

Gems for the Household.

He is a brave man who isn't afraid to wear old clothes until he is able to pay for new ones.

The pages of the book of life, if seen, could not afford so satisfactory evidence of piety as a Christian tongue.

If men blacken your character, the Lord will find a time to wipe off every spot, will "bring forth thy righteousness as the light."

LORD BACON beautifully said:—"If a man be gracious to strangers, it shows he is a citizen of the world, and that his heart is not island cut off from other lands, but a continent that joins them."

Cold prayers are as arrows without heads, as swords without edges, as birds, without wings, they pierce not, they cut not, they fly not up to heaven. Cold prayers always freeze before they reach heaven.

CONVERSATION.—Half the ill-natured things that are said in society are spoken, not so much from malice, as from a desire to display the quickness of our perceptions, the smartness of our wit, and the sharpness of our observation.

THE BIBLE ON LIQUOR.—To the question "Does the Bible prohibit liquor drinking as a common beverage?" the "Church Advocate," responds:—"If the liquor be water, milk, tea, or coffee, we do not think it does; but if it be ardent spirits which run off with a man's brains, characters, property, interest and usefulness in life, we think the Bible prohibits it."

A CHILD'S APPEAL.—"Pa," said a little girl, "are you a drunkard?" And with her hands upon her cheeks patting them both, she looked in his eye imploringly. There was a mingling of fear, of agony, and of hope, in that question, that started the tears to her eyes. At school that day, a kind schoolmate had tauntingly said, "Ah! your father gets drunk!" With her heart swelled quick to bursting, she ran home to have the question settled. Alas, her father was a drunkard! But he vowed to drink no more. The appeal had saved him.

The roots of plants are hid under ground so that themselves are not seen; but they appear in their branches, flowers, and fruits, which argue there is a root and life in them. Thus, the graces of the Spirit planted in the soul, though themselves invisible, yet discover their being and life in the track of a Christian's life, his words, his actions, and the frame of his carriage. —Leighton.

WILD OATS.—A crop that is usually sown between eighteen and twenty-five. The harvest generally sets in about ten years after, and is commonly found to consist of a broken constitution, two weak legs, a bad cough, and a truck filled with small phials and medical preparations.

HYMN.
Oh! where are the kings and empires now,
Of old that went and came?
But, Lord, thy Church is praying yet—
A thousand years the same.

We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

Unshaken as eternal hills,
Immovable she stands—
A mountain that shall fill the earth,
A house not made by hands.

A minister's wife says:—"The first time I took my eldest boy to church, when he was two years and a-half old, I managed, with caresses and frowns and candy, to keep him very still till the sermon was half done. By this time his patience was exhausted, and he climbed to his feet, and stood on the seat, looking at the preacher (his father), quite intently. Then, as if he had hit upon a certain relief for his troubles, he pulled me by the chin to attract my attention, and exclaimed, in a distinct voice, 'Mamma, make papa say Amen!'"

PREACHING CHRIST FOR CHRIST'S SAKE.—Mr. Cheyne remarks, "I see a man cannot be a faithful minister till he preaches Christ for Christ's sake—until he gives up striving to attract people to himself and seeks only to attract them to Christ." A man may preach from love of gain or from a love of praise. He may even preach Christ for the sake of his wife and child. But the faithful preacher loves the truth, and preaches it for his own sake. To preach Christ is the joy of his heart.

THE PRESENCE OF GOD.

Live in the sight of God. This is what heaven will be—the eternal presence of God.
Do nothing, you would not like God to see.
Say nothing you would not like him to hear.
Write nothing you would not like him to read.
Go to no place where you would not like God to find you. Read no book of which you would not like God to say, "Show it me." Never spend your time in such a way that you would not like to have God say, "What art thou doing?"

NOBLE RESOLUTION.—The late Duke of Norfolk had in his service at Farnham a female who was a Methodist. One of the superior servants complained to the Duke that this woman was too religious, and that she lost too much time in going to chapel. The Duke asked her where she went to, and was answered to Bury. "What?" a woman walk four miles to a place of worship. It is too far, and I shall desire that in future the boy may drive her every Sunday in the gig. She is right in worshipping the Almighty where and how she thinks best."

FORED OUT AND BORED OUT.—An Indian, after hearing a missionary preach on the text, "Make ye a man of heaven and keep them," went up to the preacher after the sermon, and said, "I have made a vow to go to your house." A little surprised, the minister answered, "Well, keep your vow." On arriving at the house, the Indian said, "I have made a vow to sup with you." This was also granted, but when, after supper, the Indian added, "I have made a vow to sleep in the rows of your attentive auditor, the preacher replied, "It is easy so to do, but I have made a vow that you shall leave to-morrow morning." To which the Indian consented without hesitation.

WEBSTER ROMANIZED.—Professor Cavanaugh, of the Roman Catholic University of Ireland, has published a revised edition of his dictionary, in which he introduces the most extravagant Catholic doctrines. Some of his definitions are as follows: Pope, the supreme visible head of the

Church; Apocrypha, books of Scripture, the canonization of which Protestants deny; Marriage, the sacramental union of man and woman for life; Baptism, a sacrament which remits original sin; Heresy, a dogma or error contrary to the Catholic faith; Litany, a form of prayer invoking the saints; Indulgence, remission of the punishment due to sin granted by the church.

Religious Intelligencer.

ST. JOHN N. B. NOV. 30, 1860.

AN APPEAL TO OUR SUBSCRIBERS AND FRIENDS.

The term for which many of the Subscribers to the "INTELLIGENCER" have paid, will expire in a few weeks. The present Volume will close with the last (December) number, and a new Volume (the eighth) will commence with the first of January.

We deem it quite unnecessary to say anything relative to the religious character of our Journal. The evangelical and unsectarian spirit and character which it commenced with, have been firmly maintained throughout its entire history, until the present time. No deviation from this will be made hereafter. What the

"RELIGIOUS INTELLIGENCER"

has been before, it will continue to be.

As a NEWSPAPER it is intended to meet the wants of the country. Nearly everything in this department, readable, is transferred to our columns.

We have great pleasure in knowing that the "Intelligencer" meets the approval of the public generally. Its articles, both selected and original, have the commendation of its readers; and we rejoice that we have received information from several quarters of hearts being awakened to seek God by the perusal of its columns. This is to us the richest reward of all for our efforts and labour.

We expect to have arrangements completed by the first of January to commence the issue of the next volume in new and beautiful type. Until such time as we may be enabled to complete such arrangements, we must beg the indulgence of our subscribers.

Our continued experience in the prepayment system, more and more convinces us that it is the only safe and satisfactory way, both to publishers and subscribers, of publishing newspapers. To it we are resolved to adhere.

The price of the "Intelligencer" is as low as it can possibly be issued for. A great amount of reading is furnished for

One Dollar and Fifty Cents.

We do not know how so great an amount of safe education could be secured to a family in any other way. It is our aim also to always make the "Intelligencer" welcome to the younger members of those households where it enters.

WE NOW MAKE ANOTHER APPEAL TO OUR SUBSCRIBERS AND FRIENDS.

We ask you most respectfully

1. TO RENEW YOUR SUBSCRIPTIONS. DO SO BEFORE YOUR PRESENT TERM RUNS OUT. Forward to us by mail—at our risk—if no other good opportunity offers. There are some whose subscriptions have already expired; others will, before the end of the year; WE TRUST THEY WILL RENEW IMMEDIATELY.

2. We ask the influence of those favourable to the "Intelligencer" towards extending its circulation. Speak a good word for it, if you conscientiously can. If you can get but one new subscriber for it, you will do both him and us a favour, and receive our sincere thanks. We trust each one will do what he can.

3. We will receive Clubs until the first of February on the same terms as last year. We ask a continuance of patronage—we trust our appeal will not be in vain.

ANOTHER MEETING HOUSE DEDICATED.

It has been our privilege within a few weeks to take part in the dedication services of three new houses of worship. One at Douglas, another at the North River, and the present at Coverdale, A.C. Many of our readers will remember reading in the Intelligencer a few months since of the destruction by fire of the F.C. Baptist Meeting House at "Five Points." Sad indeed were the feelings of the brethren and sisters and friends of this church, when the welcome news reached them that their place of worship was burned to the ground. As might naturally be expected the hopes of some began to sink; they fearing that it would be a long time before they would again enjoy the blessing of an earthly sanctuary. Others at once felt that with the blessing of God the Church should not languish for want of a house in which to worship, and accordingly, filled with zeal for the Lord's cause, arose and began to build. Elder W. E. Pennington, and brethren Peter Stevens and John Leeman, the building committee, assumed the responsibility, and to their credit be it said, in the short space of six months have built, completely finished and furnished one of the best Meeting Houses in our denomination. They resolved to honour God by building a house that they were not ashamed to offer him in the eyes of the world. It is 36x46 feet, with a good stone wall foundation, well painted inside and out. It is well furnished with stoves, lamps, books for the pulpit, &c., and contains 54 pews. We have pleasure in saying that this house is an ornament in the community and reflects much credit upon all concerned in its erection. The carpets, sofa and books for the Pulpit were furnished by the efforts of Sisters J. Prince, P. Stevens, and J. Wimo.

Last Sabbath, pursuant to previously made arrangements, this house was solemnly dedicated to the public worship of God. Notwithstanding the fear of the friends, that in consequence of the heavy rain on Saturday the attendance would be slim, at 11 o'clock, the hour for commencing the services, the house was completely filled, both pews and aisles. There were present Elders W. E. Pennington, A. Taylor, J. Wallace, R. Dobson, G. A. Hartley, brother J. T. Parsons, and Rev. G. Seely, (Baptist).

After the usual introductory services of singing, reading, and prayer, the Rev. G. A. Hartley preached the dedication Sermon from Zechariah 6 ch. 13v: "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the council of peace shall be between them both." The morning meeting was closed, and fifteen minutes intermission given, after which the congregation were again seated and Brother Parsons preached. Subject, "The humiliation and exaltation of Christ." In the evening Elder Taylor preached, Subject, "The all-sufficiency of Christ." At the close of the evening service the Lord's Supper was administered. The entire services of the day were solemn and impressive; especially did the Spirit's presence warm and gladden our hearts as we sat around our Father's table, and commemorated the death and sufferings of our Saviour.

A sermon was preached Monday morning preparatory to selling the pews by Rev. G. A. Hartley from "We are the Lord's." At the close of this meeting the terms of the sale of the pews were made known, and the sale commenced. Between 30 and 40 of the pews were sold in a very short time, several persons also said to be intending to purchase not being present. The amount realized from this sale comes within \$240 of placing the house out of debt. It is the opinion of the committee that there will be no difficulty in selling pews enough in a short time to pay this small balance.

Brother Taylor preached again in the evening; there were evidently signs of good being done. Bro. Parsons and ourselves are still (Nov. 28th) continuing to hold meetings. Prospects for revival encouraging.

"ASK AND YE SHALL RECEIVE."

A remarkable revival of religion has lately taken place in a town called Fordington, in Dorsetshire, England. For thirty years no religious revival had been experienced there. Wickleness of every description existed. The Episcopal clergyman, who during all this time had been labouring there, appointed in January last two weekly prayer-meetings, especially to pray for the outpouring of the Holy Spirit. These meetings were kept up eight months, at the lapse of which time a missionary, a Bible woman, and a lady, went there from London for the benefit of their health. Out-door preaching was commenced by the missionary in the lowest parts of the town, and the power of the Lord was present to awaken many. House to house visitation, and cottage meetings were held, with similar results. The work spread. On the Sabbath evening following this, nearly a thousand persons assembled in the school-room of the church, "and from 230 to 250 strong men, (who had never, probably, shed a tear on account of their sins), with women and children, were bowed down by power from on high, weeping under a sense of their sin. Such a scene was never witnessed there before. Many were converted to God, and many more were awakened." The work still went on, and daily the people assembled in groups with a praying man or woman in the midst, exhorting, entreating, and praying, while the harvest of souls was truly great. The work had extended for twelve miles round, and was still progressing with great power. Who can doubt but this is in answer to prayer. Read it, shall not we be encouraged to do likewise?

SPURGEON'S LABOURS, HABITS, &c.

The following paragraph, which we cut from "The Christian World,"—a most excellent London religious paper—will give an idea of the gigantic labours of the world renowned preacher, the Rev. C. H. Spurgeon. The "World" says:—"The Earl of Shaftesbury and other distinguished personages were present last Sunday morning at Exeter Hall to hear Mr. Spurgeon, whose popularity—so far from being on the wane, as some persons, speaking as they wish, have insinuated—appears to be on the increase. There is not a day in the week that he is not engaged in his work and labour of love. Last week was only an ordinary one. It may not be uninteresting to enumerate his engagements. After preaching at Exeter Hall in the morning, and administering the ordinance of the Lord's Supper to some 800 of his members on Sunday; on Monday he examined nearly 30 candidates for membership to his church. He then conducted the evening prayer-meeting, and delivered an interesting address. It may be here remarked that Mr. Spurgeon's Monday evening prayer-meeting is generally attended by nearly 1,000 of his members. On Tuesday he preached twice at Tottenham; on Wednesday he preached twice at the Rev. C. Stovel's, New Commercial-street; on Thursday he preached in the morning, at Chelsea, and in the evening at New-Park-street, after which he held a church-meeting; on Friday he preached twice at Richmond, the evening service being held in the open air. At all these services there were vast numbers assembled to hear the Word. Saturday is the only day he devotes to rest and study. And, be it observed, this is only an average week's work. Every week he is to be found in some part of England and Wales, spreading the glorious Gospel of the blessed Lord to sinners."

Another paragraph, which is as follows, is from a little work recently published, entitled, "Traits of Character," which describes Mr. Spurgeon as a self-denying and devoted servant of Jesus Christ; seeking the promotion of the Redeemer's kingdom by more ways than preaching the Gospel:—

His habits are of the most frugal, simple, and self-denying character. The salary allowed him by his congregation is £1,000 a-year; he would not accept more. Out of this he sets aside £600 a-year for the support of eleven young men, whom he clothes, educates, and maintains entirely, who are destined for the ministry. He has selected those whom he thought most likely

to be efficient labourers in Christ's vineyard. He devotes their education to others, but devotes one day in every week to a personal examination of them in theology. The remaining £400 a-year he compels to suffice for the support of himself and household.

Mr. Spurgeon's measurement of Popery from personal inspection is interesting. It is from a letter by him to the Boston Watchman and Recorder. We make the following brief extract:—

After all, a personal inspection of Popery, in its own dominions, is the surest way to make a man speak and act as John Knox did, and I can freely confess that all I ever dreamed of the ills of Romanism is not the drop of a bucket to what I can defend with abundant evidence the saying of the old preacher who said, "The whole body of Popery is nothing else but a very emasssed lump of Pagan Rites, and old Heretical drags. It is a dung hill of shameless untruths, and a mere heap of trash and trumpery." The marvel is, that distinguishing grace should reserve its two and three unto eternal life even in this hold of delusions and idolatries."

This confirms more than all we have ever said in our columns about the hideous abominations of Romanism.

JOHN B. GOUGH.

The name standing at the head of this article, is known everywhere as that of the greatest Temperance orator living. John B. Gough is one of the greatest men of the age. Born of the poorest parentage, deprived of education, for many years an outcast from society, and a poor drunkard; but raised up by the power of kindness, his fetters broken, and his habits changed, he stands forth as one of the most vigorous, effective, and successful public speakers that ever addressed a public assembly. There is a secret in all this. And there are several things in his history worthy of peculiar notice. Altho' J. B. Gough was born of poor parents—he had a mother! Something more than one that gave him birth, and afforded him in helpless infancy physical sustenance. She was a christian woman. Hear his own statement of the character of that mother, and of her mode of training him. "I remember," says he, "the teachings of a praying, pious mother. That mother was very poor, but she was one of the Lord Jesus Christ's toilers, and she had a parent's signed and sealed with his blood. She died a pauper, and was buried without a shroud, and without a prayer; but she left her children the legacy of a mother's prayer, and the Lord God Almighty was the executor of her last will and testament. That mother taught me to pray, and in early life had acquired the habit of praying. * * * I remember one night setting with her in the garret, and we had no candle. She said to me, 'John, I am growing blind; I don't feel it much; but you are young—it is hard for you, but never mind. John there is no night there, there is no need of any candle the e—'The Lamb is the light thereof.' She has changed that dark, gloomy garret to back in the sunshine of her Saviour's smiles. But was her influence lost? No." Such is his own description of his mother. And as he goes on to describe his wanderings and degradation, and his utter powerlessness to resist temptation, he continues:—"As I stood, feeling my own weakness, knowing that I could not resist temptation, it seemed as if the very light she left as she passed, had spanned the dark gap of seven years of sin and dissipation, and struck the heart and opened it. I felt utterly my own weakness, and the passages of scripture that were strewed away in my own mind—buried, as it were in the memory, came as if whispered again by the loving lips of that mother into my ear. 'He is able to save to the uttermost'—that is what I want. I want to be saved—I cannot save myself—I saved to the uttermost.' He that cometh to me, I will in no wise cast out." This was the force and influence of a mother's teaching. Who then, after reading this testimony, can doubt but the early teaching of that pauper mother, contributed mainly to make her son what he now is. She sowed the seeds of grace in his heart—she moulded the mind under the influence of divine truth, which subsequently renewed by divine grace, sparkles with the richest gems of thought, and endowed with peculiar natural gifts, makes him capable of entrancing and swaying the vast multitudes whom he addresses, as but one or two other men living can. Had John B. Gough had a rich, godless mother, he would probably have lived and died a poor drunkard. It is the testimony of inspiration to the character of the first believer, that "he being dead, yet speaketh." So also with the mother of J. B. Gough; though dead—dying a pauper—her pious teaching and godly example lives in her son; and the spirit of that mother is felt in the hearts of thousands who listen to the burning words of his lips. The prayers, teaching, and blessing of that woman, are of more value to her son, than the richest estates and most honorable titles of godless nobles, possibly can be, to their children. A pious mother is God's best earthly gift.

Mr. Gough, after spending about four years in England and Scotland, returned a few months ago to the United States. Recently he has visited Canada, and delivered a course of lectures on the subject of Temperance, in Montreal, before crowded audiences. That he is really called by divine grace to the work in which he is engaged, there can be no reasonable doubt. He is evidently a sincere christian.

Many are the anecdotes related by Mr. Gough, which have come under his own notice; some of which illustrate the maddening effects of liquor upon some minds. The following, as related by himself, we give to our readers:—

A graduate of one of the Universities of Great Britain came to me, shaking and trembling. He said he had 'come to me as he would go to a physician.'

I said, "You must stop drinking."
"I can't."
"You will die."
"I am afraid I shall."
"Give it up."
"I can't."
"My wife and two gentlemen were present: I said, 'what good does the drink do you?'"
"No good."
"Why do you drink?"
"I must have it."

Thinking that, being an educated man, he might give me some ideas, I asked him, "Will you tell me how you feel before you begin to drink, and afterwards?"

I shall never forget it! He stood up and said, "All I can say is, I MUST HAVE IT."

"Why?"
"I feel as if there were insects in my veins! O! it is horrible, horrible! I touch my coat, I touch my hands, and I jump! O! I shall go mad—mad—mad! If I could not get it without having a sound tooth torn out of my jaw, bring the instrument and wrench it out; I must have the drink, you see—and I get it." And then I stand still, that I may not disturb its effect.—"That's what I want—I want relief; and I feel it. Quick, quick, hot, it sends the blood through my veins; the insects are gone, and I begin to perspire. Yes, I am better, better, better! it's what I want—it's coming—it's coming—it has come to me—relief—like a flash of summer lightning, and it has gone, and I get another."

"Then," said I, "you will die."
"I am afraid I shall; can you save me?"
"Not unless you stop drinking."

"You must give it up."
"I can't."
"I said, 'God will help you.'"
"No, He won't."

"I will," said I; "my wife and I will take care of you four days, if you will. I have just four days to spare for you." We took him, though we could get no promise from him. We nursed him, night and day. The third afternoon he sat with me, his hand in mine, and I spoke to him of God, and Christ, and eternity. He said, "I am very well aware that I can never be happy in another world."

He then went out, and cut his throat from ear to ear.

Such was the terrible end of one whom you had destroyed. But it is only one of thousands which every year die from the same cause! May the labours of Mr. Gough, and of every other devoted labourer in the Temperance reform, be blessed a thousand fold, until the use of strong drink shall cease forever.

DEDICATION AT NASHWAAK.

Frederickton Nov. 20th.
MESSRS EDITORS.—The new Meeting House on the Nashwaak was dedicated on Sabbath the 18th inst. The building was crowded to excess. Elder J. Gunter preached the dedication sermon from Isaiah 66: 1, 2. He dwelt much on the obedience of the angels in heaven, and the disobedience of men on his footstool, shewing the consequences of such disobedience. He dwelt largely on the goodness of God in looking upon fallen men, and the duty of our looking to him for his salvation. The writer preached in the afternoon from Heb. 2: 20, on the privileges of God's house, the great blessings thereof, the presence of God in his house, and the duty of every member to worship in Spirit and in truth. The Lord was pleased to help us much.

Elder Gunter preached a sermon in the evening from 1 Chron. 12: 13. We trust that God will furnish the house with his living presence, and grant his blessing to the conversion of many souls. A business meeting was held on Monday morning; the principle matter attended to was brother Petterson's accounts.—These were found correct, and the house is nearly paid for. A vote of thanks was passed to all who contributed aid to the building fund, and also to brother P. for his zeal in collecting money and materials. G. L. Hatheway Esq., gave \$20; others, smaller sums in money, glass, lumber, &c. Moses Petterson gave half an acre of land for house and burying ground.

W. M. KINGDOM.

CHURCH IN KINGSCLEAR.

KINGSCLEAR, Nov. 22.
MESSRS EDITORS.—I am truly happy to inform the friends of Zion of the prosperity of the cause of God in the Church in Kingsclear. After I came to labour here, I felt a strong desire that the Lord would bless us. A good feeling pervaded the Sabbath meetings, and the interest began to grow. I felt it my duty to appoint a protracted meeting. Brother S. Downey met with us, and the Church began to lay hold on God and the work, and were much refreshed. On the Sabbath I baptized two, who were received into the Church. I trust the Lord will also bless the 1st Church on the Nashwaak, with which I am labouring. I would ask an interest in the prayers of all God's people. But it is not all who kneel and utter a few words who pray. O that we might feel our need and pray in earnest to obtain the blessing that God has promised to them who ask him. At Kingsclear our Baptist and Methodist friends came in with us, and we had a season of good christian union.

Yours truly,
WILLIAM KINGDOM.

CANADA CORRESPONDENCE.

CONBURG, 20th Nov., 1860.

It would be strange indeed, if your correspondent did not hasten to lay before your readers an item of news which seems too good to be true. The Montreal Herald; through its Toronto correspondent, informs the public that the art of manufacturing good paper from straw has been discovered at last, and by a Toronto chemist, a young man now unknown to the world, to be unknown no longer if the report be true. Your readers may remember that the proprietors of the Times offered a reward of Ten thousand pounds sterling for such a discovery. Mr. Clemo, as the story goes, found great difficulty in convincing certain manufacturers of the practicability of his invention. Mr. George Brown, the opposition leader, and proprietor of the Globe newspaper, at length made arrangements with Mr. Clemo, by which he became a partner in the profits, and secured patents for Canada, the United States, England, and France; and induced a large manufacturer to alter one of his mills so as to make straw paper. This much is certain, the Daily Globe now issues sheets of a hue decidedly brownish, (no pun intended, please) quite unlike the paper formerly employed. It seems of good quality, and the saving to be effected is said to be very great. Thus far the Globe is silent on the subject. One hopes that the reports and statements are substantially true.

Our Government continues in power, although its overthrow has been confidently predicted for a long time. It would be only writing nonsense to intimate that it is drawing to a close, for this is true of every thing human; but there are at present some symptoms of dissolution, which rarely fail. One is that in our recent elections for the Upper House, avowed ministerial support-

ers were few, although, judging from their antecedents, we might have predicted the opposite course. A second symptom is that old supporters are leaving them—including the gentlemen of the press. This is ominous. The ministerial dinners now being given to Hon. John A. McDonald in different parts of Upper Canada, may perhaps be named as a third symptom of declining fortune, not because public dinners be-taken decay, but because the manner in which they are conducted lead to the conclusion that it is an extreme measure. But your correspondent predicts nothing in relation to the advisers of the Governor General, or rather of his substitute. They may live as a ministry for a long time, and aid the Grand Trunk Railway against the expenses of the country. This is feared in some quarters, and the announcements of the old country press seem to look in that direction.

The streets in Montreal must be in a bad condition, if we may judge from the frequency of the complaints uttered. Montreal is in a fair way to secure the benefits of Horse Railways, at all events. A meeting of persons interested in this movement has been held, and plans have been submitted and adopted. Four thousand shares of Fifty dollars each are open for public acceptance, and it is to be hoped that this improvement will be speedily effected.

A suit in the Supreme Court, brought by a young man in the employ of a leading Montreal Firm, to recover damages for an alleged breach of contract, has excited more than local interest. It would appear that the senior partners had entered into an agreement of partnership without obtaining the consent of the other members of the Firm, and they had refused to ratify the arrangement, alleging immoral conduct on the part of the young man, as one reason for their refusal. Damages were laid at \$25,000, and the Jury gave in a verdict, in opposition to the charge of the judge, for one-fifth of that amount.

The "Montreal Witness" regards this verdict as deciding, so far as a verdict can, these three points: First, that employers have nothing to do with the moral character of their clerks, so long as they perform the duties for which they were engaged. Secondly, that a promise of partnership, like a promise to pay, must be kept, irrespective of the moral character of the party to whom it is made. Thirdly, that employers, if they have anything against a clerk, should speak to him at once in a frank, fatherly way, and not secretly try to accumulate proof against him. To the last conclusion only, the "Witness" consents, regarding moral character as necessarily to be taken into account in the performance of specified duties. It can hardly be questioned that correct conduct is involved in arrangements between the employer and the employed, and that immoral conduct on either side must distrust them. Forbearance within reasonable limits ought to be exercised; and frankness is essential. The Scripture's rule in relation to faults between brethren is applicable in its spirit to all such cases: "Go and tell him his fault between thee and him alone." This is the manly way, and we all desire to receive, and therefore ought to bestow, manly treatment.

We have had no cold weather corresponding to the season as yet. Every day shortens by so much the dreariness of the winter, if the winter be dreary, which it is not to many. The correspondent of the Times would look in vain for the verification of his doleful picture of the sudden desolation of a Canadian winter.

A. B.

News Items.

A PROCLAMATION.

It has pleased Almighty God, by his great mercy, to bless the labors of the Husbandman with an abundant Harvest, and to bestow upon the people of this Province manifold and great blessings during the present year.

I therefore appoint Thursday, the thirteenth day of December next, to be observed as a Day of Thanksgiving, and recommend its general observance throughout the Province.

Given under my Hand and Seal, at Fredericton, the twenty seventh day of November, in the year of our Lord one thousand eight hundred and sixty, and the twenty fourth year of Her Majesty's Reign.

By His Excellency's Command,
S. L. TILLEY.

Rev. W. Wilson lectured at Mechanics' Institute on Monday evening, on "Popular Superstition." Next Monday Geo. W. Sabine Esq., of Eastport will lecture on "Printing, its origin, use and abuse."

On Sunday night the Provincial Treasury, was entered and robbed of a large sum of bronze cents. The Treasurer has offered a reward of \$100 for the apprehension of the thief or thieves.

SHOCKING ACCIDENT.—On Saturday afternoon a lad named James Crawford met with a terrible accident in Shives Mill in Portland. It appears he got caught in the machinery, and could not be rescued until one arm was torn completely off and the other broken in three places. He was happy to state, however, that he hopes are entertained by his recovery.—Globe.

ROBBERY.—Some miscreant or miscreants entered the Treasury Buildings on Sunday night, and stole therefrom a considerable quantity of bronze cents. A reward of \$100 is offered for the apprehension and conviction of the perpetrator of the deed.—Globe.

WRECK.—In the storm of Saturday night the schooner Sea Gull, of this port, with a cargo of oak plank, coal, flour, &c., from Philadelphia, went ashore at Musquash harbor, and became a total wreck, the sea making a complete breach over her. She was sold by the underwriters on Monday for \$23, to some parties who intend making efforts to raise her. She was insured by the owners, Messrs. Stuckhouse & Thompson, for \$2000, but this was not one-half her value. There was little or no insurance on the cargo. The Sea Gull has for some time traded between this port and Philadelphia, making her trips with the regularity of a steamer; and she was one of the best vessels of her class owned in New Brunswick.—News.

PORT OF RICHMOND.—We are indebted to the Deputy Treasurer for the following summary of the Revenue collected at that Port. We are informed that a large quantity of goods imported by merchants in Kent from Britain, were shipped to lessen the amount of duties collected. We do not know whether the merchants in the neighboring County are extending their trade, but if our memory serves, there is a large increase of Revenue secured at that Port over that of former years. We trust it results from an expansion of trade, and the better capability of the inhabitants to indulge in luxuries.—Miramichi Inquirer.