

children; 6 with whom it was a second offence, were imprisoned; 2055 had paid one dollar each; 18 had been put to death; 14 hurled from the steep rock, and 4 burnt alive.

Those who were appointed to die were treated with the greatest indignity. They were wrapt in old torn or dirty mats, and rags stuffed into their mouths. Seventeen of them had been tied each along a pole, and had been carried between two men bearing the pole on their shoulders to the place where the sentence was to be pronounced, one of their number being a young female, walked behind the rest. Four of them being nobles were not killed in the ordinary way, as there is an aversion to the shedding of the blood of nobles; they were therefore sentenced to be burned. When the sentence was pronounced, some derided, and the condemned were then carried away to the places of execution. The four nobles were burned alive in a place by themselves. Two of them, viz: Andriampinany and Ramanandana, were husband and wife, and the latter expected to become a mother. At the place of execution life was offered them if they would take the required idolatrous oath. Declining to do this, they were bound, and laid on the pile of wood or placed between split poles, more wood being heaped upon them, and the pile was then kindled.

The remaining fourteen were taken to a place of common execution, whether a number of felons who had been sentenced to death were also taken to be executed together with the Christians. The latter were put to death by being thrown over a precipice—the Tarpeian Rock of Antananarivo. Each one was suspended by a cord on or near the edge of the precipice, and there offered life on condition of renouncing Christ, and taking the required oaths. Of these there was one who, though in the prospect of an ignominious, instant, and violent death, spoke with such calm self-possession and humble confidence and hope of the near prospect of glory and immortal blessedness, as very deeply to affect those around him. The young woman who had walked to the place of execution, it was hoped, would be induced to recant. With this view she was, according to orders, reserved until the last, and placed in such a position as to see all the others, one after another, hurled over the fatal rock. So far from being intimidated, she requested to follow her friends, when the idol keeper struck her on the face, and urged her to take the oath and acknowledge the idols. She refused and begged to share the fate of her friends. The executioner then said, "She is an idiot and does not know what she says. Take her away." She was then taken from the place, and afterwards sent to a distant part of the country.

These fearful deeds of blood and fire were perpetrated in the month of March, 1849, and I did not learn that since that period persecution had been so violent as before, or that any had been put to death.

Religious Intelligencer.

SAINT JOHN, N. B., JANUARY 6, 1860.

Special Notice.

We send the "Intelligencer" this week to all those Subscribers whose term expired last week, and who have not yet renewed. We suppose many of their subscriptions are on their way to us, and will be received in a day or two. We thank our old patrons for past favours, and respectfully invite all of them to renew their subscriptions, and continue their patronage.

Religious Intelligencer for 1860.

With this number of our paper, we enter upon its SEVENTH VOLUME. We have passed another milestone in its history, and have much pleasure in saying that we feel hopeful for the future. Our long list of subscribers this week, which includes many new ones, gives us substantial encouragement, and we trust will be followed by similar lists for weeks to come. FOR SEVEN SHILLINGS AND SIX PENCE we promise to supply an amount of religious and useful reading embracing several departments of Christian literature, and also the current news of the day, including especially the Great Revivals of Religion in different countries, and which can rarely be obtained any other way, and probably not at all, for the same money. NOW IS THE TIME TO SUBSCRIBE.

Of the influence of a sound evangelical journal in a household we need scarcely speak. Its moral value is untold; if it was possible for us to know what some would be without this influence who enjoy it, then we could tell the power and value of a religious paper. We believe we know something of the wants of the country; we shall not fail to labour to supply those wants. If we judge rightly, (and we think we do,) it is not merely a newspaper which is required for New Brunswick and Nova Scotia households. These they have in the secular papers which are circulated widely; but a journal containing original and selected articles in addition to the news, of practical importance and value in relation to morals and religion.

The extraordinary interest in religion now occupying largely the attention of the secular press, and which, we believe, by God's blessing, will spread during the present year, and we humbly trust, visit our own land, renders it imperative on religious newspapers to take an elevated stand on practical piety, or religion in every day life. To speak out against those evils which endanger the religious life of the young Christian, and rob him of power and usefulness, shall be one of our duties.

We believe we have the prospect of issuing a more interesting and useful paper during the present year, than in any former one. We hope, by God's blessing to make it welcome to all its readers, and we trust, profitable to many. For ONE DOLLAR we will send the "Intelligencer" EIGHT MONTHS, for SEVEN SHILLINGS AND SIX PENCE, ONE YEAR.

We have received the first number of a new Monthly called "The Guardian," devoted to "Education and General Literature," conducted by Messrs. Aitken & Manning, and printed by Barnes & Company. It makes a respectable appearance, and has a lengthy chapter on the Geography of New Brunswick, which is to be followed by others. Price, one dollar a year.

Is Fasting Necessary?

The invitation has been given to all Christians to sanctify Monday next to God, by making that day a season of humiliation, fasting, and prayer. This is well; and no doubt but tens of thousands of believing hearts will bow down that day before God with contrition and prayer, and though far separated by space, yet nevertheless, blend in one joint petition before the throne of grace, that the Holy Spirit may be poured out upon all flesh, and all the ends of the earth speedily see the salvation of God. Who would not unite in such a prayer? Who would not pray for the spread of the gospel, and the fulfilment of the glorious predictions contained in God's word relative to the Christian church? Surely every Christian heart will respond to this call, and sanctify the day, as proposed, to God.

We are induced to embrace this opportunity to offer a few thoughts on the practice, duty, mode, and use of fasting.

For the practice, the Bible affords abundant authority. Eminent servants of God, both in the Old Testament and the New, were accustomed to unite fasting with prayer in seasons of special trial, or when special mercies were required. Moses, Samuel, David, Elijah, and all the rest of the Prophets observed seasons of this kind. Israel as a nation on more occasions than one, humbled themselves by fastings and prayer. Nineveh fasted, being clothed with sackcloth, and sitting in ashes, in view of the judgments of God. Neither was it in vain. John the Baptist and his disciples fasted often. Jesus himself fasted, but we have no record of his disciples fasting while he was yet with them; but he signified that the time would come when he would be taken away from them, and then they would fast. Paul was "in fastings often." When he and Silas were sent away to the work whereunto the Holy Spirit had called them, the brethren did it by fasting, and prayer, and laying on of hands. (Acts 13.) Cornelius fasted, prayed, and gave alms. The history of all eminent Christians since the Apostolic days is marked with similar seasons; and to deny its practice is to betray great ignorance of both the Bible and the history of good men.

That fasting is sometimes a duty, seems evident from the examples afforded us, the teachings of Jesus Christ concerning it, and the results which have often followed it. On one occasion when our Lord's disciples could not cast out a devil, and the person possessed was brought to Him, he said, "This kind cometh not out but by prayer and fasting;" which evidently implied the observance of this duty on special occasions. Some argue that fasting might have been necessary to the disciples then, but now it is not called for. We think the reverse, just as Christ expressed it; when He was with them, they need not fast, but when He is absent from them, then they should fast. The observance of seasons of fasting and prayer seems to us both a Scriptural and reasonable duty.

The mode of fasting is a matter of great importance. The fifty-eighth chapter of Isaiah describes the character of such a fast as God accepts. Some are described there as seeming to attend merit to their fastings. Wherefore have we fasted, say they, and thou sendest not? Like Cain, they seemed to be angry with God because their offering was not accepted. Their hearts were proud and unhumiliated. Two particular causes we notice why he did not hear. 1. They exacted all their labours on the day of fasting. They neither released their servants according to the law, nor relaxed their servitude. They required labour of those in their employ on that very day. 2. They searched for the causes of their calamities in others, and not in themselves, which is the proper work of a fast day, they condemned one another. Hence God answered them not. He required that they should undo the heavy burdens, that the oppressed should go free; that the hungry should be fed, the poor sheltered, the naked clothed, and their backs not be turned upon their poor relatives. The finger of scorn and contempt must not be put forth to any; and from the heart they must distribute liberally to those in need; then would God hear and bless. It seems strange from this description of a fast that God requires more than abstinence from food with mere religious contemplation and prayer. He requires acts of restitution, charity, liberality, and sacrifice from the heart. It is a fast which costs something.

The teachings of our Lord, on the manner of fasting is in agreement with those of the Prophet. A slight acquaintance with the New Testament will learn as difference between the fast of the hypocrite and the true believer. One pleads his abstinence like the Pharisee, as a merit; the other sees no merit in it, but only a means to a higher end.

The uses of fasting and prayer are manifold. By abstaining from food, we mortify our appetites which often become a serious obstacle in the way of our sanctification. We chasten ourselves, and thereby are often saved from being chastened of God. By associating those other duties alluded to referred to with abstinence, pride is humbled; covetousness and avarice are mortified; selfishness and all the baser passions of the heart are crucified. Such a fast as God requires, is really bearing the cross of Christ; it is contrary to every unsanctified desire and inclination of the human heart, and strikes at the very root of those affections which are in most persons the very cause of spiritual darkness, and the hindrance of spiritual joy. It is really humbling ourselves in God's appointed way, and coming down so that He can bless us. It is a practical confession of sin, because it includes forsaking it. To confess sin without forsaking it, is an abhorrence to God. If we confess and forsake we shall find mercy. But if we cover our sin we shall not prosper. Not one solitary soul that observes a fast as God requires, but will derive benefit, and be personally blessed, beside being a blessing to others.

If ever there was a time when this scriptural means of grace was called for, it is now. God has been shewing his willingness to save his people and bless the world in the recent outpourings of his Spirit in different lands. Great things are spoken of the Christian Church which remain to be fulfilled. The signs of the times, politically and socially, indicate extraordinary upheavings of society at an early day; the world, looking at it from what stand point we may, or viewed in any aspect whatever, indicates a great and speedy revolution of sentiment and society. Now is the

time for Christians to be awake. And God has put into the hearts of some to give the call to humiliation, fasting, and prayer. In every Christian land it will be observed. Some will be found everywhere who will bow down humbly. It will be a day of special grace, and we have no doubt be followed by a year of special glory.

Let the day thus be kept to God—let our fasts, be such as He requires; let it be a season of mortifying the flesh through the Spirit; a day of confessing, forsaking, and healing. Let every corrupt desire that lurks in our hearts be crucified, every sin confessed, and God sought in faith—then, O then, shall grace be given, and the Spirit's outpouring be speedily granted.

Bible Society Meeting.

The New Brunswick Auxiliary Bible Society held its Anniversary Meeting in the Hall of the Institute last evening. At 7 o'clock the President, Judge Parker, with the officers of the Society and a large number of ministers took their seats on the platform. The Hall was densely filled—notwithstanding the admission was by ticket at six pence each. This fact of itself shows the popularity of the Bible Society in this community. The meeting opened by singing, after which the Rev. Mr. Donald read the twelfth chapter of Isaiah, and offered prayer. The President then, in his usual excellent manner, introduced the object of the meeting by a short address, which he prefaced with remarks on the admission by ticket, and the arrangements for more brevity than formerly in the speeches. He referred to the issues of the parent Society, about 36 millions of copies, the issues of the American Bible Society about twelve millions, and that of the Hibernian about 2 millions, making a total of fifty millions of copies of God's Word circulated broad cast among the nations. The progress of religious liberty in France he also alluded to, and noticed the fact of a recent Protestant delegation waiting upon the Emperor, to whom he expressed himself gratified at the prayers his Protestant subjects offered for him, and assured them that he should protect all religions in his empire alike.

Another fact of recent occurrence he referred to relative to the deep interest taken by the King of Abyssinia in the circulation of the Bible. Some copies being sent the King from Jerusalem, he at once commenced the distribution of them with his own hand. Abyssinia is a kingdom of about nine millions of souls, formerly enjoying the blessings of the Christian faith, and still retaining some of its forms and traditions; but the Abyssinian Church, like the Greek and Romish, is sunk into superstitions and lifeless formalism.

Dr. Patterson read a brief extract of the Report. Two legacies have been received by the Auxiliary this year, and forwarded to the parent Institution; one from the Executors of the late Mr. Bradley of this City, amounting to £150; and the other from the estate of the late Mr. Allison of Sackville, of £20. The subscriptions to the Society this year in St. John were about £136.

The first resolution, which was to adopt the Report, was moved by the Rev. G. M. Armstrong, who having heard the whole of it read before a meeting of the Committee, pronounced it a most admirable and extraordinary one, and urged its perusal by all, when published. Mr. Armstrong spoke of the work of Bible distribution in South America, and in Africa, including Abyssinia, and referred to the contrast between the influence of the Shasters and the Bible in India.

Time and space forbid us at present from giving even an abstract of the excellent remarks made by Mr. Armstrong and the other speakers. J. Boyd, Esq., seconded the first resolution.—The Rev. Mr. Ferris moved the second resolution with a humorous speech, seconded by Mr. James Demill. Then followed the collection, and another hymn sung; after which the Rev. Mr. Lathern moved the third resolution, seconded by Mr. Frith. Fourth resolution moved by Hon. W. B. Kinnear, seconded by the Rev. Mr. Cady; last resolution moved by the Rev. Mr. Smith in a very brief speech, seconded by Dr. S. Byard, and the meeting closed at half-past 10 o'clock by singing the Doxology.

We have seldom if ever attended a more interesting Bible meeting. The speeches were brief and generally to the point, and the interest of the meetings seemed to be kept up to the last moment. The influence of these Bible Society Meetings on the public mind cannot be estimated. We shall probably publish the Resolutions and further remarks next week.

American Papers.

Rev. W. M. Knollen who supplied the "American Messenger" and "Child's Paper" last year to Subscribers in this Province, having discontinued his agency, we intend ordering in a few days a few hundred copies of the "Tract Journal" and "THE CHILD AT HOME." These papers are now issued by the Tract Society in Boston, instead of the Messenger and Child's Paper. They are the same size, and quite equal if not superior in reading matter to the Messenger and Child's Paper. We will supply the "Journal" and Child At Home" to subscribers at the following rates:

Tract Journal, 4 copies to one	£0 5 0
Address " " " " 10 copies	11 3
Address " " " " 20 do. do.	1 0 0
Child at Home, 8 copies to one	
Address " " " " 28 copies, do.	5 0
Address " " " " 50 do. do.	15 0

Persons wishing to obtain these papers through us must forward the number required with remittance at these rates, and Post Office address before the 20th inst. The papers will be received by us, after the Steamers run, the first week in each month, and will then be forwarded immediately to subscribers.

TEMPERANCE MEETINGS.—Meetings are being held in some places in Canada, called Religious Temperance Meetings. They are opened by singing, and prayer, after which an invitation is given for any person to speak or pray, of course having regard to brevity, and the remarks bearing in some way on the sin of intemperance. The design of these meetings is not only to try to win men from bad habits, but to draw them to Christ. We have just read an interesting report of one and we most cordially recommend them. There are not in them those serious obstacles to Christian co-operation, which are quite too prevalent in some other Temperance meetings.

Suggestion to Free Baptist Churches.

To the churches composing the F. C. Baptist General Conference of New Brunswick:—

DEAR BRETHREN:—After consulting with others I want to write a few lines to you through the Intelligencer concerning the demands against us as a denomination. No doubt many are ready to ask, in what way, or how shall we ever be able to pay these debts? What I now wish to say I hope will not be burdensome to any of our churches or friends, but will rather encourage them to make an effort to get clear of our debts. We suggest that all those churches that have not paid the amounts asked from them by the adjourned Conference held in Oct. 1858, will be particular and punctual in paying the whole of the same by the next Session of our General Conference. Also, that every church take it upon itself to see that they make up the amount required by the Conference to support a conference fund, which is *fifteen pence*, each member. Friends who are not members of our denomination have contributed to this fund to whom we feel thankful. This money has generally been expended in supporting missionary labour and other necessary expenses of the Conference, but now no doubt all of it that can, will be taken to pay our liabilities. If our Churches will be particular in this by next year we will be able to pay off all our debts and therefore to sustain a missionary in the Gospel field.

SAMUEL HARTT.

Father Chiniquy and his Accusers.

All of our readers must by this time be familiar with the persecutions of Father Chiniquy and his people, who for conscience sake left the Romish Church in Canada, and settled in St. Ann's Illinois. Their poverty also, and the appeals and labours of Father C. for them have been widely published. Great efforts have been made lately to make it appear that the wants of the people were far less than represented, and that Father C. was practising a deception on the benevolent. The Rev. Dr. Hellmuth of Quebec, accompanied by the Bishop of Huron, have recently visited St. Ann's, and the other French Settlements in Illinois; and satisfied themselves that Father C. has not misrepresented the condition of the people at all. But for the aid of benevolent persons the Colony would probably have been starved out. Two hundred boxes of clothing have been forwarded to them, besides large quantities of provisions. The destitution has not been confined to Father Chiniquy's people, persons of other nationalities have suffered from the same cause—that is, failure of crops by frost, and so forth.

"The greatest burden, however, upon the people is the debt upon their lands. These are mortgaged to the amount of \$48,000, upon which the interest is 30 to 40 per cent per annum interest is charged. This interest, in the present circumstances of the people, is a grievous burden. It appears that the mortgages can be closed at any time by giving ten days notice, at the expiration of which the mortgages can be turned arid.

In reference to the recent meeting held in Kankakee city, at which resolutions were passed denying the statements circulated by Rev. Mr. Chiniquy, Dr. Hellmuth states that it was attended by very few persons. He further states that there are some persons who deny that there is any suffering, but these are:—1st. Money-lenders, whose object is to continue to receive the heavy interest they charge, or to get possession of the lands. 2nd. Land speculators, who are afraid that Father Chiniquy's reports will stay emigration to Illinois; and 3rd. Romanists, who will do all they can to break up the Protestant settlement.

Dr. Hellmuth was much gratified by what he witnessed of the progress of the people from Popery to Protestantism; and, from all he could learn, they are growing in the knowledge of Divine truth. Both himself and the Bishop of Huron had opportunities of addressing the people."

Influence of Christianity.

The subjoined deeply interesting article from the Presbyterian Banner, shews the result of the introduction of Christianity into India. If the changes in so short a time, and under such unfavourable circumstances are so great, what may we expect during the next half century? Who, with such evidences as these before him, will presume to say that missions to the heathen are a failure? The Banner says:—

"Let us notice, first, the changes that have taken place in the articles of dress and household furniture. Half a century ago, the Hindus had but little if any furniture, and that of the rudest style; now, many wealthy natives have their palaces furnished to overflowing with the most fashionable and costly of English manufacture. Half a century ago, the sun-dial and water clock were their only time-pieces; now, clocks and watches, the most beautiful and valuable, grace their drawing-rooms. In articles of dress, many of the wealthy wear English-made fabrics in preference to their own. Now, many pursue occupations which, but a few years ago, were entirely unknown in this country. Half a century ago, there were no printed books in the Bengalee language; now, thousands are appearing, at Calcutta annually. Half a century ago, no Hindu ever thought of making himself acquainted with the English language; now, there are hundreds in the English counting-houses of every large city throughout the land, who read, write, and speak the language fluently. For many generations the Hindus have been accustomed to travel in rude country boats, on foot, in palankins, or in cow carts; but now the most wonderful changes have been introduced even in this respect; now it is not uncommon to see the opulent seated in a stately equipage of English manufacture, drawn by a pair of costly Arabian or English steeds. The Government steamers that now plough the three hallowed and bloody waters of the great Ganges are crowded with passengers. The railroad even, that most modern invention, they are taken with; and the trains that now run between Calcutta and Raneegunge, a distance of one hundred and fifty miles, are filled to overflowing every day. In the telegraph offices, too, they are at their posts, controlling the wonderful machine. In a religious point of view, the result has been the same. Half a century ago, thousands of infants were thrown into the Hoogly, (an outlet of the Ganges,) at the great Saugor Mela annually; but now not one. Half a century ago, many widows were annually burnt alive with the bodies of their deceased husbands; but now the remembrance even of this barbarous custom seems to have been almost forgotten. Formerly it was thought a very shocking thing to touch the flesh or the hide of a dead cow; but now many Brahmins even wear shoes made of cowhides, instead of their old wooden sandals. Only ten years ago, Brahminism was so rife that the appearance of a Brahmin in the midst of a crowd addressed by a Christian missionary, was sufficient to dismiss the whole assembly, and leave the earnest missionary without a hearer; now not one of the Brahmins themselves, but the people listen attentively without molestation. But a very few years ago, hardly a Hindu would have ventured, through fear of banishment from home, caste, and

friends, to recommend the marriage of widows; but now, through petitions made by the Hindus themselves, the Government, during the present year, have passed an act making such marriages hereafter legal.

If we examine into their ancient religious rites and ceremonies, we find many not only unobserved, but forgotten. Half a century ago, how many native Christians were there in Hindustan? Now between Lahore on the north, and Calcutta on the south, there are more than 25,000 souls professing salvation through Jesus Christ. Half a century ago, how many schools were there in which a liberal education was imparted? Now, in the North-west provinces alone there are 3,781 in full operation. Of this number, 87 are Government schools, with 5,907 pupils; 33 are missionary, with 1,749; 3,661 are common, with 40,181 pupils; making a grand total of 47,837 pupils. Half a century ago, there was not one girls' school in all India; now there are several, conducted under the most flattering circumstances."

Revival Intelligence.

From our exchanges we select the following notices of some of the Revivals and Religious exercises which are so rapidly spreading over different countries. The preaching of the Rev. Mr. Guinness in Philadelphia is being attended with much success. An exchange in speaking of it says:—

"Mr. Guinness had scarcely begun his ministry ere decided convictions and hopeful conversions appeared. Crowds of the careless and ungodly were drawn to hear him, and though he has preached over sixty times, the interest still continues. The house where he preaches is generally filled in a few minutes after the doors are opened. Giddy young men will stand in the aisle for several hours before the service commences, that they may secure the opportunity of waiting on his ministry. Amidst the festivities of Christmas day, a class of young men might be seen quietly reading their Bibles in the lecture room of a church; waiting the return of a messenger whom they had sent to ask him to come and converse with them about their souls salvation. The seal of God has been undeniably placed upon his ministry. Numbers of formal church members and of non-professors are now spending sleepless nights sorrowing over their sin. We have seen them and conversed with them. Five hundred anxious souls have remained to ask prayer after sermon. Others have been brought to peace and joy in believing. A pastor of one of the city churches assures us that he has been greatly revived by his preaching, and means henceforth to preach in a more simple and direct manner."

A religious Journal published in Paris by the Rev. Frederick Manod, Protestant Pastor, contains a correspondence, detailing the commencement of a work of revival in a district in France. We insert the following paragraph to show the character of this work:—

"Last Wednesday was an evening particularly blessed. Three persons asked to be prayed for; amongst them a woman whose conduct was the curse of her family, the ringleader of every wickedness, and wickedness in our town. The woman asked our prayers. We must confess that at first our faith wavered. I particularly was thunderstruck; however, knowing the power of the Lord, I took courage. I observed to a score of persons who were there for prayer, that if we were about to encounter; that if we were unsuccessful it would be all over with us, and we should sink into unbelief. I reminded them of the Lord Jesus Christ's promise—'Whosoever ye shall ask the Father in My name, I will do it.' We cried unto the Lord in great anguish for two hours, and the Lord heard us; the poor sinner opened her mouth and implored the Lord's forgiveness. The next day she ran to tell her husband the great things the Lord had done for her. She said yesterday to another, 'Oh! I am the sinner; I am entirely His, and for ever.' You see, dear friend, that it is not necessary to go to America or Ireland in order to see the wonderful effects of the grace of God; the prayer of faith in the name of Jesus is sufficient."

It is a hopeful sign to hear that in the great metropolis of the world, London, the religious interest is deepening and widening, and prospects of a special outpouring of the Spirit of God are apparent. The following extract from a private letter by a minister visiting London to a lady in Belfast is deeply interesting:—

"You will be glad to hear that the revival in Ireland is exercising a mighty influence on this capital; and I have no doubt God is working mightily in London, and preparing the way for something far more glorious still. Prayer meetings, daily and weekly, are springing up in all directions. These are open; no one is asked to pray, and yet, there is never a lack of persons to engage in prayer. In all parts of London, 'drawing rooms' are held in connection with the revival, for prayer and to get information. A gentleman issues his cards, and invites 50 or 100 friends of all denominations to spend the evening in prayer and supplication. These meetings are blessed in many ways, but especially as softening the spirit of party, and removing prejudices from the minds of brethren. I meet the lady-directors of the Bible-women, and many clergymen in the house of Mrs. Ranyard, and almost the only subject of conversation, besides the official business, was the revival in Ireland, and the ardent desire that it should shed its blessings over the whole world. It is talked of everywhere, and longed for everywhere, and the faithful God will hear the prayers of His people. Perhaps the most remarkable, among all these incidents of personal observation, is that the merchants are opening a prayer meeting in Mining Lane, the very focus of the busiest commerce of the city or of the world. This is, indeed, a sign of the time! Oh! if London was moved as Ballymena or Coleraine was moved—and God is able to move London—this great central heart, swimming with divine joy, would send forth streams of life-blood as would quicken the most distant provinces and astonish the world. Lastly, I have to mention that the reviving power of God has come in mightily among the children of the Ragged Schools. In the district of Finsbury, the Rev. William Brock was lately sent for to the Ragged School. He found many of the children in great earnestness and anxiety about their souls. He conversed with them, took them to the church, and prayed with them; and his conviction is, that of the 200, 40 have been savingly converted to God."

A Roman Catholic journal, the Cork Reporter, gives expression to views which will not be very palatable to many of its co-religionists, who shriek for liberty for Ireland (in a manner which shows they have at least freedom of speech) and chains for Italy in the same breath. It says:—England stands alone among the great European Powers as the champion of liberty, and with her downfall would be involved its prostration for centuries to come. On this point there can be no mistake. There is not a National schoolboy who can be ignorant of the fact that the British islands alone, in Europe possess—among the first-class Powers—even the forms of free institutions. Russia, Prussia, Austria, France, are pure despotic monarchies, with some slight differences of form. Free individual action, free expression of opinion, exist in none of them. Political rights on the part of the governed are utterly ignored. Some few of the minor Continental States possess the external indications of liberty, it is true, but almost without exception,

they are so overshadowed by the great military despots that they have to exercise such privileges as they enjoy 'with bated breath, and can hardly be said to have a real independence. In such circumstances it might be supposed that Irishmen, whose love of liberty has been the theme of self-laudation almost ad nauseam, might feel deeply interested in sustaining Great Britain in any struggle in which she might be involved with the Powers of continental Europe. True, Ireland has sustained many wrongs at the hands of England, and not a few of them of too recent date. But a nation has a higher duty to perform than to revenge. Were it otherwise, farewell to human progress."

NEWS OF THE WEEK

SMALL POX.—The Morning News says there are twenty-two cases of small pox in the Old Poor House building in this city. This building is now the residence of a number of families. They are all very destitute, and no doubt much suffering exists among them. We are informed that many of them are vicious and depraved persons, but they should not be allowed to suffer notwithstanding. Several cases of death have occurred in the Hospital at Lower Cove.

POVERTY.—The present winter in St. John is one of more than ordinary poverty and destitution. Some families accustomed to plenty, are reduced to bare necessity, while others are in want. Scarcity of labour is a great loss, and the existence of small pox in the city, renders the poverty more deeply felt.

The Church Witness and the Colonial Presbyterian both come to us this week enlarged, and much improved in mechanical appearance. Both are now issued from the press of Barnes & Co.

The Rev. J. Lathern will lecture in the Institute this evening on "Livingstone and Modern African Researches."

MELANCHOLY DEATH.—We learn by the Presbyterian Witness that the only son of the Rev. Dr. Evans, Wesleyan Minister, in British Columbia, formerly of this Province, was drowned early in November last in that Colony. Mr. Evans had been out shooting, and as his clothes were found on the shore, it is supposed he swam in after a duck which he had shot, and became entangled in the weeds, and finally drowned. His bereaved parents doubtless have many sympathisers in this Province.

Messrs. Freeze & McInnis have issued the Prospectus of a new weekly paper to be called "The Weekly Tribune" devoted to "Science, Literature, Education and General Intelligence." The first number is expected to appear soon.

The collection at the Bible Society Meeting last evening was about £17. The tickets sold were 1142, amounting to £28 11s. Total proceeds of the meeting about £46.

Daily Prayer Meetings are appointed to be held next week in Smith's Hall, Prince William Street, at 12 o'clock noon, and 8 o'clock, p. m. They are to be continued one hour each, and will be conducted as similar meetings in other places.

THE LEGISLATURE.—It is proclaimed that the Legislature of this Province shall meet for the despatch of business on Thursday, 9th February.

GREAT FIRE IN NEW YORK.—A destructive fire broke out on the 29th ult., in Beekman street, New York, which consumed 15 buildings. Several firemen were injured by the falling of the walls. The loss is estimated at near a million of dollars, three fourths of which was insured.—Globe.

Mr. J. D. M. Keator, of Hampton, has been elected to represent King's County at the Provincial Board of Agriculture.—Ib.

DESTRUCTIVE FIRE.—A destructive fire occurred in Portland, on Sunday morning last which destroyed two houses: one owned by Mr. John Connolly, and occupied by Mr. Joseph H. W. Scott, as a grocery and flour store; the other owned by Mr. J. Hamilton, and occupied by himself and others. Mr. Connolly was insured to the extent of £400; Mr. Hamilton was uninsured. Mr. Scott's loss is estimated at £200.—News.

FIRE AT HAMPTON.—Mr. McArthur's Hotel and Barns, situated at Hampton Ferry, were burnt to the ground on New Year's morning at 6 o'clock. We regret to learn that Mr. McArthur's loss is very heavy. The buildings were owned by Guilford Flewelling, Esq., and were insured.—News.

DREADFUL ACCIDENT.—One of the forward Stewards of the Canadian Steamer "North Briton" (lying at the steam boat wharf, Reed's Point), named George Duke, fell down the hold of that vessel on New Year's Day, and it is supposed his back is broken. He was conveyed to the Marine Hospital, in a hopeless state.—News.

The ship Swiftsure has reached London, with about \$1,400,000 in gold from Australia.

The total production of gold in California and Australia up to this date has been about \$900,000,000.

The debt of Piedmont in 1848 was only \$20,000,000. It now amounts to \$240,000,000! So much for war.

By a late arrival we hear that nearly half a million of dollars has been recovered from the wreck of the Royal Charter, and they are still diving for more. The whole treasure consists of twenty boxes of gold, three bags of sovereigns, and seventy-five bars of gold.

United States.

At the last accounts from Washington no Speaker had been elected in Congress notwithstanding several weeks had been spent in the attempt. The President's Message has been published, as usual a very lengthy document, relating to every thing connected with the Union, but containing very little which would be of interest to our readers.

NEW SOURCE OF WEALTH.—We see by the Pittsburg papers, that there is considerable excitement in that region of the country, respecting a subterranean reservoir of oil which has been recently discovered. Companies are engaged in digging wells to obtain the oil. When procured in its crude state it sells for 60 cents per gallon. It does not cost more to pump it up than 1 cent per gallon, and 9 cents more per gallon will pay for barrels and transportation to Pittsburg, New York or Philadelphia. The refined oil is sold at a much higher figure. This oil is petroleum, a bituminous substance, which is found floating on the water of springs. The excitement does not appear to be altogether speculative, though possibly that may have something to do with the published accounts. One singular fact is mentioned in connection with these oil pits. In many places in the valley of Oil Creek the ground is covered with pits, hundreds and thousands of them, evidently dug for the purpose of gathering oil, and at a period to remove that which is by whom were these pits dug, and for what purpose was the oil gathered.