

Religious Intelligencer.

SAINT JOHN, N.B., MAY 6, 1859.

EDITORIAL CORRESPONDENCE.

Meacholy Accident.

FREDERICTON, May 4th, 1859.

BRO. HARTLEY.—A fatal accident occurred in the neighbourhood of this city on the afternoon of Wednesday last, the nature and suddenness of which cast a gloom over the whole community. The particulars are as follows:—On Tuesday evening Mr. Duncan D. Glazier, of Lincoln, purchased of a party some logs lying on the side of the road near the river, a few rods below Messrs Esty and Thompson's Mills. On Wednesday he sent his men to raft them; one of them was employed in *twisting* the logs with a pair of horses from where they lay to the river, a distance of about ten rods. Mr. Glazier's eldest son, a lad in his fourteenth year, was sent at noon with dinner to the men. He remained at the place, but was not in any way employed in the work. While the teamster was absent from the *draw*, in which only six or seven logs remained, Mr. G's son went on the logs for some purpose or other, and in some unaccountable way fell, or was thrown down, and struck his temple on a broken bottle that lay frozen in the ice; and so violent was the fall—either from his own weight, or from a log rolling over him, although no marks of the latter were apparent—that his skull was completely broken in, and when picked up one eye and a part of his brain protruded upon his face. A single beat of the heart was all the sign of life apparent after he was discovered. The time elapsing between the period in which he was left by the teamster quietly standing in the highway above the logs, and the discovery of the accident is said not to exceed four or five minutes. It is supposed that he stepped upon the logs for the purpose of preparing one to be taken hold of by the team, and that by their movement he was violently thrown down, his temple striking upon the broken bottle which lay frozen in the ice. He bled profusely, and expired immediately. Brother Glazier had but just left the place to come to Fredericton; one of the men followed to inform him of the terrible accident, the shock of which may be better conceived than described. Another messenger preceded the lifeless body to its home, conveying the tidings to the mother, followed as you may well suppose by an outburst of maternal agony and grief. In examining the place where this dear lad lost his life, I could scarcely see any more danger than in his doorway of any ordinary dwelling; and the occurrence is most inexplicable, solemnly illustrating the oft repeated words,—"In the midst of life we are in death." The funeral took place on Friday. A very large and deeply sympathizing congregation was present, including not only the whole community of Lincoln, but a large number from Fredericton, Margerville and Ormoceto. A sermon was preached by the writer from Psalms 46: 10, "Be still and know that I am God." The Rev. A. D. Thompson, (Baptist) and the Revs. J. Brewster and G. Butcher, (Methodist) were also present, the two former took part in the solemn services.

Scarcely did we ever know an occurrence which called forth so much public sympathy as this. He was a quiet, obedient, industrious and promising youth, passionately loved by his parents, and having the affection of all that knew him. His sudden and melancholy death will be long felt and remembered. May it, with all other of God's dispensations, be abundantly sanctified to the good of those connected therewith. Often are they found to be blessings in disguise.

Young Men's Christian Association.

During the latter part of last winter, several religious young men in this city took measures for the formation of a Young Men's Christian Association, and after two or three preliminary meetings, succeeded in organizing. A number of young men belonging to the different churches and congregations in this city compose the members. Rooms have been taken, and a weekly prayer meeting has been established in them. Their operations for the improvement of those who can be brought under the influence of the Association are also, I believe, in contemplation. Judge Wilmut is the President of the Society. In order to publicly inaugurate it, and give information of the origin, design, and workings of these Institutions, it was arranged to have a lecture delivered under its auspices, on last evening. At the request of the Association, I had the pleasure of giving this address, embracing first a brief history of the London Association, and some statistics and other facts relative to their operation in other places. And secondly, some general observations on the true object of life, illustrated by pictures drawn from real history, showing the folly of mispent life, and the blessing of living for a wise and good purpose. The President being absent in St. John, the chair was taken by the Rev. Mr. Spurgeon, Principal of the Baptist Seminary, who after the meeting was opened by singing and prayer, made some most valuable introductory remarks, appropriate and timely. A very large and respectable audience was in attendance. I believe it is in contemplation to have other lectures in the course of the summer under the auspices of this Association. Something of this kind seems wanted here, and I have no doubt but good will result.

The Temperance Cause.

There is in this city a band of earnest and decided temperance men, who are doing what they can to arrest the progress of the destroyer. A large amount of drinking exists in some quarters in Fredericton, and much remains to be done here, in the great temperance reformation. The example of some in the higher classes of social life, is a serious drawback on the progress of the cause. This city has not been behind others, in proportion to its population in giving its victims to the demon of Intemperance. And still the sacrifice continues, as some victims just ready for immolation, which are occasionally met in the streets, afford ample evidence of. The present Mayor, James Beek, Esq., is, I believe, operating efficiently through his police force in suppressing some of the midnight rowdiness which has occasionally disgraced some parts of the town. Several persons were apprehended on

last Sunday morning, who had been spending the night in drinking and riot. It is in contemplation to have a course of Temperance sermons preached here, similar to those in St. John; and I have not a doubt but their influence will be deeply felt in the community. The first of these, I think will be delivered by the Rev. J. Brewster in about a couple of weeks. Others will immediately follow.

Theatre.

In my Address before the Young Men's Christian Association last evening, I congratulated the people of Fredericton that no theatre existed in this city. To my astonishment and sorrow, I learned at the close of the lecture, that a company of wandering actors—*vagrants* with tolerably good garments—had recently arrived, and that bills for a play had just been posted. I presume this information is correct, although I have not seen any of the placards myself. The theatre is a broad avenue to destruction. Let a young man once acquire a taste for this species of entertainment, and yield to its gratification, and he is in the most eminent danger of becoming a lost character, rushing on to ruin. Well has a distinguished writer said:—"All the evils that can waste property, corrupt morals, blast reputation, impair health, embitter life, and destroy the soul, lurk in the portals of the theatre. Vice in every form lives, moves, and has its being there. Myriads have cursed the hour when they first exposed themselves to the contamination of the stage. From that fatal evening they date their destruction." With such testimony as this from one who has had ample opportunity of witnessing its terrible tendency, it seems madness to venture within its limits. We regret that the city authorities give license to those low, wandering vagrants, whose talent for vice are not sufficiently refined to please any but the most vulgar. We are quite sure that no respectable persons in Fredericton will patronize those fifth rate representatives of refined licentiousness.

The Season.

The weather here is most beautiful, clear and warm. We observe that the gardening operations about Fredericton are progressing admirably. Judge Wilmut's is looking well. Farming on a larger scale is also pretty fairly commenced; but a warm rain is now much needed. The river is rapidly rising, and we learn that in the tributaries, there is now sufficient water to bring out the lumber operations of the winter. No timber has yet entered the booms below the town, but we are informed that a drive from the Upper St. John, the Messrs. Glazier, is on its way, and is expected to pass the city to-morrow or next day.

The steamers, as you are aware, between this place and St. John are daily running each way; and the whistle before six o'clock every morning, gives notice also of the steam communication to Woodstock and Grand Falls. A more business aspect is apparent in several respects here now, than for several months past.

The Churches.

But little change has taken place here in religious matters lately. Since the revival in the fall and early part of the winter, our churches have been well attended, and a good interest has existed in our congregations generally. The Baptist Church has not had a regular pastor. The Rev. A. D. Thompson has labored two or three months with them; lately, and some additional interest has been produced under his labors. Last Sabbath he baptized three persons. I believe he has now left, and I presume the pulpit will be supplied by the Rev. Mr. Spurgeon, and Mr. Day, Assistant Teacher in the Seminary.

The Rev. Mr. Brewster, Methodist, is expected to leave about the first of July, his time expiring then; who is to be his successor I have not yet learned. He will take away with him the esteem and fervent well wishes of not only his own people, but of the inhabitants of Fredericton generally. The Rev. Mr. Stirling has, I believe, taken the pastoral care of the Presbyterian Free Church in this city. Of the numbers and state of his congregation I am not very well informed. Mr. Stirling is a very devoted man to his calling, and as you know, has labored much through the country as a missionary. Our own church is by no means discouraging. The revival interest with which we were so greatly blessed last winter, does not of course exist at present; but all our meetings are well attended, and are generally interesting. In our numbers there are many witnesses for God; and I am not without strong expectation and hope that before my present engagement with them expires, I shall see a further work of grace, and additions to our numbers. I believe there are some now who contemplate publicly professing Christ soon, and identifying themselves with his people. Our Sabbath School is large and flourishing. We have two large Bible Classes of young women, and one of young men, beside several classes of boys and girls. My earnest prayer is, that the cause here, which so long suffered for want of labor and care, may never be permitted to fall into reproach.

Dr. Gray's Letter.

I have read with much interest "A LETTER TO MEMBERS OF THE CHURCH OF ENGLAND, BY I. W. D. GRAY, D. D., IN REPLY TO A LETTER FROM EDMUND MATURIN, A. M. The Dr. effectually replies to the Romish pervert, and certainly exhibits him in a very invidious light. The hypocrisy of Mr. Maturin during the whole period in which he officiated in the English Church, stands out very prominently in his own Letter, and Dr. Gray does not fail to seize hold of this, much to the disadvantage of the former. The doctrine of the *supremacy of the Pope* is clearly met, and the origin of the title of "Universal Bishop" exposed. It is published and sold by Messrs. McMillan, and we hope will be generally read.

"H"

Brother "G" of the *Visitor* called upon us again last week to inform him who "H" is. We, of course, do not feel at liberty to give our correspondent's name. We are quite sure however he had no idea of *injuring* brother "G," but from some cause or other was annoyed, we presume, with the unnecessary multiplying of words about so small an affair, as the prefix of "C.C." to our Baptist friends, and volunteered a little chastisement to brother "G," which we very harmlessly allowed to be inserted. If it has in any respect done injury to our brother in the estimation of other parties, we regret it, but we did not, and feel quite confident that our correspondent did not intend such a result.

The Religious Intelligencer

Secret Prayer.

There is no spot on earth so sacred and so hallowed to the true child of God as the oft frequented closet—the place where *alone*, unseen and unheard by any on earth, he holds communion with God. Is he cast down, sorrowful, or in trouble, whither does he go for relief, but to his Heavenly Father? If in an unguarded moment he has been overcome by temptation, what place so suitable for repentance as the quiet retired closet? Like Peter after denying his Lord, he goes out and weeps bitterly. Does he feel his own weakness, and the need of Divine aid to assist him to withstand the fiery darts of Satan, or from being overcome by the allurements of the world, where does he go to gather strength but to God? Is he growing weak, and are his affections becoming set on things on the earth, rather than on things above, where does he go for weaning grace, but to the private altar? Under all circumstances, and in all conditions in life, the closet is one of the happiest and most loved spots this side of Heaven. No Christian can omit the sacred and important duties of private devotion without robbing his own soul of the blessing of God, and losing his interest in the cause of religion. Secret prayer is the most important of all prayer. A love for the closet is one of the happiest evidences the individual can enjoy, and one of the most convincing proofs that can be given of real piety. The Pharisees chose the corners of the streets, and prayed to be heard and applauded of men. The hypocrite prays loud, long and often, that he may the more easily deceive his fellow men; but the Christian enters into his closet, *shuts the door*, and there alone, quietly, unostentatiously, and free from the restraint of the public congregation, or even the family circle, bends the suppliant knee, and surrounded with a halo of peace, shut in from the noise, din and bustle of the world, forgets the cares and annoyances of life, and by faith in the merits of his beloved Saviour, lifts up his soul in earnest prayer to the Throne of Heaven, he feels that he is made welcome and beholds the scene of glory. Lost to all below and almost absent from the body, his mind wanders through the Holy City. He looks upon the purity and spotlessness of its inhabitants, turns his eyes homeward, sees the pollution and wickedness of his own heart, and under a sense of his unlikeness to the just ones made perfect, and his unfitness for Heaven, earnestly and importunately pours out his very soul in pleading with God for a pure and holy heart, and for the Spirit to be poured out upon the world that lies in wickedness. He approaches the King Eternal and holds converse with the Majesty of Glory; enjoys an evidence of his acceptance with Him, and reads his "title clear to mansions in the skies;" gathers strength for the battles of life, and comes down from the holy mountain, feeling that his soul has been invigorated and sanctified by its approximation to God and to Glory. Yes, we reiterate it, the lonely retired chamber that is frequented for meditation and prayer, is the most peculiarly loved place on earth by all sincere, devout Christians who worship God in spirit and in truth. They feel that they are married to it and love the place. It matters not where it may be, whether in the bed-room, forest, barn, office, dairy or graveyard; but it must be alone. Isaac sought the field "at the eventide." Peter the house-top, and Christ the mountain. The father who regularly attends to his family duties, or the husband who prays with his wife alone, must love his closet. His soul is not satisfied with the attendance of all the public means of grace, nor with his domestic duties; he longs to be alone with God. There are certain duties that we owe to the soul, body and mind, that cannot be done by proxy. No man can eat, sleep, nor breathe for another, neither can he learn to read or write for him, much less do his praying. The Minister may pray much for his people; may often enter their families and pray with them; yet he cannot do their praying, more especially he cannot enter the closet with them. No Christian can bear another's cross, nor discharge the duties incumbent upon him.

Every member of the Church, and every member of the Christian household must have a place for private prayer. Without it they cannot avoid backsliding. None backslide publicly until they have departed from the Lord in private. First backsliding in heart, then in action. The cause of nearly, if not quite all of the wandering of those who leave the fold of Christ and return again to the sins of the world, is neglect of secret prayer. They get into a hurry, or think it not convenient just then, and neglect it a few times, and ere long neglect it altogether, and attempt for a while to live a religious life without the subsidiary strength received in the closet, and like a man going to war without his weapons, or a bird trying to fly without its quills, he soon falls and becomes a prey to the enemy. Man will live a number of days without food, but in a few hours feels weakened for the want of it; so the Christian may for a short time attend to the public means of grace and appear to live without secret prayer, but how very soon his soul begins to feel weak, barren and death-like. We very much fear that this duty is richly neglected by the members of Christian churches generally, even far more than any are aware of. The present is evidently an age of ostentation. A fine place of worship, a popular preacher, a crowded house, and a profession of religion satisfies too many. Others are punctual in their attendance to the Sabbath conference and other meetings, but they only have a name to live, they are destitute of the vital living power of godliness in the soul. Their exhortations are a string of complaints and murmurs, generally wound up with a regret that it is not with them now as it was in bye gone days, when the candle of the Lord shone around their path. Others, again, pray in secret, but it is so seldom, that like those who only occasionally go to a place of worship they care but little about it, and are but very little the better of it. The faithful, devoted, pious-hearted, closet-loving Christians we fear are a very small minority. Such are the salt of the nominal Church, as well as of the world. The pious are always useful, but without it we may as well think of living without breath as to glorify God in spirit. Reader, are you young or old, male or female, if you have not been so faithful to your closet as you should have been, resolve from this time never to allow a day to pass without going to God

in private, if your circumstances will at all admit of it. Even if it is utterly impossible for you to get alone, you may lift up your heart's desires to God. He is omnipresent, and is the faithful rewarder of all who diligently seek him. He will bless thy devoted, loving soul, with His universal presence, even though the world be all dark and gloomy around you. He will reveal Himself to you, as he does not to the world.

For the Religious Intelligencer.
Teetotalism a part of Christianity.
Christianity is the great safeguard of civil, social, and religious privileges. It includes within itself every principle that is necessary to the safety of society and the salvation of the world. It has developed various agencies to serve its purposes, and it has infused its life and spirit into every enterprise which was powerful for good.

It foresaw the use to be made of the studies of Luther in his cloister, and opening to him its treasury of inspiration sent him out to fight the battles of the Reformation. It sanctioned and blessed the labor of Raikes, in opening a school to teach a few vagabond children on Sunday; and from that small beginning raised up the great system of Sunday Schools.

Some years ago the friends of the Temperance reform, believing the use of spirituous liquors to be an unnecessary evil commenced the great experiment of sobering a drunken world. So the Reformation Sunday School system and Temperance reform were human enterprises at first, but God has breathed a higher life into them all and uses them to work out the salvation of men.

But there has always been a class of doctors of the law and critics of the gospel who have expressed a pious horror at the use of earthly means to accomplish heavenly purposes. The Pharisees found fault with the Saviour because he was so careless of his dignity and loose in his morals as to eat with Publicans, and heal a withered hand on the Sabbath day. The diet of Worms were much exercised with holy indignation against the heresy of Luther; and we have men in these times who tell us, that Teetotalism is "a mere human effort"; and that its course "reflects upon, and undermines both Christianity and the Church." Tetzel while selling his "indulgences" might have shown the same enmity to Luther's policy; with this same zeal did one Demetrius disclaim Paul, for that bold Christian was "reflecting upon and undermining" the worship of Diana; and more than all that, the craft of the shrine makers was in danger; but Paul did not seem to think that it would undermine the Christian faith and preach against idolatry; neither will it be injured by Teetotalism, for, even in spite of intemperance, in spite of ungodliness and worldly lust, Christianity moves on. It attacked and swept away the pride of the Jewish Church, and the mystical idolatry of Greece and Rome. Diana of the Ephesians has fallen; the Druids with all their fearful superstitions have passed away; religious intolerance has received a blow from which it can never recover, and in the accomplishing these great designs, human agencies have not been wanting:—Paul's preaching, Caesar's sword, England's cannon, and American diplomacy have been used to forward the purposes of eternity.

As Christianity moved on, in due time it began the extirpation of intemperance, and by means, both Divine and human, will crush it to its death. The spirit of love and the spirit of alcohol cannot live together; this great world is not large enough to keep them at a peaceable distance from each other, and as other evils have received their death blow, so intemperance must take its turn. No matter how earnestly it may protest against the instruments of its destruction, be it the Bible, Temperance Societies, Prohibitory Laws, or Teetotal Sermons; the decision of reason, fact and necessity as well as the decree from the Eternal throne, declares it an enemy to God's government and a traitor to the human race, and it must be treated as such.

Yet it will not be overcome without a long hard struggle. The enemy understands well how to skulk in secret places, and hide its deformity behind the screen of fashion and public opinion; it is familiar with all the tactics of violence and crime, and all these means it will use to save its own defeat.

As the great procession of God's providences moves on, Intemperance finds the strong hand of law laid upon it, and a great cry is raised against such a measure. Some hitherto quiet souls rouse up and declares that such a law is "outraging every principle of Divine government, human reason and British freedom."

Now such complaints come with an ill grace from the opponent of Teetotalism since intemperance was *always* an *outlaw* itself and has little right to find fault. It makes but a poor show in its appeal to the principles of Divine government, for it has always disregarded them, and as for British freedom, it has done more to make slaves of Britons than all other tyrants in the world.

But the Church begins to get more of the spirit of Christianity into it; then its ministers wake up to the truth that alcohol is one of the evils which it is their business to cast out. They go to the word of God and bring out the old weapons which were stored away in it, against the time of the Teetotal war and with these they make a terrible havoc among the friends of that bad spirit.

At this new turn of affairs the enemy puts on his robe of sanctity and when informed he must leave his strong hold in some particular church, some "lay member" cries out "no Sir! professing as the church of — does to contain all that is essential to salvation why need she add Teetotalism to her creed?" But Christianity and the Gospel reply; you have too much in your church; the moderate use of brandy, wine and ale for which you so piously contend is not "essential to salvation"; cast these out, and then your virtues will be more readily seen and acknowledged.

In earlier times the walls of a temple by their imagined sanctity, were a safe retreat even from the hand of the law; but the time has well nigh come when the Church or even the altar will not afford a shelter from the shafts of truth, to any man who professes to be a member of a Christian, that he need not be a Teetotaler.

The Temperance reform is unquestionably one of the great Providential agencies for the salva-

tion of the world. Its vast arguments are found in the Word of God, and for these reasons Teetotalism, not as "the handmaid of Christianity" but as a vital part of Christianity itself demands the practical assent and support of every member of the Church of Christ. W. H. D.

For the Religious Intelligencer.

Practicable Hints.

The stronger the Christian's belief in Christ is—the more that they love the crucified Saviour, the better works will they perform, and the more will they labour for the annihilation of evil customs; and whether they be male or female, their precepts and examples will be in accordance with their belief.

Seek the humble and devoted followers of Christ: read their characters—go look at the fruits of their labour, and you will find that they are all that man would expect, and that you will find no Christian who will ever utter one word of reproach toward them, or that will ever censure them for neglect of duty.

You will find that these people have individually, and collectively, relieved the wants of many a poor family as far as lay in their power, that they have laboured zealously in the cause of Christ—that they have looked after the welfare of those around them, and feel as much interest about the condition of their neighbours, as they do for that of any member of their own family.

Such people, both male and female, you will find abhor, detest, (like many unorthodox followers of Christ,) *intoxicating liquor*; and they will not only abstain from it, but they will also advocate the principle of total abstinence. They will urge upon the moderate drinker the necessity of dashing aside the wine cup and abandoning the simple example for the sake of the young and raising generation who may be inclined to follow in their footsteps, and thereby be made to drink of the bitter cup of poverty and degradation—hurrying them to an untimely grave, and a drunkard's hell.

The rum-seller they will not associate with while he continues to carry on the soul destroying business, but are willing as soon as he abandons his sinful traffic to take him by the hand as a friend and a brother, and go with him to the foot of the cross that they may both drink of the living, the spiritual water,—the water of life, and be baptized with the Holy Spirit.

The drunkard they will lift from the gutter and convey him to a place of safety, and wait until the return of consciousness, when they will appeal to his remaining feelings and implore him for the sake of his soul—his wife, his children, and his friends, to forsake the fatal—the damning cup. Such are the true Christians—the true followers of our Saviour. Whoever reads this, let them ponder over it, and perchance they may gain something, if not to be exercised for the benefit of those around them—perhaps for their own. Let us follow the example of the true Christian, and our end will be peace—our life will close as—

"The morning star,
That goeth not down behind the darkened West,
But melts away into the stillness of heaven."
GEORGE LUMAN.

CORRIGENDUM, 26th April, 1859.

It is to be feared that the readers of the *Intelligencer* who rely exclusively upon these letters to keep them posted in Canadian affairs, have drawn a picture darker and more melancholy than circumstances justify; and yet the truth, so far as I have been able to gather it, and nothing but the truth, has been given. The present communication, I fear, will throw no sunlight upon the picture. Murder, and attempted murder, take the first place. Foremost amongst these is the BRANTFORD murder. The mail-carrier between Paris and Brantford, leaving the former place every night about nine, was shot on the road and killed on the 14th inst. The bags were then rifled, but little plunder was obtained. Several colored persons have been apprehended, and one of them, it is said, confesses the murder. The facts of this case will probably transpire in due time.

Another murder was committed near *Guelph*, by a man named McCaffrey, the victim being his wife. It would appear that they were engaged in making sugar, and that the unfortunate woman was found lying near a pan of sap with her skull crushed, evidently from repeated blows of an axe. A man, answering to the description given to the police, has been arrested and lodged in jail.

The third murder is thus described in substance:—A man named Beauregard, in company with another Charron, was seen to enter a tavern and drink on the 2nd inst. They drank together in two other places, and about eleven o'clock two policemen observed them arm in arm going in the direction of the upper bridge, St. Hyacinth. In less than half an hour the same policemen saw Beauregard return alone. They asked what he had done with his companion, to which he answered that he was all right, floating like a hat upon the water. About the same time persons on both sides of the river heard cries of "Murder—I am killed." Beauregard had been heard to say that Charron had plenty of money. The former is lodged in jail in Montreal.

The fourth is an attempt at murder in St. Thomas, C. W. Some little time ago the windows of the church and dwelling-house of Rev. Mr. Frallichon, Roman Catholic Priest, were broken with stones, and a reward was offered for the apprehension of the miscreants who had done the wanton deed. Shortly afterwards the same persons apparently returned by night and fired several shots into this house, to the great danger of its inhabitants, and several persons who had gone to watch. More recently two persons entered and seizing the priest threw him down, pinioned his hands and stabbed him, leaving him, it is thought, for dead. Mr. Franchon lives, and it is believed, will recover. The particulars, in all these cases, will be given in future communications.

Under the heading of "Heresy in Canada," the *Eclio* (Episcopal organ) has an article accusing one of the Missionaries of the Church with circulating a pamphlet denying the Trinity—ordinances, and other doctrines, and yet persisting in retaining his connexion and salary. It is not often that heresy is so openly proclaimed and we wait the reply of the Rev. gentleman, who may not be so heterodox as he is represented. A. B.

New Books.

EVILS OF GAMING. A discourse delivered at the Rev. E. H. Chapin, D. D. Published by Thatchers & Hutchinson, 523 Broadway, New York.

This sermon is published in pamphlet form. Text, Proverbs 28: 19, 20. It treats upon the vice of gaming in a critical and exposing manner, showing the evils and hazard of all games with cards, dice, balls, &c. Not only condemns both the principle and practice, and says "Small as the amount may be, it is the door to an infinite abomination, and I cannot uphold the least trifling with fire-brands, arrows and death." It objects to the practice as an illegitimate and uncertain source of gain; shows that it always gets neglect of business and its consequences, and in a very lucid manner shows the vices that are likely and almost invariably do accompany it, with the amount of individual and domestic evil it inflicts. We would like to see this little work extensively circulated in this Province, especially among our young men, as gaming is a vice that is prevailing widely, especially in cities, and young men who travel and mingle much with the world are fearfully exposed to its snares.

SHAMEFUL LIFE. A sermon by Rev. E. H. Chapin, D. D. Thatchers & Hutchinson, New York.

Text, John 8: 10, 11. In this discourse the Dr. very eloquently and feelingly reveals the sad and sinful facts connected with this phase of life, especially in the female character, as they are when brought in contact with the pure light of the gospel; shows that all those who are convicted by their own consciences dare not cast a stone, and then exhibits Christ's treatment of the guilty. "Neither do I condemn thee, go and sin no more." "The Saviour interposes with his more excellent way, the way of Divine charity—the way of hope—the way of new life." Now as then he says to all broken-hearted, tearful, penitent Magdalen, "Go and sin no more."

CHAPIN'S SELECT SERMONS.—Thatchers & Hutchinson, of New York, will soon publish under this title, a selection of twenty of Dr. Chapin's Sermons, delivered in Broadway Church. We have no doubt but that this volume will be widely circulated. We have seen a list of the subjects and shall take pleasure in perusing and commending the sermons when they are issued.

REVIVAL.—We learn that a revival of religion is in progress in Jerusalem, principally under the labors of Bro. Samuel Downer. Bro. Perry has baptized quite a number. Bro. Wm. Downer writes us that the interest continues good at Southampton. He has baptized 54 in that place.

THE GOSPEL IN SWEDEN.—A private letter published in the London *Beacon*, dated London, Sweden, Feb. 11th, says:—

The revival in Sweden is going on with unabated power. The inquiry for Bibles and Testaments is such that both the British and the Swedish depots are insufficient to supply the want. As you may have observed from the reports of the Bible Society in London, the Bible and Testaments circulated in this country last year make a total of about 87,000 copies. This, in proportion to the number of the inhabitants (3,600,000), by far the largest number circulated in any country of Europe; and on this large scale it has been proceeding for several years. In the parish alone Bibles and Testaments have been purchased by hundreds, and almost every where there are new anxious inquiries asking for more. It is certainly very gratifying often to find young persons, men or women, having their Testaments in their pocket, and improving their leisure moments by reading some verses or portions of the chapter for instruction and consolation.

News of the Week.

FIRE.—An unusually large number of fires have occurred this week, in the city and Indian town. On Sunday morning, in Indian town, two houses, one belonging to Mr. Whelpley, the other to a Mr. Bonnell, and a barn full of hay, rented by Mr. J. Frost, were burned. Mr. Frost only was insured.

Tuesday morning, on Waterloo Street, two houses and some out buildings were burnt or rendered useless. One belonging to Mrs. Hale was insured for £100. The other belonged to Mr. Cushman, and was occupied by a man named Watson. Wednesday morning a fire broke out in N. S. Demill, Esq.'s barn, on Dorchester Street. A cow was burnt, and an adjoining house destroyed. Wednesday afternoon about 5 o'clock in Indian town, another fire broke out which destroyed 7 houses owned by the following persons:—Messrs. Keenan, two (insured £160); McCracken, one; Tibedoux, one (insured); Deris two; Rankin & Co. one.

Thomas McAvity, Esq., Alderman for Sydney Ward, has been elected Mayor. The vote was:—McAvity, 578 Foster, 388 Olive, 341 Peters, 338 Street, 11

At the Annual general meeting of the members of the Saint John Saving Bank, the following gentlemen were elected Trustees. Hon. Judge Ritchie, Rev. William Scott, Hon. John W. Weldon, Robt. F. Hazen, John Ward, Charles C. Stewart, John Duncan, John Wishart, L. H. DeVeber, Robertson Bayard, Edward Sears, John M. Walker, Stephen J. Foster, Esquires. Robt. F. Hazen, Esq., was re-appointed President.

DISTRESSING ACCIDENT AT YARMOUTH.—We are credibly informed that three young men, viz. Charles and James Redding, sons of Captain William Redding, aged 13 and 20, and James Crosby, aged 16, returning from a fishing excursion between the hours of 2 and 3 P. M., who a little inside of the Light House, Yarmouth Harbour, the boat sunk, and all three were drowned. The body of the youngest was recovered the same evening. The eldest was a valuable member of First Baptist Church of Yarmouth, and promising youth of that community. May God sanctify this deep affliction to bereaved friends.

NOVA SCOTIA.—A Branch of the Protestant Alliance has recently been established in Wallace, Cumberland County.

Five or six miles East of Montague, Front Town, N. S., the Small Pox is spreading. There are now five or six cases. The disease was brought there by a young man from sea. The authorities should take charge of it at once, and adopt measures to stop its progress.

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