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Acadia College.

The next Term will commence on Monday, Sept. 2. The roll will be called on that day at 10 o'clock, A. M.

Candidates for matriculation are requested to attend in the Library for examination on Saturday, the 31st inst., at 10 o'clock, A. M.

Persons desirous of joining the Theological classes, or of entering upon partial courses of study, are also expected to be in attendance on Monday, Sept. 2.

J. M. CRAMP.
Aug. 5, 1861. President.

THE "WATCHMAN" COMMITTEE.

The CHRISTIAN WATCHMAN is now the property of a Committee, the names of whose members we give below.

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☞ All letters on business to be addressed to Mr. A. Cosgrove, St. John, N B.

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Notice.

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To prevent any difficulty about sending the yearly amount, ($1.50) subscribers will receive the paper for EIGHT MONTHS, on the receipt of ONE DOLLAR. Our terms are *cash in advance*.

Christian Watchman.

SAINT JOHN, N. B., AUG. 28, 1861.

Loyalty in the Church.

Loyalty is a principle at once beautiful, beneficent and powerful. All the noblest faculties of the soul unite in its formation. It is a sense of duty towards authority, animated by love, beautified and strengthened by the exercise of the imagination. When as unfortunately sometimes has been the case, it has been opposed to patriotism or love of liberty—it has been no contemptible rival of these mighty principles, and has prompted to deeds as heroic, if it has not exerted an influence as vast. When it is not in conflict with these forces, it lends to them additional energy, and quickens their more sluggish movements. A nation at once patriotic, free and loyal, possesses the elements of prosperity, power, and permanency.

Loyalty may be cherished towards a written constitution, or an elected government, but it loves the crown and the throne. It does not readily fix itself upon abstractions, and is directed with difficulty towards rulers who are the creatures of the demos; it craves a visible source of honor, a centre of authority. It loves a king or queen, and all the more strongly, if with illustrious descent, there be united personal worth.

The Americans are learning to appreciate the worth of this principle so despised by democracies. The citizens of the great Republic awoke from a deluive dream of national greatness to discover that they needed a more powerfet bond of union than a written document framed many years ago, or an inert government. Disloyalty appeared everywhere, and patriotism was only exhibited as a sectional attachment. Even now the defenders of Union exhibit little loyalty. The Government commands but little respect, and the seeds of new secessions seem to be germinating. The West is already muttering on account of the unfair mode in which it is to be taxed.

When we view the British Empire, what a contrast is furnished. Here loyalty to the throne blends with a love of liberty and heightens patriotism. In England and Scotland, a loyal spirit which has been the growth of ages, pervades the people. It influences alike Tory and Whig, Radical and even Chartist. Even the Roman Catholic Irish are not disloyal. In the colonies and dependencies there is a strong and growing attachment to the throne, and we doubt not but that, in spite of democratic influences, this widely spread loyalty will, more than any material considerations, ultimately lead to the permanent consolidation of the British Empire. Loyalty to the throne holds party spirit in check, subdues sectional jealousies, and is the invisible bond which unites discordant elements, and promises the perpetuation and extension of British rule.

Now, it must be observed, the people of God constitute not a democracy—but a monarchy—and the spirit which they should cultivate is that of loyalty. Jesus presents himself as a King. He demands not servile obedience, nor faith in abstract doctrines, nor a fitful enthusiasm—but the admiration, the reverence, the love and service which good subjects accord to a legitimate and righteous ruler. But inasmuch as He exceeds in dignity, power and excellence all other kings, so He deserves and requires from His subjects a far higher degree of loyalty than is accorded to an earthly monarchy. His history which extends into the eternity past, is most glorious, and his career upon the earth is fitted to excite the utmost reverence and love. For the good of his people, to save them from their sins, He undertook and accomplished the most stupendous enterprise recorded in the annals of the universe. His personal character is not only unstained by sin or folly, but beautified with every conceivable excellence. His rule is most beneficient, none of His people have ever complained of the righteousness of His laws, or the justice of His administration. He promises eternal life, and He has afforded convincing evidence that His Word will be verified.

Such a Monarch deserves a nobler and a purer service than is commonly accorded to Him by His professed subjects. The dull obedience prompted by conscience alone, or the rigid adhesion to catechisms and bodies of divinity, or the transient enthusiasm which falls to the earth as rapidly as it soars, are alike unworthy of His acceptance. Surely it is not too much to admire His character, to love His person, to be grateful for His favors, to receive implicitly his teachings or precepts, to obey cheerfully his commands, in short to be truly loyal subjects of such a king

Christian loyalty is alike opposed to religious indifference, formalism, sectarianism, and fanaticism. It renders the professed believer an earnest, happy and successful servant of Christ, and has power to form in the Christian world the unity of spirit, doctrine, practice, and effort, the only firm unity which is practicable or indeed desirable.

How important then, that we should aim to make ourselves acquainted with the history of our king. The study of laws or doctrines, disconnected with Him will not tend greatly to our spiritual improvement, but when we study His life, when we contemplate the purity and loveliness of His character, the grandeur of His achievements, the magnitude of the blessings which He confers, the extent of His sacrifices for His people, and the relation which He still sustains to them, we must admire and love Him, and also be penetrated with a sense of obligation which will prompt to cheerful obedience.

We print this week, in full, Dr. Russell's letter to the *London Times*. Our readers will peruse it with interest, not merely as an impartial and reliable description by an eye-witness of the Bull Run Battle, but as a description by Dr. Russell, whose intimate acquaintance with military matters, great accuracy of information, and sound judgment, combined with an elegant style of narration, gained for him so influential a position during the Crimean and Indian wars. His letters since the begining of the present war have been read with avidity on both sides of the Atlantic, and have done much to influence public opinion even in the United States.

Deluged as we have been from week to week, by the Northern papers, with anecdotes about "Our boys who fought like tigers at Bull Run," this account of what came under Dr. Russell's observation is quite refreshing. No doubt it has proved very unpalatable to the praise-craving Northerners who would persuade themselves that Bull Run was almost a victory; but, though Dr. Russell is at present the object of much abuse, his opinions will hereafter be not the less carefully sought after, and though in the present state of Northern feeling he will be lucky if he escape a tar-and-feathering, his suggestions will be none the less carefully attended to.

The New York *Herald* thus speaks of Dr. Russell and other correspondents of English papers: "They (the English press) have sent out here vagabond correspondents, equally remarkable for their drunken habits, their mendacity, and their meanness in borrowing money which they do not repay, but on the contrary, abuse in their letters the victims of misplaced confidence who had relieved their necessities. These fellows ridicule North and South with perfect impartiality." He feels, however, notwithstanding this, that these "fellows'" opinions are not to be despised. The following is an excellent comment upon the above:

"What is the duty of the government and the people of the free States under these circumstances? It is to put forth every effort to defeat the rebel army in the next great battle. If this is done a victory for the North is certain, and the experience we have gained at Big Bethel, Bull run, and Davis creek is not in vain. The next turn to win is rightfully ours; and old scores being thus wiped out, and the sting of Southern superiority in arms extracted, let arrangements immediately be made for the restoration of peace, instead of continuing an insane and suicidal strife for the amusement of England, France, Spain and all the naval Powers of Europe."

Let us hope that the people of the North, grown wiser from experience, will learn not to despise their enemies or overrate their own strength—that they will cease from blustering and arrogant language, and give up for a little while longer the conquest of these Provinces and the humiliation of England, bending themselves resolutely to the gigantic struggle before them.

There is great need of more enlightenment among our churches on the subject of ministerial support, and systematic liberality. Without education upon these points, there can be little expectation that any true or lasting prosperity can be enjoyed. Who then is to do the work of imparting the necessary instruction? If done by the ordinary pastors, the cry is, "he is preaching for money, and all he wants is his Salary." If done by the missionary the same cry is raised, and the mouths of those who should be the instructors upon these and kindred topics are at once closed. We think, however, that parents can do much to train their own children aright and to give direction to the cause of action to be pursued by them when they arrive at an age to engage in works of benevolence and liberality. The efforts, too, which are being made to encourage and maintain Juvenile Missionary Societies, will also tend to a great extent, to eradicate the low and unscriptural views too prevalent among members of the Church of Christ of our own day. Under the present state of things our ministers are cared for but little, and their wants are but a secondary consideration. Hence they either retire into professional or mercantile life, or remove to some sphere of action where their labors will be more highly appreciated, and their wants more liberally and scripturally supplied. Let our churches endeavor to devise and carry out some method of maintaining and providing for the wants and necessities of their pastors, more in accordance with apostolic instructions, and new life and prosperity will at once spring up and be maintained among us.

The basement of the new Baptist Chapel, Leinster Street, will be opened for Divine worship, next Sabbath, when the services will be as follows:

Prayer-meeting at 6.30 A. M.; Sermon by Rev. T. W. Crawley at 11 A. M.; Prayer-meeting at 3 P. M. Sermon by Rev. E. B. DeMill at 6 P. M.

Collections will be taken at the morning and evening services for the benefit of the building fund.

Ministering and other brethren are earnestly invited to attend.

Minutes of the Baptist Convention held at Nictaux.

NICTAUX, N. S. August 24th 1861.

The Baptist Convention of Nova Scotia, New Brunswick, and P. E. Island, assembled this day at 2 o'clock P. M. Chair taken by Rev. I. E. Bill, prayer by Rev. Mr. Chipman.

The following members and delegates were present.

Churches and Union Societies.

1st CORNWALLIS.—M. Beckwith, H. Shaffner, W. Thomas, Wm. Eaton, H. K. Eaton.

NICTAUX.—Caleb Shafner, Ambrose Dodge, S. Wheelock, Wm. Randall, Am. Wheelock.

LOWER AYLESFORD.—E. Gaety, E. Stronach.

UNION SOCIETY.—T. Baker, G. H. Parker.

3d CORNWALLIS.—J. Bligh, G. Bligh, J. Wallace, S. Sweet.

1st HORTON, D. F. Higgins, (Lic.)

3d HORTON.—Jacob Stevens,

AMHERST.—Rev. G. F. Miles.

LUNENBURGH.—L. Gaety.

WILMOT.—Averd Longley.

UNION SOCIETY.—3d Cornwallis, Enoch Parish.

ACADIA COLLEGE.—Rev. Dr. Cramp, N. S. BAP. ED. SOCIETY.—Rev. A. S. Hunt.

HOME MISS. SOCIETY.—R. M. Beckwith.

ASS. ALUMNI.—J. W. Johnston Jr.

MEMBERS IN THEIR OWN RIGHT.—Revd's. D. Freeman, O. Parker, A. Cogswell. N. Vidito, F. F. Murry, C. Tupper, S. W. DeBlois, R. S. Morton, E. O. Read, J. L. Read, J. Normandy, S. Rand, James Parker, W. Chapman, W. G. Parker, C. Randall, J. Spencer, A. F. Porter. D. O. Parker, J. E. Balcom, Hugh Ross, Wm. Hall, H. Saunders G. F. Miles, E. M. Saunders, J. Goucher, G. Armstrong. Hon. J. W. Johnston, G. Dodge, John Dodge, Sr., J. P. Dodge, D. M. Morton, D. Wood, S. L. Chipman, A. Parker, T. H. Porter, (Lic.), Calvin Baker, J. Wheelock, N. Corning.

WESTERN ASSOCIATION.—J. Neilley.

CENTRAL ASSOCIATION.—J. W. Barss, S. Selden, W. Johnson.

NEW BRUNSWICK.—Churches and Union Societies.

GERMAIN STREET, St. JOHN, N. B.—Rev. I. E. Bill, J. N. Durland.

MARSH BRIDGE, ST. JOHN.—J. E. Marsters.

In their own right, Rev. E. B. Demill.

INVITED.—Rev. John Prior, D. D. Old Cambridge, N. P. Kemp, American S. S. Union, Prof. James DeMill, Rev. S. G. Silliman, S. S. Missionary, D. Lyons, A. Chapman, (Lic.) W. H. Porter, (Lic.), T. Blackader, A. M. Gidney, C. Pinckney, W. H. Troop, Maynard Freeman, (Lic.)

A Committee of nomination was then appointed consisting of the following brethren.

Revds. James Parker, W. Parker, W. Chipman, Dr. Tupper, E. B. DeMill, also S. Seldon, James E. Masters, J. N. Durland.

After a short time spent in devotional exercises the above Committee reported, and the Hon. J. W. Johnston took the chair, having been appointed President.

The Following Committees were then appointed.

COMMITTEE OF ARRANGEMENTS.—Revds. Messrs. W. Parker, Freeman Saunders, A. Parker, J. Parker, N. Vidito, G. F. Miles.

STATE OF DENOMINATION.—Revs. Dr. Cramp, I. E. Bill, E. B. DeMill, J. E. Balcom, S. Selden.

DEPARTED BRETHREN.—Rev. A. S. Hunt, D. M. Welton, J. E. Masters. I. E. Bill, Jas. DeMill.

A mass meeting of Sabbath School children is expected to be held in the Mechanic's Institute, to-morrow evening. Mr. N. P. Kemp, Agent of the American S. S. Union, and Mr. Tyson, Missionary, are expected to address the meeting. The children will enliven the occasion by singing a number of pieces from the Sabbath School Bell. The friends of religious education are urgently invited to be present.

The Board of N. B. B. Home Missionary Society will meet at Brussels Street Chapel on Wednesday evening the 2d September.

For the "Christian Watchman."

The Claims of the Young.

There are few parents, even in the country districts, who neglect altogether to send their children to school; the question therefore arises, are the just claims of the young satisfied by the measure of education they obtain at some neighbouring school, up to the age of twelve or fourteen, if then they are removed from school and have no farther opportunities of instruction?

To this question the reply, as far as lads in the country are concerned, must be in the negative. For boys in the country compared with town boys, spend but half the year at school. As soon as a lad can handle a horse, and that is often at a very early age, his services in the field are found valuable from May till October; against his better judgment, the parent may keep him from school when out door work is very pressing, intending the loss to be only temporary, but the lad's inclination strongly conspires with the convenience of the father, and the alacrity he shows in farm duties compared with the difficulty of getting him to school, decides the parent to keep him at work for the week, the week extends to a month, and the month to the whole season for sowing, haying and harvesting. Thus often as an established custom, from ten years old and perhaps earlier, many a country lad does not set his foot inside a school room for more than six months out of the twelve.

But while the time for attending school is thus curtailed, even the winter months, are not spent in unbroken application to study. Interruptions are continually occurring which distract attention and hinder progress. In conjunction with these disadvantages it must also be borne in mind, that the early years of boyhood are not favorable for progress in study. The volatile spirit of the young, and their love of active sports, disincline them to sedentary pursuits and continued mental application. As the boy advances in years, his mental faculties expand and become stronger, he is conscious of aspirations that spur him on to diligent effort, his progress is in consequence rapid. If a lad is only sent to school at that age when his mind is immature, when he thinks it a clear gain to miss a recitation, and so much added to the pleasure and profit of his existence, if he can win any time from attendance at school, it is obvious that as far as education is concerned, he commences life at a great disadvantage compared with one who is allowed to pursue his studies on into that time of life when the growing mind asserts its superiority to the body, and the strengthened intellect girds itself to master the difficulties of science.

In consequence of the interruptions already mentioned, the education of a country lad at fourteen years of age is not equal generally to that of a town lad at the same age, because the latter has been forced to attend school all the year round. But let the youth from the country continue his stodies, even though it be for only half the year, when he has reached the age of mental development, and the balance will soon incline in his favor.

It is true there are some who will not improve, whatever advantages are placed within their reach; but these cases are rare, and when they occur, the parent is free from blame, the fault of ignorance rests with the youth who would not learn; but when this is not the case, when a youth is anxious to pursue his studies, when he desires nothing better than an opportunity for mental improvement; that parent cannot be exonerated, who, from indifference, or prejudice, or sordid gain, or any other unworthy motive, denies his child an advantage to which he has a legitimate claim. C. S.

For the Christian Watchman.

MR. EDITOR:—

The last Sabbath School prayer meeting of the Marsh Bridge Church was one of much interest. Brother N. P. Kemp, General Agent of the American Sunday School Union, for the New England States, was present with us. In the course of his remarks he said, "When we enter upon the Sabbath School work it should not be for a few weeks, months, or years, but for life. From all the Superintendents he had conversed with, he found the difficulty was not to get children into the Schools, but to get faithful, persevering Teachers. He went on to show the vast importance of imparting religious instruction to the youth, especially to those not brought up under pious influences. In every place there are large numbers of young persons growing up in ignorance and sin, surrounded by those in the enjoyment of every religious privilege, but who yet make no effort to impart to them a knowledge of the blessings of salvation. Whenever earnest, prayerful, persevering, efforts are put forth much good cannot but result. In proof of this he instanced the following facts which came under his own notice. A woman living in a very poor part of a city desired to do something to relieve the wretchedness around her. She gathered a number of children together, and obtained the services of some friends from another part of the city to teach them. By perseverence this little interest increased until a commodious Chapel was erected and there is now a flourishing Church, with a Sabbath School numbering 200 scholars. O for more of such missionary spirit in our Sabbath Schools.

Give us a stirring Editorial, Mr. Editor, on this subject, that our churches may be aroused to a sense of their duty in this respect. J.

For the "Christian Watchman."

MR. EDITOR.—

Dr. Spurden's criticism on the expression "neither their moral character . . . . . ever excited even an emotion of anger," is quite just and I acknowledge that the sentence is so worded as to convey a false impression. I did not intend to convey the idea that Jesus was never angry at sin. Every exhibition of moral evil doubtless excited intense indignation, and if possible strengthened his resolution to eradicate sin from the earth. Yet we need not suppose that the wickedness of men ever made him angry *at them*, or even chilled the intensity of his affection for such.

I do not think however that the command, "Be ye angry and sin not," Eh. 4; 26 casts any light upon this point. There is no doubt a righteous indignation, and there is anger which is justifiable, but the passage before us does not seem to teach this. We cannot regard it as a command to be angry, nor as a justification of any kind of anger, but rather as a direction in case anger has been aroused. Dr. Spurden is well aware that various interpretations have been given of this difficult text.

Robinson would render it "in your anger sin not," that is be not angry at all, or sin not by being angry. This meaning would be in harmony with the context, and with verse 31st but is forced and unnatural. Another rendering is "be angry, sin not," a command to be angry (of course at sin), and moreover to avoid sin. But this does not agree with the context. A third rendering "be angry but sin not," that is be angry in the right way without bitterness or relentlessness, does not harmonize with the context or with verse 31st. Again, some regard the imperative, "be angry" as permissive, and would interpret the passage thus: "Ye may be angry, only let not your anger be sinful." This is the view of DeWette and Winer, but does not agree with verse 31st. Again, the imperative is taken as hypothetical. "Should ye become angry, sin not." That is in case ye are excited to anger, let it not hurry you into feelings or actions of a sinful nature. This is the interpretation given by the greater number of the best Biblical critics, and harmonizes with the context, "let not the sun go down upon your wrath," and does not conflict with verse 31st. This interpretation neither grants nor denies the justifiableness of the excited state of mind; this will depend greatly upon the occasion of it. But however it originates, it is not to be carried so far as to produce desire for retaliation or punishment, and the paroxism is not to be continued too long. "Let not the sun go down upon your wrath, neither give place to the Devil." It is not probable that our text refers to a righteous indignation against sin, because that should excite the permanent indignation and hatred of the righteous. It seems to refer to those feelings of excitement which we experience in view of real or imaginary injuries. That excitement must not be allowed to grow or to impel to hatred or revenge. Even though the anger be justifiable it should be banished as soon as possible, for Satan seeks the perturbed spirit and invariably finds it exposed to temptation. We give place to the devil by allowing ourselves to be in that state of excitement which originates from the sense of insult or injury.—We have then I think in this passage not a permission to be angry, but a direction how to act in case anger is excited.

The incident recorded Mark 3; 5, is more to the purpose, "Jesus looked about on them (the Pharisees) with anger." He felt indignation at their crimes, he was capable of feeling their insults. Yet the emotion which he felt was not like the anger of the just God, nor the resentment of an injured man. It was an anger which awakened no spirit of retaliation, prompted to no resentment, did not conflict with the love which he so conspicuously exhibited for the guilty, in short was caused not by sense of personal injury, but by his anxiety for their welfare, by his grief for the hardness of their hearts. ALEPH.

Our thanks are due the various Express Offices for their promptness in furnishing us with American papers of late date.

PLYMOUTH, Mass., Aug. 25th. The Baptist Church in this place was totally destroyed by fire at about 11 o'clock last night. Loss about $6000; no insurance. The fire is supposed to have been caused by an incendiary. The church was so situated that a general conflagration came near taking place, and was only prevented by great exertions and a plentiful supply of water. Several buildings at a distance were set on fire by flying cinders, but the flames were extinguished before much damage was done.

Religious Intelligence.

ASIA.—A letter in the Delhi Gazette describes a remote and almost unknown settlement of Moravian missionaries in a valley called Le Howl, about seventeen marches from Simla, and surrounded by snowy mountains more than twenty thousand feet in height. Four years ago the Moravians took up their abode among the inhabitants of this secluded spot, and the only communication they maintain with the civilized world is to send one of their number once a year to Simla, to lay in provisions for a twelvemonth. They have derived their knowledge of the language from a vocabulary and a grammar published by a German, who has never been near Le Howl, and who lives in St. Petersburg.

A REMARKABLE PARISH.—The first church in Braintree, Mass, was gathered in September, 1707, since which time it has but three pastors besides Rev. Dr. Storrs, the present minister. None of his predecessors have lived less than seventy-five years, or preached less than fifty years. The first pastor was blessed with good health to such a rare degree that he preached every Sunday but two during forty-six years. Dr. Storrs has just entered upon the fifty-first year of his ministry over this ancient society.

BAPTIST MINISTERS IN THE CONFEDERATE ARMY.—The papers say that Rev. H. Talbird, D.D., President of Howard College, Alabama, one of the most distinguished Baptist clergymen of that State, has been for several days in New-Orleans as captain of a company. Rev. G. B. Taylor, of Staunton, has also been there on a visit to attend to some matters pertaining to the company he commands. Rev. P. Mell, D.D., Professor of the University of Georgia, has raised a company, and is now on his way to Virginia. Dr. Mell is one of the most eloquent divines in the South, and is of the Baptist persuasion.

The intelligence from Greece proves that the mission in that country of the Protestant Episcopal Church, has had a highly beneficient influence on the Greek Church. Schools are multiplying, with the approbation of the Patriarch of Constantinople, and voluntary religious associations are forming, after the example of the great Protestant societies.

Interesting missionary news has been received from Asia, on a settlement of the Moravians, which, we believe is the farthest outpost of Christianity in Central Asia. In Africa, the Church of England intends to appoint two more Missionary Bishops.

RELIGIOUS TOLERATION.—The Jews of Warsaw have started a weekly newspaper, entitled the *Dawn*, in honor of their brilliant prospects, the Archbishop has addressed a circular letter to the Catholic clergy throughout Poland, recommending them to inculcate principles of toleration and good will on the part of the Poles towards their Hebrew fellow-countrymen. On the other hand, General Souchojanet has informed the Rabbi Meisles that, unless he stops the singing of the national hymn in the synagogues, he will shut them up.

DEACONESSES.—An establishment of Deaconesses on the Kaisersworth plan has been established near Euston Square. The rector of the parish, (Canon Champneys,) a prominent Low Churchman, is highly in favor of it; and the Bishop of London has promised to recognize them as Deaconesses as soon as they have proved themselves useful in the work they propose.

The Army Correspondent to the "Times" speaking of the use of the Sabbath during the existing war says:

"'I presume this regiment will come home next Sunday. I judge so from the fact that most of its movements have been on Sunday. It left New-York on Sunday—went into Virginia on Sunday—came back on Sunday—moved to Hagerstown on Sunday—moved to Bunker Hill on Sunday—moved to Charlestown on Sunday—moved out of Harper's Ferry on Sunday—and I suppose next Sunday will be borrowed to end the campaign on Sunday. Not in one single instance has there seemed to be any public danger or necessity to call for such a habitual and continuous disregard of the Sabbath day.'

"The correspondent of the New-York Tribune thus comments on the same facts: 'The Sabbath has been signalized throughout the campaign as the day for making nearly all important movements of the army."

General Intelligence.

DOMESTIC.

FIRE AND SAD CASUALTY.—On Sunday Evening about 6 o'clock, a fire broke out in a barn adjoining a house owned by Mr. Wm. Lockhart, nearly opposite the Baptist Chapel, Brussel's Street. So fiercely did the flames rage that before assistance could be obtained the lives of the inmates were in peril, and we regret to state that a little boy aged 10, perished before the fire could be so far extinguished as to permit any one to go in search of him. From particulars we have been able to glean we learn that the family consisted of Mrs. Brady, who has been a constant invalid for 5 years, and for the last week has been in a dying state, her two daughters, and the boy who was the son of the eldest daughter. The alarm of fire was given by the boy to his mother, who immediately ran to see its extent. On her return to the house, she caught her invalid mother in her arms, but as she approached the front door the flames impeded her way. Determined to save her mother she dashed through them, burning her face, arm, and side very badly. The old lady was also badly burned in her legs and feet. When the girl ran in for her mother, her boy followed, but she supposed he came out again, and under this impression, she went off to get her burns dressed. On again returning, as the boy could not be found, she urged the firemen to go to the room; this they did, and found the little fellow lying on the floor nearly dead and horribly burned. He expired in a short time after his removal. The second girl was in an upper room, and had to jump from the window. Two men below broke her fall, and she escaped with a few burns on the face, and the effects of her perilous leap. By the faithful exertions of the firemen, the flames were soon extinguished. The stricken family was removed to the house of a friend near by.

On Monday a coroner's inquest was held on the body of the child and a verdict rendered according to the facts.

We regret to learn that on Saturday evening last, a fine ship, nearly ready to be launched, was burnt on the stocks, in the shipyard of O. B. Rideout Esq, Bay Side, St. Andrews. Supposed to be the work of an incendiary.

RAILROADS.—The *News* learns that Mr Nelson, who accompanied Lord Bury in his Colonial Tour some two years since, is now on his way from England to visit these Provinces on business connected with the Intercolonial Railway Company of which Lord Bury is chairman. The object of this Company is to unite in one concern all the Railways in these two Provinces, and complete them as originally intended from Halifax to Calais, and from St. Andrews to Quebec.

CENSUS.—Enumerators have been at work taking the Census. The old mode of visitation is adopted, which will delay the returns for some weeks.

ARMY WORM.—The St. Andrews Standard says:—

We regret to record that the Army Worm is making sad ravages with the grain crops in this section; magnificent fields of wheat, and oats have been destroyed—in fact every green thing except red clover and potatoe tops, is devoured by these voracious insects.

FIRE AT GOLDEN GROVE.—The dwelling house at Golden Grove, owned by the late Hugh Boyl, and all its contents, were destroyed by fire on the 22d inst. By this sad calamity the widow of the late Mr. Boyl, with her four children, have been left totally destitute, without either house or clothing. Cause of the fire unknown; the wind blew very hard which rendered all assistance to subdue the flames unavailing.—News.

REINFORCEMENTS FOR N. A. STATION.—It is stated in English papers that either of the two frigates, the Euryalus or the Shannon, is destined for the flag of a rear admiral (probably Admiral Jones,) as a reinforcement to the North American and West India station. The Bulldog (6) paddle, had left for Halifax. The Diadem (32), also in the Sound, is ordered to embark stores for Halifax, and then proceed to the West Indies.—*Halifax Reporter.*

CANADA.—There is quite an emigration to Canada from the United States. They are principally old country people who after living many years in the neighbouring States are glad to escape to the protection of a British Government.

A collision lately took place at Toronto between a number of men belonging to the 30th regiment and the police. A sergeant had been acting in a disorderly manner in Queen St., and was taken in custody by a policeman, when a general riot ensued. Nobody was injured however. The police secured their prisoner.

The Quebec Chronicle says that "the Confederate flag was flung to the breeze from a vessel at Point Levi, on Sunday."

UNITED STATES.

Some of the Northern papers are discussing the question—What will be done with the prisoners? Their number is daily increasing. Many prominent Northern men have been arrested on suspicion of having rendered aid and comfort to the South; and there are thousands of Southern sympathizers in those slave states which still cleave to the Union, and even farther North, who will probably share the same fate. These in addition to the ordinary prisoners taken in battle and especially the hated privateers are a source of much perplexity to the Northern government.

The northern opinion hitherto has been that this war against the government of the United States is rebellion, and only rebellion—that all taking up arms in it are rebels and traitors; that Southern sympathizers are abettors of treason; that Southern privateers are pirates—to be tried and punished according to law.

But the unanimity and resolution of the South the strength and wisdom of their new made government—above all their recent successes in the field, make it very evident that this "Rebellion" may lead to independence, or at least that it can be suppressed only after a long, arduous, expensive war.

Meanwhile the North can hardly afford to hang even the most guilty privateer they have