POSTAGE.—*To prevent any misunderstanding or difficulty, we may just state that no Post or Way Office keeper, can collect any postage on the delivery of the* INTELLIGENCER, *as we have paid in advance the postage on our whole issue.*

TERMS AND NOTICES.

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Religious Intelligencer.

SAINT JOHN, N.B., NOVEMBER 20, 1868.

INDUCEMENT TO NEW SUBSCRIBERS!

THE "INTELLIGENCER" FREE TILL THE END OF 1868!

We are desirous of having our list of subscribers increased for the next year. With this object in view we offer the following inducement: *For* TWO DOLLARS ($2.00), *received any time before the close of this year we will send the* INTELLIGENCER *till the close of 1869!* By availing themselves of this offer new subscribers will receive the paper till January 1st, *gratis.*

Fifty-two numbers of the INTELLIGENCER is good value for $2.00. Our object in making the above offer is that we may secure a wider circulation for our journal, and thus, by reaching a great number of families, accomplish more fully its mission.

In every village and city of our country there are many who, we doubt not, would gladly become subscribers, if their attention was directed to the character of our paper, and the object had in view in its publication. EACH ONE OF OUR READERS may render us efficient aid by obtaining for us new subscribers among his personal friends; and on every fitting occasion urging upon christian communities the necessity of supporting a religious journal. PASTORS OF CHURCHES can also do much by bringing the merits of our paper before the people among whom they labor, with the view of obtaining for it an entrance into every family as a weekly visitor.

TO FREE BAPTISTS *especially the* "INTELLIGENCER" *has become a necessity.* The resolution of approval, *unanimously passed* at the last General Conference, told unmistakably the feeling with which that body regarded this journal, and yet there are, we regret to say, scores of Free Baptist families that are not known on the INTELLIGENCER's list of subscribers, nor do they take any religious paper. Should this state of things continue? We think not. We do not ask the patronage of our churches because of any profit we expect to derive from the enterprise, for as far as any mogetary profit goes we have as yet failed to discover where it is. We ask your support simply because we need it in order that we may be relieved from a portion of the embarrassment we sometimes experience in the management of the paper which is the acknowledged organ of our denomination (consequently in one sense as much your paper as ours), and which is admitted by all to be a real necessity to our churches. If, in asking that at least all Free Baptist families subscribe for it, we ask too much, attribute it to our anxiety for the prosperity of the denomination we love.

Will not our ministers, agents, and subscribers generally, lend us their aid in extending the circulation of the INTELLIGENCER? *Let each subscriber send us one new name.* From whom shall we hear first?

☞ THE "INTELLIGENCER" SENT TO ALL NEW SUBSCRIBERS TILL JANUARY 1st, 1870, FOR $2.00. ☜

TO OUR SUBSCRIBERS

who have been prompt to renew, we tender our thanks for the support we have enjoyed thus far; and *we respectfully solicit a continuance of their favour.* Notwithstanding our terms are "*payment in* ADVANCE," we find by reference to our books that there are many who are now in arrears. Upon all delinquents we are compelled to call for *immediate payment.* Delay causes us anxiety and loss. Remittances may either be made to us by letter—*post-paid*—or be sent through any of our agents. Other subscriptions are about expiring. *Newspapers can only live when renewals are promptly made.* Our friends, knowing this, will please favour us with immediate remittances.

We feel greatly obliged to the friends who have acted as agents, and hope they may continue their valuable services. Perhaps they can succeed in collecting arrears due in their respective localities; if so, we shall be much indebted to them.

"HE IS OUR PEACE."

The history of our race is a history of war. War seems to be the normal state of fallen humanity. The world's history is but a dismal record of mutual slaughter, and is overwhelming proof of our departure from God. We have wandered from Him who is the source of our life, and have shed the life-blood of each other. It is a terrible fact, which cannot be contradicted, that the prominent work of all nations has been war. The land-marks of empires are land-marks of human blood. The shock of battle salutes every where, on every soil, and in every age. In a word, every nation known to history is a nation cradled in war—Jewish or Gentile, civilized or savage, it is all the same. But beneath this fact, fearful as it is, there is another, a fact which accounts for it all. Man could not thus trample on his fellow, if he had not first trampled beneath his feet the laws of his God. Injustice to a fellow creature is the natural outgrowth of disloyalty to the Creator; and hence the earnest and merciful call, "Be ye reconciled to God," it being plain that reconciliation to God must precede reconciliation to our fellows. When the world has again resumed its allegiance to God, nation will not lift up sword against nation, neither will they "learn war any more." How grateful then should we be for the blessed fact that the great Peacemaker has been in our world of fighting and bloodshed, and has made His sacrificial atonement, the only one whereby we can be reconciled to God. Even while desolating wars rage around us, causing human blood to moisten the soil and discolour the rivers of many lands; even though pride, envy and hatred are rife in our midst; and even though care, trouble and anxiety press upon our hearts, embittering our life, and causing us to sigh for release, let us rejoice exceedingly that it is written of Jesus Christ, in a book that never lied, and never will, "*He is our peace.*" In that matter, which is inconceivably of more moment than any other; in that business which is the very highest that can engage the thoughts of man; in that discord and confusion which has alienated us from the life of God, and driven us into a state of enmity, "He is our peace." How consoling to contemplate the Saviour in this light! How amiable, and attractive, and lovely He appears as the Prince of Peace! Our tempest-tossed and troubled humanity presented a deplorable spectacle to His pitying eye, and drew forth from His great heart the gushing invitation, "Come unto me, and I will give you rest." He knew, too, that His followers could not expect peace and rest in a world that rejected their Lord, and fearing lest His afflicted ones might grow despondent, He said—"These things I have spoken unto you that ye might have peace. In the world ye shall have tribulation; but be of good cheer. I have overcome the world." The reader painfully understands from personal experience, how the human heart longs for something upon which it can entirely rest itself. In its panting for happiness, it flutters from flower to flower in vain attempts to sip therefrom the sweets of bliss; and roams from stream to stream, hoping all the while to find the one whose waters will quench the intense desire for complete happiness. Something is wanted—something respecting which there is no misgiving, no distrust, no doubt; something, in a word that will gratify the keenest yearnings of the heart and satisfy all its wants. How it pants and throbs at times for such repose! Confusion around it, and weariness within it, it longs for peace; not a temporary peace, but a solid, lasting, honorable peace. And what is this eager longing, this unutterable desire? Simply the cry of the soul for the Saviour. It is the groaning of the Spirit for "the peace of God which passeth understanding." A mind in this condition cannot and will not be satisfied with form and ceremony, with creed and catechism. It must feel Christ as its living and loving Lord. It cannot stop at signs and symbols, but must see, and be made acquainted with, the Master himself. He who has broken down the barrier which sin built between the sinner and God, and who was anointed of God to be "our peace," having been "touched with the feeling of our infirmities," knows the nature of every storm that sweeps around the soul, and is consequently fully qualified to be a perfect refuge to all who put their trust in Him. "O that thou hadst hearkened to my commands, then had thy peace been as a river," are the words of God. And again, we have an illustration of the strong and abiding nature of peace in Christ when one says—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day." Amidst the demands of worldly business and the cares of every day life, let us never forget who is "our peace."

OUR INDIA LETTER.

India Threatened again with Famine—Sad News from Japan—Spirit of Hindu and Mahommedan toward Christianity—Prayer for Preparation.

MIDNAPORE, INDIA, Sept. 14th, 1868.

MR. EDITOR—India is threatened with another famine. Even now rumors of prevailing distress reach us from several sections of the country. Prices of all kinds of produce are steadily on the rise here, and should there be a scarcity of food anywhere we shall be sure to feel it here. Already in the vicinity of Calcutta many poor people are making a rush to the city in quest of employment and subsistence. The missionaries and other generous gentlemen are doing much to relieve them. I see from the newspapers that the price of breadstuffs in the North West Provinces has gone up to a high figure, and the common people are suffering in consequence. The main cause of all this is the very irregular rain for three months past. The floods that came down early in the season, of which I think I wrote you in June, completely drowned out our rice crop, besides doing unspeakable injury to other cultivation. The new seed which was sowed at once upon the retreat of the waters from the fields, had shown its tender stalk above the soaked ground when there came another heavy rain storm. This did irreparable mischief in many places, killing—rotting, in fact, the second crop. This explains the scarcity, and excites serious apprehensions for the future.

Of late we have had heavy tidings from Japan, and are waiting with anxious fears for the arrival of the next China mail. What we have heard is this: that the native Christians of the Island are suffering untold persecutions at the hands of the Government. It is said that 150 had been put to death, and all others who profess Christianity are in great trepidation, their lives being in constant peril. The American and English Consuls, and other representatives, strongly protested against such barbaric treatment of the converts, but were told to mind their own business. It is estimated that there are 40,000 Roman Catholics in the Island, and these will in all probability suffer bitter persecution. The facts of this case may reach you by telegraph ere this letter does, so I need not say more about its special character. But I may speak in this connection, as it just now occurs to me to do so, of the probabilities of similar persecutions in India. Your readers are doubtless aware that many intelligent observers here are looking for another mutiny, or, what is worse, a general rising of the Hindus and Mahommedans to expel their foreign rulers. Be the probabilities of this what they may, of one thing no man at all acquainted with the character and working of native society here can have failed to mark how bitter is the feeling of animosity in the heart of both Hindu and Mussulman against the Anglo-Saxon race and religion. I am often in the way of hearing expressions of something more than a dislike or even a disgust of the Christians; words indeed that are significant of a deep-seated and terrible hate, which only waits its chance for fearful and bloody retribution. I have no doubt that were we not protected by British bayonets our own lives would be in jeopardy. There are those among our neighbors here who, I must believe, would not be slow to use the dagger or the pistol against us, were the fear, or rather the restraint, to be removed. Not for an hour would life be safe in our little Christian communities. Hindu and Moslem would I doubt not make common cause against us. Herod and Pilate can become friends to crucify the Lord of glory. When the abominable "dogs" are dead, then there will be time enough for Pagan and Turk to divide the spoils and settle the rule of India. More than once I have watched the faces of the disciples of the false prophet, while Christ crucified was being preached and Mahommedan delusions and frauds exposed. You might see the malignant hate, of which I've spoken, glaring in their eyes, and now and then leaping from the lips in some scornful fling or cruel taunt. I think it is generally conceded that these Mussulmans are more furious and fiery in their rage and revenge than the Hindus. I think had they the power they would show us no quarters, but make one bloody job of it, and kill off every white person in the country. They are not only more courageous, but also more warlike than the Hindus.

But quite enough of this. Don't fancy we are afraid, or even anxious. At our weekly prayer-meeting the news from Japan was presented; this gave rise to some of the points I have jotted down. Our dear brethren prayed so earnestly for the suffering Christians, and plead also for such a preparation of heart for themselves that should persecution arise here they might abide true to their religion. Some of these brethren may yet have to give up all, even life itself, for Christ's sake, and it is well that from time to time they think of the possibilities, not to say the probabilities, of their condition as native converts in a Pagan land. May the Lord so prepare all of us by His Spirit that we shall be ready, yea, even rejoice, to suffer for His sake. *Brethren, pray for us.*

JAMES L. PHILLIPS.

CHRIST KNOWN.

"Christ known," says a good writer, "is Christ loved; and Christ well known is Christ much loved." The words have the form of simple truisms, but the truths contained are highly suggestive. The reason why the great mass of mankind do not love Christ at all, is because they do not know him at all. And the reason why vast multitudes of his professed followers love him so little, is because they know him so imperfectly.

It is not only the heathen world that does not know Christ. Thousands who daily pronounce his name, even in acts of worship, scarcely know him at all. The words spoken to a disciple, "Have I been so long time with you, and yet thou hast not known me," might be spoken to thousands of disciples now. It is true, they journey with the company of the saints, and claim the name and character of disciples of Jesus; they even converse with the Master himself; but of his true nature and offices, and of their relation to him as sharers of his kingdom, they have but the most imperfect conceptions. Though for years they have borne his name, yet the words of rebuke to Philip would be altogether fitting to them.

To know Christ it is necessary that his acquaintance be sought. Christ is easy of access to those who desire to be acquainted with him. The devoted Mary sitting at his feet, the woman at Samaria's well, or she who washed his feet with her tears; the blind, or deaf, or dumb, or he that would know what good thing he must do to be saved, may each approach him with equal freedom. Peter always found the way to Jesus very near. But while it is easy to approach Christ, he yet will reveal himself only to those who seek him. And those who love his company most, who walk the nearest by his side, and linger longest in his presence, will know him best.

If Christ were better known, how greatly different would the average walk of Christians be from what it now is. How often would the erring and backsliding cleave to Christ if they but knew him. Peter, in the hour of his Master's humiliation, declared that he knew not the man—an affirmation containing more truth than Peter was aware of. How many are there who, when the cause of Christ is in low repute with men, are ready to do as Peter did, looking as little as did the apostle for the glorious manifestation of power and triumph soon to follow. If Jesus were known, how would our daily conversation and conduct be changed. Could we be conscious of the nature of that presence that is ever about us, how we should hesitate to do that which makes up much of the sum of life.

And how infinitely would our enjoyments in the Christian life be increased, if we better knew our Lord. Only he who knows Christ has true joy. He believes in him fully because he knows him, and in the confidence of a perfect faith he finds the fullness of joy. A partial faith awakens but imperfect joy. But a full faith, founded on a knowledge of Christ, becomes a source of unfailing joy. He who knows Christ rejoices even "in tribulation also," for he understands, and he alone can understand, how all things work together for good to them that love the Lord.—*Ex.*

THE WAY TO SUPPORT MINISTERS.

A SCRIPTURAL PLAN.

In these days of colossal beneficence, of lordly charities, of huge endowments of public institutions, it is a well known fact that the ministry is poorly paid, stipended, impoverished, obstructed in duty through actual want, and are obliged to fight hard and remorseless battles with absolute impecuniosity.

There are many churches whose members make a comfortable living, dress very well, indulge in Sunday luxuries, and keep their own houses in admirable order, who, nevertheless, permit the Lord's House to lie waste, and what is worse, permit his ministering servant, the angel of the Church, to suffer from actual want. They shut their ears to the words of the Lord:

"Is it time for you, oh ye, to dwell in sealed houses and this house lie waste. Now, therefore, thus saith the Lord of Hosts, Consider your ways. Ye have sown much and bring in little; ye eat, but ye are not filled with drink. You clothe you, but there is none warm, and he that earneth wages to put it into a bag with holes."

Go to the members of such a church and converse with them on the subject of *giving*. They will say, perhaps, "I cannot make out how I shall get through the year if I give twenty, thirty, forty, fifty or one hundred dollars (as the case may be), to the church." They seem to ignore the direct and *sure* promise of God: "He which soweth *sparingly* shall also reap sparingly; and he which soweth bountifully shall also reap bountifully." "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."

They do not receive the promise of the Lord with faith, as Francke did, and through it was enabled to build the great Orphan Home at Halle. He read, "And God is able to make all grace abound to you, that ye, always having all sufficiency in all things, may abound to every good work," and he took God at his word and went to praying and working. Now, the true way of giving to the Lord, and the Scriptural way, is not the attempt to give some immense sum and wipe out the delinquencies of previous years, and in doing it perhaps, do so unlawfully.

The Jews had a very correct way of keeping up the worship of God. It is the return to a primitive method of giving which antedates the Christian era, to which the writer would call attention. After the return of the Jews from Babylon, under Ezra and Nehemiah, we read that when the temple and the wall were rebuilt, the people found themselves in a very impoverished condition. They, however, wanted to give, to sustain the reinstated worship of God. In the third verse of the tenth chapter of Nehemiah it is recorded: "also, we made ordinances for us, *to charge ourselves yearly with the third part of a shekel for the service of the House of the Lord.*

It is precisely on this plan that the service of the Sanctuary should be sustained.

Let us see how it will work. The few shillings given by each Jew, annually, swelled into a large aggregate, and the expenses of the temple were met.

The plan is identical with that of the Jews; each one changing himself or herself, solemnly, in the presence of God, with a certain sum, to be brought as a *weekly* offering to the Lord.—*Ch. Freeman.*

THE ST. JOHN RAGGED SCHOOL.

It may not be known to all our readers that there exists in this city, an institution of the kind named above. The *Telegraph* gives the following interesting account of its workings, and the distribution of gifts on Thanksgiving Day:—

At the further end of Brussels Street, and in a building known as the Orange Hall, there is at work one of the most interesting of our Local Charities. Situated in a portion of the City which is noted for its poverty, the RAGGED SCHOOL is established to mitigate the sufferings of a large class of children, and to afford them such a training as may enable them successfully to enter upon the duties of life. The School is thoroughly Christian in its origin and aims, yet strictly non-denominational. Upon its roll are between 130 and 140 children of both sexes and of ages varying from five to over twelve years. By its excellent Preceptress, Mrs. Chipman, assisted by Miss McWilliams, instruction is given in Reading, Spelling, Writing and Arithmetic. Portions of the Holy Scriptures are likewise committed to memory, and the recitation of these, with the sing of sacred songs and moral pieces, forms a pleasing addition to the exercises of such a day.

Not only are the tuition, books &c., afforded free of charge, but the Committee—entirely composed, we believe, of Ladies—interesting themselves in providing clothing of various kinds for the scholars. The distribution of this has usually taken place at the Christmas examination of the School, but the present year it was deemed desirable to begin earlier, so that the more necessitous cases might be met at the beginning of winter.

On Thursday, the 12th inst., being Thanksgiving Day, a meeting for this purpose was held. The Ladies of the Committee were present, with several friends and some of the Ministers of the City. The examinatory exercises were necessarily brief, but by no means discreditable. It was indeed sad to see those 120 little faces on almost every one of which were deeply impressed the lines of hunger and of haggard care. Even the recent washing, and the use of the comb, and the tidied darns of what might once have been coat or dress, could not conceal the scars of a hard and still protracted fight with want, with cold, with wretchedness. Yet it was delightful to see that for once the little folks were happy; and to listen to their reading of the Word of God, their tracing the different points of English History, or their accounting for the phenomena of the Solar System. And their Singing! Well, if it were not in accordance with the nicest art, it was at least loud and cheery. One could scarcely tell which to admire most, the strength of their lungs or the vigour of their faith as they sang—almost shouted—"I have a Father in the Promised Land!"

It would have done any heart good to witness the glistening of their eyes, as the Ladies handed round to them the baskets filled with cakes and gingerbread, to see the bony fingers clutch, and the sharpened teeth and nimble jaws devour the portion of good things which fell to their lot. Then came the shirts, the coats, the garments, in some instances apparently bewildering the destitute recipients.

We understand that every child receives some article of clothing during the season, so that no jealousy is excited among them, but no one receives a gift until at least three months have been spent in the school. This regulation prevents imposture. Last year a comfortable pair of stockings and shoes was bestowed upon each scholar, and doubtless a similar benefaction will be as cheerfully given this winter *if the resources of the committee are replenished by the public.*

Will our wealthy Merchants and our well-to-do families think of this Institution—will they be kind enough to inspect it—will they assist to sustain its beneficial operations?

DEAR INTELLIGENCER—As a friend to the cause of temperance, your correspondent has been delighted with the pleasing reports of the progress of that good cause, as contained in a late number of your valuable paper, and knowing the deep interest which you have ever manifested in this worthy movement, he begs to inform you that a devoted band of Good Templars are nobly endeavoring to speed the temperance cause in the "Celestial City." Let any friend, of good motives, visit St. Anne's Lodge, of Fredericton, and he cannot fail to be delighted at the evidences of praiseworthy efforts on the part of its members. The little band is rapidly increasing in numbers and bids fair to enjoy a most prosperous career in the future. Great must be the joy of every Good Templar at such evidence of noble struggling against the long unmolested bane of intemperance, and let us hope that Lodges will multiply, and numbers increase, until the stronghold of the tempter will totter and fall before the triumphant march of the grand army of British Good Templars. The following are the officers elect for the ensuing quarter:—

Geo. W. Fenwick, W. C.; F. Todd, W. V.; J. S. Mott, W. S.; C. Cooper, W. T.; C. Hartt, W. F.; H. F. Vavasour, W. C.; J. Mitchell, W. M.; G. White, W. I. G.; —— Dunnivan, W. O. G. F.

Fredericton, Nov. 18, 1868.

HORRORS OF THE SLAVE TRADE.

The report read at the annual meeting of the Ladies' Negroes' Friend Society contains special reference to the terrible internal slave trading at present existing on the east coast of Africa. An extract from a letter of Dr. Livingstone's, received by a gentleman living in the North of England, in April of the present year, fully confirms the terrible pictures obtained through other sources. One of the most painful features of this domestic slave trade seems to be that, although parents do not actually sell their own children, yet, in too many instances, old feuds or animosities furnish them with sufficient excuse for giving facilities to the merciless traders for the kidnapping of the children of others. Extracts from a letter of the Bishop of Mauritius to the Earl of Chichester, bearing on this internal East African slave trading, have been printed by the Ladies' Society for distribution. The following extract is from a letter of the Bishop of Mauritius to the Earl of Chichester:—"It is with deep sorrow that I have to state to your lordship my conviction that there is at the present time a very active traffic in slaves going on, and that it is accompanied by fearful and widely-spread acts of cruelty and oppression. The first five years of my residence in Mauritius, from 1855 to 1860, left on me a deep impression of the horrors of the earlier slave-trade, of which I heard from those who had endured them. From many aged men in Mauritius and Seychelles I heard the account, varying in some of the details, but generally agreeing in the main features of the story, viz., that their native villages had been suddenly attacked in the night, after the house had been set on fire, that the terrified inhabitants were seized and carried off to the jungle, that those who were too old or too young to be of service were killed, and others marched down to the coast to be sold. I have seen aged men bowed down with years and infirmities, showing the deepest emotion as memory vividly recalled that time of violent and cruel separation from their mothers. The fact that such a sorrow had burthened their memory for sixty years or more, did not seem to have diminished the vividness of the recollection; and no one who has witnessed, as I have done, the quivering lips and tear-filled eyes of old men, as they told of sudden separation from a mother never seen again, or of the death of a mother under the weight of misery and anguish, would venture lightly to talk of benefits conferred on such individuals by being removed to the neighbourhood of higher civilization."

The above is from the London *Christian Times*, which adds an extract from a pamphlet, by an eye-witness of the horrors which he describes, and which gives some idea of the awful sufferings inflicted on our fellow-men by the slave-dealers in East Africa in the present day.

Some very instructive statistics are contained in the Guia del Estado Ecclesiastico de Espana. Spain at this moment possesses no less than 800 convents, with 15,000 nuns. There are 55 bishops, 2,500 canons and abbots, 1,800 "regular priests," 24,000 vicars, &c., &c. The budget for the church is twice as high in Spain, which contains 16,000,000 of souls, as in France, with 37,000,000 of Roman Catholics. The church will probably engage the serious attention of the government which, to all appearance, is to succeed Queen Isabella and her ministers.

JAPAN.—In a letter to the New York *Observer* we find the following facts:—Five missionaries, of various denominations, are stationed at Yokohama, Japan, which thus seems to be the centre of moral, as it is of commercial influences. Among the agencies employed by the missionaries, is a medical dispensary, to which, every day, Japanese, afflicted with all manner of diseases resort, and the opportunity is improved to minister to spiritual maladies. This is followed on Sundays with oral instructions, accompanied by readings from the Scriptures. In addition, a school for Japanese youth was established at the request of several officials of the Custom House; and for the last two years from thirty to forty pupils have been under constant instruction at the private rooms of the missionaries. It is from these classes that the interpreters employed by the government have graduated. A handsome stone chapel is being erected in Yokohama, to be used as a place of worship for Japanese. Its cost is defrayed by voluntary contributions, and a Japanese convert, lately a high officer, who is devoting his life to the work of evangelizing his countrymen, will preach gratuitously in it. At Nagasaka are two large and flourishing schools.

In the Zulu Mission of the Free Church of Scotland an interesting revival is in progress. Thirty-six converts were baptized at Natal on the 5th of July.

The little Protestant community of Mardin in Eastern Turkey, have been subjected to a severe persecution, from which they have barely escaped with their lives, after submitting to great extortion. The whole affair was instigated by the Romanist Patriarch, with a view doubtless to crushing out the feeble band of Protestants before the new missionaries now on their way should arrive. "Praying men and women," writes a missionary, "remember in your prayers that little band of disciples in Mardin, on the northern border of the great Arabian desert!"

HOLLAND.—An extraordinary trial of seven colliers for causing the death of two fellow workmen by ill-treatment has just taken place at Antwerp. A band of these men, headed by one Nessels, appear for a long time to have exercised a most atrocious tyranny over some of their companions. The motives for their cruelty were chiefly religious, the victims being Protestants and their torturers Catholics. The punishmented inflicted was a sort of crucifixion; that is to say, a cross was made by nailing two planks together in the form of an X, to which the sufferers were suspended, bound with cords at their hands and feet, until they should do homage to the Virgin. One of the men who had died, named Steenburgen, had also been burnt with a hot iron, and then plunged in water. This treatment brought on a violent fever, which terminated in death. The ringleader, Nessels, inspired such terror among the other workmen, that when in court before his gaze, the witness trembled and hesitated to speak, and the judge at length ordered him to be placed in a position where he could not see them. The whole of the evidence was given with great reluctance, and several of the witnesses had to be menaced with imprisonment for their wilful reticence. Even a collier named Cuelmans, the father of the second man who had died from the injuries received, only disclosed their names on the court promising its protection if he were menaced. Nessels was condemned to six years; one to four years; one to eighteen months; two to one year; and two to nine months; with fines varying from 50f. to 200f.

THE HALIFAX ASSOCIATION FOR IMPROVING THE CONDITION OF THE POOR, held its Second Annual Meeting on Wednesday. It was evident from Reports read that much had been done last winter to relieve the wants of the poor. The management of the Society is to be similar to what it was last year. The Mayor is President; W. S. Sterling, Esq., Treasurer; M. H. Richy, Secretary.

The Society expended last winter in order for fuel, bread and other necessaries, near $3,000. The Society is resuming its philanthropic operations.

Sir Moses Montefiore says that neither in the Holy Land, nor in any other part of the world, has sentence of death been pronounced by a Jewish tribunal since the close of the great Sanhedrim in Jerusalem. The sceptre has indeed departed from Judah.

THE NEWS and THE PRESS.

NOVEMBER 20, 1868.

THE BANK EXCITEMENT.—The affairs of the Commercial Bank seem to be in a most deplorable condition. Mr. Sancton, the cashier, disappeared suddenly on Sundry night last. He is said to be a defaulter to the amount of $99,000. Before going, he assigned his property to some of his family. The failure of the Commercial Bank has had an effect to make a great many people suspicious of all Banking concerns, and there has been a demand for specie all round. The St. Stephens' Bank was the one principally aired, though it has always had a good standing. All demands for gold having been promptly met, the excitement has considerably subsided, and things will, in a few days, probably move on as usual. It is to be hoped that the holders of Bank notes will not allow themselves to become unduly excited, for our Banks are, as a rule, reliable.

THANKSGIVING DAY, was generally observed in this city. The stores for the most part were closed; and religious services were held in most of the churches. There was none of the drunkenness and rowdyism in which the profane and irreligious sometimes indulge on such occasions. Everything was orderly and quiet, and the day was religiously observed as appointed.

In Fredericton business was also suspended, and worship held in the principal churches.

THE KIDNAPPING CASE.—There has been quite a lengthy examination in the case of the man Mitts, who was forcibly taken from this Province to the United States. It appears that he was held to bail to appear for trial in Boston on a charge of larceny. A man named Morris, calling himself a detective, came down here from Boston, and getting assisted by a St. John constable (Barney Murray), succeeded in getting Mitts on board the American boat, and carried him to the States. The British Consul there had him released, and he is now in St. John. It seems that he was very roughly handled, especially by Murray, in being taken to the American steamer; and he (Mitts) has preferred a charge against Murray to the effect that "he did, on the 29th day of October last, assault, imprison, and kidnap the said John A. Mitts." The evidence at the examination went to prove the statement of Mitts; so that Murray was committed for trial in the Supreme Court. He has been admitted to bail, himself being bound in $2,000 and W. C. Perley and John Gallagher in $1,000 each.

THE TRIAL FOR MURDER.—The trial of John Driscoll and John Shaughnessy for the murder of the soldier Brennan was concluded on Thursday, the 12th inst., and a verdict of "not guilty" brought in. A. L. Palmer and C. H. B. Fisher, Esqrs, were counsel for the prisoners; Judge Fisher presiding. The evidence was much the same as given at the examination before Mr. Needham, except that of the girl Elizabeth Driscoll, who seemed desirous of persuading the Court that she either had given no testimony against the prisoners, did not know what she was saying when she did so, or had forgotten all about the circumstances. Owing to the contradictory nature of her statements at different times, she was committed for perjury. There was considerable feeling manifested among the soldiers, (many of whom were in Court during the whole of the trial), when the verdict was announced. As soon as the crowd had dispersed the prisoners left the box: both of them left town immediately, Driscoll going up river, Shaughnessy crossing the river, probably intending to take the boat for home in company with his father, who was at the trial. There does not seem to be a doubt any where as to who are the guilty parties; although there has not been sufficient evidence to warrant the conviction of any one.

The election in York was to have taken place yesterday. Messrs. Needham and Friel are the candidates. Mr Hatheway was nominated; but after making a speech, retired from the contest. Very little interest is apparently felt about the result.

☞ Mr. Geo. W. White, of Centreville, was elected on Saturday last to represent Carleton County in the Local Legislature. Mr. Watts was second on the poll.

With regard to the redemption of the Bank's (St. Stephen) paper, we believe we are justified in stating that arrangements for redemption are nearly completed and will soon be announced. The Dominion Government has intimated that, if necessary, it will give the Bank assistance through the Bank of Montreal; so that the Bank has the option of accepting the good offices of the Government or of arranging for redemption by other modes. It is only fair to the Managers of the Bank to say that they only heard on Saturday evening that their notes had been refused by the Bank of New Brunswick on Saturday, or that there had been a run on Mr. Scovil for the redemption of their notes; only on Monday evening did they learn that Mr. Scovil had closed his doors on Saturday; and not until the delegation arrived here on Tuesday evening did they ascertain the full extent of Mr. Scovil's difficulties, and the cause of his failing to redeem their notes, as they had anticipated he would do.—*Telegraph.*

☞ A report is current on the street to day, that the St. Stephen's Bank has suspended specie payments.

FAILURE OF SCOVIL'S BANK OF DEPOSIT.—On Wednesday morning it was authoritatively announced that Mr. S. J. Scovil had failed. This gentleman has done a heavy business for some time past in Banking, Brokerage and Insurance. He was the agent of the St. Stephen Bank and the Bank of Nova Scotia, discounted notes, bought and sold exchange and gold, received deposits on interest and traded in uncurrent money. His liabilities are placed at $250,000 to $300,000, chiefly to depositors and endorsers, although it is said the St. Stephen Bank had a large claim against him, but this they had probably secured before the failure was announced. Those persons who had deposits in his hands must number from five to six hundred—the sums ranging from $50 to $15,000. Many of the parties had all their savings invested with him, and his failure brings some down to absolute want. The cause of his failure is assigned to losses by the failure of others and in gold speculations in the States. Making due allowance for such casualties, there must still remain to his estate large amounts in U. S funds, promissory notes and other securities; and we should hope that it is not correct that his estate will pay only fifty cents on the dollar. It is known that the Insurance business, under Mr. Marshall's management, was very profitable and that the deposits so freely offered to the establishment were frequently turned over. Under these circumstances—considering especially that a large number of poor and worthy persons have their *all* at stake in the winding up of the estate—we hope that whoever may have the closing up of affairs will see the propriety of making some public announcement at the earliest hour possible.

Mr. Scovil, it should be stated in justice to him, gave a close personal attention to his business. He had not expensive habits, and was generally considered a sure-going man. For this reason considerable sympathy is felt for his disasters. There is, therefore, the greater reason for hoping that this sympathy will not be reduced by an exposure of reckless business speculations involving ruin to many hard-working men who can not afford to lose a single dollar, let alone every dollar they are worth.

The statement that Mr. Scovil assigned to Messrs. Robinson and Domville is not correct. There has been no assignment, and it is even said by some that there is nothing to assign. We hope, however, that matters are not so bad as that.—*Telegraph.*

The *Telegraph* gives the following information on several points connected with the suspension of the Commercial Bank:—

By Sec. 5 of the original Charter the Bank is allowed to suspend Specie Payments for sixty days at one time. The object of this, no doubt, is to allow time for the Bank, when in difficulties, to negotiate and strengthen its position. At the end of the sixty days, if it do not resume specie payments, its Charter is void.

Sec. 6 we quote literally:—

"And we do also by these presents, for Us, our Heirs and Successors, will, ordain and grant, that all and every holder or holders of any share or shares, in the Capital Stock of the said Bank, shall be and remain personally liable and responsible to all and every person or persons, Body Politic or Corporate, to whom the said Company may be indebted upon any Bond, Bill, Note, Contract, Agreement, or otherwise howsoever, to the extent of *double* the amount of the share or interest, he, she or they may have in the said Capital Stock of the said Bank, and no further."

Sec. 23 also provides that Stockholders shall be responsible to *double* the amount of their stock, *and only during the time of holding shares.*

Sec. 25 shows more clearly the meaning of the word "double" in the preceding sections when defining the liability of stockholders. It declares that no creditor of the Corporation shall have recourse against the separate property of the Stockholders, unless the Joint Stock of the Corporation shall not be equal to the payments of its debts, in which case the property of the Stockholders *may be taken* by virtue of the same process issued against the effects of the Corporation, *to the extent of double the amount of their respective interests.*" That is to say: the stockholders lose their stock, and their property is liable, besides, for double the par value of the stock.

Sec. 26 provides that debts due by the Bank Corporation are not to exceed treble the amount of capital actually paid in and such further as may be equal to the amount of deposits; and in case of excess the Directors are to be personally liable, beyond their other responsibilities.

Sec. 34 provides that at the expiration of the Charter or other sooner dissolution of the Company the Directors shall take effectual measures for closing all the concerns of the same.

The Commercial Bank's affairs have been overshadowed by the later sensation occasioned by Mr. Scovil's failure. On Wednesday the Commercial Bank (contrary to general rumor), accepted its own paper in payment of notes falling due there. The Bank's paper was selling at seventy cents yesterday.

The following telegram appeared in the morning papers of the 18th inst.:

The Dominion Government will advance to the Local Government to prevent any embarrassment growing out of the failure of the Commercial Bank.

Mr. Rose has specie at St. John sufficient to pay all Savings' Bank Deposits. S. L. TILLEY.

A lad named Robert Steele was severely injured the other day, his arm becoming entangled in the machinery of Kirk and Worrall's mill.

Mr. McKenzie brought to market the other day a bear weighing 390lbs.

Schr. *Ocean Queen*, 88 tons, owned in this city, was run into on Saturday night about seven miles below Partridge Island, caught fire, and burned to the water's edge. The crew have not yet been heard from.

There will be one Steamer per week during the winter between this city and Boston.

The river is closed with ice at Fredericton, and navigation suspended for the season.

A fatal accident occurred at Maitland last week, by which a young lad lost his life. The following are the particulars as near as we can learn:—Two young lads named Cox, had taken a gun out of the house; one of the boys pointed the gun at his brother in a playful manner, not knowing that the piece was loaded, which went off instantly, the ball taking effect in the back of his head. This is another warning to parents to keep fire-arms out of their children's way. We have it on good authority that a young lad on Biole Hill, has on more than one occasion been allowed to carry a loaded double-barrelled gun to school with him.—*Truro Mirror.*

The Montreal *Gazette* says:—The House of Bishops and Diocesan Synod [of the English Church in Canada] have adjourned without any election, so there can be no successor to Bishop Fulford till May, and grave interests may suffer in consequence. The clergy would have agreed to some of the nominations sent down, but the lay delegates would not take any but one or two names, which the House of Bishops would not nominate.

The London *Railway News* says of the negotiations respecting the Hudson's Bay Territory now in progress in London:—

"Neither the Imperial Government nor that of the Dominion of Canada, are disposed to pay to the Hudson's Bay Company any sum whatever for the cession of their supposed territorial rights over the fertile belt of country lying between Western Canada and British Columbia. It was announced a short time since that the Hudson's Bay Company would receive at least one million sterling for the cession of the rights which they claimed over this portion of British North America. Her Majesty's Government, we believe, do not recognize any claim on the part of the company for compensation in regard to territorial rights, and the Government of Canada absolutely refuse to enter into arrangements for the purchase of rights which they assert do not exist."

The same paper says that the time has arrived when a Government must be established in the territory between Canada and British Columbia. The London *Canadian News* confirms this statement, and says that it will cost £35,000 per annum to govern the territory. Herepath's *Railway Journal* intimates that it is proposed to give the company a small amount per acre as the lands are settled.

His Royal Highness, the Prince of Wales, is reported to contemplate a visit to Egypt and the cataracts of the Nile.

A New York detective has recovered the $10,000 (less about $40) recently stolen from Captain Sargent, of Yarmouth, N. S. The thief was about to step on board of a California steamer when he was arrested.

THE ALABAMA CLAIMS are now up again for adjustment, and the British Government has expressed itself desirous of an arbitration. Among the claims persistently pressed, are those of the ever-present and active J. C. Ayer & Co., for the value of shipments of Cherry Pectoral, Sarsaparilla, Ague Cure, and Pills, in transit for Oregon, Vancouver's Island, Russian America, destroyed on the Anna Schmidt off the coast of South America. So universal is the use of their remedies that they are afloat on almost every sea; and this firm is frequently caught between the upper and nether millstones of contending nations. But they are known to stand up for their rights, and to get them.—[Republican, Washington, D. C.

November 20, 1868.

BRITISH AND FOREIGN.

A despatch from London of Nov. 10th says:—The Lord Mayor of London gave a banquet at Guild Hall last night. Among the guests present were the Right Hon. Benjamin Disraeli and Hon.