

side at a table justly famed among the travellers for its excellence; and I may say that no Canadian can pretend to speak about salmon unless he has fed on it in this steamer, or in one of the salt water places.

Obituary Notices.

ROBERT BATH LONGLEY, of GRANVILLE, N. S. Died at Granville, aged 20 years, on Wednesday, the 4th of September, Robert B. Longley, the only child of James and Henrietta Longley.

DEATH OF REV. W. S. SHENSTONE. DEAR MR. EDITOR,—He in whose hand our breath is, and whose are all our ways, has again left us in his inscrutable, but wise and just, providence, to chasten us with bereavement; another of our dear brethren has suddenly and unexpectedly fallen at his post. Our dear, amiable and devoted young brother, WILLIAM S. SHENSTONE, is no more. He left this Circuit on Thursday, 1st August, for Hant's Harbour (where he had been appointed by the late Conference) in apparently as good health as I had ever seen him; and in excellent spirits, full of high hopes and noble enterprise, and in the state entered immediately upon the duties of his new office of labour. He spent one Sabbath, during which he preached three times, and walked twelve miles to his home, but he should have attempted (so much) on Monday, however, he felt well, and on Tuesday visited another part of his circuit, made several pastoral calls and preached. Returned to Hant's harbor, and on Wednesday complained a little, but continued his work of pastoral visitation. On Friday he was sick and lay on his bed the early part of the day, but having a funeral, he strove to attend, and after having read the burial service, he found himself so sick as to return immediately to his bed, which proved to be the bed of death. He was seized with bilious fever, and after a day or two the symptoms became alarming, induced as is believed partly by change of diet and residence, and excessive labour in the duties of his office. By Dr. Coultas, assisted by Dr. Allen, of Harbour Grace, two skillful medical attendants, died, which they could for him, for a few days hopes were entertained of his recovery. His parents had been summoned by telegram from Bay Roberts, and his mother remained with him, ministering to him with a devotedness which none but mothers can evince, anxiously watching every symptom; and until within about two days before his death it was hoped his life might be spared; but God, with whom he had walked, (of late more closely than ever,) saw it good to take him to Himself. As the fever subsided, erysipelas of the face set in, premonitory that life was come, and on Saturday morning, August 31st, he departed, to be with Christ, which is far better, in the twenty-fifth year of his age, and the fourth of his ministry. His affliction was brief, but nature was vehemently assailed, and his sufferings were severe—very severe at times; but throughout the whole his mind was graciously sustained, and the preciousness of Christ was felt and triumphantly expressed. Brother Goodison, from Old Perlican, saw him the Tuesday before he died, and in conversation with him said: "Brother William, I hope you feel Christ precious to you still." To which he replied, with more than ordinary emotion, "Oh, yes! I do." His last words, audibly uttered but a few minutes before the spirit took its flight, were, "The best of all, is God is with us." He was a short interval somewhat delirious, but his wanderings were of spiritual and heavenly things. The night previous to his death, while thus wandering, he repeated the whole of the Burial Service, and also some part of the first hymn in Wesley's Hymn-Book—"Oh for a thousand tongues to sing," &c. His mortal remains were, by the request of his parents, brought to Carbonear for interment, where they are laid in the Mission enclosure in our church-yard, by the side of other departed members of mission families. It was most gratifying to witness the marked respect paid to the memory of the deceased, and sympathy with the bereaved family; several carriages went for miles to meet the corpse on its way hither, and there was a very large gathering in the church, including many of the most distinguished inhabitants of Harbour Grace, and some from Brigus and Bay Roberts. The brethren, Lockhart, Harris, Dove, Goodison, with Rev. Mr. Ross, and the ministers on the Circuit were present. Brethren Lockhart and Harris took part in the funeral service, and the writer gave an address and read the service at the grave. The prayer of our deceased brother had gained a deeper tone when, a few months since, it pleased God to visit us in Carbonear with his reviving grace; and, by much private prayer and a diligent improvement of the gift of God within him, he held fast his profession to the last. Though only on his new circuit a few days, the friends both felt and manifested a great affection for him; and none more so than the kind family with whom he went to reside; they have, as they really deserved, the thanks of all the friends of the deceased. By the early and unexpected removal of our dear brother from us, we are admonished not only to work diligently for our Heavenly Master's glory, but to watch, and tremble, and prepare for His coming. "Blessed is that servant whom his lord when he cometh shall find watching." The circuit is bereft of its minister and pastor by this event; but God will provide. Our prayer is that God, in his providence, may repair to them the breach, by speedily arising for their help, and sending them a man after His own heart, who shall feed them with knowledge and understanding. May these solemn events be sanctified both to ministers and people!

"Thou, in thy youthful prime, Hast leaped the bounds of time; Suddenly from earth released, 'Tis now our joy to see thee— Taken to an early rest, Caught into eternity."

ELLIS BRETTEL, Carbonear, Sept. 7th, 1861.

Tea Meeting.

MR. EDITOR,—As I am aware that everything tending to the extension and consolidation of Methodism is highly valued by the numerous readers of the Provincial Wesleyan, I take my pen to give a brief account of a very successful tea meeting recently held at the Jerusalem settlement, on the Greenwick Circuit.

The want of a Parsonage having for some time past been much felt, and the erection of one much talked of, our friends determined the want should be supplied by something more substantial than words, and consequently concluded to build. A handsome site having been cheerfully presented by our munificent friend and brother Thos. Harrison, Esq., a building committee was appointed, the material quickly collected on the ground—the contract taken, and the work energetically proceeded with.

As it is impossible to carry on any enterprise without the necessary means, and as our friends here appear to have arrived at the laudable determination of obeying the apostolic injunction "One no man anything," it was determined to hold a Tea Meeting for the purpose of raising

the annual longings after truth in regard to these questions are not to be satisfied by solution but by faith,—faith in God as a God of goodness because he has revealed Himself such in that Gospel which has "brought life and immortality to light." "If any man lack wisdom let him ask of God." It is important for us to know what we ought to do; this God reveals to us in His word. He there reveals to us enough of His character to entitle Him to our love.—With this we should be content though we may not be able to say why God does this or that.—What we know not now we may know hereafter.

"A feast of reason—and a flow of soul."

The Rev. Mr. Narraway was present and favoured us with a Lecture on the "American Civil War." The Rev. gentleman was in his happiest mood. The lecture was both interesting and instructive, and was listened to with almost breathless attention for two hours only occasionally interrupted by rapturous bursts of applause.

At 9 o'clock the audience separated and proceeded to their homes, doubtless musing with much satisfaction on the pleasure enjoyed, and leaving a sum in the hands of the committee sufficient to enable them to proceed with the immediate completion of the building.

S. T. TRUD, Greenwick, N. B., Sept. 12th, 1861.

Annual Address of the Conference to the Methodist Societies in Great Britain.

DEAR BRETHREN,—It is permitted us once more to call you to rejoice with us in the enlargement and prosperity of the work of God amongst us. We report this year an increase of 9,471 members of Society, with a reserve of 23,271 persons on trial for church-membership. We gratefully believe this increase to be the effect of a work of the Holy Spirit awakening and converting the souls of men, and "turning them from darkness to light, and from the power of Satan unto God." It is an additional cause for gratitude, that the increase appears to have been generally, though not equally, diffused through all parts of the Connexion. If on this account we rejoice the more, it is because we are led thereby humbly to acknowledge the goodness of God in honouring our established means of grace, and the common labours of our religious community. He is pleased to show us that, as a Christian Church, we are still able, through His help, to answer the end of our providential calling; and that there is nothing in the spirit of the age, or in the peculiar condition of our country, which renders Wesleyan Methodism either less necessary or less useful to mankind.

It is, moreover, gratifying to find that on every hand there are signs of expansion and progress in our economical arrangements, which testify both the hearty affection of our people towards our institutions, and their confidence in the continuance of union and peace amongst us. The increase of chapel and school accommodation has been most encouraging; and, perhaps it may be safely affirmed that never were our evangelical labours brought to bear upon so large a proportion of the population of this country. The increase in the number of children in the Day-schools is 4,553, and in the number of Sunday-schools 19,485, making a total of more than 600,000 young persons under regular religious instruction. This state of things we regard as most promising in relation to the future prospects of our religious community. It is from these young persons that we are to expect mainly to recruit our ranks; and if they be well prepared by Christian instruction and culture for the reception of the converting grace of the Holy Ghost, they may be expected to become his most intelligent and useful Church-members. It is with satisfaction that we advert to the extraordinary facilities afforded for the circulation of our periodical literature amongst the Teachers and elder scholars in our Sabbath and Week-day schools; from which, by the divine blessing, we hope for most important advantages. In an age when error of all kinds infects the current literature of our country, we can scarcely over-estimate the benefits which may be derived from the circulation amongst our children of the pure and precious truths which, as a body, we hold and teach, both through the pulpit and the press.

We would strongly urge upon all the officers of our schools the duty of giving the widest possible application to the facilities afforded by the Book Room for the spread of a wholesome religious literature, as being directly adapted to augment the efficiency, and to secure the spiritual results, of their teaching.

We single out for special congratulation and thankfulness to Almighty God, the efforts which are now being made to reach the neglected classes of our countrymen, and to grapple effectually with those new and appalling forms of sin which have, of late years, grown up among us. We would not forget that Home Missionary work was the original work of Methodism, and that home heathenism is the field upon which our forefathers won their most glorious triumphs. We hail with joy the revival amongst us of a zealous interest in the reclaiming of the outcasts of society, and in the proclamation of the Gospel to the most vile and reckless sinners. The extent of this zeal is not to be estimated so much by the number of Home Missionary Ministers who are employed specially in this work, as by the fact that hundreds of our members have been, through their appeals, induced to organize themselves for this most difficult but glorious object. The efforts and successes of these labourers in God's husbandry have placed in a strong light both the suitability of our ministrations to this degraded class of persons, and the general goodwill with which our services are received by them.

For all these tokens of divine approval and blessing, we desire to give thanks to "the Father of mercies, and the God of all comfort." We would be both encouraged and humbled by the belief that it is given to us, as it was to our Founder, to say, "The best of all, is God is with us."

Whilst, however, we have so great cause for thankfulness, we would not conceal the fact, that, on the other hand, we have many calls to humiliation before God. It is not the comparative smallness of our numerical increase itself a humiliating circumstance? Even after making due allowance for the large number of accessions required to fill up the vacancies occasioned by deaths, remainings, and secessions, is it not a cause for thanksgiving that we should exceed the number of half a million of professing Christians, holding such soul-stirring views of truth, and furnished with such facilities for the propagation of the Gospel in the most unlikely places, and by the most unexpected means, the face of the Church and of the surrounding world may be changed, as in a moment, from desolation to beauty, by the descending grace of the Holy Ghost. Let us, then, brethren, learn this lesson, and practically exemplify it,—that our dependence for all good, in all means, and through all instrumentalities, is only upon the help of the blessed Spirit.

Shall we not then seek this help? Let us do so as we of this generation have never done before. Let the great work of the year upon the merits of our adorable Redeemer, as being mainly assigned to "redeem us from the curse of the law," as we might receive the promise of the Spirit through faith. Let us regard the

not only expose themselves to the most tremendous risks, but they exert a damaging influence upon the work of God. They discourage and paralyse faithful Ministers. They act as a deadening medium betwixt the Church and the world, representing those influences which ought to act through them upon the masses of ungodliness without. Can nothing be done for them? Can we not, by frequent conversations and personal appeals, endeavour to bring them to religious decision? Do they not require this special attention from us? and does not their regular attendance upon our public ordinances, in fact, invite us to deal with them? Above all, let us show them, both by word, and deed, that, except in very rare and exceptional circumstances, they cannot be considered as being on the Lord's side, until they have joined themselves to the fellowship of His Church.

And now, brethren, let us look closely and faithfully into the interior condition of our Societies. Are we, as a religious community, prospering in that which constitutes the life and power of Christianity? Does experimental religion exist amongst us in that degree, and to that extent, which ought to be expected from our special advantages as a Christian community? Are we, in this respect, so greatly different from many around us as our standards, our traditions, our professions, and the examples of the past, amply require? Let every Society ask itself, and answer to these questions. In the wonderful providence of God, we have been so constituted, as if it respects our Church-organisation, that every degree of spiritual declension among us is indicated by the neglect of some of our established means of grace. The attendance at Class-meetings, Lovefeasts, and Prayer-meetings, may be taken as the test of a rising or falling Church. These means of grace were necessary to the early Methodists, as the appropriate vehicles for the manifestation and communication of that Divine life, the outflowing of which could not be put up within the restricted forms and ordinances of then-existing Churches. Our forefathers practically succeeded from the Establishment Church mainly on this ground. How, then, do we stand in the application of the law of spiritual religion in becoming generally impaired, the effects may be expected to become visible at these points. Is not the number of Classes in some Societies in course of diminution, owing to the difficulty of finding persons suitably qualified by eminence of piety and zeal for the office of a Leader? Have not some recent revivals of religion, in particular places, revealed the fact, that a considerable portion of our members had been living without any clear or comfortable sense of the favour and love of God? And can we wonder, if among the unconverted of our own Societies we find those evils prevailing which directly hinder the prosperity of the work of God? It is here that we must meet with a large amount of worldly conformity, of doubtful conversions, of marriages not contracted "in the Lord," of laxity in the transactions of trade, and of impatience and opposition provoked by the present time of our countrymen, and the faithful and searching ministrations of the truth.

We desire to point out these evils, both that they may be remedied where they actually exist, and that they may be guarded against where, happily, they are as yet not apparent. We would avoid all that is unduly discouraging, whilst we would affectionately admonish and exhort you. In a religious body so widely extended as ours, no general statements will be applicable to all the Societies. But we are persuaded that the circumstances of our Connexion call us to the present time solemnly and emphatically to watchfulness, to self-examination, to the putting away from us, and to the diligent endeavour to maintain that position which has been assigned to Methodism by Divine Providence. We are no longer, in the same degree, before our Christian churches in evangelical activities. By the blessing of God, we have so far answered what was, to the mind of our Founder, our great design of our origin, that other Christian communities have been provoked by our example "to love and good works." But we must not be lulled behind in the race of Christian emulation. It will not become us to be backward, especially in those efforts to benefit the poor and the spiritually destitute of our own countrymen, for which the early Methodists were so distinguished. Open-air preaching, ragged-schools, household visits, and all the systematic and permanent agency, to reach and to remedy the great social evils which afflict us, ought to be more eagerly adopted by Methodists than by any others. May God grant us a new baptism for these and for all other evangelical works!

The great and acknowledged need of our times is a continuous Pentecost. To the need of some extraordinary outpouring of the Holy Ghost all Christian people are now shut up. In all churches alike, the spiritual resources are not commensurate with the needs of the present time. In our own Church, which employs a more numerous and diversified body of labourers than any other, the disproportion is all the more obvious and painful. It is in so vast and complicated a machinery that the need of a corresponding motive power is most evident. Unless we are constantly pervaded, in all departments of evangelical labour, by the presence and influence of the Holy Ghost, our very organization will be our weakness and our ruin.

We want for our Sunday-school Teachers a power of the Holy Ghost that shall enable them to communicate living lessons to their scholars every Sabbath. We want for our Class-Leaders such a power as will kindle a flame of divine life in the midst of their members every time they meet. We want for our Local Preachers a power that shall awaken sinners under every sermon they preach. For ourselves we want a baptism of fire that shall make our every ministry mighty in spiritual results, and shall make our Societies instinct with spiritual power. What do we want, for all our people, but the same glorious baptism of the Holy Ghost? Is there any evil amongst us of which this would be the adequate remedy? Is there any defect about us which this would supply? Is there any obstacle opposed to us which this would not overbear and sweep away? Have we not read this lesson in the history of the past? And is not this same great truth taught us in the most recent divisions of truth to God to His Church? In America, in Sweden, in Ireland, in Scotland, and in Wales, the revival of religion testified that in the most unlikely places, and by the most unexpected means, the face of the Church and of the surrounding world may be changed, as in a moment, from desolation to beauty, by the descending grace of the Holy Ghost. Let us, then, brethren, learn this lesson, and practically exemplify it,—that our dependence for all good, in all means, and through all instrumentalities, is only upon the help of the blessed Spirit.

Shall we not then seek this help? Let us do so as we of this generation have never done before. Let the great work of the year upon the merits of our adorable Redeemer, as being mainly assigned to "redeem us from the curse of the law," as we might receive the promise of the Spirit through faith. Let us regard the

Saviour's exaltation and intercession as chiefly directed to secure the fulfilment of that promise, according to his own most cheering declaration,—"I will pray the Father, and He shall give you another Comforter, . . . even the Spirit of Truth." Let us use the fact of our adoption as the ground upon which we are entitled to this paternal benediction, as our birthright in Jesus. Let us rely on those words of His in which he reveals to us the bounty and love of the great Father of spirits, "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Yes, brethren, let us pray in this frame, and for this blessing; not diminishing aught of our preaching, giving, working, witnessing, Chapel-building, or any other form of Christian duty and usefulness, but bringing with us into all these works more of the praying spirit. The Christian Church seems to be only just awakening to a sense of the value and power of prayer. It is generally felt that this is a resource provided for us by God, of which we have but too little availed ourselves, either for our personal benefit or in behalf of the world at large. It may be that, for this very reason, we have been brought to a pause, in the midst of our busy activities and our boastful array of human agencies. Let us hear the Divine voice, above the bustle and din of our own preparations, and saying to us, "I will, and I will do it." I will be exalted among the heathen, I will be exalted in the earth." Let us take as our text for the year, those words of Jesus, as yet unexplored and unrealised by the Church of God in any age:—"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." And let us ask largely upon so strong an encouragement. Let us ask for the conversion of every member of our families, societies, and congregations. Let us ask for souls to be given us under every sermon, in every Chapel, every Sabbath. Let us ask for the overthrow of all error, idolatry and sin. Let us invoke all needful blessings on our country and our Queen, on the Church universal, and on the world at large. We would fain be to you as the watchmen whom God has set upon the walls of Jerusalem, and who are never to hold their peace day nor night:—"Ye that make mention of the Lord, keep not silence; and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." We will especially urge upon you, as suggesting a topic for prayer, the necessity of more labourers in the work of the ministry. The disproportion between the requirements of the work, and the supply of candidates is this year so great as to excite anxiety on this subject; and there is a pressing call for young men of superior talent and piety, such as are to be found in all our principal Societies. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

We would not forget to urge upon you the necessity of securing the moral qualifications to which alone this unlimited license in prayer is granted. "If I regard iniquity in my heart, the Lord will not regard me." (Psalm lvi. 18.) "Now we know that God heareth not sinners." (John ix. 31.) "The effectual fervent prayer of a righteous man availeth much." (James 1.6.) "But unto the wicked God saith, What hast thou to do to declare thy statutes, or that thou shouldst take my covenant in thy mouth?" (Psalm 116.) It is not the mere utterance of words in prayer, however vehement and loud, that constitutes the power of prayer; but "clean hands, and a pure heart." Let us correct our errors, and reform our lives. Let us put away from us, from our families, from our transactions in business, from our private thoughts and habits, all that might hinder our prayers. Let us give ourselves up to fasting, and to such other exercises of the spiritual life as may inure us to self-denial, and to cross-bearing,—these essential attributes of Christian discipleship. Let us, by the use of all available means, mortify our natural love of ease and indolence. Let us aim at the highest standard of Christian excellence. Let us, especially, by our prayers and co-operation, strengthen the hands of those Ministers who are most in earnest for the salvation of souls, and most uncompromising in their denunciations of prevalent sins, whether in the church or in the world. Then may we expect to have "power with God and with man," and to "prevail." "Then shall our Zion be an eternal excellency, a joy of many generations." Then shall her "righteousness go forth as brightness, and her salvation as a lamp that burneth." "Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall praise Him."

Signed on behalf and by order of the Conference, JOHN RATTENBURY, President. JOHN FARRAR, Secretary. Newcastle-upon-Tyne, August 10, 1861.

Ireland and Royalty.

Nowhere do the races meet and mingle as they do in England,—and this union is our strength. Exclusivism among the families of the earth tends to poverty, while free associations enrich and preserve. To that mixed multitude called the Anglo-Saxon race seems to be assigned the regeneration of the earth, by displacing or modifying inveterate tribes. Appearing in history a thousand years ago, their first acts in the subjugation of England, and the scattering of the older inhabitants, foreshadowed their world-wide destiny in the future. In following ages, living elements—drawn from all European nations—were slowly permeating the masses, and tendencies were nourished, which have developed into that aggressive, commanding spirit, normal to the British wherever he is found. And where is he not found and felt? The vast regions of the New World teem with his sons, and naturalize his language and institutions; while older tenants, dating their possession from fabulous ages, recede before his relentless advance. To islands of the distant sea, a century ago untraced by civilized prow; within the range of Kaffir hordes and bushmen; and yet more mightily on the shores and river-plains of India—a among a people unknown to our forefathers, uttering a speech they knew not—his government has spread its arms, and his civilization and religion are wearing down the heathen barbarism of the past. In some cases, however, to be regretted, the advance of this energetic branch of the human family involves the extermination of its agency upon the benighted natives, the overthrow of hoary superstitions, the liberation of priest-ridden and prince-ridden men, the diffusion of secular and spiritual benefits of every kind. But this mission, like all others worth anything, is not realized without difficulty; and the most stubborn resistance to Anglo-Saxon progress has been found nearest home. A separate language, tenaciously preserved, has hitherto divided the people of the Principality from English sympathies, much to their own disadvantage; though the extension of railways, and the development of a mineral commerce, are impairing the distinction. We now see the stream of Scottish energy regularly flowing into the channels of Anglican development, and the people of Caledonia among the most patriotic of our fellow-subjects; but with what sturdy desperation

was their independence maintained in former days! Then, in Ireland, the ascendancy of Anglo-Saxon ideas can scarcely be said to have ever been complete, unless the recent convulsions of her Majesty, in her progress through Dublin to Kilmaree, demonstrate it. But their fierce jealousy of our influence, and the unwise desire to monopolize "Ireland for the Irish," have been destructive sentiments, and, if gratified, must have been fatal to Irish greatness. Since Her Majesty came to the throne, sad years have passed over the sister country. Now a happier day has dawned, and the short epoch of improvement has done more to unite Ireland and England than the previous two centuries of unpopular rule. The people have been thinned; multitudes of the former denizens having died or departed to other lands, unable to graff new habits on their old character; yet, agriculture is improving; the condition of the remaining poor is elevated; wages, education, domestic living, and social order are advancing. And this prosperity is collateral with the wider pervasion of English influence, and with the prevalence of a better feeling toward English rulers. In the recent Royal visit, "Tipperary boys," no longer hordes of the fierce cries and yells of the days of "Repeal," filled the air with their joyous welcome to the Queen, Queen Victoria, and the princely famous in the times of O'Brien and the famine, was on fire with a better enthusiasm than agitators kindled; and, everywhere, "the finest peasantry in the world" yielded to their better instincts, and rendered to Victoria the noisy honour once carried off by O'Connell and the noisy

Let us hope that the further diminution of the Celtic population may not be necessary to Irish progress, and that the remnant will wisely cast off the prejudices, superstitions, and practical blunders legacies in the traditions of their fathers, and speedily accept the education, the commercial advantages, and the social improvements which English Governments will seek to secure to them. A still greater deliverance from the evils of their past history would be the renunciation of Popery—the bane of every nation that has cherished it. Even Anglo-Saxon energy and genius were undiminished by the envelopment in its intellectual and spiritual bondage of Ireland will only be fulfilled as the shadows of Antichrist scatter and disappear.—Methodist Recorder.

A Good Order.

The following General Order was read throughout the entire line of the army near Washington on Sunday morning last, and received with great applause:

Headquarters of the Army of the Potomac, WASHINGTON, Sept. 6th, 1861. General Order No. 7.—The Major General commanding desires and requests that in future there may be a more perfect respect for the Sabbath on the part of his command. We are fighting in a holy cause, and should endeavour to deserve the benign favor of the Creator. Unless in the case of an attack by the enemy, or some other extreme military necessity, it is commanded to commanding officers that all the work should be suspended on the Sabbath; that no unnecessary movements shall be made on that day; that the men shall as far as possible be permitted to rest from their labors; that they shall attend divine service after the customary morning inspection, and that officers and men alike use their influence to ensure the utmost decorum and quiet on that day. The General's order rests necessary for men and animals.—More than this, the observance of the holy day of the God of Mercy and of Battles is our sacred duty.

(Signed,) GEORGE B. McCLELLAN, Major General Commanding. S. WILLIAMS, Ass't. Adj. General.

General Intelligence.

Colonial.

The Coal Trade seems to be almost the only branch of Colonial industry which has not been injuriously affected by the war. The exports of coal in the United States. Contrary to the expectation of almost every one, it continues to be sustained by unabated activity, as a reference to our weekly shipping will show. The general fear of American vessels which have been compelled to seek employment in this business, has had the effect of reducing the rates of freight to a figure that can scarcely be believed. The present rate of freight is about \$1.50 per ton.—Econ. Chronicle.

A Coroner's inquest has returned a verdict of Wilful Murder against the boy who shot the constable in Annapolis County.

We were presented yesterday, by a gentleman of the city, with a species of silver ore, from Niantac. A quantity of this ore has been sent to Boston for analysis.—Sun.

The City Medical Officer reports, for the information of the Board of Health, that since his last report of 12th August, there have been 10 cases of Small Pox admitted into the Hospital, but it is happy to say there have been no deaths, and that there now remain but 4 cases, who are all doing well.

THE CIVIC ELECTIONS.—There is now two gentlemen before the public as candidates for the Mayoralty—P. C. Hill, Esq., and W. J. Colman, Esq. For Aldermen—Ward 1, W. Dunbar, Esq.; Ward 2, Thos. Kenny, Jr.; Ward 3, M. H. Richey, Esq.; Ward 4, C. Phelps, Esq.; Ward 5, R. H. Richey, Esq. The City Council have advanced forward in reply to numerous signed petitions, presented to them by the electors of their several wards. The contest for the Mayoralty will, no doubt, be an exciting one.—Recorder.

MELANCHOLY OCCURRENCE.—A distressing accident occurred to a man named Hugh Hamilton, of South Rawdon, on Tuesday last. He was on his way to this city with a load of Hay, when about half way down, on the Windsor road, it is supposed he fell off the shaft of the wagon, and the wheels went over his body; he lay for a few hours after the accident. He has left a widow and large family.—Recorder.

MR. WM. J. WILLS, a sergeant in the Federal Army, and a native of this city, was recently shot in the groin while in the discharge of his duty. He leaves a widow and two small children.

The September Term of the Supreme Court for the County of Yorkmouth was opened on the 10th inst.—His Honor the Chief Justice presiding. The Tribunal says several important cases will occupy the attention of the Court as well as the trial of a prisoner charged with the willful murder of his brother.

A PICTONIAN SHOT BY INDIANS.—The following particulars of the mournful death of Mr. William Oliver, a son of Mr. Robert Oliver, Middle River, Pictou, which took place at Shelter Cove, California, on the 14th of June last, have been forwarded to the Eastern Chronicle for publication.

Mr. Oliver had been engaged for a number of years in raising cattle. He was employed by him as keepers to attend to and look after the cattle, received part of the increase of the stock as payment for their services. One of the keepers of the name of Lewis was killed, and his house burned by the Indians. Mr. Oliver and his brother-in-law Mr. Hamilton, who was living

at the time at Grand, Mendocino County, about 120 miles distant, on receiving intelligence of the keeper Lewis being killed, started in company with a Mr. Smith to Shelter Cove, to look after the cattle, and while employed in collecting them, they were fired on by a party of Indians who lay concealed behind a large log. Mr. Oliver was shot through the breast and instantly expired. He was 35 years of age, and leaves a young widow and many sorrowing friends to lament their loss.

ACCIDENTAL POISONING.—An interesting child, three years of age, daughter of Mr. Clement Tedford of Cranberry, died, came to death on Tuesday the 3rd inst., from the effects of eating lacifer matches on the afternoon previous, during the temporary absence of the mother, who had gone out to pick berries in an adjoining field, leaving the little one asleep in bed, and the father at work in another room. Shortly after the return of Mrs. Tedford, the child was seized with vomiting, and although medical aid was summoned as soon as the serious nature of the case became apparent, it arrived too late to save the life of the little sufferer, who expired about 10 o'clock, A. M., the following day.—Yarmouth Tribune.

The unoccupied cottage owned by Dr. Cogwell, at St. Andrew's Cross, was entered by some miscreants on Saturday night last, who did a large amount of injury. The register grates were taken out, and a partition wall carried off. On the following night the cottage was again entered, and the bells, water pipes, &c., stolen. The windows were also loosened, possibly for the purpose of effecting a robbery, but no money was taken. We are sorely disappointed to express our indignation of such wickedness. Dr. Cogwell, more than any other person in our community, has been generously means and exerting all his influence to elevate the taste and improve the morality of the community. The Doctor is now in England, and we can fancy nothing more annoying than the robbery that will be the result of his absence. We are all his benevolent acts for the general good during the last few years in Halifax.—Sun.

DEATH OF AN OLD INHABITANT.—We record in our obituary to-day, the death of Mr. John H. Barreard, at the advanced age of 92 years. Mr. B. was a native of the country, and came to Nova Scotia with his mother at an early age, from the United States—his father having been killed at the battle of Bunker Hill, of which deceased had a clear recollection, and which within a few years he was engaged in active employment. He retained his faculties to the last, and died without a struggle. Ten sons and two daughters have been the eldest son being now over 60 years of age.—Rec.

During the past week, the harbour has been quite alive with mackerel, and a large number have been taken with hook and line from the wharves—an event which has been unknown for the last five or six years.—Methodist Recorder.

A Good Order.

The following General Order was read throughout the entire line of the army near Washington on Sunday morning last, and received with great applause:

Headquarters of the Army of the Potomac, WASHINGTON, Sept. 6th, 1861. General Order No. 7.—The Major General commanding desires and requests that in future there may be a more perfect respect for the Sabbath on the part of his command. We are fighting in a holy cause, and should endeavour to deserve the benign favor of the Creator. Unless in the case of an attack by the enemy, or some other extreme military necessity, it is commanded to commanding officers that all the work should be suspended on the Sabbath; that no unnecessary movements shall be made on that day; that the men shall as far as possible be permitted to rest from their labors; that they shall attend divine service after the customary morning inspection, and that officers and men alike use their influence to ensure the utmost decorum and quiet on that day. The General's order rests necessary for men and animals.—More than this, the observance of the holy day of the God of Mercy and of Battles is our sacred duty.

(Signed,) GEORGE B. McCLELLAN, Major General Commanding. S. WILLIAMS, Ass't. Adj. General.

General Intelligence.

Colonial.

The Coal Trade seems to be almost the only branch of Colonial industry which has not been injuriously affected by the war. The exports of coal in the United States. Contrary to the expectation of almost every one, it continues to be sustained by unabated activity, as a reference to our weekly shipping will show. The general fear of American vessels which have been compelled to seek employment in this business, has had the effect of reducing the rates of freight to a figure that can scarcely be believed. The present rate of freight is about \$1.50 per ton.—Econ. Chronicle.

A Coroner's inquest has returned a verdict of Wilful Murder against the boy who shot the constable in Annapolis County.

We were presented yesterday, by a gentleman of the city, with a species of silver ore, from Niantac. A quantity of this ore has been sent to Boston for analysis.—Sun.

The City Medical Officer reports, for the information of the Board of Health, that since his last report of 12th August, there have been 10 cases of Small Pox admitted into the Hospital, but it is happy to say there have been no deaths, and that there now remain but 4 cases, who are all doing well.

THE CIVIC ELECTIONS.—There is now two gentlemen before the public as candidates for the Mayoralty—P. C. Hill, Esq., and W. J. Colman, Esq. For Aldermen—Ward 1, W. Dunbar, Esq.; Ward 2, Thos. Kenny, Jr.; Ward 3, M. H. Richey, Esq.; Ward 4, C. Phelps, Esq.; Ward 5, R. H. Richey, Esq. The City Council have advanced forward in reply to numerous signed petitions, presented to them by the electors of their several wards. The contest for the Mayoralty will, no doubt, be an exciting one.—Recorder.

MELANCHOLY OCCURRENCE.—A distressing accident occurred to a man named Hugh Hamilton, of South Rawdon, on Tuesday last. He was on his way to this city with a load of Hay, when about half way down, on the Windsor road, it is supposed he fell off the shaft of the wagon, and the wheels went over his body; he lay for a few hours after the accident. He has left a widow and large family.—Recorder.

MR. WM. J. WILLS, a sergeant in the Federal Army, and a native of this city, was recently shot in the groin while in the discharge of his duty. He leaves a widow and two small children.

The September Term of the Supreme Court for the County of Yorkmouth was opened on the 10th inst.—His Honor the Chief Justice presiding. The Tribunal says several important cases will occupy the attention of the Court as well as the trial of a prisoner charged with the willful murder of his brother.

A PICTONIAN SHOT BY INDIANS.—The following particulars of the mournful death of Mr. William Oliver, a son of Mr. Robert Oliver, Middle River, Pictou, which took place at Shelter Cove, California, on the 14th of June last, have been forwarded to the Eastern Chronicle for publication.

Mr. Oliver had been engaged for a number of years in raising cattle. He was employed by him as keepers to attend to and look after the cattle, received part of the increase of the stock as payment for their services. One of the keepers of the name of Lewis was killed, and his house burned by the Indians. Mr. Oliver and his brother-in-law Mr. Hamilton, who was living

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