meeting was held, an outpouring of the Holy Spirit was earnestly im-

ed, and three individuals were then awakened.—The Rev. gentleman concluded by mentioning the case of a young woman who had been converted from Roman Catholicism to Protestantism."

NEW YORK.

Prayer for a young man, by a young man.—A young man arose in the back part of the lecture room, and asked prayer, in a very earnest way, for a young man with whom he had become personally acquainted. He had been to Albany, and was waiting, in the depot building, to take the cars on his return home. While sitting there, waiting, the train left, without his knowledge. At first he felt vexed that the train should leave without any warning to passengers. But he must come to New York as quickly as possible, and nothing remained for him but to walk a long distance by another depot, and to come by another road. On his way, he found himself walking by the side of another young man, going to the same depot, because he had been left in the same manner.

"Did the train leave you?" I inquired.

"It did; and I have often been left," he answered, "in the same way as now."

"So you are going to the other road to get down to New York?"

"Yes," he answered.

Continuing our conversation, I found his mind very much awakened on the subject of religion.

"I think this very providential," said I to him, "that I should have fallen in with you."

"And so I," said he, "for I need some one to guide me."

I found he had been awakened by the loss of friends by the late railroad accident. All the way, on our walk, I was urging him to come at once to Christ and be saved.

On leaving him I handed him a tract, which I had happened to put in my pocket, on leaving home. I know not what it was, as I had never read it. But handing it to him, on parting, I said, "This must be good, as it was published by the American Tract Society. I wish you would read it." It was entitled the prayer of four words. "Lord! show me myself." The speaker described the substance and origin of the tract.

It was a prayer, which a visiting clergyman told a poor girl, living in a family, to pray till she should see her again. And when he called again the poor girl told him she had made the prayer, till she was in great distress of mind, and she knew not what she could do. He then told her to pray another prayer of four words. It was, "Lord! show me Thyself."

And she prayed that prayer till she was comforted by what the Lord Jesus taught her of himself.

So, said the speaker, after I was seated in the cars, I sat down to read the tract, having one left, the same as I had given away. I was thankful to find it so well adapted to meet the case of the young man. So I asked you to pray for him, that he may speedily be brought to know Christ, and him crucified.

Prayer asked for awakened Roman Catholics.—A gentleman said he had that morning been to a Roman Catholic family, and had conversation, in a very close and pointed manner, about their souls. They appeared to be very thankful. One was very anxious; and she followed him, as he was going down the stairs, to make further inquiry, what she should do to be saved. He told her she must believe on the Lord Jesus Christ, and she should be saved. And he said he tried to tell her what it was to believe on him. She was ignorant and did not know what these things meant. But he told her to pray to God to enlighten her, and make her faith plain. He also requested prayer for another poor sinner, who was awakened through the instrumentality of his speaking to her.

Prayer for backsliders.—A request was made that a backslider should be remembered in prayer. A gentleman arose, and said that he was one who had, till lately, belonged to that class. He had been a backslider. But lately he had taken ground in favor of returning to God. He had made many sacrifices to get the world beneath his feet. But, his stand had been taken, and, cost what it might, he was determined to maintain it. I have gone far astray. And now I ask you to pray for me, that I may be kept true to my vows, which I have taken upon myself, to be entirely consecrated to God.—N. Y. Obs.

MR. BROWNLOW NORTH.

A writer speaking of this distinguished revivalist says:

His preaching retains its popularity, and even grows in power and in fullness. He is, indeed, not more remarkable for his intense earnestness, than for what one of our theological professors has termed "the amplitude of his doctrine."—The sovereignty of God, the inability of man, the work of the Spirit, the freeness of the Gospel, the atonement, the imputed righteousness, the great judgment, repenting, believing, praying, forsaking sin, renouncing the world, rejoicing in the hope of the glory of God, are all treated with singular cordiality and fullness.

The Congregationalist states that about six weeks ago, a young man connected with the Boston Young Men's Christian Association, on a visit to his home in Windsor, Me., started a prayer meeting in the village school house. He arose and told the story of the cross before his old associates, and at the close of the meeting, when opportunity was given, eight persons arose for prayer. Six of the number have since been hopelessly converted. Night after night the voice of prayer continued to be heard in the old school house, and up to the present time more than fifty persons have found peace in believing. The interest still continues. A few weeks previous, the pastor of the Baptist church in the village had determined to leave the place, there seemed to be so little encouragement for him to labour there.

REVIVAL IN SWEDEN.—The wonderful revival in Sweden is still going on. So great is the inquiry for Bibles and Testaments, that both the British and Swedish depots are unable to supply the want. No less than 500,000 copies were circulated last year. Dr. Steane of London says, "The work which God is carrying on in that land, to a large extent by Baptists, is without exaggeration one of the greatest spiritual phenomena of the times in which we live."

Morning Star.

East Hampton, L. I., is enjoying a remarkable revival. In a little prayer meeting, the power of the Spirit was manifest, and a meeting was appointed for the next evening and the next; the numbers attending greatly increased, and others were held in other neighbourhoods; the interest was brought under the influence of the work. Of more than 200 inquirers, over 100 have become "new creatures in Christ Jesus." From 400 to 500 now meet together every night for prayer, and there are continual additions to the number of inquirers. Family altars are erect-

ed in houses where prayer has been a strange sound.

AFRICA.—A *Grassie Revival in Monrovia*.—A letter from the wife of Bishop Burns (Methodist) states that a revival of religion was in progress in Monrovia. "The children and youth, scores of them, have been converted. Forty have united with the Methodist Episcopal Church, seven with the Episcopalians, and others are united with the Baptists and Presbyterians."

News of the Week.

Melancholy.

Mr. Duncan M. Patterson of Southampton, Y. C., aged 29 years and 8 months, who was employed in the "Government Works," blowing rocks at the Maductie Falls, St. John River, was unfortunately drowned on the 20th inst. Mr. Patterson with four other men was going out into the River in a small boat to drill a rock they were blasting out of the River, when the boat came in contact with another rock, and by the collision together with the swiftness of the stream was immediately swamped. The other men who with him were launched into the fast gliding waters, clung to the oars and poles that were in the boat by which they were kept from sinking until they were rescued by another boat; but poor Patterson swam for the shore, which he had nearly reached, when said to say he sank to rise no more. His body was soon rescued from its watery grave but the vital spark had fled.

Mr. P. was a young man much beloved by all who knew him. He was the first one who professed religion in the extensive work of revival which spread through the section of country last winter and spring, under the labors of Elder W. Downey, and was baptized by him at the beginning of this year. He was a faithful and exemplary Christian, and possessed talents superior to young men. He bade fair for usefulness but alas! he was suddenly called away. By this sudden stroke the church, the community and the world have sustained a loss, but he has, doubtless, gained a great reward. He has left a widowed mother, a number of brothers and sisters, and a very large circle of friends to mourn their loss. His remains were interred on Sabbath at Canterbury. Elder Downey preached on the occasion to a very large and solemn congregation, from Psalms cxvi. ch. 15 v. "Precious in the sight of the Lord is the death of his saints."—Com.

The Steamship "America" with Liverpool dates to the 15th is now over-due at Halifax. There were no signs of her news when we went to press.

The steamer "Princess Royal" which left this port for Sackville last night, was obliged to put back after going some distance, owing to some disarrangement in her machinery or boilers.

SAD ACCIDENT.—A young man, a Carpenter, by the name of Theal, from Carleton, who was employed in working on a house in the course of erection at Sussex Vale for General Williams, fell a few days since from the roof of the building to the ground, distance about 40 feet. His right arm and thigh bones are badly broken, and his head very badly cut and injured. He has remained quite insensible nearly all the time since, and although he is now said to be a little more sensible, but little hopes, we are told, are entertained of his recovery.

The Canadian controversy about the value of the British Shilling is likely to end in making it current at 24 cents.

THE WEATHER. Our weather this season has been very persistent. In the early part of the summer it was very wet and foggy, but for a number of weeks now it has been just the reverse, very dry and hot. The earth is becoming parched, crops are suffering, and the pastures are drying up.

SMALL POX. It is a very light kind of this disease that is in this city this summer. Out of about 100 cases there has only been two deaths. Hopes are entertained that it will not spread much more. The Recorder says there has been a number of cases of it and two deaths in Truro, N. S., and its vicinity. Over forty have died with it in Boston this summer.

VICTORIA BRIDGE. On the 13th inst. the foundation stone of the last pier of the Canadian Victoria Bridge was laid. General Williams took part in the ceremony. About three hundred gentlemen and ladies from Montreal visited the place, and descended the coffer-dam on the occasion.

BANK AT VANCOUVER'S ISLAND. In speaking of the branch of the Bank about to be established at Victoria, Vancouver's Island, the British Colonist published at that place says:—"All must admit that it is a great acquisition to the country to have a branch established at Victoria, of one of the most reliable institutions in the world."

CARLETON BAZAAR.—We are delighted to learn that the net proceeds amount to nearly \$1500. Prior to this effort, which reflects so much credit on the ladies of Carleton and St. John, and the whole religious public who supported it, the debt on the church was about £500. The members of the church have already taken steps to raise £250 inclusive of the proceeds of the Bazaar and thus wipe off one half of the burden.—The remainder will soon follow.—Presbyterian.

Mr. Greely, in a letter from Salt Lake city dated July 12, estimates the total number of emigrants now on the plains and bound for California, at about thirty thousand persons with teams of oxen, mules, horses, and loose cattle amounting at the start to little less than one hundred thousand head.

Daniel Steel, a poor farmer in Wayne township, N. Y., was driving hogs out of his corn by throwing stones at them, and hearing a noise and seeing something move near the fence, he threw a big stone violently in that direction. The object proved to be his wife who had gone to help drive out the hogs, and the stone struck her on the temple and killed her.

In Jasper county, Indiana, recently, an old man named William Haskin, aged seventy, married an old lady of almost the same age, named Anna Mead. Twenty seven years before they were man and wife, with