

above, presented to the Emperor of Russia as a desert last Wednesday. In connection with the Scandinavian Kingdom the subject of information on the subject of the extraordinary religious revolution now going on in Sweden, and more correct views with regard to the persecutions in Schleswig.

Sir Culling Eardley has been confined to his bed ever since the reception at Potsdam with a slow fever, that has reduced him to a state of extreme debility. The King, after seeing his nephew the Emperor Alexander of Russia off by the Anhalt Railway for the Court of Weimar, returned to the Royal Schloss at Berlin, repaired, about 10 o'clock, perfectly and unexpectedly, to the sitting of the conference. The business of that afternoon sitting included two very interesting reports of the results of Christian Missions in the Danubian Principalities and in Turkey; the latter was more particularly so, as showing the conduct of the Turkish Government and the authorities, both before and after the issue of the Hat-Humayoun. The same subject had been touched upon in the morning by our countryman, the Rev. Mr. Blackwood, who will be recollecting as having, together with Lady Alicia Blackwood, rendered our wounded fellow-countryman such signal services in the hospital of Senar.

The morning meeting of the following day (Thursday), at which the Prince of Prussia and the Prince and Princess Carl of Prussia, together with the Chevalier Bunsen and the Austrian Ambassador, were present, contained the most valuable and excellent discourse delivered at the conference, considered by these international assemblies. Its subject was "the possible and probable result to be attained in literature and religion by the union of British and German Christians." It was delivered in excellent German by the Rev. J. Cairns, from Berwick-on-Tweed, than whom it is difficult to conceive any one more highly qualified to shed a clear light on this subject. Through knowledge of both languages, of both schools of theology, both literatures, the peculiarities of both nations, and sound common sense, joined to a total absence of personal pride or national arrogance on the part of the speaker, combined to make this discourse a "jewel of great price." It will in due time be found of length, together with all other transactions of the conference, in *Evangelical Standard*.

The reports on the state of religion in various other countries were taken, which had been of necessity adjourned on Friday, when, at the King's invitations, the members of the Conference proceeded to Potsdam. These reports will be found full of information even to the politician, since in a great number of instances it is impossible to understand the politics of a State and the tendencies of a nation without thoroughly understanding its church and religion.—This is especially the case with the present kingdom of Greece and its conduct in the late war. At the end of the evening meeting the Conference was closed by a very eloquent speech from the Rev. Mr. Krummer, preceded by a few words of acknowledgment for the kindly spirit displayed on all sides, and a prayer for blessing on their endeavours by the Dean of Canterbury; and a few more from Dr. Patton, of New York; and also from M. Pasteur Fisch, from Paris. The King and Queen, who came into the room on purpose to be present, remained until the close of the proceedings, joining in the concluding hymn.—Lord Broomfield was also present at this last sitting, of course only as a private member, and not in his official capacity.

Correspondence.

Reminiscences of a Visit to St. John, N. B.

A few weeks since the writer hereof visited the city of St. John—as a matter of business than of pleasure or recreation. Occasionally while there it was my privilege to inhale the healthy atmosphere of Methodism, and to worship God according to the religion of my fathers among the people of that communion. On a dark night, after much fatigue, accompanied by incessant walking to and fro during the day, my feet were directed to the German Street Wesleyan Church, where, thirty-nine years ago, an opportunity was afforded to me, for the first time on this side of the Atlantic, to unite in Sabbath devotion with the people of my choice. The Rev. Stephen Easton, Minister of the Church, and the congregation might have numbered four hundred. And these embraced the entire number of Church members and hearers in the city and its environs, and the Church in which we worshipped—then—much smaller than at present—was the only one belonging to the Wesleyans. Father Bamford, after doing his work, and witnessing a good confession, passed away; and while his flesh "rests in hope," his happy spirit is among the ransoms of the Lord—where his works do follow him. A younger minister occupied the same pulpit, and delivered a sermon all bright and luminous, corresponding both with his name and appearance. To me a stranger, whose expectations concerning the Methodist in St. John, had been raised to a high pitch—the very small congregation was a matter of surprise. Looking round on the few isolated hearers, scattered over the lower flat, the question rose—can it be possible there is declension here, and that spiritual matters are as depressed as the state of commerce? Many pillars of the Church were absent, their seats were unoccupied, and but few young people were present.

Past scenes and incidents will flit before the imagination, even in the sanctuary, resist them as we may. In my circumstances it was unadvisable to think of Father Bamford's usual form, his smiling face, and brilliant wit! Subsequently, and for several years, my house was his occasional home. Honoured with his society and friendship while a Supernumerary, it fell to my lot to witness his peaceful end, and to close his eyes in death. On Sunday morning the same minister, the Rev. Mr. Abington, occupied the Canterbury Church. But what a contrast between this congregation and the previous one! The spacious house was filled with respectfully dressed citizens who sat with profound attention under a discourse which must have cost its author much thought and severe study. Nothing seemed to be wanting, only the "Tongue of Fire."

During the morning of the same Sabbath a considerable crowd escorted me to the new Church in Exmouth Street. The Rev. Richard Smith officiated, and his text was, "Is not this brand plucked out of the fire?" Iniquity and sin were not wanting to bear upon the circumstances of the congregation. The prophet Zechariah uses the words, and in a spiritual sense, but as applicable to the temporal position of the captive on their return to Palestine from Babylon. Such texts require skillful treat-

ment. In this instance there was no want of ability, hesitancy, no bungling. Mr. Smith's reading of the hymns and lessons was dignified and impressive. In fact, his manner throughout the whole services of immanity of information on the subject of the extraordinary religious revolution now going on in Sweden, and more correct views with regard to the persecutions in Schleswig.

Only a short time has elapsed since a society was formed, and a congregation collected in this hitherto neglected portion of the city. Chiefly through the instrumentality of the Rev. Charles Stewart, all that my eyes beheld—a spacious church, not burdened by any pecuniary encumbrances, and a large congregation of devout worshippers—have been accomplished during his brief pastorate, in that section of the city. Not content with his allotted portion of Sabbath labour, he frequently preaches in the open air, in certain thoroughfares and outskirts of the city, where the inhabitants are least inclined to repair to the sanctuary, and the Lord, embracing my only opportunity of hearing him at such a time, he stood calm and undismayed, on the steps leading to the door of a house in Waterloo street, and read for his text the first six verses of the 5th chapter of the Epistle to the Romans. In the discussion, all the fundamental doctrines of Christianity were brought out in succession; and the time, progress, and course of a religion in the soul, were affectionately applied. It occurred to me, more forcibly than ever, that preaching to the heart is the sure way of accomplishing the object desired,—the salvation of perishing sinners.

Who can object to preaching in the open air? The Redeemer of our race delivered His sublime sermon—not in the temple or in a Jewish synagogue, but on the Mount. Wesley and his coadjutors followed the practice; the results prove that they laboured not in vain, nor spent their strength for naught. Localities known only as the rendezvous of the idle and dissolute, have been transformed, and the inhabitants brought into a state of industry and moral improvement. It may be admitted, however, that all ministers are neither qualified nor called to perform the duty of preaching in the open air; yet who will deny that some have been raised up, and sent forth into this sphere of labour to check the progress of sin, and to be the harbingers of mercy to outcasts?—Let the Rev. Charles Stewart be heard expounding, enforcing, and affectionately offering the bread of life to the hundreds who are perishing around him; and where is the man who will dispute his fitness, or gainsay the efforts which must necessarily follow his labours? Long may his bow ever abide in strength, and may the souls saved through his instrumentality, be as stars in his crown of rejoicing, in that kingdom, the interests of which he is labouring to promote.

—Annapolis, 15th October, 1857.

Obituary.

Died at Lower Horton on the 26th of September, Mrs. D. PATTERSON, the beloved wife of Mr. Dawson Patterson, in the 59th year of her age. During the residence of the Rev. Wm. Crosscombe on this Circuit, in a revival of religion under the ministry of that venerable minister of God, Mrs. Patterson fled to the "Lord Jesus," and found "peace with God," through her Redeemer. For some time, she continued to experience the consolation peculiar to such a "wait upon the Lord." Her mild and affectionate disposition rendered her a valued friend in all the relations of life; as a wife, a mother, and a neighbour her loss is irreparable. Truly if all who profess to love the Saviour had manifested the combined moral excellencies of Mrs. P. in private life, a much greater lustre would be imparted to the Christian profession.

She was pre-eminently that peculiarity of charity which "thinketh no evil," and whose front is not set against, and not the worst construction on the acts of her fellow-creatures. Her affliction was unusually protracted, continuing with little abatement for better than six years. During her long confinement to her habitation, she was visited by several of our Ministers and other Christian friends, who always, I think, found her cheerful and perfectly resigned to the will of her Heavenly Father. She did indeed ever deplore her total unworthiness and conscious shortcomings, but often exclaimed, "I hope alone in my Redeemer—unworthily as I am, I dare not doubt but that he will fully save me." She felt that she had acted unwisely in not standing more fully connected with the church of her choice. To this subject she frequently referred in her last days, feeling that He who had done so much for her should be acknowledged both in public, as well as in private. As her "flesh and heart failed," it was evident that she realised that "God was the strength of her heart and her portion forever." Almost her last words to the writer of these lines were:—"I know that my Redeemer liveth." After lingering much longer than could have been expected, she calmly fell asleep in Jesus, leaving a bereaved husband and family, with a numerous train of relations and friends to deplore her loss.

The event of her death was improved before a large congregation in the Horton church from Psalm lxxviii. 25. J. G. HENNINGER. Lower Horton, Oct. 23.

Provincial Wesleyan

THURSDAY, OCTOBER 29, 1857. Communications designed for this paper must be accompanied by the name of the contributor. We do not undertake to return rejected articles. We do not assume responsibility for the opinions of correspondents.

Day of Humiliation.

The recognition of national disasters as a ground and reason for a nation's humiliation before Almighty God must ever commend itself to the best feelings of every sincere Christian mind. Former precedents of a similar kind will be fresh in the recollection of all our readers, especially in connection with the late war in the Crimea. How far, as an empire, we are indebted under God for a more speedy restoration of peace with Russia, to the prayers which were unitedly offered in every portion of the British Empire, we cannot tell; but we have the authority of the SACRED WORD for the performance of the duty, as well as for the expectation of the desired result.

Under the calamitous circumstances which at present afflict us as a nation, we are thankful that, so speedily following the reception of the intelligence that a day had been set apart and observed in the parent-land, the authorities of this Province have promptly recognized the importance of this duty and called us as a Province to the observance of the same. That the proclamation of the Lieutenant-Governor—which will be found in another column—appointing Friday next, the 30th instant, as a day

of Fasting, Humiliation, and Prayer, will be devoutly observed throughout this city and Province we have little doubt. The bitter words of our East Indian brethren—the martyrdom of its missionaries—the wholesale and barbarous butchery—and worse, ten-fold worse than this—of hundreds of unprotected and defenceless females and helpless children—the protracted sufferings of those who have made their escape—and the hundreds of domestic hearts in Great Britain and elsewhere that are at this moment mourning over husbands and sons snatched from them by the blood-stained hands of rebellion and murder—have sunk more deeply into the hearts of our Englishmen than any circumstances attendant upon modern warfare, and are even unparalleled in the worst features of the history of the past; and it is right and proper and necessary that a nation professing Christianity should bow at the Divine footstool, and in the dust of humiliation deplore those national sins which have drawn down upon us such chastisement and such sorrow.

That these grave events will, in the Providence of God, be overruled for the accomplishment of his own designs, we entertain no doubt. Nothing, perhaps, short of what has occurred could have so thoroughly aroused the nation to a view—an intelligent understanding—of what Mohammedanism really is. There can be no trucking to native prejudices after this—no half-measures of mistaken policy—no connivance at idolatry and degrading superstition. There must be a rising in its strength of Christian Missionary enterprise—an immediate occupancy of the ground by large detachments of devoted Ministers of Christ—the whole land must be claimed for Immanuel, "whose right it is," and even there a precious harvest will yet be gathered into the granary of Christ—the very "wrath of man he will cause to praise him, and the remainder of that wrath he will restrain."

Meanwhile, our present duty is plain. We have to use the language of a contemporary—"to confess our sins as a Province, and the sins of our nation, our misuse of privileges, our pride, our overweening confidence in an arm of flesh, and our forgetfulness of Him who is the Governor among the nations, and who has honoured us above all other people."

We are glad to find that in accordance with the proclamation referred to, the day will be appropriately observed by the Wesleyan congregations in this city, as it will be doubtless by all others. We are requested to intimate that on Friday next there will be Divine Service in Grafton-street Church at 11 A.M., and at the Temperance Hall (where the Brunswick-street congregation now meets during the enlargement of their own place of worship) at 7 o'clock in the evening.

The Root of the Conspiracy.

It should be clearly understood that our real antagonists in India are the Mohammedans—the old Mogul power. The Brahmins are merely the tools of the Mohammedans who have known how to work on their prejudices, but who will be the first to disregard them when their purpose is answered. The Mohammedan acknowledges no superior, not even a Brahmin, and regards no faith but his own. Had we followed his example we should have been in better circumstances.

The Mohammedans conquered India, and colonized it. They suppressed the native sovereignties, and established one government, that of the Great Mogul. The Nabobs of Bengal and other districts as large as kingdoms were merely Ministers or viceroys of the Mogul. Mohammedan law was enforced with its characteristic severity, and the native races were oppressed and impoverished for the benefit of their tyrannical conquerors. There are few Missionaries in India who have not met with testimonies from the natives similar to that recorded by the lamented Weitchreit. He says:—

"I was conversing with a Pandit to-day, and asked him what he thought of the present Government compared with that of the Mohammedans. His answer was remarkable. It is a Government of mercy; everybody gets right and justice. The Mussulman Government was oppressive and bad. If a man ventured to build himself a brick house, he was imprisoned and robbed of everything and often otherwise maltreated, unless he paid a price or gave a present, far exceeding the value of the house. If one even wore a good dress, or reposed on a round pillow, he was soon noticed, and had to suffer for it; whereas now, if a man has sense and spirit, he can get rich by trade, and nobody can annoy him."

Our various and statements, in talking company of India, have left the frame-work of the Mohammedan law entire. The Great Mogul in his Palace at Delhi, and the Nabobs in his Provinces, have had princely pensions to enable them to keep up their state. In the eyes of their own people, and in their own estimation, they were still the governors of India. The presence of Europeans has been tolerated because of their inability in collecting the revenue, and their punctuality in handing over a due proportion of it to the Mohammedan magnates, and has only been permitted until a favourable opportunity should arrive of re-asserting the Mohammedan rule. That time has arrived, and we now have to contend with the most determined and wilful of all the races of the East. We are the objects of their most cherished hatred. The abhor us for our power, and for our profession of Christianity. They will not yield without a desperate struggle. If India is not benevolent to Mohammedanism must be conquered out of the hands of the Mohammedans. If India is to have the benefit of Christian rule, the Mohammedan framework must be broken, and it must be made apparent that there is only one ruling power in the land.—London Watchman.

Notice.

TO OUR AGENTS AND SUBSCRIBERS. We find it absolutely necessary to make an emphatic appeal to our agents and subscribers at this time. With the increased business of the office our expenses are necessarily largely increased, and for some time the amount received weekly has been, in comparison with former years, exceedingly small. Our current expenses must be paid, and that we may do this our agents must expect their papers to be stopped if the arrears are not paid. Our regular subscribers, of whom we have many, will oblige us very much by forwarding their subscriptions to our agents, or to this office as soon as possible.

Religious Intelligence.

Australia.

The census of this Colony has just been taken, and the population of Victoria is over 400,000, about one fourth of which is comprised in Melbourne and its suburbs. Melbourne is advancing at a most rapid rate. Buildings are rising in almost every direction; many of them large, lofty, elegant, and even costly structures, of brick and the various handsome stones which the Australia produces. The railways from the city to the bay in connection with business between the ships the very largest of which now come up the terminals, and the centre of the city stores.

The St. Kilda railway was opened a month since, the trains run up and down every half hour, bringing in certain hours of the day from two to three hundred passengers at a time. St. Kilda is a suburb about three miles from town, situated on a gentle elevation close to the shores of Port Phillip Bay. Most of the houses look out upon the two or three hundred ships anchored in our waters, and across six miles to William's Town on the opposite shore, where are about four thousand people, and many large well-built stone and brick houses, a Wesleyan Church, an Episcopalian, and a Presbyterian. At St. Kilda, there are villas and gardens, mansions and lawns, terraces and other happy residences, the homes of hundreds of merchants and other influential Melbourne men, who prefer a country house to the confinement of the metropolis. The number of inhabitants at St. Kilda and two other places adjacent within two miles is about 28,000. Here we have an iron chapel to seat 800, and a school-room to seat about 300 more, and we are taking steps for the erection of a good stone chapel to seat 600 at St. Kilda proper, and our people feel the importance of extending the cause of God in the neighborhood generally. Next week, the railroad is to be opened from Geelong, to William's Town, a distance of forty miles, and railroads are also in contemplation from both Melbourne and Geelong, to the principal diggings, so that soon we may hope to open up quick communication between all the principal centres of population in the country. At present there are coaches running daily from both Melbourne and Geelong to Castlemaine and Backworth, and a night mail coach is to be started next week for Castlemaine, and Ballarat. These coaches are quite equal in punctuality and quickness, and I may say in the carefulness and good conduct of the coachmen, to the best coaches of old England, most of them being the sole property of one of our Wesleyan friends, who entered into the undertaking at great cost, and has given his best energies to the advancement of the public conveniences, and especially to the improvement of the class of men in charge of the coaches and horses throughout the lines. The whole of the coaches on the Ballarat, Bendigo, and Castlemaine lines, from Melbourne, now belong to him, and an ungentlemanly coachman, or a profane ostler, is seldom observed by the passengers, on any of the roads. This is the Methodist coach proprietor making his religion effective even in coaching, and that throughout all the departments, and on every line. The magnitude of the establishment may be in some measure estimated from the following data, which I have this morning received from Mr. Davies himself.—The number of coaches is 21. Horses in harness, 384. Horses in full stock, 610. The lowest wages paid to a coachman are £10 per week. The weekly expenses of the concern are £1,500. Mr. Davies has just taken a contract, which is to commence at once, for nightly mails from Melbourne and Geelong to the principal diggings, which undertaking the Government have confided to him at the price of £14,000 per year, without advertisement or competition. Such is the confidence reposed in him.

There is at present a bill before the legislature for regulating immigration, and in order to bring out a better class of people than too many of those who have been sent out by the commissioners and others at home. And it is probable that three or four gentlemen will be sent to England to select and send out the right sort of people. We have had Irish Romanists in great abundance, and the priests at home and here manage to influence the matter to the advantage of their sect. We want men and women of good health and Christian character, with strong bodies and active minds; these may come well skilled in trades or professions, in any number of ways, and the incompetent are not wanted. The letter are in nearly all cases the complainants who cry out that there is not sufficient employment for those who are here, and that they wish they were again in England or Ireland. I am sure, that it is a very rare case for a well conducted man, who is a good workman either as a laborer or mechanic, to want for anything in this country. But if a man gives away to drink, and is negligent of his duties, he may find it difficult even here to find a friend or a master. One thing I am surprised at in the hundreds of immigrants I have met at the ships and the depots, that they rarely bring a note respecting their character, and that they generally have the impression that a good testimonial is of no value here. No thing can be further from the fact; I have been many times prepared to send members of our own church at once from the depot to good masters, but have been unable to do so, for the want of a character, or some proof that they were what they stated, and I have known them wait weeks in the depot, or wander about in anxiety, or engage to be a laborer, when, if they had just brought a Note of Recommendation from the Minister of their Church, they would have immediate employment in good society.

I have also found that many who attend our chapels at home come here with the dread of "Methodist" upon them; and when they see a Minister, they presume he is a "clergyman" of the Episcopal Church, tell him they are Churchmen. Scores of these small-hearted creatures have taken me for a parish clergyman, and, when I ask a group of some hundreds, what religion are they, they will generally reply, "Church of England, Sir;" and when I tell them, "I am a Methodist," then they come round and say, "So am I, Sir." "We used to do the chapel, Sir." They will be assured that they will get nothing here but city, for what has just brought a Note of Recommendation has no more to do with the depot than we have, and it is humiliating that men should have a religion which they are ashamed to own, or should vacillate between two churches, not knowing which of them to own.

The places of worship are generally well attended, but there are not 50,000 persons in all of them on any given Sabbath, out of the 400,000 in the colony. According to the Blue-book, the Wesleyan congregations numbered two thousand more than attended any other church; but in the Census, the Church of England far outnumbered us, because nearly all the indifferent, who go to no place of worship at all, set themselves down as Churchmen, and this gives that church the lion's share of State aid to religion and education. There is now, however, a Government measure for abolishing State aid to religion in 1859, and the Wesleyans, and most other Protestants, wish it to be so. The Bishop

is not in the same repate that he was, and some think that his visit to England made him High Church. He exposed any monies being paid to Wesleyan schools beyond what they were entitled to by the number of Wesleyans in the Census, and many of the teachers are left without salaries from Government, and £10,000 worth of our school buildings are left without care. He shows a great liking for stray Methodists and Methodist Preachers; and tries to make the Church look as much like Methodism as possible, and some time since a writer in "The Church of England Record for Victoria," remarked, that it was desirable in their Church Conference so to alter their existing church laws, &c., that Nonconformists might be induced to join them, as they "might suppose that, by adopting John Wesley's principles and modes of action, they might expect to get some Wesleyan recruits." And it is a fact that many of the clergy and other functionaries of the Church here are seceders from our own and other denominations. He is determined to maintain the prestige of the Church as a "National Church," and all the others are determined to maintain an equality of churches. Many of the pulpits of Victoria are not supplied as they should be, and good earnest Ministers, such as some that have come to us during the past year, are sure to take a good position and to do good. Would that a good supply of men, full of the Holy Ghost, would come out to our help before our Conference in January next, for I know not how we shall meet the demands of the work if they do not. I may just say, for the encouragement of any who may think of coming, that I do not know one unrepentant sinner of Christ, of any denomination, who wishes to return to the English way. But we must have the right sort of men—men of soul and heart—who will study, and preach, and visit for the Lord's sake, and for the sake of souls. The people here are earnest, and enterprising souls, and a tame, heartless, man, or a mere scholarly strong man, is of no use.—We want men of strong minds and earnest hearts, sanctified to God. And if they have these, they cannot have too much of the scholar and the gentleman. Such men may come here as fast as England can spare them, and be both happy and pre-eminently useful.

On the 1st of July we are to bring out the first number of "The Victoria Miscellany and Wesleyan Chronicle," a journal of religious literature and intelligence, the only Wesleyan paper in all Australia. It is small, but it is a beginning, and may become larger.

A Wesleyan Grammar School is also in contemplation; and a Bazaar on a large scale is in course of preparation, to be held early next year, on the return from England of our valued friend Mr. Walter Powell, who is promoting it with princely liberality. The proceeds of the Bazaar, and other large contributions, will go towards erecting a commodious and handsome office on the right side of land appropriated for this purpose about three miles from the city, and half a mile from St. Kilda; and thus we hope to produce an educational institution for the sons of our people which shall emulate the schools of Taunton and Sheffield.

The oldest Chapel and Minister's residence in Victoria is now offered for sale—the building stands on half an acre of land in Collins-street, Melbourne, as most of the buildings around are become mere places of business, and the people are gone to live in the suburbs, it is intended to sell this property, and expend the proceeds in building several other chapels and houses more in the midst of the people, in accordance with the provisions of the Model Deed. The land is estimated to be worth £900 per foot frontage, and it is expected that the sum of £50,000 will be realized by the sale. The erection of several large chapels will render it even more important that we should have an adequate supply of Ministers. But I suppose that Mr. Boyce and Mr. Waugh, our esteemed representatives in England will settle this matter.

Upon the whole, the colony is advancing, at a truly wonderful rate, and Methodism is a-head of all other churches, but very far short of that it might, and ought to be, if we had the Ministers to take up the places as they open before us, and set the members to work who are now wandering by thousands as sheep without a shepherd.—Watchman Correspondence.

General Intelligence.

Colonial.

Domestic. The Liverpool Transcript says that considerable excitement was caused in that town on Monday the 12th inst., in consequence of Mr. Nathan Monroe being robbed in noonday. As he was walking in a by-path near the College grounds, he was suddenly seized upon by two colored ruffians, and relieved of nearly £40 in Province bills. A hue and cry was raised, and strict search made for the desperadoes, but without success. The loss is severely felt by Mr. Monroe, being a poor man. The money of which he was robbed was a portion of the proceeds of a little vessel sold in Halifax.

On Tuesday morning, the Waterford harbor pilot cutter, "Seagull," Mitchell, master, fell in with near the Saltee Islands, the schooner "Enterprise," James Fraser, master, of and from Digby, Nova Scotia, for Dublin, with deals, 141 tons, dismasted, and towed her into this harbor. It appears that on the morning of the 23d Sept., about 8 o'clock, in lat. 51° 0' N., lon. 21° 30' W., the "Enterprise," had her masts, sails, yards, rigging, &c., carried away in a white squall. Soon after the casualty, a large ship hove in sight, apparently bound for England, and though signals of distress were made from the schooner, no assistance would be rendered, not even water, of which they were short, would be supplied.—The decks having been cleared, the master got square sails rigged on to the stumps of the masts, and continued his course, making for Dublin, until Tuesday morning, with a strong southerly wind, the schooner was last drifting on shore, and would probably have been lost in Ballyteague Bay, only for the timely assistance rendered. On Tuesday night the wind blew a complete hurricane. The Enterprise was also the vessel, which, quite new, only two months launched, and on her first voyage, was completely lost. Her consignees in Dublin were informed in due course. It is a singular fact that this vessel passed along the western coast from Cape Clear, without being observed till opposite our harbor which is another evidence of the great benefit to be derived by homeward-bound ships if in this way made a part of call.—Waterford News.

Buildings and works of the New Brunswick and Canada Railway, are described as giving "quite a business-like appearance" to the eastern part of Saint John, in Indian point. The Shediac and Moncton line was to be proceeded with during the winter months.

An alarm of fire proceeded from Barrington street on Friday. It was promptly suppressed.—Sun.

A monthly meeting of the Union Fire Engine Company was held on Tuesday evening. Seven fires were reported as having caused alarm since the September meeting. Mr. William Caldwell was, on requisition to that effect, in-

duced to continue 1st Lieutenant of No. 1 Division for another year. Mr. Caldwell is celebrated for his services in the fire department.—B.

A robbery was perpetrated recently, at Amherst, and £65 abstracted. The guilty parties, two colored men, were promptly lodged in jail. Their discovery is said to have been caused by one of them appropriating part of the proceeds for an ambrotype of his visage and a gold locket. A love of the fine arts and vanity, appears to have combined, in this case, towards the efforts justice.—B.

The Miramichi Gleaner, says that the Government of Canada has appropriated £3,000 a year towards running a Steamer between Quebec, Gaspe and Shediac, during the open navigation. The St. John Courier, suggests that New Brunswick and Nova Scotia contribute for the purpose of keeping the proposed boat running, during winter, between St. John, Digby and Portland.

We have received the first numbers of two new local Newspapers this week—one, the Bridgetown Examiner, published at Bridgetown, N.S.; the other, the Anon Herald, published at Windsor. The Editor and Proprietor of the latter has peculiar claims upon public support, being a deaf-mute. The paper is badly printed—the matter deserves better type.

A farewell Missionary Meeting was held at the Presbyterian Church in Poplar Grove on Wednesday evening of last week, the departure of a young Missionary and his wife to the New Hebrides being the principal cause of the assembling together of their friends. The meeting appears to have been an interesting one. Mr. Wm. C. Moir was on Wednesday elected Alderman for No. 4 Ward, and Mr. John McCulloch for Ward 1.

ACCIDENT.—Capt. Robertson of the schooner Ploeghboy, which arrived here from Pictou, on Monday last, reports that on Sunday evening, when about 15 miles south of Point Prim, it blowing heavy, with a great sea, a young man, named Thomas Drinkwater, of Arichat, well standing toward leeward of the mainmast, was knocked over by the sail; every effort was made to rescue him, but without success, and all traces of him were lost. He was a sober young man and much esteemed by all on board.—Protector.

The new premises in Sackville Street, being for some time past, fitted up, by Messrs. W. L. Seward & Son, as a Boarding House of superior class, will, we are informed, be open for inspection on Monday next. We also learn that no pains or expense, have been spared to fit up and furnish these premises so as to insure the highest degree of comfort to those who will patronize them.—Rec.

The ploughing match of the Halifax and Dartmouth Societies came off on Wednesday last, at Clifford's farm, Dartmouth. The arrangements of the committee were satisfactory to the numerous visitors, among whom were several aid friends of the plough, who expressed themselves delighted with the rapid improvement made by the young ploughmen—and hoped that these matches would be continued annually, as on them depended, in a great measure, the future success of the tillers of the soil. John Richardson and A. Farquharson, Esqs., were the Judges. The former announced the successful competitors, as below, and the latter handed over the prizes.—Nine ploughs started, 1st prize—H. Giles, Dartmouth; 2d, D. Sullivan, Halifax; 3d—Kings, do. 4—W. Withers, do. 5—H. Louks, Dartmouth. 6—J. Morash, do. 7—C. Bisset, do. 8—Cam. do. 9—Sun.

FATAL ACCIDENT.—A man named Smith, belonging to Cape George, was killed on the crossing opposite New Glasgow on Saturday last, under the following circumstances. As the train approached the crossing on its own trip, the deceased came out of a house on the west side of the track, and heedless of the warning whistle and the shouts of the engineer he attempted to cross in front of the train for the purpose of getting into the car on the opposite side, when he was knocked down, the wheels passing over his head, crushing him in a shocking manner, and killing him instantly. No blame attached to any person connected with the road. The train was not the regular one for taking passengers to the crossing, and was moving at the rate of speed usual at that place. It appears that the unfortunate deceased was so much under the influence of liquor as to be incapable of taking care of himself, or observing the warning given him.—Eastern Chron.

A correspondent at Londonderry informs us that the body of William Vance, (of whom it will be remembered, a few weeks ago stated that he had been missing since the 22nd of August last.) was found on the 12th inst., at high water mark near James Baird's at Onslow. An inquest was held by David V. Crowe, Esq., one of the Coroners for the county. Verdict—Accidental death by drowning.—Colonist.

INQUEST.—The Coroner, Hon. Dr. Grigor held an inquest on the body of a newly born female child, found in an unoccupied house near Pier's Rope Walk, on Sunday last. Dr. Black gave it as his opinion that the child had been born alive. It had of course been deserted by its unnatural mother. No clue could be discovered of the guilty party.—Chron.

An inquest was taken on the body of Jane Hollaran, in Barrack street by Dr. Grigor, Coroner, on the 22d inst. The deceased was found under a cart in Tobin's lot. She had been seen in a state of intoxication on the evening before. Jury found a verdict of died by intoxication and exposure.—Jour.

PROGRESS IN NEW BRUNSWICK.—We are much pleased to find that the neighbouring Province of New Brunswick—despite the depression in its staple trade, timber and ships—is making steady progress in improvement. The railway between Shediac and Moncton has been so far completed that the trains now run from the wharf at Shediac to the wharf at Moncton, so that the passengers and their luggage, goods, &c., are taken at once from the Steamer West-norland to the cars, and set down at Moncton, at the steamboat landing. The wharf at Point de Cheyne, Shediac, is being rapidly completed. It is to be protected at the end by a wide breakwater, which will form an L, and give ample room for the landing of freight, and will, we hope, when finished, prove a durable and convenient structure. The engines are now employed in bringing immense quantities of stone to the wharf for ballast; it is thrown from the wagons almost into the place where it is wanted, so that large quantities are deposited every day. Leaving the wharf, about two miles farther on we find a neat and convenient station house and goods depot, just where the shore road intersects the railway; and here the nucleus of a town has already been commenced. Mr. Peter Schurman has a large and commodious new house fitted up for boarders, and the convenience of transient travellers, which he is now furnishing in very good style. Land has been laid out in building lots in this vicinity, and can now be purchased at reasonable rates. Not far off Messrs. Scoville's steam saw-mills, are at work cutting up immense quantities of logs into deals, boards, laths, &c. From the acres of saw-dust—on an average ten feet deep—in their vicinity, a person will have some idea of the immense quantity of lumber that has been worked up at these mills. The edgings, and other refuse are not allowed to accumulate, but are daily burnt in a kiln erected for the purpose

at one end of the wharf. The village of Shediac, as seems to have been built without any arrangement or settled purpose. We find a number of shops near the steam-mills; further on there is a school house, Wesleyan and Baptist church, and a newly-erected Temperance Hall. Again, near the end of the road coming up from the old wharf, is the Episcopal Church, and a few more houses; and further on still, on the Miramichi river, are the principal shops, post and telegraph offices. The houses are scattered round the circuit of the Bay at least three miles from the railway station; the look is inconvenient to a stranger, and, indeed, is left to be so, if he lands at the station and wishes to go to the post or telegraph office. This latter difficulty will likely be cured in a short time, as telegraph posts are being laid to the station, and government will likely establish another post office.

The cars have twice a day for Moncton—morning and evening, and as yet nearly half the traffic seems to be in passenger cars and freight to and from the Island. Two engines are employed on the road; one, of course, chiefly at work for the contractors. The passenger cars are very comfortably fitted up, after the American plan, for first and second class passengers. The officers and servants on the road seem to be attentive and obliging. Mr. Atkinson, the station-master, and Mr. Deacon, the conductor, are highly spoken of. The Commissioners are getting the road fenced off, so that cattle cannot trespass upon it. This precaution is highly requisite, for several have been unavoidably killed; indeed, but for the carefulness of the engineer in stopping the train, serious accidents might have happened. The men were also killed, entirely owing to their own want of caution. We have heard that the Steamer Empire, in addition to her regular route, will put on the route between Portland and St. John.—Protector.

The effects of the United States commercial crisis seems to be felt heavily at St. John. The Directors of the different banks are in a meeting on the 16th inst., at which it was unanimously resolved not to suspend specie payments. The fact that such a question was even seriously discussed amongst them astonishes us not a little, and is certainly suggestive of not the most complimentary opinions of those gentlemen. Yet it appears that many of the more ignorant classes in St. John, holding the paper of these banks, were in a panic for fear they would be worthless. This panic was probably caused by that old woman's journal, *The Morning News*, which, with a knowledge of political economy which might be becoming in an Equinox, insisted that a suspension of specie payments would be right, expedient, and necessary.—St. John paper.

Canada. FRENCH EVANGELICAL CHURCH OF CANADA.—A congregation consisting of more than one hundred French Canadian Protestants, has been organized at Belle Riviere, in the County of Two Mountains, C. E. Thus far, they have had but a room in a private house for a place of worship, and this has long been quite inadequate to the wants of the congregation. The French Canadian Missionary Society have granted a site for a building, but cannot contribute from the general funds towards the erection of chapels. The members of the Church at Belle Riviere are few, and generally poor; they have already contributed to this object according to their means, and are pledged, moreover, to supply freely their own manual labour towards the wants of the congregation. The French Canadian Missionary Society have granted a site for a building, but cannot contribute from the general funds towards the erection of chapels. The members of the Church at Belle Riviere are few, and generally poor; they have already contributed to this object according to their means, and are pledged, moreover, to supply freely their own manual labour towards the wants of the congregation. The French Canadian Missionary Society have granted a site for a building, but cannot contribute from the general funds towards the erection of chapels. The members of the Church at Belle Riviere are few, and generally poor; they have already contributed to this object according to their means, and are pledged, moreover, to supply freely their own manual labour towards the wants of the congregation.

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