

—did not know at the time who it was, afterwards I learned it was Dr. McKenzie. (Pineo and Parker were farther aft than our group.)

A few minutes after, the final crash came, and we were all buried into the deep. I was standing holding a piece of rope I had made fast to the windward rail or davit, and was swung round, and did not see them go over. I think all above the main-deck went. I was the last in the water, and when I rose saw some heads near me. I was buried some two or three times, but succeeded in getting to the longest piece of stuff I saw, which proved to be the upper deck, all aft the paddle boxes. I neither heard nor saw a soul but those already on the raft. I suppose they were all buried at once. When I looked round for the boat I saw nothing above water but floating pieces.

There cannot be a hope for any others than those already named as saved. Would you believe that amidst all the horror of that night and next morning, I had no dread of perishing. God be praised, I had not. I felt I should be saved, even while under water and some poor soul grasping my legs and keeping me down, I think two persons had hold of me, and you have heard of the grasp of drowning persons. There were eight in all on the raft, or upper deck, and we remained on it, going with the sea, for eight hours or upwards, with a very heavy sea after us, and a strong gale of wind. We landed at Merigonish, (Big Island) in safety, and made our way, after being kindly treated and refreshed; and I immediately on my arrival at New Glasgow telegraphed to Pictou to arrest captain and crew.

The Halifax Church Times thus feelingly alludes to the history of the Misses DeWolf:—

The case of the two young ladies is peculiarly touching. A few years ago they were the inmates of a comfortable and happy home. Since then, first mother, and next their father, have passed away—leaving them orphans. They were just on their way to England, as we hear, to find in new and tender connexions a pleasing refuge from former trials. Friends, young and old, were here to greet them as they passed on. But alas! instead of the expected meeting the sad tidings of their mournful fate came with lightning speed and the lightning's shock, to the hearts of these assembled friends! Their only consolation must be the hope that Jesus may have been with them as he was with the disciples of old, walking on the dark and stormy wave, and saying to their tender and heaving hearts, 'it is I be not afraid'.

**GALE.**—During the heavy gale here on Tuesday last, the American ship President, Coffin Master, loaded with deals and bound for Liverpool, drove from her anchorage to the shore near Red Hed. The second mate was washed overboard and drowned. His body has since been found. The vessel is a total wreck.

The schooner Maria bound for the Bend with a valuable cargo, was driven ashore—crew saved.

**SAD DISASTER.**—The English papers give account of a Railway accident near Dublin, in Ireland; by which 14 persons were killed, and about 50 others seriously wounded.

The Emigrant ship Annie Jane, from Liverpool to Quebec with about 400 passengers, and a very valuable cargo, was lost on the 28th September on Barra Island, and upwards of 300 passengers and part of the crew perished—They were probably Irish emigrants.

**BOOKS.**—A good assortment of Books, Tracts, &c., may be found at Mr. Yerxa White's Store, Fredericton, and at Mr. Alexander Machum's Store, Jerusalem.

**AGENTS.**—Our agents and subscribers who have not forwarded the payment for the present volume of this paper will confer a great favor by doing so, with as little delay as possible.

**CORRECTION.**—The Protracted Meeting appointed in our last to commence last Saturday at Woodstock, will not commence until next Saturday. See notice on last page.

### FREE CHRISTIAN BAPTIST CONFERENCE IN NOVA SCOTIA.

YARMOUTH, October 18, 1853.

DEAR BROTHER McLEOD—

The yearly meeting of the Free Christian Baptists of Nova-Scotia, was held at Barrington, on September 17th, to the 20th inclusive.

For the encouragement of our Churches and Brethren scattered abroad, and the information of your readers, I will give some relation of our meetings. At an early hour Saturday, a. m., people began to arrive from different sections of the country, and by 1 o'clock, p. m., a very large assembly had gathered together. The Elders present were:

J. B. Norton, B. Gaskil, C. Knowles, Albert Swim, D. Oram, C. J. Oram.

After singing and prayer by Brother D. Oram, a season of christian conference was enjoyed, which was a comfort to many strangers, and others who had never met before—soon all was one in Christ. Loves redeeming story was spoken of by many brethren and sisters from different locations, and all felt we were no longer strangers nor foreigners, but "fellow citizens with the saints, of the household of God." Our second meeting for public worship was in the evening, at 7 o'clock, Elder B. Gaskil addressed the congregation from Isaiah 9: 6 and 7, which was comforting and edifying. Some warm exhortations followed from the brethren which made the meeting quite interesting.

**SABBATH.**—Two meetings were held on the Sabbath, at 11, a. m.—and at 7, p. m., the congregations were very large, attentive, and solemn through the day.

Elder Norton occupied the morning from Deuteronomy 30: 19, after which a large number sat down to commemorate the dying love of the Saviour, God was in our midst—his goodness was spoken of by many, and when at the last all hearts joined to sing—

"From whence does this union arise."

There was an overpowering feeling that pervaded all the assembly, while praise and thanksgiving ascended to God.—In the evening the time was taken up till a late hour. Monday morning met for business, at 9 o'clock. At 3 o'clock in the afternoon, public meeting to hear the reports from the different churches. These were generally of an encouraging nature, and in some instances there had been considerable additions during the year past. Preaching in the evening by Elder Charles Knowles, from Isaiah, 40: 1, 2.

Tuesday morning met again for business. At 3, p. m., for public worship, and the meeting was one that will long be remembered.

The following are extracts from the minutes:—

**Resolved,** That Elder Albert Swim be a delegate from this Conference to the next General Conference of Free Baptists in New Brunswick.

**Resolved,** That our next Annual Conference be held with the Church at Harmony Liverpool, Queen's County, commencing on the third Saturday in September next, 1854.

**Resolved,** That this Conference highly approve of the "RELIGIOUS INTELLIGENCER," published in St. John by Elders McLeod and Noble, and recommend it to our Brethren and the Public generally.

**Resolved,** That we withdraw our fellowship from Elder Henry A. Stokes. (The charges against him being immoral conduct.—ED.)

DAVID ORAM, Clerk.

**SONS OF TEMPERANCE.**—The Annual Session of the Grand Division of the Sons of Temperance met in this City on Wednesday evening last, about 150 delegates were present, 46 of whom were initiated. The following persons were elected officers for the ensuing year:—

W. R. M. Burtis, St. John, G. W. P.; Hon. H. Peters, Gagetown, G. W. A.; W. H. A. Keans, St. John, Grand Scribe; James Gerow, Jr., Grand Treasurer; Rev. C. P. Bliss, Springfield, Grand Chaplain; Louis Carvill, Richibucto, Grand Conductor; Christopher Smiler, St. John, Grand Sentinel.

The following persons have been appointed Magistrates for Kings County:—

Matthew McLeod, Elias S. Freeze, Duncan M. Campbell, Isaac A. Dodge, Samuel Henderson, Weldon Fowler, John L. Wilmet, James Lake, Elijah A. Perkins, William Pywell, Walter B. Scovil, Charles C. Stewart, James Fairweather, and James W. Nowlan.

Brother B. J. Underhill wishes us to say for the information of his friends in Canada, whom he has just visited, that he arrived home on Thursday evening last—well.

We would direct the attention of our City readers to Mr. Bennison's notice for a singing class. We hope he will have a large number.

**ILLUSTRATIONS OF BUNYAN'S PILGRIM.**—These large and beautiful engravings are for sale at our office, with or without frames.

This number of our paper goes to press in advance of its date for unavoidable causes.

### ITEMS.

Seventy-five tons of Bibles and Testaments, or 150,000 copies have been circulated in Wisconsin, Minnesota, and Northern Illinois, during the past six years, leaving an indelible impress on the character of thousands.—*Christian Mirror*.

An Octavo edition of the Reference Bible in modern Armenian, published under the patronage of the American Bible Society, is now ready for distribution; this is one of the first instances of the use of the steam printing press in the East.—*Id.*

A Greek merchant, named Barbakis, residing in Moscow, deceased some time since, left his entire fortune, which exceeds \$1,500,000, to the Greek government, to be applied to aid in educating in Greece.—*Id.*

**GERMANY.**—It is said that since the origin of the Baptist mission in Germany, nine thousand persons have been baptised into the fellowship of the Gospel.

**RINGED.**—The Catholics of California have prepared a gold ring for Dr. Newman. It is described as "a large plain ring, of great thickness, having the nugget, in its original grotesque shape, on the place where the brilliants of a ring are usually set." It weighs more than seventeen ounces, and is valued at \$500.

A letter from Rome states that the reading committee of the Holy Inquisition sat in judgement upon various works, and 'condemned Uncle Tom's Cabin' as a damnable and pernicious work.

The Wisconsin Methodist Conference have resolved to request the next General Conference to specify an early day when slaveholders in the Methodist Episcopal Church shall either free their slaves or leave the church.

The Mormons are making an effort for the conversion of India to the creed of Joe Smith. Thirteen "Ministers" arrived there from the City on the Salt Lake, via California.

Accounts from Newfoundland state that the potato crop is almost an utter failure, on account of the rot. The fishery has also turned out badly, and great fears were entertained of a famine among the poorer inhabitants during the coming winter.

The "wild tribes of London" have their chiefs and favorites; a youth of thirteen, just committed at Bow-street for three months, first apprehended in 1849, when only nine years of age, and since convicted of various felonies, is one of these. On one occasion, he assisted in rescuing another boy from the police, and, when captured, kicked the constable with such violence as to break one of his legs, and disable him for life. He is so well-known among the thieves of London as the most expert hand in the craft, that his companions are continually fighting for his assistance in their nocturnal excursions.

A Galway paper reports how the poor deluded dupes of the Irish priesthood are taught to atone for their sins. "We were not a little astonished to witness a number of young and middle-aged women going round a 'holy well,' at Loughthalia, on Sunday afternoon, near the railway terminus, walking on their bare feet on a circular walk made of small sharp stones. It was truly pitiable to see the poor creatures, as they proceeded on their work of penance, writhing under the pain inflicted by the stones. On each penitent making a circuit of the well, when they came in front of its entrance, they dropped a bead and made a very low curtsy."

The following story is told respecting the Duchess of Kent and a baker of Edinburgh:—On her way to the Highlands the Duchess spent a Sunday at Barry's Hotel, in that city. The hotel-keeper had no biscuit of a particular kind, called "Albert biscuits," to present to his guests, and, in the afternoon, sent to Mr. Calderwood's, the baker, to buy some. The honest tradesman refused to sell biscuits on a Sunday, even to Royalty. On hearing this, the Duchess was so pleased that she ordered Mr. Calderwood to supply her household with biscuits during her stay in the Highlands, and the Queen likewise ordered him to Balmoral.

### THE SABBATH.

A history of all the lives of all the criminals ever sentenced, imprisoned or executed, would show that a disregard of the Sabbath was one of the leading steps in their progress to ruin; that in company with those who like themselves had desecrated its time, they had taken the initiatory step in vice that eventually led them to the commission of crime. And we are taught to believe that the parent as well as the child is responsible for these negligences, these sins. How easy a matter is it to destroy all desire in the child to dishonor this day, if you only commence in season. First evil impressions are easily eradicated—foul weeds sown in a good soil are quick to germinate, but are easily destroyed when they first spring into existence; but allow them to grow up and go to seed, and the fruits thereof are scattered in every direction, to multiply. Kind parents teach our boys to regard the Sabbath. The lessons taught us in the serene quiet of that holy day in childhood, though not taught by a parent—a mother—are still indelibly impressed upon our memory, as though it were but yesterday we received them. If they do not go to church, keep them within doors, that they may not prove enemies to themselves, and nuisances to those around them. Few can enjoy the quiet of home with a gang of boys, in front of their dwellings, playing games, laughing, shouting, cursing, and swearing, especially on the Sabbath. "Remember the Sabbath to keep it holy."—Selected.