

enhanced by the jealousy of the working classes, who view in these Celestial immigrants formidable opponents, whose competition must tend in a considerable degree to lower the rate of wages, which just at this moment has fallen below the ordinary average. The result has been, not an absolute prohibition, but certainly a very heavy duty on this kind of imported labor, for every Chinese is for the future to be charged on landing, nominally for the purpose of defraying the expenses they occasion to the Government, but really with the view of keeping them, if possible, out of the country altogether. Were the Emperor of China in a condition to make demands on us as well as to agree to ours, he might probably be considered not unreasonable in demanding for his subjects as free a passage into our dominions as he undertakes to accord us. The colony is about to undertake three railway extensions—to the south, to the west, and to the north. It has also had its first considerable railway accident—a clear proof of advancing civilization. This colony also has raised £5,000, as its contribution to the Indian Relief Fund.—*London Times.*

#### Paternal Duty.

A writer in the London Leisure Hour makes the following remarks, which are as full of truth as they are of good common sense:

"The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures, and whose only intercourse with his children consists in a brief word of authority, or a surly lamentation, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God has allotted to his children? Nor is it an excuse to say that he cannot support his family in the present state of living without this effort. I ask, by what right can his family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence. Is he under obligation to leave them that competence he desires? Is it an advantage to be relieved from the necessity of labor? Besides, is money the only desirable bequest which a father can leave to his children? Surely, well cultivated intellects; hearts sensible to domestic affection, the love of parents, of brethren, and sisters; a taste for home pleasures; habits of order, regularity, and industry; hatred of vice and vicious men, and a lively sensibility to the excellence of virtue, are as valuable a legacy as an inheritance of property, simple property, purchased by the loss of every habit which would render that property a blessing.

#### What Could They do?

What could twelve men do, from the ordinary ranks of life, chiefly fishermen, of Galilee, confessedly unlearned, without wealth or influential position, to establish Christianity for all time, upon a basis, that the gates of hell shall not prevail against it? Let the lapse of eighteen centuries, with their thousands of temples, and millions of worshippers, and the innumerable company who have mounted with a triumphant faith, and sung and shone in glory, furnish the answer.

What could God do by one man—the humble monk of Wittenburg, the son of a poor miner, reared in the midst of papal superstitions; to turn back the darkness of a thousand years, and break the power of the Church of Rome? Let crumbling crowns and trembling popes, the wane of Romanism, and the spread of Protestantism throughout the world, give the answer.

What could two students of Oxford College, with the blessing of God, do, to wake an expiring church, throw off her redundant foes, and spread scriptural holiness over the land? Look at Methodism, with its unparalleled and giant growth of an hundred years, and you have the answer.

What could Robert Morrison, the first Protestant missionary to China, the vastest empire of the earth, embracing one-third of its entire population, do, to establish Christianity in that dominion? Let him speak for himself. He encountered in New York, when on his way, a man of the world, who did not disguise the light esteem in which he held his projected missionary enterprise. With a sort of sardonic grin, he said, "And so Mr. Morrison, you really expect to make an impression upon the idolatry of the great Chinese Empire?" "No sir!" said Mr. Morrison, with more than usual earnestness, "I expect God will." Let the Chinese version of the Scriptures; let the hundred missionaries now in China; let the sixty natives raised up to preach Jesus, and teach from house to house; the scores of native youth educated in missionary schools; the waning of prejudices; the open ports and the triumphs of Christianity, in half a century, tell the result.—*Rev. G. C. Wells.*

**THE LIQUOR TRAFFIC AND CRIME.**—We have had another most painful illustration of the unhappiness and crime resulting from intemperance, in the death of the poor inebriate at Russelltown, occasioned by his brother-in-law, in self defence. Through intemperance we find a highly respectable family thrown into the greatest anguish, a young man suddenly hurried into the presence of his Maker in a condition too awful to contemplate, a young wife widowed by the act of her own brother, and that brother made to feel as long as he lives that his hands have been stained with human blood, even though it was shed in self-defence. And all this misery we charge upon the liquor traffic.

It may be asked, what has the traffic to do with this unhappy occurrence? Why should it be made responsible for the crime and misery which result from intemperance? We answer—Because there is abundance of proof that intemperance is generally in proportion to the number of drinking places, and that misery and destitution and vice and crime are the universal fruits of the traffic. Chief Justice Lafontaine said at the assizes here a few days ago that the consumption of liquor and the increase of intemperance was in proportion to the number of taverns, and he expressed his regret at the increase. The effects of the opening of one tavern are soon seen in the neighborhood.—It becomes a centre for all the idle and

viciously disposed. Young men learn to drink and become drunkards, their passions become inflamed, homes are neglected, wives and children are abused, and men who might be but for the intoxicating cup, respectable and useful citizens, soon become only fit for a prison, or a pauper's home.

Men well know that every where these are fruits of drinking, and we ask, is it a respectable, honest, or good business which produces such effects? We ask Christian men who sell intoxicating liquors, whether, in view of their relations to men and their accountability to God, their consciences can approve of this traffic which is so demoralizing and so ruinous to the souls of men?—*Montreal Witness.*

## Religious Intelligencer.

SAINT JOHN, N. B., OCT. 15, 1858.

#### A Lesson from Experience.

Under our denominational head may be seen a summary report of the churches comprising the Fourth District Meeting. The history of churches in that District affords a lesson of great value on the government and care of churches. It will be observed that several, now existing, are very small, and nearly all of them in an inefficient state to leaven with the gospel the communities in which they are located. It may cause surprise when we say in some of the places where these churches now exist, there were once large and flourishing bodies belonging to our Conference. But they are now extinct, and a few individuals only, saved from their wreck, now constitute the churches reported at our late meeting. The man must be blind to the facts presented by the past, who does not see that great revivals and large ingatherings are not all that is essential to the prosperity of a religious body. Proper ministerial teaching and pastoral oversight are as necessary to the extension and advancement of a Christian church, as nutriment and element are to the growth and maturity of the plant or flower. Churches may be planted, but if left destitute of proper care, they will become scattered and destroyed. Neither is an occasional visit, with a few happy meetings sufficient to save them. Constant and unremitting care and teaching are necessary. The churches to which we have referred, and which have ceased to exist, might not only have been saved to our denomination, but might have been the efficient means of spreading the religious element throughout the country, had they been properly trained and disciplined. The great lack, was the pastoral office. This was lost sight of, in our zeal for that peculiar feature of our denomination, the liberty of God's house—the exercise of the gifts of the church. Instead of these militating one against the other, as some still suppose, they should, and may be harmoniously combined, each rendering the other more efficient; and together greatly increasing the power of the church. By pastoral oversight, we do not mean merely having a preacher hired; or mere Sabbath day labour, we mean far more than this; the oversight of the flock, and watching for souls as those that must give an account. Neither should this be confined to the members of the body only; the whole congregation—the entire community should come under the range of pastoral care. In it also doctrine should be taught, and practice corrected, while heretics should be condemned, and hardened transgressors punished. The want of this has greatly shorn us of our strength, and sapped away our vitality. But we would remark that not every minister is at first fitted for the pastoral office, it requires training and experience. A man of mere impulses will never succeed as an overseer of the flock. He must make the word of God his rule, and walk by it whether he feels or not.

A serious evil which has resulted from the course formerly pursued, is, rebellion has been taught in Israel. Our freedom has been perverted; and it has been turned into liberty for every man to do as he pleased. It is time this state of things ceased; and the present arrangement for ministerial care and labour among our churches will we trust tend to correct it. We cannot say all we wish on this subject at present, we shall return to it at a future day.

#### Evil Speaking.

By evil speaking we mean, first, the positive utterance of absolute untruths, secondly, insinuations of a malicious character, calculated to injure the one spoken of in the estimation of the third party; and thirdly, the taking up and retelling of a reproach whether true or untrue, which may reach us of another.

Few persons laying any claims to respectability allow themselves to be the authors of downright lies. Some, however, do. But downright lies, openly uttered, seldom do as much harm to the person of whom they are spoken, as the slyly whispered insinuation of something existing, but unuttered. The retelling of every or any little imperfection which may be discovered in the conduct or character of another, is a defrauding species of slander, which is too much indulged in by persons laying claims not only to respectability, but Christianity.

Few persons who pursue an upright course in the world, and aim for any object above mere selfishness, but are more or less assailed with evil speaking. Evil speakers we fear will never all be dead. It is, however, melancholy, when persons for whose welfare we have laboured, and whose highest interests we have sought at the expense of our own, lend themselves to the malicious retelling of groundless slanders to our injury. It is still more melancholy when our equals, our fellows, those with whom we have walked to the house of God in company, are found in the ranks of false accusers.

But as the purity of the gold is tested by the heat of the furnace, so the integrity and uprightness of the innocent, will shine more and more by the slanders of the wicked. Evil speakers will have their day, and the innocent may suffer for a season, but the tongue of the slanderer will be silenced, and he that doeth right will be delivered.

Roder, beware how thy tongue utters slanders, for God is the avenger of the innocent.—"Deliver my soul, O Lord, from lying lips, and from a deceitful tongue."

#### DENOMINATIONAL.

##### Free Baptist.

The Third District Meeting of Free Christian Baptists was held according to notice given, with the Church at Upper Queensborough, commencing on Saturday last. This district is composed of twelve churches and congregations, which are divided into two circuits, under the pastoral labor of Elders E. McLeod and W. Downey. Previous to the present season but little regular care or ministerial labor was expended on any portion of this district, but under the late arrangement of the General Conference the entire labor of these two brethren are devoted to the churches. Every church was represented by delegates in the District Meeting. Ministers present—McLeod, Downey, and C. E. Bell, from Brighton. For the information of the members of the Free Baptist Denomination and others, we publish the following notices of these churches. Those under the care of Elder McLeod are as follows:—

**DOUGLAS.**—This church numbers 71 members. Had the pastoral oversight of Elder Perry for some time until June last. Several were baptized by him last Spring, which were not formally united to the church. Church is in a low state of religious enjoyment, but there is a prospect of improvement. Formerly there was a Sabbath School, but now it is extinct. Much faithful care and labor is needed to revive the cause among them.

**NASHVALE, 1st Church.**—Numbers 56 members. Elder Gunter labored with them last year. A revival followed the District Meeting, which was held with them in October last; the work was not powerful, but about 20 were added, many of them young men. The Church is made up of members from two or three Settlements. Two Sabbath Schools are kept up; one of these was organized by Elder Kinghorn, about three years since, the other by brother B. Goodspeed, junr., the present season, who superintends it with great faithfulness and efficiency. The Church is in much need of discipline—congregations large; organized in 1832 by Elder Cronkite.

**2d Church.**—Numbers 22. Have no Meeting House. Circumstances poor. Organized by Elder Kinghorn, in 1857. No Sabbath School at present. Elder Gunter labored with them occasionally.

**FREDERICTON.**—The Church in Fredericton has undergone much adversity, and for want of proper and constant labor has remained small, only numbering when Elder McLeod assumed the pastoral oversight, a few weeks ago (including all on the records) twenty-four members. These, however, maintained worship two and three times each Sabbath, and on Wednesday evening. Congregations at preaching meetings are now large, and an increasing interest seems apparent. The Sabbath School will be revived soon.

**KINGSCLAR.**—Elder French has just closed a short term of pastoral oversight with this church, during which the people have become much united. Though no special revival has taken place the cause has much improved, and gratitude is offered to God for the good received through the means of brother F's labors. This church is also represented as formerly losing much, by being without regular preaching. They were organized by Elder Perry, about four years ago, and only number 19 members. They have no Sabbath School at present.

The foregoing churches, now under our pastoral care, we hope to see revived during the present year, and solicit an interest in the prayers of our brethren, that our labors among them may be blessed and owned of God.

The following are the churches with which brother Downey labors:—

**UPPER QUEENSBOROUGH.**—Organized seven years ago by Elder Hart; numbers 13 members. Had no regular ministerial labor previous to brother Downey coming among them.

**LOWER QUEENSBOROUGH.**—Organized by Elder Hart and McMullin, in 1850, and only number twelve members. They have not always maintained the public worship of God. Elder Kinghorn labored with them some last year. They have no Sabbath School.

**BEAR ISLAND.**—Organized in 1856, by Elders Kinghorn and Hamilton, and numbers 35. They are in a low state of religious enjoyment, but are encouraged under the labors of brother Downey. No Sabbath School there.

**CAVERHILL.**—Organized by Elders Noble and Mercereux, in 1851; now number 70, of these 20 were added the present year. Last Spring an effort was made to sustain a daily Prayer Meeting, but very few at first attended; but the number soon increased; a revival ensued, of which those added are the fruit. They have not yet erected a place of worship, but occupy a School room. They are represented as united, and walking in the truth of the Bible. They have a flourishing Sabbath School.

**SOUTH HAMPTON, 1st Church.**—Number of members on record about 60; but in consequence of severe trials much scattered. They have had no labour until brother Downey visited them, since which an improved feeling exists. This church has passed through a trying ordeal. Formerly there was a Sabbath School, but now there is none. Organized by Elder McMullin, nearly 30 years ago.

**SOUTH HAMPTON, Campbell Settlement, 2d Church.**—Whole number 45. They have been without regular labour, and have no place of public worship only a School Room. They need instruction and government.

**NACKAWICK.**—Organized two years ago by Elders Kinghorn and Hamilton, and number 32 members. Worship in a School room. They need much care and faithful instruction. Have no Sabbath School.

Every Church under the care of Elder Downey reported his labors as highly valued by them; and although some of the churches are very small, yet in these same places very large congregations are in attendance; and we are gratified in being able to state, that throughout his circuit we learn an improvement in religious matters is already felt; and the future prospect good. Much too large a field is however assigned to his care.

All our services during the District Meeting for devotion and preaching were interesting and profitable. Preaching on Sabbath morning and Monday evening by Elder McLeod; on Saturday

and Sunday evening by Elder Bell. Business Meeting on Monday, when matters of a local nature were harmoniously attended to.

On Monday evening, about twenty persons, among whom were several young men, came forward for prayer, and it was a season of much solemnity and power. Brother Bell, whose presence with us was gratifying, and whose labours God made effectual in good, intended to remain a few days with brother Downey, and we believe they will see a good work of grace in that place. The District Meeting was altogether one of comfort and profit.

Elder J. Noble baptized four persons on the profession of their faith, at the Portage, Sussex, last week. Elder Gunter has so far recovered from his late illness as to resume his labour at Gagetown. Two were baptized there last Sabbath by brother French, brother G. being unable to attend to that duty.

#### Carleton Sabbath School Concert.

Within a few months the Free C. Baptist Sabbath School in Carleton, under the faithful superintendency of Bro. D. W. Clark, has held several public concerts, each of which has been well attended and given general satisfaction. On last Sabbath evening we had the pleasure of meeting with them and enjoying, with many others the exercises, of what several of the teachers and others pronounced as the best one they have yet had. At 6 o'clock the meeting house was crowded with the school and its friends. Some opening remarks were made by the superintending in his usual ardent style. After singing and prayer, the rules of the school were read; then began the recitations. Several dialogues and a great variety of well selected pieces of poetry suitable to the evening, were said in a manner that reflects much credit upon the school. The children, although some of them were very young, had their pieces committed so perfectly, and said them so distinctly that we think all, even those in the farthest part of the house heard plainly. We have frequently listened to children recite, but we never heard so many pieces at one time said so well, nor saw children get so perfectly into the spirit of it before. Each seemed glad to hear his or her name called, and cheerfully stepped upon the stand and independently acted well their part. Several pieces were sung during the evening, and Brother Ratray and ourselves were called upon to make some remarks. All passed away apparently well pleased, and strengthened in their opinions of the utility of Sabbath school concerts. Bro. Clark has proved himself to be deeply interested in this good cause, and with the assistance of the efficient teachers connected with this school is doing much good among the young folk in Carleton. The Concerts have already done much toward effecting the objects aimed at. And we recommend them to our schools in both towns and country as a means of increasing an interest in both the children and their parents. Many Sabbath Schools are decreasing in numbers and usefulness in consequence of the disinterestedness of parents.—Could they but be induced to go and see for themselves the interest taken in their children, they would more cheerfully send them to school. In the Concerts they both see and hear for themselves, and seldom fail to become interested. The Sabbath School is a very inviting field of labour, and those wishing to be useful cannot spend a part of the Sabbath better than in teaching the young to remember their Creator in the days of their youth.

The Rev. Petros Constantines will officiate in Carleton Presbyterian Church on Sabbath next, at 3 o'clock, P. M. This young minister is by birth a Greek, and soon proceeds to his native city, Constantinople, as a Protestant Missionary among his countrymen there.

#### For the Religious Intelligencer.

##### Sabbath School Teachers.

What a pleasant duty it is that which the Sabbath School Teacher have to discharge, and what a goodly work they are engaged in; exerting all their influence for the spread of the glorious gospel for our Lord and Saviour. Not like the unprofitable servant who hid his talent in the earth, and was cast into utter darkness, but like the good and faithful servant who traded with his five talents, and when called by his master to give an account of the talents he had received, returned his master five other talents. Thus those teachers who have entered upon this work of teaching the young, and making use of those talents which God has bestowed upon them. And then what can be more cheering than to have gathered around you an innocent little band of Sabbath School Scholars, eager to catch every syllable relating to their dear Saviour that may fall from your lips, and listening with intense interest to the recital of their redeemer's sufferings while on earth.

And do you have around you those who through your teaching are to become the stay and support of church and state in after years, and united in the holy bonds of Christianity, united by the tie of love and friendship, and armed with the victorious weapons of faith and patience they shall ride on in triumph; and no enemy shall overcome them, no temptation shall lure them from the path of truth and duty. Be up then teachers and be doing, relax not your efforts on behalf of those lambs of Christ's flock until you have placed them far beyond the reach of sin and Satan, and until you have taught them the road to Zion, until the glad tidings of peace and prosperity shall have been wafted across the broad sea to every land, until every nation shall have received the gospel, and until the Saviour's love shall resound from every hill and every plain.

GEORGE LUMAN.

BOSTON, Oct. 9th, 1858.

**DEAR EDITORS.**—A few facts relative to the state of religious feeling in this city may be of interest to many of your readers. It is well known that during the previous winter, Boston was visited with a very extensive revival of religion. Most, if not all of the evangelical churches in this city shared in this great awakening. And what should be of peculiar interest to all is, that the effects thus produced have not passed away, and left no traces behind. Very many are able to look back to those scenes of last winter's enjoyment with delight, and feel as though a new era had dawned upon their lives. Though the interest appeared to abate during the hot

weather, it is again running in a remarkable degree among all devoted Christians.

Now their chief aim is to secure during the coming months still greater outpouring of the Spirit of God. To this end they feel willing to labor and to adopt any means which may serve to promote the Redeemer's Kingdom in their midst—and in the world at large. Religious meetings are well attended, and a pure devotional feeling seems to pervade the various congregations. Those for prayer are especially replete with interest. A few points in connection with some of these are worthy of notice. You are probably aware that for the last eight years the Old South Chapel has been open for daily prayer meetings. These have been attended by persons of all sects and classes indiscriminately. They have been sustained both in prosperity and adversity. Every morning between the hours of 8 and 9 many may be seen making their way to that sacred spot—rendered so by being the birth-place of many souls into the kingdom of our Lord and Saviour Jesus Christ. Hallowed influences seem to gather about one as he enters this Old Chapel and listens to the songs of prayer and praises which daily ascend to the Great Head of the Church. Exhortations are frequent, some of which are given in the tenderest and most affecting manner. All seem to be in earnest; not a moment of time is allowed to pass unoccupied. Numerous requests are likewise submitted, asking special interest in the prayers of God's people. These are faithfully remembered by all who pray. The Old South is a favorite resort for strangers and travellers, who are particularly invited to attend. The Business Men's Union prayer meeting is also held each day in the same place, between the hours of twelve and one. These have been very well sustained during the summer, and of late an increase of attendance has been observed both in the morning and at noon. Each week day evening, between nine and ten the Young Men's Christian Association open their rooms in Tremont Temple, for the purpose of social worship. All who feel a desire are most cordially invited to come in. Great pains is also taken to cultivate the spirit of friendship and sincere devotion, in the minds of those who are thus brought together. This band of young men, by these efforts has been able to accomplish much of good. Many are willing to testify to the benign influences which have been thrown about them by the members of this Association. No diversities of opinion are allowed to interfere with their worship. Men of all ranks and names meet in the same place, apparently with the same intentions. These labors have been, and are still being crowned with abundant success.

Meetings similar to these are also held in other parts of the city. Christians in Boston are looking for, and expecting a greater revival of religion during the coming winter than has ever been known before, and there are indications which forbid that such may be the case. Yours, C. H. G.

#### The Revival in New York.

The New York Evangelist furnishes the following:—

"The prayer meetings in this city have for a week or two past, derived additional interest from the attendance of clergymen and prominent laymen, who have returned from Summer travel. Their reports are instructive and encouraging. While the general testimony is that the cause of religion has been greatly advanced in the country at large, yet the fact is indisputable, that only a small part of the churches have extensively participated in the blessing.

A pastor at that meeting stated that in his church, a short time before, were twenty-five ladies whose husbands were not pious. They met and spoke one to another of the fact and of their duty in view of it, and agreed to meet weekly for special prayer for their companions. This practice was kept up, as we understood, for some time. The pastor said that on the Sabbath before he left home for his Summer vacation, he had the happiness to receive the last of the twenty-five husbands into the church.

Another individual, with much feeling, expressed the idea that prayer for others carried with it the obligation to do for them what we could to promote their salvation, and then related a matter of personal experience. He had been at variance with his own brother, but having experienced forthcoming mercy, he was moved to pray for his brother. With this he was not satisfied. He could not rest until he had sought his brother, and done his duty personally to him. This involved his own confession to him. He had come to the city from a distance, to find his brother, who resided here and was sick, and to persuade him to become a Christian. He then related circumstantially the interview with one from whom he expected only repulse and abuse.—But his fears were only partially realized, for as soon as he began to confess his own faults, his brother was calmed. He confessed to him that he was greatly guilty—more guilty than he could suppose him for he was a murderer—he had hated his brother. The interview closed, and he then had hopes of gaining his brother, though there were no expressions of reconciliation. He had a second interview. His brother had evidently been greatly troubled, and it was not long before they were praying together, and in the joy of Christ's pardon.

He called on those present to thank God, for this his brother who was lost and is found, who was dead and is alive, and urged all to appropriate action as well as prayer. A gentleman from Philadelphia narrated the conversion of a young man who had been guilty of most flagrant vices. He was of a respectable family, but such had been his habits that there had been no intercourse between them for a long time. "He was," said the gentleman, "a fast young man—one of the fastest of the fast—one of the viles of the vile." He came into a meeting and was affected; came again and asked prayers, telling his story. In that meeting he was converted. But said the speaker, so happened that his father was in the same meeting, and heard his son's account of himself. He almost doubted that it could be his son, for his ways had greatly changed him from the far youth he was when an inmate of the family. They met and were reconciled, and the father took home his prodigal son.

## News of the Week.

**FIRE IN PRINCE WILLIAM.**—The residence of Mr. Zebulon Curry, of Prince William, about twenty one miles above Fredericton, was entirely consumed by fire about 2 o'clock on Monday morning, the 4th inst., with nearly all the furniture. There was no insurance on it, and the loss, we learn, to Mr. C., who is an industrious farmer, exceeds £300. The fire is supposed to have originated by ashes being thrown into a barrel.

**DISASTER.**—The brig Caroline of Arichat, Capt. Wolfe, from Pictou, by Boston, with cargo of coal went ashore at Port Hood Island on the 31 inst., and became a total wreck. All hands perished but the captain.

**NEWS.**—A man named Birkenshaw, is in custody on a charge of robbing the Railway office in this city, of £125.—Mr. Cromwell's barn at Springfield was destroyed by fire last Wednesday night. All the hay and two horses were burned.—Thos. Bean, Junr., of Red Head, left home with his horse and wagon last Sunday morning, and early on Monday morning his dead body was found lying in the barn yard, with the wagon turned over and partly on it.—A man named Flynn was killed, by an accident, at the Railway works, a little side of Grosvenor's bridge, last Friday.—A son of Robert Mawhinney's of Mace's Bay. Aged 29, was drowned last Friday, in an attempt to cross Lepreaux Harbour. The boat was struck with a sea and upset, and two other persons who were with him, were saved with great difficulty.—A new line of Telegraph is being constructed through the United States, New Brunswick, and Nova Scotia, to Halifax. The first section to Portland is completed.—*[Church Witness.]*

**DROWNED IN THE MUSQUASH RIVER.**—A short distance above the Lancaster Mills, on Sunday afternoon, 10th inst., Howard Edgar Moody, aged 6 years, oldest son of Mr. Edward S. Moody, an employee at the Mills.—This promising boy, after attending Sunday School, strode up the road leading to Still Water, and in company with another lad of about his own age, went to the bank of the river; while teaching for a chip floating past, he lost his balance and was precipitated into the water. His companion in attempting his rescue was also drawn into the water. As soon as the latter succeeded in gaining the shore, he gave the alarm to others in the neighborhood; but although the deceased had not been in the water five minutes, life was extinct when his body was recovered.—*New Brunswick.*

**THE AUSTRIA.**—It appears that twenty-two additional lives have been saved from this ill-fated vessel. They were picked up by the Norwegian ship *Catarina*, which has since arrived at Quebec. They consisted of 16 passengers and 6 of the crew. It is feared that these are the only survivors who will now be heard of. Their reports confirm the general impression of the utter want of order and discipline in the *Austria*. The idea of conveyance of the same line, starting together for the same port, might keep near each other during most of the voyage, and thus be ready to relieve each other in case of disaster.—There is no commercial reason why this should not be tried. The discipline of the *Conard* boats is such as to afford a very strong moral guarantee against most of the ordinary dangers of an Atlantic voyage.

**NOVA SCOTIA.**—In Halifax Michael O'Man has been found 40s. and bound over in the sum of £300, to keep the peace, for assaulting and threatening to take the life of William Annand, Esq., M. P. P., for writing something about the late Archbishop, Walsh in the Halifax Chronicle. Mr. Annand stated that he has been attacked frequently, and that his life has been in danger on several occasions.

**DESTRUCTIVE FIRE AT WINDSOR.**—Our readers far and wide will be grieved to learn that the extensive and flourishing manufactory belonging to the Messrs. Curry, just at the entrance of Windsor, was totally consumed by fire on Thursday night last. The origin of the fire is not known with certainty, but it is supposed to have been caused by some sparks from the engine, although a careful examination of the entire premises was always customary. The loss of property is estimated at between three and four thousand pounds—eight hundred only of which was covered by insurance.

The event may almost be regarded as a public calamity. The enterprising mechanics by whom it was owned, had brought into use machinery of the most improved construction for carrying on their extensive work,—they had commenced the manufacture of railway cars,—and were daily turning out manufactures of various kinds that were a credit to the Province.—*[Halifax Colonist.]*

**SEA CAPTAIN ON TRIAL FOR MURDER.**—John A. Holmes, late of the ship *Theresa*, is on trial at Portland for the murder of Geo. W. Chadwick, one of the crew. The testimony is horrible. While Chadwick was at the wheel, the Captain knocked him down with a belaying pin. Shortly afterwards, he had him stripped of all his clothes, excepting his pants, and seized up to the main rigging, saying to the crew—"Do you know what I am going to do this man for? I will tell you: the law says I shall not stop his life, but I say I will; he has refused duty at the wheel." The flogging was with a knotted thread and some ratin stuff, and lasted twenty minutes. It was inflicted by three different hands, the Captain also striking a few blows, occasionally, to show to strike hard. Towards the last, Chadwick cried out—"Don't kill me." The Captain replied, "I would kill him on the spot if he did not stop his life—I do not." He then struck him several blows upon the shoulder with a belaying pin, and one upon the back of the neck. Chadwick now slew round, being totally insensible, yet the Captain continued to strike him on the left side of his body, until his legs became useless, and he ordered him to be let down, and he was laid on his back dead.—*Boston Courier.*