

Obituary Notices.

THE LATE MRS. NANCY BORDEN OF GREENWICH.

Within the last few months death has taken from the Wesleyan Methodist Church in these Provinces several of our most devoted and effective members; and now we are called to add to the catalogue of our departed dead, the name of our excellent sister, Mrs. NANCY BORDEN.

Sister Borden was the eldest daughter of the late Elijah Calkins, and at an unusually early age was made, with several of her sisters, the happy partners of converting grace. This eventful circumstance took place during the absence of their parents, who had gone from home to attend a protracted meeting. Unquestionably in answer to prayer, while the influence pervaded the "house of the Lord," even the loved ones at home had become the subject of the common grace; and with joyful hearts apprized their beloved mother, on her return, what God had done for their souls. Truly they who honor the Lord Jehovah, he will honor.

As the subject of these remarks advanced to womanhood, there is reason to believe that she retained the love and fear of God; although in those days the public means of grace were few and far between. She was united in marriage to Mr. Edward Forsyth, who was not long after this was himself made a partaker of Divine grace, and with his beloved wife united with the Methodist Church in Greenwich. About this time through the instrumentality of the late Rev. F. Crane, a number of Methodists in Greenwich, and Mrs. Borden with several of her sisters were some of the first who bore the name of Methodists in that locality.

From her marriage she cheerfully made her home the home of the Methodist Ministry; to which her husband most cordially responded; and never did our ministers enjoy a more hearty welcome than was given them under her hospitable roof up to the time of her death.

Mr. Forsyth was suddenly removed from the militant church by the same disease which ultimately terminated our sister's life.

After the death of her first husband, sister Borden continued earnestly and resolutely prosecuting her Christian course; she loved all who love our Lord Jesus Christ, and was far from cherishing a contracted sectarian spirit; yet Methodism was the form of Christianity she had most sincerely adopted, and she was ever deeply interested in all the institutions of our beloved Zion.

In 1852, she was united in marriage to our surviving brother, Mr. Edward Borden, a man of God, and one who is highly esteemed by all who have the pleasure of his acquaintance.

In this second marriage our sister was also highly favoured, her husband being a member of the Church, and one who, like her former husband, one delighted to welcome the minister of God to their dwelling. For the past three years, the writer has found their well known home one of their pleasant homes, and has spent many a happy hour in their society. Two years ago this winter, when it pleased the Lord to revive his work in Greenwich, our sister shared richly in the manifested love of God. Many will long remember the earnest and affectionate testimonies she bore of the goodness of God to our young brother, Mr. Borden, the son of our beloved President, Bro. Tuttle who came to our help on that occasion, she was a Mother indeed, and I am sure they will never forget her pious solitudes for their happiness and usefulness. Our pressing wants for help led the writer to present female class, to which she ultimately, though with much fear and trembling, consented, and although her efforts were evidently blessed, yet her native timidity, with some discouraging circumstances, eventually induced her to give up this important post. Of this one thing I am satisfied, had Sister Borden, as many other sisters should do, taken this important post earlier in life, she never would, by any discouragements have been led to give up the enterprise.—God wants the best of every thing, and for some time cherished and named to the writer. But suddenly her complaint, the Erysipelas, stealthily affected, and completely paralyzed the brain, inducing a heavy sleep, from which she never was able to raly.

Frequently we presented her case to the Lord, and as her departing spirit was leaving its earthly abode, we knelt at her bedside, and committed her into the hand of that Redeemer she had loved and in whom she had "rejoiced with joyful expectation the full of glory." She died on the 18th inst. in the 71st year of her age. She has left one of the most kind and affectionate of husbands, also several much attached sisters, with a large circle of friends, who deeply lament their loss. It was only a few months ago that Sister Borden's Mother, Mrs. Calkins, at an exceedingly advanced age, departed this life. Few families are permitted to see as many years as those of our dear Sister. But to us she will come at last. The funeral of Mrs. Borden was attended by a large assemblage of people, after listening with deep attention to a sermon from Job xix. 25, 26.

J. G. HENNINGER. Lower Horton, Jan. 10th, 1859.

Christ Willing to Save.

There is certainly much truth in this agree- Christ—Christ it is not save any who will serve him. It is, however, equally true that His willingness to save us does not begin only when we begin to be willing to serve him. Our good-will does not originate his good-will. He is willing before we are, and even while we are unwilling. "How often would I have gathered you," was the Saviour's appeal to his worst enemies, even when they "would not" come into him, and when they might have life if they had, therefore, a precarious or incumbered willingness to save us that Christ feels in his heart, and proclaims in his Gospel; it is a natural, noble, glorious willingness, flowing freely from all the fountains of his love and power, and intended to win our good-will to his salvation and service. It is, therefore, not our duty to believe that Christ is willing to save us, as that he is able. We cannot please God without believing this. It is a sin to doubt it for a moment. It is just as true that the Saviour is infinitely willing, as that he is infinitely able, to save unto the uttermost all that come unto God by him; and therefore it is neither humility nor modesty to doubt what is this equally true. Let, then, our faith fix as firmly upon his good-will as it does upon his great power. We never doubt his power to save us. We never think it humble or modest to suspect him of weakness. Why then of unwillingness? That it is as much a stranger to his heart, as weakness to his hand.—Phillip.

Provincial Wesleyan.

THURSDAY, JANUARY 20, 1859.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obiter, Verbal, and other communications addressed to us from any of the Circles within the bounds of this Conference, shall pass through the hands of the Superintendant Minister. Communications sent direct to this paper, must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles. We do not assume responsibility for the opinions or errors of our correspondents.

The French Invasion of Tonga.

When may the chosen ambassadors of Christ proclaim the unsearchable riches of his grace among the heathen, free from the vile intrigues of apostate Rome, or secure from her relentless assaults? The other day it was the forcible eviction of Baptist missionaries from Fernando Po that bore witness to the unmodified spirit of Popery. Now it is the violent intrusion of Popish priests where Wesleyan Missionaries have planted and watered and God hath given them an abundant increase. The Friendly Islands have been accustomed to call a nation of Methodists. They have constituted a portion of the mission field on which Wesleyans have been justified in looking with holy satisfaction because they afford "the most complete specimen, as yet, of an entirely converted race, and from all accounts, the number of real Christians among the nominal is extraordinarily great." Our missionaries have here won a kingdom for Christ; but, like the wolf for the prey, Rome has perceived upon the flock. Our English correspondent narrates the facts of the invasion. How painful the reflections which they suggest! They not only show us the horrible malignity of the Church of Rome, but prove with what facility she can wield the secular arm to promote her designs of religious aggression.—Rome aims at the perversion of a weak nation of Protestants, and she summons to her aid, not the sword of the Spirit, but the cannon of France. France is ever ready to bully the defenceless Kingdom of the South Sea. She makes the King of Portugal lick the dust for observing a treaty in convention to her slave trading designs, and seizes King George of Tonga by the throat because his agent was ignorant of a treaty on which the priests of Rome relied, or could not appreciate the construction which they put upon it. It is worth while to note particularly the offence which "this King Alfred of the South Seas" committed, and the punishment which he was required to endure. The offence then was that he refused the Governor of Haabai to require the French Roman Catholic priests to delay their landing in Lufika until the King (who was expected) had arrived, and offered to despatch a canoe for him immediately; that there might be as little delay as possible; and that he adopted this course on the ground that the law of the Tongan Kingdom reserves to the King personally the power of granting foreigners permission to land, and the land necessary for their settlement.

One would have supposed that the professed heralds of "peace on earth, good will toward men" would have at once complied with so reasonable a request. But no; a French frigate is near, and the captain must at once enforce their asserted right to land. He does so. Then follows the penalty upon King George for having a Governor at Haabai so ignorant of his duty as to esteem the law above the convenience of Popish priests. It is not an humble apology that will be accepted. No pecuniary compensation will suffice. No. The Governor of Haabai, his own brother, must be deposed.—The priests and their attendants must be conveyed whither they will. Land such as they choose must be given them, and losses for their build thereon. Here is the writing which King George in vain remonstrated against and which he was compelled to sign:

"Talon, king of the Archipelago of Tonga, promises—
1. To depose Josiah, governor of the Haabai Islands, for not having allowed the Catholic Missionaries to land at Lufika, on the 8th July.
2. To convey to Lufika, in the month of August, the fathers, their servants, and their luggage required for the establishment of a Catholic station on the Island, the father and servants being chosen by the Rev. Father Cheveron.
3. To choose (or select) a piece of ground on the beach of equal dimensions to the one now occupied by the Wesleyan Missionaries, and to enclose it with walls.
4. To build on the above mentioned ground two houses, each of the following dimensions, eight fathoms in length, and four in breadth, the pieces of wood, pillars, and fastenings, roofing and thatching, are to be of the same material employed in the houses of the Wesleyan Missionaries. Both houses are to be built in three months from this day—July 31st.
5. Additionally, At the kind request of the Rev. F. Cheveron, the chief Justice, governor of the Haabai Island shall not be deposed immediately but according to his behaviour to the Catholics during the three months appointed for the building of the houses, the said sentence shall be pronounced or annulled.
The Commander of the frigate H. F. M. S. La Dauphine.
Ed. Le Brun.

It remains to be told that in pursuance of this agreement the French priests were conveyed to the king's schooner to Haabai; that they selected ground on which stood the habitations of Wesleyan Methodists, and in which some of their dead were buried, so that they have been under the necessity of removing their houses and extending their dead; and that native chief, teachers, and people (Methodists) have been compelled to labour many weeks in the erection of houses for the French priests.

We observe that our Wesleyan contemporaries agree in the expression of regret at the untoward conduct of Josiah in pleading a native law while the treaty to which the French appealed was in existence. We cannot concur in the sentiment, for we believe the course of the Governor to have been strictly in accordance with the treaty as well as the law. The former declared the "Catholic religion" free in all the islands subject to the King of Tonga, and that the members of that religion should enjoy all the privileges accorded to Protestants; it did not extend, we conceive, to Frenchmen any more than other strangers the right to land without complying with the regulations of the kingdom. It might have been a ground of hostilities had the king refused permission to reside, but so long as his license was needed no person had a right to touch the soil without having first applied to the sovereign for authority.

We confess to a sense of national humiliation when we see France thus sweeping round the globe, trampling on the rights of humanity, and insulting in all its forms the Protestant faith, while England, ere while the ready champion of rebellion against the King, allowing the pretext for the intervention of the French.

The Late C. F. Allison, Esq.

Extract from the Minutes of an Extraordinary Meeting of the Board of Trustees of the Mount Allison Wesleyan Academy, held Thursday, January 6th, 1859.

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heard, the Emperor offered the Count a free and gracious pardon. The Count however declined the offer, as well he might,—and it is understood that he fully intends to suffer the penalty which has been adjudged to him. The whole incident is significant, and unless the French Emperor is hopelessly-fooled, it must teach him a lesson. We can well conclude that the brave advocate of the Emperor dealt out some of the most startling and unpalatable sentences upon the Imperial government, will not be promoted to any high legal function under the present regime.

A little uneasiness is felt in England in consequence of a paragraph in the Court Circular announcing that the Prince of Wales is to spend the winter in Rome. We can have no objection at all to the Prince's acquaintance with countries under the Papal authority. The wide-spread pauperism and crime of such countries when contrasted with England could not but strengthen his attachment to the Protestant Faith; but every one knows that at Rome the Papal faith has a fascination which a young mind must necessarily feel. The splendid Churches, the gorgeous ritual, the imposing ceremonial, the impassioned tones of the Italian ecclesiastical music, the dazzling array of stately and pictures, and above all the exquisite artifice and guile, cannot but be regarded with apprehension by those who know their effect upon the senses. We have no fear of our young prelate's attachment to the Roman Catholic religion, or that he will be misled by the gorgeous worship of the city of seven hills, our amiable and justly beloved Prince should enter with less complacency upon the services of the English Church, and the yet more homely ritual of the Roman Catholic Church, and that his royal mother loves to attend. In which every movement of royalty is regarded as having a political meaning, the Prince of Wales should not have arranged to spend the winter in Rome.

As a set off against this somewhat untoward arrangement, it is pleasing to know that the clause in the Indian proclamation which refers to faith in our Christianity is the fruit of Her Majesty's uncompromising determination not to sanction the ignoring of Lord Stanley's administration.—Failing to make a passage through the dense crowd which was gathered at the door at which the public first ingress, the Doctor passed round to one of the side doors, through which only a privileged few are admitted. This door was guarded by a policeman, who demanded the Doctor's ticket. He had not one, and was therefore driven back. He sought a third door, at which another policeman demanded his ticket.—He was again refused admittance,—whereupon the poor Doctor having some misgivings of the service proceeding, said: "No service without me!—There can be no service without me!" The sturdy guardian of the door was deaf even to this appeal. Accused as he was to see the dignitaries of the cathedral drive up to the gates in a carriage and pair, he could not imagine that the humbly looking pedestrian could be essential to the carrying on of the service. But driven to desperation, the Doctor cried: "I am the preacher,—I must go in!" In a moment the grim jester relaxed, and the door was subsequently opened wide for Dr. Hook passed in, and fulfilled his functions.

A new series of sermons to the working classes of London will be commenced on the first Sabbath of the new year. St. Martin's Hall is chosen as the place, and is well adapted for the purpose. It is to be opened to the hearing of the preacher's voice. Our own Mr. Fanshawe will preach the first sermon, and will doubtless attract some of the working classes in the metropolis. Your correspondent was present at the hearing of Mr. Spurgeon's sermon, and it may be stated that he and his friends have been holding a meeting with reference to the building of a gigantic Tabernacle. It is to contain sitting room for one thousand more. The cost is to be £100,000. It is to be built on the past success of the reverend gentleman in collecting money for his new chapel be any index to the future, we may safely prophesy that the sixteen thousand pounds will not be forthcoming, when they are wanted. It is questioned whether he really violated the man-of-war's agreement, or whether he really gave ground of complaint to the priest and his assistant. A French man-of-war appeared off the island the next day, and the captain, being apprized by the priest of what had taken place, summoned the king and the chief. He compelled the king then to sign an agreement, that he would depose the chief of Haabai,—convey the priest and his assistant in his own schooner to the island,—grant them a certain portion of land, and build them two houses precisely like those which had been built for the Wesleyan missionaries. The king refused to sign the document at first, protesting that the spirit of the former treaty had not been violated. He then proposed that the case should be left to the arbitration of a third party. This the captain refused. The king then signed the agreement, and the priest and his assistant were conveyed to the island. The king then signed the agreement, and the priest and his assistant were conveyed to the island.

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long been wont to eschew paternal ex- ample, and to cultivate a style of dress (usually) compromising aspect. Pretty little Quakeresses have stolen a march upon venerable matrons, and refused to shroud faces, upon which God intended the world to look with complacency, in bonnets which have been nothing but a "fourth" pronoun coalition of the most respectable and antiquity, have not met with that gracious reception, even in Quaker society which is due to their age and status. Sons of the Philistines have enticed the daughters of Quakers into matrimonial conjunctions,—and sons of Quakerism have been smitten by the charms of the daughters of Heath. And there has been a monster meeting of the Quakers,—they have held long and solemn ponderings over the neological element which so long pervaded their body,—and the issue of their deliberations has been the permission of a modified policy. Young Quakers may wear collars to their coats,—but every one knows that at Rome the Papal faith has a fascination which a young mind must necessarily feel. The splendid Churches, the gorgeous ritual, the imposing ceremonial, the impassioned tones of the Italian ecclesiastical music, the dazzling array of stately and pictures, and above all the exquisite artifice and guile, cannot but be regarded with apprehension by those who know their effect upon the senses. We have no fear of our young prelate's attachment to the Roman Catholic religion, or that he will be misled by the gorgeous worship of the city of seven hills, our amiable and justly beloved Prince should enter with less complacency upon the services of the English Church, and the yet more homely ritual of the Roman Catholic Church, and that his royal mother loves to attend. In which every movement of royalty is regarded as having a political meaning, the Prince of Wales should not have arranged to spend the winter in Rome.

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Romanism has overshoot the mark in this case. But although the faith of the Christian natives may not be much imperilled, the whole affair wears a very serious aspect. Now the Romanist mission will be the nucleus of all apostasy and irreligion. It will be the rallying point for the party of Rome and dissatisfied. Those who know Romanism and its dread doctrine of irresponsibility must look with horror on the certainty that these emissaries of the Pope will do all that they can to foster the rivalry and discontent of the native chiefs, and to array them in the prayers of the Church, whose head has been so marvellously stretched out over the Friendly Islands,—and who can and perchance will make this untoward event to redound to His Majesty's glory, and the glory of His Church. Tonga should now have a place in the prayers of all the people of God,—lest its history be but a repetition of that of Tahiti, and the labours of forty years be brought to naught.

Of domestic Methodist news there is none of special interest. Prosperity is the rule of our societies, and we dwell in peace. Dr. Johnson has published a graceful tribute to the memory of the late Dr. T. B. White. While discharging most eloquently on the virtues of the deceased, it does not however furnish any new particulars of his history. The life of Newton by his son has not yet been published before the public eye. We are waiting for some announcement. The work on "Fiji and the Fijians," by the Rev. T. Williams and J. Calvert is still the Methodist book of the season. It has been reviewed by individuals notoriously averse to Methodism. With characteristic acerbity, the Reviewers after noticing the excellencies of the book, pass on to the depreciation of Methodism. One reviewer congratulates the Church on the fact, that two men whose bigotry would have helped to oppose true progress had remained in England, by going abroad have had scope afforded for the exercise of their zeal, instead of doing harm, have done some good! Another reviewer, after eulogizing the book, remarks that the Methodists have in this instance reversed their usual policy of sending their worst men abroad! "What will the ministers of the Eastern British American Conference think of this compliment?"

Abandoning the editorial seat, may I, your correspondent, be permitted to presume upon having established some sort of friendship with the readers of the Provincial Wesleyan, and to wish them, in all the sincerity of such friendship, and in the affection of Christian sympathy, a merry Christmas and a happy new year!

General Intelligence.

Colonial.

Domestic.

FATAL RAILWAY ACCIDENT.—The Engine and Train of the down-train of the Toronto ran off the track on Thursday evening, when two miles this side of Shabnessville, by which the fireman, a young man named McDonald, was severely killed. His remains were found under the tender on the ice, which had to be cut out to get the body out. The engine and tender ran some distance before stopping, and the horse box striking the latter, was thrown over an embankment of about six feet. The engine with horses and oxen was thrown on its side, and the animals were taken out through the roof. They remained on the track. The passenger car remained on the track. No damage was done to the engine or tender. The origin of the accident is not accounted for, but it is thought one of the rails was affected by the frost. The mails and passengers, some of the latter on foot for England, arrived in this city on Friday morning in time to meet the steamer A., although investigation, as to the origin of the fatal accident, will of course be instituted.—Journal.

The Baptist denomination has lately had a considerable accession to their Church at Cay Bay, where the Rev. Mr. H. M. H. has been some eighteen or twenty years. Some of these settlements during the past fortnight. Several of the recipients of this rite, had previously been baptized by the Rev. Mr. H. at Cay Bay and Mira, and have thereby submitted to be baptized.—C. B. News.

The Lecture on "Hugh Miller," by the Rev. F. W. Moore, was given at a large and respectable audience at the Mechanics' Institute, on Monday evening last, was attended by some 500 persons, and much appeared to be the subject of a very acceptable auditory. The biography of that great and worthy man, was graphically dealt with by the Reverend lecturer, who concluded his discourse by a beautiful and powerful prayer. A discussion ensued, which was shared in by the President, the Rev. Mr. Ulick, Messrs. Harrington, Bradley, and others.—J. B.

United States.

WASHINGTON.—The New Year brings us sunshine, and with that cheerful anticipations of the future. The remainder of the short session will be earnestly devoted to the appropriations, the Pacific railroad, the tariff, and the immigration bill, and the question of annexing Cuba, Mexico, Central America, neutrality laws, &c.—Meanwhile, however, there is no subject that really engrosses the attention of our politicians, in Congress assembled, except that of the succession of Mr. Buchanan.

Apprehensions are entertained by the Democrats that the Opposition will unite upon a compromise candidate, without a platform, and sweep the country in 1860. Efforts to this end are undoubtedly to be made, but with little prospect of success. The Republicans appear generally to be disposed to adhere to their own principles and own will. Further consultations are, however, to be held on the subject during the winter.

A ball given here was given here in compliment to Mr. and Madame Hyde de Neuville, upon their departure, and also to Sir Charles and Lady Nugent, who were to depart for the East. The ball was given at the residence of Mr. Vanu, upon the eve of his departure, and another when he returned as Sir Charles Vaughan. It is proposed that gentlemen in positions of honor should be invited to give a ball to take part in the complimentary testimonial on the present occasion.

the vigorous onslaught she is making in various parts of the country upon the common school system. The city of New York is in a state of intense excitement upon this subject. The Romanists have been successful in the fact:—from many of the schools they have succeeded in expelling the Bible. Attempts have been made to compromise matters by conceding to the Romanist the selection of the passages of Scripture to be read, or to allow them the privilege of sending their children into the schools fifteen minutes later than the children of Protestant parents. We are glad to find that these measures have been rejected. Concessions to popery only serve to increase its demands. Nothing short of absolute power will satisfy her. It is deeply humiliating that we have to change and modify our institutions to gratify the ambition and tyranny of Rome. It is rather to be regretted that a church that will scarcely allow a Protestant to bury his place where she has full power, claims not only toleration but supremacy in the land of freedom. Were we to act on the defensive, we should just treat popery in America as popery treated Protestantism in Rome.

But one thing we are specially bound to maintain, that is the constitution of our country, in all its integrity, and that constitution is based upon the Bible. We are a Christian nation, and, most assuredly, we have the right of educating our own youth in accordance with our ideas as to what is best calculated to promote their welfare and the interests of the country.

After we have opened up a new country, established our institutions, and provided an asylum for all the wretchedness, pauperism, crime and misery that Popery creates on the continent of Europe, it is no ordinary presumption on the part of Rome, to attempt to prevent by our institutions, and to prevent such a calamity, coming upon our own youth. The pauperism and crime of the Roman Catholic population of this country, are entailing an intolerable burden upon us calculated to impress us with the impotence of using every possible means to correct the evil.

One thing is clear, that Popery and Protestantism must come into collision upon this continent. The attack upon our school system, is only the beginning of the warfare. We must buckle on our armor and fight over again the battle of the reformation.

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United States.

WASHINGTON.—The New Year brings us sunshine, and with that cheerful anticipations of the future. The remainder of the short session will be earnestly devoted to the appropriations, the Pacific railroad, the tariff, and the immigration bill, and the question of annexing Cuba, Mexico, Central America, neutrality laws, &c.—Meanwhile, however, there is no subject that really engrosses the attention of our politicians, in Congress assembled, except that of the succession of Mr. Buchanan.

Apprehensions are entertained by the Democrats that the Opposition will unite upon a compromise candidate, without a platform, and sweep the country in 1860. Efforts to this end are undoubtedly to be made, but with little prospect of success. The Republicans appear generally to be disposed to adhere to their own principles and own will. Further consultations are, however, to be held on the subject during the winter.

A ball given here was given here in compliment to Mr. and Madame Hyde de Neuville, upon their departure, and also to Sir Charles and Lady Nugent, who were to depart for the East. The ball was given at the residence of Mr. Vanu, upon the eve of his departure, and another when he returned as Sir Charles Vaughan. It is proposed that gentlemen in positions of honor should be invited to give a ball to take part in the complimentary testimonial on the present occasion.