

remained to pray." On a subsequent evening, both of them were found among the inquirers. Now they were in deep distress of mind, and were weeping bitterly over their lost and sinful condition, crying:

"Depth of mercy! can there be mercy still reserved for me?"

They were cordially and joyfully welcomed by God's servants, and were affectionately directed to Jesus, "the only name given under heaven and among men, whereby we must be saved," to him who hath "the tongue of the learned, that he should know how to speak a word in season to him that is weary."

The elder of these females was the wife of a blacksmith, and said with deep emotion and a fresh burst of tears, which checked her utterance, that she was almost afraid to seek the salvation of her soul, she was such a sinner; and besides, she was so unfortunate as to have a husband "who did not believe in anything," and who by his opposition and ridicule had prevented her from seeking the salvation of her soul some years before, at a time when she felt deep conviction for sin; and she was afraid he would manifest the same opposition. O what shall I do? she asked, in the anguish of her soul. She was directed to obey God rather than man, to do her duty and leave the consequences resulting from her disobedience with God, whose grace is sufficient. At the same time she was counselled to discharge with scrupulous fidelity, with tenderness and affection, every duty she owed to her husband and family; and she was encouraged to hope that by such an exhibition of Christian fidelity and meekness, she might win her husband to the ways of truth.

On the following evening, at the close of the services, the blacksmith's wife approached the deacon, her face beaming with peace and happiness, her cup of joy full and running over, for the love of Christ was shed abroad in her heart by the Holy Ghost; and in all the earnestness of a new-born soul she besought him to talk with her husband, who had to her surprise accompanied them to the house of God.

The interview was sought and well received, and though the blacksmith professed to be sceptical as to the reality of religion, yet it was evident that his mind was far from being at ease, and that at that moment the arrows of divine truth were rankling in his conscience. He admitted the elevating influence of Christianity, and its importance to the welfare of society, but he felt that he was not a Christian, and he determined to reform his life, and especially to respect the Sabbath-day, which he had been accustomed to spend in fishing. He then referred to a certain Sabbath in the previous summer, when, as he was returning from his ungodly employment, he met the deacon on his way to church. The deacon did not recollect the circumstance, but the Sabbath-breaker said, "I remember it well, for when I met you, I felt ashamed of myself, and when asked what made me ashamed, he replied, 'I knew I was doing wrong; my conscience condemned me for my violation of the command, 'Remember the Sabbath-day to keep it holy;' and," said he, "I have resolved never to go fishing on the Sabbath again, but to spend it in a more reputable way."

He was exhorted to repentance, and urged to seek the salvation of his soul, assured that it was not enough to make clean the outside of the cup and platter, but that he must break off his sins by righteousness, and turning unto God; that he must bring forth fruits meet for repentance; and that nothing short of an entire and unconditional surrender of himself to God as a lost and ruined sinner, and a hearty reception of the Lord Jesus Christ as his only Saviour, would avail anything. The claims of God, and the duty of immediate submission, were pressed upon him with great earnestness, and not without encouragement that the Spirit of God was applying the word to his heart and conscience.

It was not many days before this man had renounced his own works of righteousness, and was seeking the Lord sorrowing; asking with tears:

"Oh, what must I do to be saved?"

"Can you tell me, ye saints of the Lord, if a sinner like me can be saved?"

"On the billows of wrath I am tossed."

He who looketh to that man, "even to him that is poor, and of a contrite spirit, and trembleth at his word," had compassion upon the penitent Sabbath-breaker; and soon light broke in and dispelled the darkness from his mind, and he was enabled to rejoice, believing in God with all his heart, mind, and strength, as he believed in Christ, "glad and light-hearted," and could say with a merry heart, "He hath given me rest by his sorrow, and life by his death."

It was a day full of interest to that little church and to the whole community around, when twenty-five persons witnessed a good profession before many witnesses; and prominent among these were the two females who had visited the inquiry-meeting to make sport, and the blacksmith who went a fishing on Sunday.—*American Messenger.*

Comments of the English Press on the Peace.

The *Daily News* affirms that the past hopes and expectations of Italy are deceived. It adds: "History will call the Emperor to a strict account for having made war on false pretensions, and signed a peace of selfish peace—a peace that leaves Austria in a position of fortified Northern Italy—that converts Central Italy to the Pope, and to the constant menace of military intervention on the part of the Pope's patrons and protectors—that takes no account of the welfare of the people, and substitutes for national independence a confederation under lock and key of Austrian garrisons. The Emperor of France has sown the seeds of future wars; and the closer we examine the peace, the more futile and unprofitable it appears."

The *Morning Post* contends that the soul of the treaty agreed upon is the nationality government, under every variety of local government, in a confederation of Italian States. The Emperor of Austria is to be King of Venice, solely as an internal member of the confederation. He will rule less than 3,000,000 Italians, and will be controlled by the Pope, who is virtually his temporal supremacy—he is deprived of the substance, but keeps the shadow.

The *Times* says that Venice would hope that her independence will not be a mere name, and that the influence of France and Austria united will not be more unbearable than that of Austria singly. The Romanists hope that the Italian Confederacy, under the honours of the Pope, will be nothing like any government they have hitherto known. "The Pope's States are left as they were, but with a master somewhat greater than before. He is honorary President of the Italian Confederation, and Gen. Guynon holds the sword at his side. The King of Naples is made a viceroy of that of Rome, and has to keep the north of Italy in order. Europe has nothing to do but look on. Austria is somewhat humbled, but relieved of a difficulty. Saxony is aggrieved with a province that misrepresents her, and a neighbor that has earned an impracticable and inextinguishable claim to her gratitude. The Grand Duke, we suppose, are once more to be reinstated on their thrones. France has now the game in her own hands. She has Europe before her. She can raise all Italy and half the Austrian Empire against those Germans whom she has so often beaten; yet, on the very summit of her ambition she renounces. France has spent 50,000,000 sterling, and 50,000 men, only to give Milan a Piedmontese instead of an Austrian master, and to establish the Pope in a ten-

poral dignity even beyond his imagination, and capable of extension. Is all this real? The Emperor's game must be a very long one.

Religious Intelligencer.

SAINT JOHN, N. B., JULY 29, 1859.]

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E. MCLEOD,
G. A. HARTLY,
Editors and Proprietors.
St. John, July 28, 1859.

A Word for our paper.

The present number of this paper closes the first year of its history as the property of the present Proprietors; and also the first year of the experiment of publishing it strictly, on the advance payment system. The difficulties attending the credit system, we had become well acquainted with, during the period that the "Intelligencer" was the property of the denomination; and we resolved, on assuming the responsibility of its publication, to adopt the cash principle. We now have the experience of one year; and although our subscription list may be much less than it would have been, had we continued on the old credit system, yet we are sure that we have been spared much anxiety and annoyance, have not been obliged to write any dunning editorials, and have had the consolation of knowing that if we were doing a small business, it was nevertheless a safe one. We believe we have not a subscriber but prefers the prepayment system to the old one of long credit and large advance on cash price. We are fully satisfied of the superiority of our present terms, for both publishers and subscribers, and we have determined to continue to adhere to them. A paper published for cash, can of course be afforded at a considerable less price than on other terms, because no losses are to be made up of prompt payers.

There are, however, difficulties of a grave nature to be met in pursuing the cash principle.—The greatest of these is, the neglect of many subscribers to renew when the term for which they have paid has expired. This arises from different causes; often we think, because they have heretofore been in the habit of having their papers continued and paying when called on.—This seems to them less trouble. But it certainly costs more. For payment in advance can always be made at the cost of a postage stamp, often for nothing through an agent; whereas, by having credit, the price of the paper generally advances two shillings and sixpence, and sometimes more. Many of our subscribers have let their paper stop by neglecting to renew, some have renewed after a few weeks, and others are still discontinued. This has been a great injury to us—and will we suppose continue to some extent, while there are other papers published on the credit system. This same difficulty has been easily felt by other newspaper publishers—it will prove ruinous to the "Montreal Witness," one of the best family papers of its size, published in America.

It would be far better for subscribers to enclose at once by post, the price of the years subscription, when notified by a blue wrapper of their present term expiring.

With a view of increasing our circulation, and giving a paper that every body can afford to take, we published above, a prospectus, making an important reduction in the price of the "Intelligencer," where a number of subscribers who receive their papers at the same office will unite together. Twenty persons uniting will obtain it at five shillings and sixpence each. The rates we now propose to publish at, will of course afford us very little for our labour as editors, unless a very large subscription list is obtained; but from the first we declared the object of the "Intelligencer" was to do good.—This is its mission still—and if this is done, we have our reward.

Another matter in this place, is necessary for us to advert to, that is, the strong prejudice which some have imbibed against the "Intelligencer," in consequence of the manner in which its old accounts were disposed of. With this the present proprietors had nothing to do. They purchased the "Intelligencer" last year, free from all accounts and debts, and commenced publishing it on their account, the same as a new paper. They had nothing to do with placing the accounts in the hands of Justice; and have always most sincerely regretted to incur a course.

To the public generally we beg to state, that we shall continue to publish a paper free from sectarianism, and which no Christian can object to on account of peculiar views.

To condemn vice, and approve virtue.—To have the approval of God, and to do good to men, and will remain to be the ruling object of the proprietors. Our highest hope of success is in the approbation and favour of Him whose glory, we trust, we seek. With this aim, we respectfully solicit the patronage of the public.

A UNIVERSALIST's third letter is received, but deferred until next week, for want of space.

Already Lost.

Great and hardened sinners who often look forward to the Judgment with feelings of dread, fearing that they will then be lost, seem entirely insensible of the grave fact, that they are already lost. Sometimes they feel that they deserve such a fate, but the subject is regarded, and thought of as something entirely in the future. Without thinking of their present lost and ruined condition, they look forward to death as the time when the question is to be settled. It is most emphatically true that the sinner is lost, not when the time comes, but when he is in the state of sin, irretrievably lost, or so far gone, but that through faith in the blood of Christ, such a calamity as the future and eternal loss of the soul may be prevented, yet it is an uncontroverted fact that the moral condition of the unconverted, is represented in God's Word as being lost in this life. The Saviour came not to save the righteous but to seek and to save that which was lost. A murderer is no more guilty for having committed the fatal act, at the time of his execution, than when the bloody deed was done. Though he should escape the penalty of justice for years he is already culpable. So with the sinner. He has lived wickedly all his life time; nothing further is required to be done, he needs not sin any longer or any more criminally. He is already guilty. He needs not think of dying to be lost, because he is already "dead in trespasses and sins." He is now lost. What remains to be done, is not the work of condemnation but of salvation. Men must be saved from their present unconverted state, or never enter Heaven. Death produces no change of heart either by making its victims better or worse. If we are not saved in life we certainly will not be in death. All that is necessary to render salvation utterly and forever impossible is for the sinner to die just as he is. Pardon never follows, but precedes death, and for those who die without it, nothing remains but despair and retribution.

It is one of the strange effects of sin, that the sensibilities are so benumbed, the understanding so befuddled, the heart so perverted, and the whole soul so averse to God; that the sinner has been dead—an enemy to God; and wandering in this dense wilderness of sin all his life time, unconscious of what and where he was. Persons are not any worse when under conviction for sin, and when in agony and bitterness of soul they are crying to God for mercy, than they are when living in perfect ease and carelessness. The change of feeling is not consequent of having committed more sin, but because they know what they have done. The light of God's Holy Spirit has shined into their dark and wicked hearts, and now they see themselves in true light, and feeling that they are lost, cry out as did those who were convicted by the preaching of Peter on the day of Pentecost.—"Men and brethren, what must we do to be saved?" Not saved in the Judgment, but now. It is just now that they feel guilty and want immediate pardon and a present Saviour. The proper question then for those who have these feelings is not; "shall I be saved?" but "how can I be saved?"

One of the primary objects of the labour of the Gospel, and one that should rest with weight upon the heart of every preacher, is to convince sinners of their present wretched and undone condition. When once brought to feel the burden of sin upon their soul, they have ears to hear, any eyes to see, when directed to "Behold the Lamb of God that taketh the sin of the world."—When they are brought to feel that they are lost, they will willingly follow him who came to "seek and to save" them. It is of little use to tell men that Christ is a Saviour of sinners unless they know themselves to be sinners.

The Gospel is designed to apprise of danger, and then to point to the way of salvation. It is preached in this life only, and it is slighted here, will never be heard hereafter. The Saviour's blood will only atone for the sins of those who believe in Him in this life. Divine wisdom has provided salvation for men in this life, but if neglected now, there will be no pardon beyond the cold stream.

Now is the accepted time. Now is the day of salvation. It can only possibly be obtained now, and "how shall we escape if we neglect so great salvation?"

Another Beacon for Young Men.

In the history of every generation of men there are found not only examples for the imitation of those who succeed them; but there are also beacons, which like signals upon dangerous reefs, or light houses upon bold promontories to warn unwary mariners; so these are found along the highway of human history, marking the fatal cause of many a ruined fortune, and broken heart, and giving unmistakable warning to others to avoid similar dangers. Some incidents in the history of one of this class has just come to our knowledge. W. A. was the son of a worthy and pious clergyman in the State of Massachusetts. He was affable, kind, and generous; beloved by his parents, esteemed by others who knew him, and regarded as a young man of more than ordinary promise. At the Academy he stood equal to any in his class, giving indications of brilliant intellect, and was chaste and gentlemanly in his dress and general demeanor. But an evil hour came. W. A. loved the company of the gay and thoughtless, and being well calculated to add to the mirth and hilarity of the votaries of pleasure and vice, his company was still more pleasant, was often brought into requisition.

The consequence was, HE FELT. I fell from his social and moral elevation, and became the companion of the dissipated and vicious. In the mean time his father with sorrow for the son he loved, was called to his reward; and W. A. was left without the prayers and counsel of a wise and pious parent. His mother's influence and tears, though she lived him with great devotion, and all the care and advice of other kind friends, availed not. His course was still downward. Some three years ago, this young man who might have occupied an honourable position, and been a blessing and comfort to his widowed mother and sorrowing friends, fled from their roof and care, and entered on board a whale ship fitting out for a long voyage in a foreign sea. Of what befel him while in this ship we are not informed. After being some

months, however on board, in a port, we think, in New Guinea, he ran away from her and entered on board an English vessel. He endured many hardships, and once suffered shipwreck, and expected every moment to be hurled into eternity. Then his thoughts turned homeward, and the recollections of childhood, and the happy days of youth, rushed upon his mind. Regret for the past—contrition and repentance, embittered the hour of danger and apparent death. His time, however, had not come—the prayers of a widowed mother perhaps prevailed, and the prodigal was spared—for what in the future we know not yet. He subsequently obtained a situation as a common sailor on board the British ship "A—," and in her arrived a few days since in this port. Knowledge of his being in St. John having reached his mother and friends, a letter was despatched to a clergyman in this city, who had known him in his happy days, informing him of his whereabouts, and on Tuesday morning last on board the "A—," just ready to sail for London, he found this prodigal from his home and friends, who was once marked for his taste and elegance in dress, now in the garb of a common sailor, weather-beaten and toil-worn, doing duty before the mast.

But with all the change in his circumstances, and the moral degradation into which he had fallen, there yet remained feeling and symptoms of contrition. He wept for the past, and promised that on the termination of the present voyage, he would return to his poor heart-broken mother and friends. He is now on the ocean, the ship having since sailed, and shall not the prayers of Christian parents and others follow this poor prodigal boy, that the God of his father would soften his heart, and yet restore him to a useful position in society.

Young men, take warning—be wise. Brilliant society, and gay company, with fashionable amusements, such as theatres, balls, and card parties, ruined poor W. A.—and oh! beware that they ruin not you. There are many pathways to dissipation, ruin, and death, now open in this city and elsewhere; if you would avoid their ent, enter them not. Venture not nigh them—pass by another way. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

HALL'S FIRESIDE MONTHLY, for July has been received. It is filled with able and useful original articles, upon Religious, Scientific, Literary, and Practical subjects, and is well deserving the patronage of all religious families, although it does not pretend to be devoted to the cause of religion alone. It contains many sound evangelical articles. We have received all the numbers regularly, and have read them with profit, and cordially recommend it to our own people, and the public generally as a journal well calculated to instruct the young, and incite in them a desire to live for some useful purpose, as well as to cultivate in families generally a taste for wholesome reading. For the sake of both the publisher and the public we wish the *Fireside* a wide circulation. The following are the articles in the present number:—The Methodist Preacher. Grandfather's Tinder-Box. Success in Life. Responsibility of Writers. Do Likewise. Influence of Mothers. Controlling Temper. Our Daughters. Unskilled Labor. Pulpit Power. Witnesses Three. The Cherished Flower. Thomas Paine. Wise Workers. The Dying. Facts for the Natives. Public Schools. The Irish.

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CANADA CORRESPONDENCE.

Weather—Crops—Action of Episcopalians in relation to Prayer-Meetings.

CORRUPT, 22d July, 1859.
"The weather continues warm and beautiful," says the *Montreal Witness Commercial Review*—one of the most reliable in Canada—under date of July 19th, "with an occasional shower to refresh vegetation. There could not be a finer season for hay and wheat harvest. The substance of the reports which we find in our correspondence and in country papers is, that hay will be light, but the wheat crop is, to all appearance, going to be abundant in quantity, and fine in quality, not only in Canada, but throughout the United States. The same may be said of Barley, Oats and Rye, all of which are approaching maturity; and Peas, Potatoes, and Indian Corn also look well, although not so far advanced. In fact the deep anxiety which prevailed concerning the coming crop has given place to a cheerful confidence, largely mingled with thankfulness, at the all but certain prospect of great abundance which is now before us."

Thus far the *Commercial Review*, personal observation, although limited, and personal inquiry, leads to the same conclusion.

Under the heading, "Prayer Meetings," the *Echo*, the organ of the Evangelical Episcopalians, gives its readers some thoughts, which may be regarded as signs of the times. Without reproducing the Editorial entire, a few words may be permitted because of the importance of the subject, and especially under the circumstances which bring it before us. Paul's principle of being "made all things to all men, that he might by all means save some," is introduced and commended at the outset. It is lamented that the spirit of the preface to the Prayer Book, as embodied in its first sentence, was not made applicable to such men as Wesley. "Without one iota of alteration in the standards of our Church, without changing a letter of the Prayer Book, as the exclusive formula of public devotion in consecrated churches, and regular congregations, a great deal might be done by the clergy generally being left at greater liberty in the conducting of more private and social gatherings, and in places where their operations were necessarily of a more missionary character."

It may be said that this is not going far enough—that there is a liberty God gave his children, which sanctions the free utterances of devotional and religious sentiments irrespective of consecrated churches, but it must not be forgotten that progress is measured by the ground travelled over, and that he who advances many degrees from a remote point is in a more hopeful condition than one who makes no progress, although at a given time the former may be behind the latter. There is evidently a distinction permissible,

may demanded, between public worship and social worship, and there is a danger of going into the extreme of destroying such a distinction. Liberty is not to be confounded with confusion and disorder. There ought to be occasions furnished for more regular religious instruction than can be given where there is indiscriminate mutual exhortations; and there should also be an opportunity for the free interchange of religious thought and feeling. "Let all things be done decently and in order," are two valuable rules. We hail therefore, with thankfulness, the mooted of the question by our Episcopal brethren; and hope they will be at liberty to establish and largely enjoy, meetings for prayer, in which the utterances of the heart may go forth untrammelled by ritual service. The following is the conclusion of the editorial:—

"We are aware that it has not been uncommon, thro' a long course of years, for ministers of our Church presiding in meetings of their own congregation to invite some of the laity present to engage in free prayer. And before the Act of Uniformity was passed in the Imperial Parliament, it was lawful for the ministers of our church to use extemporary prayer in the Public Service. What an Act of Parliament only has made unlawful, another Act may legalize. And if the regular public stated worship in consecrated churches—it cannot affect the exercises of social and domestic religious meetings. The subject is worth considering."

Let us hope that the time is not far distant when Acts of Parliament will be directed to the maintenance of liberty of conscience, and have no reference whatever to the mode of conducting public worship. Those who are free in these matters ought to improve their opportunities of glorifying the Master, and rejoice over the entrance of the first rays of light into other minds. Now of us possess the whole truth.—The wisest are only disciples. A. B.

FROM OUR LONDON CORRESPONDENT.

LONDON, July 15th, 1859.
THE PEACE.

Things can move rapidly in the old world, you will confess, when you hear of the sudden termination of that war which a short time ago was burning with so much vehemence and threatened to set all Europe in a blaze. The bases of a Peace between France and Austria have been agreed upon and signed; and there is no reason to expect that any interruption to the negotiation will occur. The friends of Italian independence are in despair at this sovereign arrangement; and the fact that the Cavour ministry has resigned is significant of the views held by the progressive Liberals of Piedmont. If Austria is left with her four great fortresses intact, it is difficult to see how she has been seriously weakened by the war. Lombardy is cut off from her, but Lombardy of late has been a costly appendage to the Crown of the House of Hapsburg. The Ultramontane Roman Catholics are in raptures at the prospect of the Papal Presidency of the new Corporation; and their joy is the greater as all preceding events indicated a diminutive of the temporal splendour of the Roman Pontiff. It was bluntly said that the "Church" had not been in such danger for five centuries as it was exposed to by this Italian war; and when it was expected by friends and foes that the stormy waves would wash over and half upset the Papal boat, lo! they have borne it onwards to a position of distinction unattained before. So do the Papists! one reason and rejoice—but we must wait a while. It looks as if Louis Napoleon had yielded to the fears inspired by a dissatisfied clergy, and that having drenched his troops with gory glory he was desirous of intoxicating the Gallican hierarchy with a joyful surprise. In a worldly sense he is no doubt wise in attaching to himself the army of the priesthood; but we have yet to see strange terrors in the far-famed Peninsula. Religious toleration is proclaimed in Lombardy, and this short turbulent war cannot have failed to open up many avenues for the promulgation of free opinions in politics and religion. The French Emperor may think that he has made a wonderful compromise of interests and thereby consolidated his own dynastic influence—but the new era will unfold itself in events in which he will be able to exercise small control.

Our Parliamentary discussions have not yet been distinguished by much that is remarkable in their character or consequences. The Government has cordially supported the Roman Catholic Relief Bill, rendering it possible for a Roman Catholic to become Lord Chancellor of Ireland, which the Tories are bitterly opposing. A debate on the second reading of the Church Rates Abolition Bill has been marked by speeches from Lord John Russell and Lord Palmerston in favour of the measure. How the Lords are to be dealt with is uncertain; for if left to their own way in the matter, no Bill of this kind is likely to receive their assent for another generation.—Lord Lyndhurst and other Peers have been making alarmist speeches, and our works of self defence are going steadily on. The House of Commons is voting large sums of money for army and navy purposes, and volunteer rifle corps are being encouraged by the Government on certain conditions. There is thus, as you perceive, a considerable warlike mania in our midst; yet it is not met with in ordinary society, and no operations of commerce are interfered with, at all events to a serious extent. We have nothing, in truth, like the French fondness for soldiering, and are happily exempt from that Prussian system which compels every citizen, up to a certain age, to regard himself as a soldier off duty when not actually under arms.

STREET LAMPS.
If you would know what is the principal subject of public small talk, it is nothing else than that of "Illuminated Indicators," pillars the top of which is used for a lamp, the body for advertisements, and the base for information as to distances, &c. These structures have a gaudy appearance, and according to various persons tastes are described as ornamental or unsightly. A French company, with an eye to friendly invasion, has prevailed on a number of parish vestries to permit their erection—but the novelty has been roundly abused in Parliament, and a Bill is pending which by giving the Chief Commissioner of Works a veto on their erection is designed to promote their abolition.

PARLIAMENT.
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THE CAMP MEETING.—The Camp Meeting terminated on Tuesday evening last, the various services from its commencement having been participated in by a large number of persons, who were gathered together from all parts of the Province, both far and near. These services were marked by much solemnity, excellent order being maintained throughout. A number of ministers were present, among whom were Rev. Dr. Pickard, Rev. Messrs. McKean, Moore, Currie, with our resident ministers. The discourses were fervent and effective, and a strong religious feeling was evidently excited; and no doubt this feeling in the wilderness of the large and devout band of worshippers will ultimately in the spiritual welfare of many souls.

The most sceptical with reference to the utility of camp meetings, cannot but be impressed with a feeling akin to religion, while participating in the worship of the Most High within the temple of his own creation. We are told that one of the most interesting features of the meeting occurred on Monday morning, at the close of which his friends poured forward to press his hand and bid him an affectionate good-by.—*Carlton Sentinel.*

We are told that the ten miles from Canterbury to Eel River are far advanced. The upper five miles are nearly finished. The lower five, being heavier work, are not so far advanced; but if necessary, the whole, we are assured by excellent authority, could be completed by September. That done, only fifteen miles are needed to reach Woodstock. Despite all sorts of difficulties, obstructions, disappointments and reverses, the road creeps on. Oppressed by the rumors and doubts concerning the road which are so prevalent and vexatious, the people of Woodstock will some night go to sleep with the firm conviction that the Railway will never be completed, to be waked up next morning by the whistle of the locomotive on its first arrival at the Scotch corner.

The directors of this railway and land company state in their report that the expenditure during the half-year amounted to £20,012 for

THE THAMES.
I am sorry to report that the Thames is in an impure condition, the solid matter being four times greater than it was the first week of June. The effluvia is very offensive, and makes us sigh for the good coming when the drainage of this metropolis shall be so diverted as to leave the upper channels this noble river free from periodical pollution. We have doubts whether the Thames ever was a silvery stream, except in the imagination of our poets—for miles above London Bridge anything but pellucid—yet that it may be cleared and imperatively clarified is a task to which the science of the age is competent, and which has become a confessed necessity on all sides. The most obstinate Conservative that was reared would believe in river reform if suspended over it for a few hours when in reeking operation. For a week past this particular evil has been increased by the tropical weather which has dropped upon us, rendering us conscious what a service summer is according to reports. Previous to this broiling temperature we had several heavy thunderstorms causing destruction to property and life; and for days past we have read every morning of sunstrokes and other casualties by the extreme heat. The hay harvest has been superabundant, and every kind of produce (except potatoes) gives excellent promise of a large return.

IRISH REVIVALS.
There is no special movement among us which requires extended comment. I speak of course of England; for in the north of Ireland the revival fermentation continues to bring forth results of the most marvellous sort. The Rev. Geo. Gillfillan of Dundee, has denounced it as of diabolic origin, but his dictum does not carry with it very much weight.

The sudden physical seizures make it regarded by many as identical with an epidemic disease; but the great thing in its favour is the testimony borne concerning it of the bulk of Christians on the spot, and the extraordinary effects on moral conduct directly traceable to it. Dr. Carson, a physician, (son of the late Rev. Dr. Carson,) has written a letter to the papers, in which he states his belief that the source of the chief phenomena is a Divine influence, manifesting itself in a peculiar manner, but not such as to cast doubts on the heavenly origin and attractive power of the revivalism. In a temperance point of view, it is pleasing to find how universally the tendency of this revival is hostile to drinking and the drink trade. In some parts of Scotland, particularly Aberdeen, a reformation of a similar kind is in progress, enlightening the ignorant, and giving liberty to the captives of the Devil.

PRINTING THE SCRIPTURES.

Some stir is being made in Parliament in reference to the patent held by the Queen's Printer for Printing the Holy Scriptures. This expires next year, and the Government have been questioned as to their intention of allowing it to be renewed or not. The Home Secretary (Sir G. C. Lewis) has given a dubious answer—not decisively affirmative, but stating that the power of granting the Patent is a part of the Royal prerogative, and that its exercise in this case has not been injurious to cheapness, while a safeguard to accuracy. He states that there is a great demand for our Bibles in the United States. In Scotland the monopoly was broken up some years ago, and if a display of public opinion is made in this case, the Ministers will not offer more than a coy resistance. There is no reason for believing that textual correctness would be impaired by the removal of the monopoly, while the advantages of its removal might be greater than can just now be confidently predicted.—Free trade in Bibles, it seems, is harder to get than Free trade in Beer.

POLITICAL.

On Monday evening the Chancellor of the Exchequer, (Mr. Gladstone,) expects to make his financial statement known, as the "Budget," and after him Sir C. Wood, the Indian Secretary, will have to deal with the Eastern difficulty, on which Mr. Bright has much to say. You will have seen that Mr. Cobden has declined the seat kept for him in the Cabinet, his refusal of which has allowed the Right. Hon. C. P. Villiers to gain a post in the Ministry, to which he is well entitled. There are signs of a closer approximation, not to say union, of the Liberal sections in Parliament, and that may lead to a wiser and purer administration of national affairs, is a wish to which no patriot can be a stranger.

B.

THE CAMP MEETING.—The Camp Meeting terminated on Tuesday evening last, the various services from its commencement having been participated in by a large number of persons, who were gathered together from all parts of the Province, both far and near. These services were marked by much solemnity, excellent order being maintained throughout. A number of ministers were present, among whom were Rev. Dr. Pickard, Rev. Messrs. McKean, Moore, Currie, with our resident ministers. The discourses were fervent and effective, and a strong religious feeling was evidently excited; and no doubt this feeling in the wilderness of the large and devout band of worshippers will ultimately in the spiritual welfare of many souls.

The most sceptical with reference to the utility of camp meetings, cannot but be impressed with a feeling akin to religion, while participating in the worship of the Most High within the temple of his own creation. We are told that one of the most interesting features of the meeting occurred on Monday morning, at the close of which his friends poured forward to press his hand and bid him an affectionate good-by.—*Carlton Sentinel.*

We are told that the ten miles from Canterbury to Eel River are far advanced. The upper five miles are nearly finished. The lower five, being heavier work, are not so far advanced; but if necessary, the whole, we are assured by excellent authority, could be completed by September. That done, only fifteen miles are needed to reach Woodstock. Despite all sorts of difficulties, obstructions, disappointments and reverses, the road creeps on. Oppressed by the rumors and doubts concerning the road which are so prevalent and vexatious, the people of Woodstock will some night go to sleep with the firm conviction that the Railway will never be completed, to be waked up next morning by the whistle of the locomotive on its first arrival at the Scotch corner.

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