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Religious Intelligencer.

SAINT JOHN, N. B., SEPTEMBER 18, 1863.

EDITORIAL CORRESPONDENCE.

NO. ONE.

September 17th, 1863.
 A trip per steamer from Fredericton to St. John hardly affords anything new. Most of our readers have seen and admired the beautiful river St. John, whose waters as they flow from their sources—near four hundred miles or more in the interior—to the sea, receive the contributions of hundreds of tributaries, and pass the margins of some of the best intervals, and encompass some of the finest grassy islands that can be found anywhere. We are on our way to attend the Annual Conference of the Free C. Baptist Churches of Nova Scotia, to commence at Beaver River, Yarmouth County, on Saturday next. Our errand, our sympathies, our inclination, and our duty to the religious body of which we are personally a member, prompts us to devote a portion of our "editorial correspondence" during our present absence from home, to matters connected with this denomination. We shall not do so from sectarian motives, or to militate against others, but to correct some abuses, and to do justice, if we can, to the religious body to which we belong. It is not improper that this paper should be the channel of "correspondence" on this subject. The Baptists have their *Visitor*, the Presbyterians their *Witness*, the Methodists their *Wesleyan*; each of these to give information relative to their respective bodies, and correct abuses when they exist; and why should not the Free Baptists have their *Religious Intelligencer*, through which to communicate publicly?

This religious denomination, in its organized capacity, does not boast of great age. Thirty-one annual Conferences have been held in New Brunswick, but churches existed some few years prior to the date of the first Conference. The principles, however, of this body are of great antiquity—old as the teachings of our Saviour and his apostles. Though new, as a religious organization, they hold no new faith; but that which was delivered unto the primitive disciples and Christians. They are orthodox in every point of Christian doctrine. On the divinity of Christ, our "Treatise of Faith" declares—"The Son of God possesses all divine perfections. His divine perfections are proved from his titles, his attributes, and his works."

1. *His Titles*.—Lord of Hosts, the first and the last, God, true God, great God, God our all, Mighty God, and everlasting Father.

2. *His Attributes*.—He is eternal, changeable, omnipresent, omniscient, omnipotent, holy, and is entitled to divine worship.

3. *His Works*.—By Christ the world was created, he preserves and governs it, he has redeemed man, and he will be their final Judge.
 Of the incarnation of Christ, it says:—"The word which in the beginning was with God, and which was God, by whom all things were made, condescended to a state of humiliation in becoming united with a body like ours, pollution and sin excepted. In this state, as a subject of the law, he took our infirmities, was tempted as we are, but loved our example, and rendered perfect obedience to the divine requirements."

On the doctrine of Faith, the "Treatise" says:—"True faith is an assent of the mind to the great and fundamental truths of revelation; an act of the understanding in giving credit to the gospel through the influence of the Holy Spirit, and a firm confidence and trust in the living God. The fruit of faith is obedience to the gospel. The power to believe is the gift of God; but believing is an act of the creature. Repentance and faith are required as a condition of pardon."

Regeneration is set forth as follows:—"As God is a holy Being, and Heaven a holy place, man must be regenerated before he can enter a state of happiness. This change is a renovation of the soul by the spirit and grace of God, whereby the penitent sinner receives new life, becomes a child of God, and is enabled to perform spiritual service. It is called being born again, born of the Spirit," &c.

The following extracts from the "Treatise" on the Church and its Officers, will give an idea of the views entertained on these:—"A Christian Church is an assembly of persons who believe in Christ and worship the true God, agreeably to his Word. . . . Believers are received into a particular church, on their giving evidence of repentance and faith, and being baptized."

"The Officers in the primitive church were apostles, bishops, and deacons. . . . The gifts perpetuated in the church are evangelists, pastors, teachers, helpers, and governors. These, however, do not appear to be distinct offices, but they imply different kinds of duties, which are performed by bishops or elders, deacons, and others."

"Bishops are overseers, who have the charge of souls, to instruct and rule them by the word. . . . The qualifications required in a candidate for this office are as follows:—He must be guiltless, and the husband of but one wife. He must be watchful, prudent, and have the regular exercise of cool dispassionate reason. His conduct and manners must be decent, orderly and grave. He must be a lover of hospitality and good men; ready to communicate and apt to teach. He must be temperate; not quarrelsome; not desirous of base gain. He must govern his family well; he must not be a novice, but experienced in the things of God, and have a character not justly liable to reproach. He must be especially called of God to the work, adhere closely to the doctrine of Christ, and be ordained by the laying on of hands."

"The duty of an Elder is, to be an example to the flock in all things. To preach the word, baptize, and administer the Lord's Supper. . . . A Deacon is a regular or stated servant of the church. He should attend to the wants of the poor members of the church. As the design of his appointment was that the ministry might be freed from temporal care, the inference naturally follows, that it is his duty to see that their wants are also supplied."

"The ordinances of the church are set forth as Baptism and the Lord's Supper. We have been induced to make these extracts from the "Treatise of Faith" preparatory to what we may write in the course of a few articles in the form of "Editorial Correspondence" during our present tour from home.
 To-morrow (Thursday) we intend (if the Lord will) to leave St. John for N. S., in company with Brother Harley, to attend the General Conference, and make a

visit of two weeks in that Province. We intend furnishing our columns with notes of whatever interests ourselves, during our absence, and we think will be likely to interest our readers, not only of a religious, but also of a secular character. E. M.

UNCONSECRATED PROPERTY.

The great mass of property in the Christian Church is unconsecrated property. It is bought and possessed for selfish purposes; it is not dedicated to God, and used with an eye single to His glory. The root of this evil is the love of money, generally termed covetousness—the easily besetting sin of the world, the great foe of Christianity, exceedingly sly and artful, liable to escape unsuspected and unproved, even in the bosom of the church. For, while it is impossible for a profane man, or a drunkard, to maintain a respectable standing in the church, a covetous man may do this, because the sin is within, and perhaps, the covetous man is looked upon by his brethren too charitably; and a sin which it is believed he is indulging, is not made a matter for admonition and church discipline. That it is a sin peculiarly displeasing to God, is manifest from its repeated and terrible denunciations in the Bible. Once did God visit mark the murderer, (Gen. iv. xv.) once did He inflict an awful punishment on the Sabbath-breaker, (Num. xv. xxxvi.); once did He cause the visible penalty to be visited upon the head of the blasphemer, (Levi. xxiv. x. xv.); but how many fell beneath his displeasure for the violation of the commandment, *Thou shalt not covet*. Achan saw the Babylonish garment and the golden wedge, and "he coveted them and took them," and for the sake of these things he was stoned to death. Lot, out of love of gain, entered the wicked city, became involved in grossly sinful acts, and finally was stripped of all his possessions. Judas sold his Lord for gain, and how fearful his end! Ananias and Sapphira, through covetousness and hypocrisy, stained the glory of the primitive church, and were smitten down by the wrath of the Almighty. It is a sin which God has classed and made synonymous with the abominations of the heathen world—idolatry. "This ye know that no whoremonger, nor uncleanness person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and of God." "Mortify therefore your members. . . . and covetousness which is idolatry, for which things sake the wrath of God cometh on the children of disobedience." Nor is it surprising that this sin is represented as so exceedingly aggravated; for it is the monopoly of all guilt; it combines and absorbs into itself all other species of wickedness. Says Dr. Harris, in his work on Mammon: "Could we only see it embodied, what a monster should we behold; its eyes have no tears. With more than fifty hands of the fabled giant, it grasps at everything around. In its march through the world, it has been accompanied by artifice and fraud, rapine and injustice, cruelty and murder; while behind it have dragged heavily its swarms of victims, human bleeding, and justice in chains, and religion expiring under its heavy burdens, ofphans and slaves, and oppressed hirelings, a wailing multitude, reaching to the skirts of the horizon."

"Take heed," said our Saviour, "and beware of covetousness; that is, be on your watch against it; have a singular and special regard to it, as if it were a deadly foe. What open apostasy has it caused among professed Christians! How many who 'did run well' have been 'hindered' by the golden bait that fell in their path! There are many, doubtless, in our churches who are guilty of this sin, and at the same time, utterly unconscious of it. As the frosts of autumn and winter creep over the meadow, kill their transparent covering upon the face of the pool, and seal up the running streams, so gradually and noiselessly as to elude all observation; so has the love of pure gold crept upon many a heart, chilled its warm outgoings, and frozen up the very fountains of benevolence; and yet so insidiously has the fearful process advanced that the individual has perceived it not. Covetousness may yoke a man as a captive to its car, though he may appear to be only keeping poverty at bay."

A VOICE TO THE YOUNG.

For some time past that dreaded disease, *Diphtheria*, has been lingering among the inhabitants of Douglas, and occasionally taking away its victims. Some families have been sadly bereaved; a number have been deprived of some of their members, and the aggregate of deaths in the vicinity of Keswick by this disease is unusually large for a country place. And still the work of death is going on. On Saturday last the eldest daughter of Brother James Williams of Douglas, was added to the number of victims. The father and other members of the family are now, at the time we write (Monday) ill. It is hoped, however, not dangerously.

The young woman whose death we refer to, was aged sixteen years; an intelligent, amiable girl, and enjoying the best of health until about twelve days before her death. Alas how uncertain is human life! It rejoices us to record however, that in the death of their child, the afflicted parents and friends have a source of comfort and joy. Although never having publicly professed religion, her mind, under early parental and other religious influences, had been impressed with the necessity of religion, and from her childhood she was habitually a believer. When it was announced to her that she would probably not recover, it elicited no expressions of anxiety or fear, but brought out strong expressions of reliance and trust in her Saviour. It also induced in her a deep solicitude for her young friends and companions, that they might make God her hope and refuge in the days of their youth. She earnestly commended many of them to God in prayer; left messages for them; and was deeply solicitous for their welfare. May her death be their resurrection. Her own faith and confidence was expressed by her in many passages of Scripture, as well as in the following verses:—

How can I sink with such a prop,
 As my eternal God,
 Who leans the earth's huge pillars up,
 And spreads the heavens above?

And again:
 Jesus can make a dying bed
 Feel soft as downy pillows are;
 While on his breast I lean my head,
 And breathe my life away sweetly there.

Her funeral was attended on Sabbath morning by an immense concourse of people. After the interment of her remains, a sermon was preached in the Free Baptist meeting-house in Douglas, by Rev. E. McLeod. Scarcely one half present could obtain admittance. We trust some lasting impressions were made. We deeply sympathize with the afflicted parents and family, and commend them to the grace of our Lord Jesus Christ in this hour of sickness and trial.

OUR CANADA CORRESPONDENT.

For several weeks our readers have missed from our columns the excellent letters of our Canada Correspondent "A. B." It will be interesting to them to know to learn the following particulars relative to Brother Burpee. He has been absent from home for some time, on a visit to this Province and Nova Scotia. The last two weeks he spent in Yarmouth, from which place he returned on Monday last, and left St. John for Canada in the Boston Steamer on Thursday. He has made arrangements with the Congregational Church in Yarmouth, Nova Scotia, to labour among them, and will remove his family forthwith from Canada to Yarmouth. Brother B. expresses himself highly gratified with the cordial and christian reception which he received from the friends in Yarmouth. After spending a few days with them and preaching

a few times, they gave him a unanimous call to become their pastor, and having previously resigned his charge in Canada, he accepted the invitation. Brother Burpee has the reputation of being a sound, exemplary, and devoted christian and preacher. He has been in the ministry several years, and will enter upon his charge with considerable experience. We sincerely wish him much success in his new field. Our readers may expect to hear from him "A. B." again after he becomes settled in armouth.

PRACTICAL CHRISTIANITY.

There is doubtless no other kind which can lay any claims to gospel sanctification. Practical Christianity is synonymous with what the apostle James denominates "pure and undefiled religion here God." It is a living, active principle, and lives and lives only in activity. It is more than a mere orthodoxy of sentiment, more than a tacit assent to Bible truth. The most infidel in practice are sometimes very orthodox in sentiment. They will endorse the very theory of Christianity, and yet deny all its precepts in the practices of their lives. We hear it said often that they "live religion." But this term is sometimes far too contracted in its very commonest sense. It signifies that they frequently allude only to the religious devotions and habits of a person, and has little reference to those higher and nobler acts of the practical Christian. There is a wide difference between a man who is very religious and the consistent follower of Christ. The man who bows down to his idol god is a very religious man, although he is a benighted heathen. He repeats his prayers and incantations many times a day; he afflicts himself in obedience to the dictates of his religion, and yet he is no Christian.

It is a great mistake, committed by very many, that what are merely the incidents and attendants of practical Christianity are its real constituents. It is indeed the starting point in the Christian's life that he has a new heart, that his purposes and objects of living are radically changed. No person can possibly lead a Christian's life unless he has a Christian's heart and purpose. A bitter fountain may just as well send forth sweet water as for a corrupt heart to lead a Christian life. No people were more religious, more particular in their observances of religious duties, than were the Pharisees of olden time, and yet Christ says they were "whited sepulchres, full of dead men's bones." They probably paid particular attention to all rites and obligations of their church. Not one was left unobserved. They were a very religious people.

When this real, vital, active, world-reforming and world-moving principle of Christianity is ignored, and becomes lost in any set of forms, whether they be heathen or Christian, the system is just as much a "whited sepulchre" as the pure, old fashioned kind of Pharisaism. Christ introduced a vital and reforming power. He had very little to do with rites and forms, leaving this to the tastes and caprices of men. His life was one of great Christian activity. He went about doing good. "To the poor the gospel is preached," was a leading measure in the glorious work ushering in the Saviour's mission.

Doing is the sum and substance of practical Christianity. As important to the Christian as is prayer, it is by no means his life. The true Christian cannot maintain spiritual life without earnest prayer, but prayer will lose more than half its power if not accompanied by Christian activity. The world is a great harvest field, and every Christian is to thrust in the sickle. God gives the strength and power to the arm that is willing to work. It is well for ministers to advise people to pray, and pray much, but it seems to us that with the growing harvest field all around us, the watchword should be *work, work*. It takes only a few minutes to breathe a prayer, but to do the Christian's work requires a life of exertion and activity. It is not conclusive evidence of a man's practical Christianity that he attends church regularly, that he is always at prayer and conference meetings, and that his voice is often heard there. That he is a faithful officer in the church, is not real evidence of Christian activity. The principle of Christian life is above all conventionalities and forms. It always assumes a form suited to its particular phase of activity.

A sober and clouded face is no part of the real Christian's testimony. It is indeed a matter of great moment to be a Christian, but Christian activity always begets cheerfulness and sunshine. We always pity that man or woman whose religion never will permit a smile or an expression of joy and gladness. Earnestness and promptness are two important elements in practical Christianity. An eagerness to work as well as pray, a willingness to give as well as to receive, are prominent in the active Christian's creed.

Every practical Christian will not fail to investigate questions affecting the public as well as the private interests of society, so that he may take his stand upon the right side, and give his influence in favor of truth and justice. The only "policy" he will consult is that of doing good, and of ever being found at his post. It is no part of Christian wisdom to stand back and hesitate moving, for fear of moving wrong. Excessive cautiousness is little less embarrassing to Christian reform than positive obstinacy.

Daily Christian work and constant and earnest prayer, is practical Christianity. It does not adapt itself to the Sabbath alone, but fits the character through the entire week, inditing its possessor to deeds of kindness and mercy in all the departments of human activity.—*Morning Star*.

RELIGIOUS MISCELLANY.

The Rev. J. L. Phillips who has been pastor of the Free Will Baptist church in the city of New York for some time, writes to the *Morning Star* as follows:—

My engagement with our church here expired last month, and I shall not feel at liberty to renew it, as I am invited to do. I have a heavy course ahead in Medicine and Surgery, which occupies several months. Just at this juncture there is a class of rare opportunities afforded here for study and observation in this department, and I am anxious to make the most of them.

It is not yet determined who will be called to this pulpit. A city church needs a faithful pastor no less than a stated preacher. And this church needs in addition a first-class financier in the pastor's chair. I shall rejoice to see some strong and worthy man devote himself wholly to this important enterprise. May God direct such an one to this noble band of disciples, who are willing to sacrifice and suffer in a good cause!

In Rochester, N. Y., about 900 on one Sabbath united with the various churches. In Utica 600 conversions were reported. In Auburn over 100 united with the churches at the last communion, and a large number are expected to unite at the next. This work is connected with the labors of Rev. Mr. Hammond. It is said to be spreading into the villages around these cities.

Rev. J. S. Martin, formerly a fugitive slave, and a short time pastor of a Baptist congregation in Boston, is now settled in the ministry in Bromley Bow, London, where his usefulness is handsomely acknowledged by the London press.

Recently a venerable and respected farmer in the parish of Kinross, Scotland, who has attained the great age of ninety-three, sat down at the communion table in the parish church, and has done so regularly since his twentieth year. This was consequently the seventy-third time, in so many years—the sacrament being observed annually—that he has taken his place at the solemn ordinance. He was never absent from a communion, Sabbath—and never consumed elsewhere.

A California paper relates the following incident:—

An incident occurred in one of our city churches, last evening, which singularly illustrates the power

of oratory, and the advantages of extemporaneous preaching under certain circumstances. While Bishop James was preaching to a crowded audience in the basement of the new church now being erected on Howard-street, the gas suddenly went out, leaving the congregation in total darkness. The bishop, who was seated in the pulpit, remarked: "The gospel light shineth in dark places," and continued his discourse, and such was the charm of his naturally weak, but admirably modulated and controlled voice, and the power of his rare eloquence, that not one of his auditors moved from his position, or uttered a word of dissent or order was observed until light was obtained. To the ear nothing indicated that anything unusual had occurred. The effect of listening to a discourse uttered amid darkness was singular in the extreme.

A Clergyman who visited the battle-field of Gettysburg the day after the fight thus writes to a New York Christian journal:—"The condition of many of the poor sufferers was revolting in the extreme. In the court-house, in the very heart of Gettysburg, we found our own soldiers lying on the ground, covered with blood, and dirt, and vermin, *entirely naked*, having perhaps only a newspaper to protect their lingering wounds from the flies! Some of them were disfigured beyond the possibility of recognition. O! it is impossible to describe the mangled and mangled fragments of humanity. One we saw with a gasp in his side, his lungs protruded several inches. Another unfortunate, whose eyes had been shot out whilst trying to creep to a fence for shelter, was struck in the body five times. A number above named, eighty-three were shot in the head, and several cases of amputation; the rest were wounded mostly in the lower limbs. And this may be regarded as a fair average exhibit."

In round numbers, £2,500,000 is the present income of the London Charities, £1,000,000 of which is subscribed from year to year in voluntary contributions, the rest accruing from the interest of former bequests, the income of foundation property, or the profits made on goods manufactured by the recipients of the charities. It is easy to write £2,500,000; it is not quite so easy to realize it. It is between 16s. and 18s. a head from the whole population of London. It is about 1s. a head from the entire population, man, woman, and child, of Great Britain and Ireland; and it does not include provincial charities or the vast sums of money given away to real or supposed deserving objects in the streets and lanes of town and country. It is a head from the entire population, man, woman, and child, of Great Britain and Ireland; and it does not include provincial charities or the vast sums of money given away to real or supposed deserving objects in the streets and lanes of town and country. It is a head from the entire population, man, woman, and child, of Great Britain and Ireland; and it does not include provincial charities or the vast sums of money given away to real or supposed deserving objects in the streets and lanes of town and country.

One of the first things which a physician says to his patient is, "Let me see your tongue." A spiritual adviser might often do the same. It is said that an inquiring philosopher visited one of the primitive Christian teachers and asked for some lesson from his sacred writings. The Christian opened his Bible at the thirty-ninth Psalm, and began to read—"I said, I will take heed to my ways, that I sin not with my tongue," and was proceeding to cite some portion when the visitor interrupted him. "There," said he, "that will do for this time; if I can learn that in the next three months, I think I shall do very well, and then I may come for another lesson!"

The Rev. W. P. Bagley, who has been for some time acting as an independent missionary in Japan, has been employed in translating the New Testament from Chinese into Japanese. Mr. Bagley says:—"After an intercourse of some three years with this people I do not hesitate to assert of a full conviction that there is no nation under the sun more ready to receive the Gospel than this. I left free by their Government. I could wish with all my heart that this people might hear of Christ without the foreman of the sword, but they have fortified themselves by all the force of government, secured with all the arms of Satan, and resist the cause of Christ, if now the sun comes to break and overthrow them."

HEAR, HEAR!—Mrs. Chloe Brooks, Huntsburgh, Ohio, aged 64 years, writes to the *Herald of Gospel Liberty* as follows:—"In my 25th year, I was advised by my husband to acquire the habit of smoking tobacco. I followed his advice and continued the habit until eight years ago, when I became convinced that it injured my nerves, and should be abandoned. It had acquired great strength, and I did not like to abandon it."

In a short time after this conviction was received, I saw it to be a sin, and of my expectation of being a tobacco smoker, I must abandon the use of tobacco. I saw the struggle as a matter of my mind, I could not readily renounce the practice. I had resort to the throne of grace, and made it a subject of earnest prayer. One day after the conflict the Lord heard and answered my prayer, and I obtained the victory. Praise be given to God from that hour the desire vanished. Although other persons smoke around me, it is no temptation. God has broken through all the power of Satan, and I am assured that the temptations will be less.

My health is now very much improved. I am able to make cheese, spin, weave, walk to meeting on the Sabbath and back. The distance is over half a mile. Tobacco injured my soul and my body. Its place this afternoon whereby Mr. James V. Southland of Richibucto, lost his life. It appears that the last few days he had amused himself occasionally shooting Plover outside the town. To-day he went into the pasture field known as "Delaney's" and was about to fire at a flock when they rose and flew away. With the gun still cocked he lay down to rest on his right elbow with the gun resting on his left leg, when he accidentally went off, shooting him right through the heart. He groaned once and was dead instantly. He was young, married, and gentle of temper, and his sudden death has given quite a shock to this community.—*Colonial Times*.

There were 106 deaths in the city of Boston last week, of which 64 were males and 52 females; 15 died of consumption and 20 of cholera infantum; 53 were under five years of age, and one was between 90 and 100 years of age.

The agricultural exports of the United States—consisting of cotton in 1860, were \$249,556; in 1861, \$249,556; in 1862, \$249,556; with a million of men in the field, and Southern exports, they reached the sum of \$150,142,074.

We observe that a large quantity of ice is being exported from Halifax to Philadelphia. It is surprising that some of our enterprising citizens do not embark in the same business. We are always sure of a good crop of ice in New Brunswick.—*Western Gazette*.

Samuel Miller, Esq., to be a Justice of the Peace for the County of Gloucester.
 Laurence Donaldson and Thomas McAvity, Esqs., to be Justices of the Peace for the County of St. John.

Henry P. Bridges, Isaac Taylor, James Mitchell and Martin Adams, Esqs., to be Justices of the Peace for the County of Sunbury.

James Stuart, Adam W. Smith and Timothy Riddell, Esqs., to be Justices of the Peace for the County of Lunenburg.

John Flewelling and John T. Lord, to be additional Commissioners of Marshes in the Parish of Lancaster, County of St. John.

UNIVERSITY OF NEW BRUNSWICK.—The Professors and students of this institution met on Thursday the 3d inst. being the first day of Michaelmas term, when the President delivered a short address, expressing his satisfaction at the progress made by the students during the past academic year, and their uniformly good conduct. He trusted that those who had returned to their studies, as also those who were about to commence their course, would diligently apply themselves to their work, and so carefully attend to all the rules and regulations laid down for the guidance, that he might again experience the gratification he had then enjoyed in bestowing well-deserved praise. At the close of the address the Professors announced the subject of their lectures for the ensuing term. There were about 30 young men in attendance, and it was stated that there were many absentees. On Friday, the 4th inst., the Candidates for Matriculation were examined in the Classical Lecture room, and thirteen students admitted, who will form the

Freshman Class for the ensuing Academic year. Of these the following obtained County scholarships:—That for Northumberland County was gained by James F. McCurdy. That for York County by Edward Caldwell, but James Mitchell and Calvin Goodspeed were found to be but little inferior to him. That for King's County was gained by Albert Monaghan. And that for Carleton County by Edward Spurr Frost.—*Courier*.

THE INTERCOLONIAL RAILROAD.—The Acadia Recorder says:—"However, a survey of the route is a settled fact, and we are glad of it. Even if the construction of the road is to be abandoned, it may now be given up on well-defined premises; if it is to be built we will have some sort of idea how deep we are to go into debt. Moreover as this road must some day be built, a survey, in case it is not now directly acted on, will materially assist our deliberations on the subject of eastern extension at home. Let us know what way the Intercolonial Road will take, and we will be the better prepared to start with a track to Pictou."

The Canadian Government have agreed to the survey, and we understand it to be immediately proceeded with. Let us not however be deceived; for herein is no pledge that we have the support of the McDonald Durion Government in the great undertaking. That they have consented to a survey argues nothing good of them. In fact, if we are not mistaken here is one of those tricks, so many of which distinguish our politics and which are so common as to be a necessity of our form of government."

We learn from the Toronto *Globe* that Messrs. Tilley and Tupper asked Mr. Walter Shanly of the Grand Trunk, to be the engineer on behalf of New Brunswick and Nova Scotia; that Mr. Shanly declined; that then Messrs. Tilley and Tupper asked Mr. Sanford Fleming to act as Engineer for the Lower Provinces as well as for Canada, in the survey, conditionally on his appointment being ratified by their respective Governments.—*St. John Globe*.

Messrs. John McLaughlin, John Boyd, Vassie, Kirkpatrick, S. Brown, John Magee, Mr. J. B. Belding, Horsfall, and Rev. Dr. Gray, came passengers in the *Arabia*.

St. John's (N. F.) papers say that within a fortnight, the Fishery had decidedly improved, but there was no prospect of its reaching an average catch. The high price of fish, and the moderate rate of provisions, however, would do much towards enabling the fishermen to provide for the winter.

Two wooden buildings (one of them double) owned by Messrs. Lawton and Glin, in Sheriff Street, Portland, occupied by several families, were destroyed by fire yesterday morning. We understand that there was some insurance on Mr. Lawton's property. An adjoining building was considerably damaged.

An atrocious case of barbarity is reported by the *Freeman of this city* as having been perpetrated by the people of the Parish of Chipman, in Queen's County. A poor Italian had his legs so badly frozen last winter that he was obliged to have them amputated. In this state he was unable any longer to earn a living, and became a charge upon the parish funds. The inhabitants then resolved to get rid of him in some way, and accepted an offer of some man to take him off for £5. "With the cognizance of the Justices of the Parish, the man was brought to St. John, from whence he was shipped on board of a schooner, the master of which was to take him to some place in the vicinity of Little River, in the State of Maine, where he must have perished had it not been for the providential discovery made through some children."

We sincerely hope that this report is untrue. We can scarcely believe that any one in Queen's County, much less the master of a shipman, would be a party to such a vile affair.—*Wit*.

BATTERIES.—We learn that in addition to the Battery of eight guns now in course of construction at "Nigger Town Point," another to mount ten guns is under progress by Mr. Brockfield, at Red Head. The positions which these Batteries will command East and West must prove very formidable as defenses to the Harbour.

GOLD MINES IN CANADA.—There is a great rush to the gold mines in the county of Beauce, about thirty-five miles from Quebec. There are about a thousand persons at the "diggings," which are said to be exceedingly rich. The gold district extends over a distance of fifty running miles, and is situated in the suburbs of Quebec. Some fine nuggets, weighing nearly an ounce of pure gold, have been found, and it is stated that lumps much larger in size have been washed out. The Quebec papers remark "that with a second California at their door it is strange how little excitement it creates. People in this part of the world, it appears, are a little distrustful of gold stories."—*Commercial Bulletin*.

The work of erecting the new furnace at the Iron works is being prosecuted rapidly. New additional kilns are being built, and the work of increasing activity prevails throughout the establishment.—*Charleston Sentinel*.

A poor family living on a small farm near this city beyond Howe's lake, chiefly depending upon the produce of a few cows for their daily subsistence, were on last Friday night deprived of them by fire. It is not known how the fire originated, but it is supposed to have gone on to the place where the barn stood, a few rods from the dwelling, they discovered nothing but a heap of ashes, with the black spots marking where six head of cattle had been wholly consumed. Besides the large number of cows, turkeys and hens, and a few pigs, the loss was considerable. The Rev. G. M. Armstrong bears his willing testimony to the industry and good conduct of this family, consisting of father and mother and seven children, and strongly recommends the case as one deserving the aid of the benevolent. Any sums for this object may be sent direct to Mr. Armstrong, or given to Miss L. Kinneer or Mrs. G. M. Armstrong, who have kindly consented to collect for it.—*Witness*.

FATAL ACCIDENT.—A sad and fatal accident took place this afternoon whereby Mr. James V. Southland of Richibucto, lost his life. It appears that the last few days he had amused himself occasionally shooting Plover outside the town. To-day he went into the pasture field known as "Delaney's" and was about to fire at a flock when they rose and flew away. With the gun still cocked he lay down to rest on his right elbow with the gun resting on his left leg, when he accidentally went off, shooting him right through the heart. He groaned once and was dead instantly. He was young, married, and gentle of temper, and his sudden death has given quite a shock to this community.—*Colonial Times*.

There were 106 deaths in the city of Boston last week, of which 64 were males and 52 females; 15 died of consumption and 20 of cholera infantum; 53 were under five years of age, and one was between 90 and 100 years of age.

The agricultural exports of the United States—consisting of cotton in 1860, were \$249,556; in 1861, \$249,556; in 1862, \$249,556; with a million of men in the field, and Southern exports, they reached the sum of \$150,142,074.

We observe that a large quantity of ice is being exported from Halifax to Philadelphia. It is surprising that some of our enterprising citizens do not embark in the same business. We are always sure of a good crop of ice in New Brunswick.—*Western Gazette*.

Samuel Miller, Esq., to be a Justice of the Peace for the County of Gloucester.
 Laurence Donaldson and Thomas McAvity, Esqs., to be Justices of the Peace for the County of St. John.

Henry P. Bridges, Isaac Taylor, James Mitchell and Martin Adams, Esqs., to be Justices of the Peace for the County of Sunbury.

James Stuart, Adam W. Smith and Timothy Riddell, Esqs., to be Justices of the Peace for the County of Lunenburg.

John Flewelling and John T. Lord, to be additional Commissioners of Marshes in the Parish of Lancaster, County of St. John.

UNIVERSITY OF NEW BRUNSWICK.—The Professors and students of this institution met on Thursday the 3d inst. being the first day of Michaelmas term, when the President delivered a short address, expressing his satisfaction at the progress made by the students during the past academic year, and their uniformly good conduct. He trusted that those who had returned to their studies, as also those who were about to commence their course, would diligently apply themselves to their work, and so carefully attend to all the rules and regulations laid down for the guidance, that he might again experience the gratification he had then enjoyed in bestowing well-deserved praise. At the close of the address the Professors announced the subject of their lectures for the ensuing term. There were about 30 young men in attendance, and it was stated that there were many absentees. On Friday, the 4th inst., the Candidates for Matriculation were examined in the Classical Lecture room, and thirteen students admitted, who will form the

The Paris *Pays* positively denies that the American Government has delivered any protest or made verbal complaint against any proceedings in Mexico, and strives to prove that the Washington Government has no right to protest.

The Congress of German Princes concluded on the 1st. Austrian propositions carried entire, with five dissentients. Emperor of Austria expressed entire satisfaction at the result, and great hopes for its success.