

hall on every Tuesday and Friday. The attendance on Tuesday last was numerous and respectable. A lay gentleman occupied the chair and the leading services were conducted in a most impressive and efficient manner by Messrs. Hamilton, Dill, and Morrow, clergymen of the Episcopal, Presbyterian, and Wesleyan churches.

Minor differences among the evangelical clergy appear to have been entirely forgotten in their common desire for the conversion of souls and the extension of Christ's kingdom; and this becoming union upon their part is hailed with lively satisfaction by every denomination of the Protestant laity. The Roman Catholic converts continue in steady adherence to the reformed doctrines wherewith they have been "impressed"; and it is a significant fact that one of them very recently took a leading part in the business of a public prayer meeting near Broughshere. Many seriously disposed members of the Roman Catholic church attend at the revival meetings in Ballymena and the neighbourhood—but they do so in defiance of certain stern injunctions to the contrary. We know of one poor boy who was inhumanly beaten by his parents for disregard to a prohibition of this nature; and when thus compelled to obedience, he, although unable to read, purchased a copy of the New Testament Scriptures, and presented it to a pious old neighbour still poorer than himself, on whom he attends to hear a portion of it read at every available opportunity. We have already remarked that a more special observance of the Sabbath is one of the prominent results of this religious revival among the people. To that revival the Roman Catholic clergy are opposed; and, by way of contrast, we state a fact which can be readily established beyond all controversy.

In the afternoon of Sunday, the 29th ult., a day marked in a peculiar manner by the manifestations of a mysterious and heart-searching power in Ballymena, as well as by the lightning flashes of an elemental disruption, a certain party were seated at a game of cards, in boisterous merriment. They were not the ragged and reckless Sunday gamblers of the "sand pit." Oh no! The scene was in the town of Ballymena; the time, daylight; the performers were dressed in fine broad-cloth—and one of them was a Roman Catholic clergyman! We may presume that *clubs* were trump, and it is known with certainty that his reverence held the deuce. Groans of agony, and prayers of penitence, were elsewhere ascending to the throne of the Eternal; heaven's lightnings were flashing about the table—but, pooh!—the card was a winning one, and down it went upon the polished mahogany with an emphatic thump!

Religious Intelligencer.

SAINT JOHN, N. B., JULY 22, 1859.

Free Baptist Church, Saint John.
Having resumed the Pastoral care of the Free Baptist Church and Congregation in Waterloo Street, St. John, friends visiting the City, and the public generally who may wish to attend our meetings, are informed, that the time and order of services will be hereafter as follows, until further notice:
SABBATH. Preaching at 11 o'clock, A. M., and 3 o'clock, P. M. Prayer and Social Meeting, (except on special occasions,) at 6 o'clock, P. M.
A large number of the seats in the Meeting-House are still free at all the services; and at three o'clock, P. M., ALL ARE FREE.
WEEK EVENING SERVICES. Prayer and Social Meeting for the present, in the Vestry, on Wednesday Evening at 8 o'clock; and Prayer Meeting on Friday Evening, at 8 o'clock. The public are invited to attend all our services.
If Parties wishing to rent Pews or single Seats for permanent use, can be accommodated.
JULY 16, 1859. E. McLEOD.

A Call to Perseverant Prayer.

The years 1858 and 59 will ever be memorable in the history of the Christian Church. The conversion of over half a million of souls in America; the gracious outpourings of the Holy Spirit in numerous towns and places in Scotland and England; and now the cheering tidings that reaches us from Ireland, of the progress of the work there, call for devout thanksgiving and heartfelt gratitude to Almighty God. If the origin of these extraordinary manifestations of saving power be enquired for, we answer that in the means employed to bring them about, God has especially fulfilled the language of the Psalmist, "Out of the mouths of babes and sucklings hast thou ordained strength." True to His manner of working in all ages of the world, he has not employed such instrumentalities as the wisdom of the world would have selected. In the work of God, as in the accomplishment of magnificent worldly projects, men would associate great names and great means, and look for success only through efforts beyond the ordinary. Such are not the ways of God—he has chosen the feeble things of the world to confound the wise; and weak things of the world to confound things that are mighty; and base things and things that are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence. Man would naturally look for the association of eminent names—of distinguished eloquence, of enthusiastic zeal, and great fervor in the origin of these great revivals of religion. But so far as human observation is concerned, they must look in vain. Not but all of these exist in the work—but it is in its progress they are developed, while in its origin they are unknown. The work has produced these, and not these the work. This is always God's method of doing. Prayer, earnest, believing prayer, from sincere hearts, offered in the name of Jesus Christ, has brought the blessing down. As in the case of Elijah when he prayed, and the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench; "and all the people saw it, and fell on their faces, and said, The Lord, he is the God, the Lord, he is the God," so in a similar manner in answer to prayer has the Holy Spirit come down; hundreds of thousands have already been converted to God, and still the wave of divine power rolls on.

Some twenty months since, a few earnest-hearted Christians in New York, disgusted with the lifeless formality of much of the religion in that city, as well as with the open infidelity practiced there, resolved to go to God in prayer, and ask Him to "revive his work." At first they numbered but three or four—but what in accor-

dance with God's will, is too great to be accomplished by even this number of believing men, whose hearts are fully set on the work? Soon their numbers were increased they met "steadily with one accord, in one place," and almost before they expected, the gracious showers began to descend. A young man, a Christian, from Philadelphia, providentially fell in their company—he caught the spirit, returned home, and suggested a similar meeting there. Prayer meetings increased. God was called on, and it has been estimated that in a single year from that time, in the United States alone, more than half a million of souls have been converted, and made the heirs of glory!

Similar results are following similar efforts in the United Kingdom. A writer well informed in relation to the work now in progress in Ireland says:—"As to its origin, the only human instrumentality in connection with it seems to have been that of a few humble, pious men, who have been moved to pray very earnestly for the outpouring of the Holy Spirit."

Now we ask our readers—our churches—our brethren of all denominations—is there not a necessity for fervent prayer among us? Is a general revival of religion not wanted? We have had a few local refreshings it is true—"it has raised upon some cities, but not upon others;" while the power and permanency of the revivals enjoyed, have not been what should be hoped for. The promise is unto us, as well as to others,—"Ask and ye shall receive;" and again,—"If ye, being evil, know how to give good gifts to your children, how much more will your Heavenly Father give his Holy Spirit to them that ask him!"

Relying on the promises of God, and encouraged by their fulfilment to others, and the glorious results following, let us "draw near to God," confessing and forsaking our sins, abasing ourselves before him, and unite in beseeching him, for his Son's sake, to pour out his Spirit, and revive his work among us. Let believers unite in prayer-meetings as often as possible—let prayer be made at the family altar, and in the closet, for the following objects especially:—

1st. That God would endow his servants with more power—that they may be able to "preach the gospel with the Holy Ghost sent down from Heaven," that the word preached "may be effectual in the saving of souls."

2d. That Scriptural piety may be revived in all the churches. "That holiness unto the Lord" may be the motto of all that call upon his name; and that conformity to the world may no longer be the reproach of the church, and the stumbling block of sinners.

3rd. That the number of faithful Ministers be increased,—men who feel with the Apostle, "Woe is me, if I preach not the gospel!" And also that laymen, and women, may become more efficient labourers and helpers in the great work of saving souls.

4th. That the Holy Spirit may with great power "convince the world of sin," because of their unbelief; that the most unlikely cases of impenitency, as well as the more common, may be subdued to contrition and repentance, and believe on the Lord Jesus Christ.

5th. That this work may cover the whole country; that every district and community may share largely in it, and the wave of divine glory not cease until thousands are converted to God. Say not that this is too great. God is honored when his people believe for much, and ask for much! "Ask, and ye shall receive," is his promise, without limitation! May the great Head of the Church give to his people the spirit of strong faith, and fervent prayer.

The Freeman and Revival Again.

We were led into an error last week by one of the morning papers relative to the religious character of the paper in which the blasphemous libel copied by the *Freeman* on the revival in Ireland originally appeared. We since learn that it is a Unitarian journal. The *Freeman*, however, does not state this fact in his reply to our article, but would endeavour to make his readers believe that the paper alluded to is a sound Protestant one, and edited by a Presbyterian lady. The facts are that the *Northern Whig* is a Unitarian journal, and hence as stoutly opposed to the revival as the Catholics are. The article alluded to was written by a priest. A correspondent, however, in the *Whig* of July 25th, contradicts his statements as follows:—"I pity and feel for the man who wrote that article. No young woman at any of the meetings called for any one to kiss her. There are no trees in the vicinity of the place, but one plot which is walled in. The next eighteen or twenty lines are but a tissue of falsehoods. They only serve to show the grovelling disposition of the person."

But of this contradiction the *Freeman* says nothing. We have in our possession a very excellent article on this extraordinary work of grace now in progress in Ireland, written by a minister of the Church of England, which we think of giving to our readers next week. We are happy to state that the Roman Catholics are sharing quite largely in the good work.

Disgraceful.

A report of the Grand Jury, at a late session of the Court of Common Pleas, for the county of Victoria, is published in the *Carlisle Sentinel*. It contains the following sentence:—"It would seem that a number of the magistrates assemble here merely for the purpose of having a drunken frolic, instead of attending to the interests of the county."

This is certainly a bold charge to be made openly by a Grand Jury against a portion of the magistracy of a county; and we presume would not be made, if there did not exist some reasonable grounds for it. It is bad enough for persons who hold no office under Her Majesty, to degrade and abuse themselves, but for Her Majesty's Justices to meet together for the purpose of doing the business of the county and then spend the time in "a drunken frolic" is most disgraceful, and calls for immediate investigation.

We trust that this matter will receive the attention of those whose duty it is to make inquiries, and that no excuse will be sufficient to keep drunkenness in the office of Justices who are guilty of drunkenness anywhere, or at any time.

AGENTS IN NOVA SCOTIA.—Mr. Jesse Fleet of Lower Granville, N. S., is Agent for the *Religious Intelligencer*, to whom money may be paid for the Proprietors.

MR. BROWN NORTH ON THE STATE OF RELIGION IN SCOTLAND.

At the Meeting of the General Assembly of the Free Church of Scotland in Edinburgh in May last, a committee having been appointed to confer with the distinguished lay evangelist, Mr. Brown North, with a view to giving to his services a cordial sanction, that committee reported themselves abundantly satisfied with the conference, and it was therefore moved that Mr. North should be received and recognized as a lay evangelist, capable of being received into all the pulpits of the Free Church. (Mr. N. is we believe, denominationally in the Episcopal.) The Moderator of the Assembly having addressed Mr. North, he replied in an impressive and thrilling address, in the course of which he referred to some things of vital interest in the cause of religion everywhere.

The four obstacles to the progress of godliness which Mr. North has discovered in Scotland, namely, WANT OF PRAYER, UNENLIGHTENEDNESS OF CHURCH DEACONS AND OFFICERS, AN UNCALLED MINISTRY, AND UNFAITHFULNESS "OUT OF SEASON," are unquestionably obstacles in the way of the increase of Scriptural piety in other lands; and his language is so full, clear, and to the point on these subjects, that we transfer with great pleasure the following extract from his address to our columns.

By the way, while referring to Mr. North, we wish it to be remembered that he is an *unordained* preacher of the Gospel. His not having received the imposition of hands does not in any wise militate against his usefulness. Neither does he ask or wish ordination, that we have ever heard. He is content to preach the Gospel, to which work he seems especially called, without aspiring to clerical dignity. Is not this a good example for others to follow? We confess we do not see why some men cannot be as useful without ordination as with. Yea, we verily believe, that ordination has ruined the usefulness of many a sincere laborer. We would encourage every man to work for God *anyway*—as a lay evangelist, if he have gifts and qualifications for it—but let great care be exercised in the ordination of men—not every good and useful preacher should be ordained.

But to the extract. We trust it will be pondered by all who read it.

I have had an opportunity during the last three years of seeing much of the religious state of the country; and I have come to this conclusion, many years out of the chains of sin and Satan, still it is but one of a city and two of a family, and that the world is no better now than in the days of the apostles, when he said it was lying in wickedness. Now, dear friends, by the help of God's Spirit, how much might not you, who are now before me, effect in lessening this putrid mass of iniquity? I believe there are *one or two* islands for which His Spirit is so little angelus. First the neglect of united prayer—the appointed means for bringing down the Holy Spirit. I say I, because I believe it, that the Scotch, with all their morality, so called, and all their outward decency, respectability, and love of preaching, are not praying people. Take the Presbyterian Church, the Established Church, or any other Church, take the Church of Scotland, and you find congregations of from 1400 to 1600 on Sabbaths, and at the prayer-meeting on Tuesdays you find thirty, forty, fifty, and sixty people. Size is not this the mind, that there is a large amount of practical infidelity. If people believed that there was a real, existing, personal God, they would ask Him for what they wanted, and they would get what they asked. But they do not ask, because they do not believe or expect to receive. Why do I remember that though preaching is one of the great means appointed by God for the conversion of sinners, yet unless God give the increase, Paul may plant and Apollon may water in vain, and God says He will be inquired of, Oh, ministers! excuse me you gave me this chance of speaking, urge upon your people to come to the prayer meeting. Oh, Christians! go more to prayer meetings than you do. And when you do the prayer meeting, try and realize more that there is *use in prayer*.

Secondly, I do not believe that there is a more effective system in Christendom, for the promotion of true religion than the Presbyterian system, if it is carried out. But the machinery is not worked. Look at the mass of elders there in the Presbyterian Church. But what are these elders doing as a body? Blessed be God, there are many holy, self-denying, men, who seek not their own things, but the things which are Jesus Christ's, and who go into the lanes and alleys of the cities, and pray, and speak, and try to lead people to God. But do the elders, as a body, do that? How many elders are there in Edinburgh? Say there are a thousand. If these thousand elders were forth and try to promote the glory of Jesus Christ, and the good of souls, what salt, light, and leaven might they be to the whole community! But I believe there are elders, it is possible they may be such in this very Assembly, who know that God, who searcheth their hearts, sees that, from week to week, and from month to month, they never make a single attempt to do anything for the glory of Jesus Christ, and such must have an account to God at the last day.

The third point I have seldom or never heard touched upon, perhaps men hardly know how to alter it, but I believe it lies at the very heart's core of the irreligion of the land—and it is this:—In the Church of England, and in all the Presbyterian Churches of Scotland, and I do not note in all other bodies, men are brought up from childhood to say that they are going into the Church—and men in England are brought before their bishops, and in Scotland before their presbyteries, and without any fear of being struck dead for committing the blasphemy against the Holy Ghost, they swear in Church, and state in yours, that they believe they are called by the Holy Ghost to the ministry, and that they enter it out of a desire to promote the salvation of the souls of their fellow creatures; and they know when they say it they tell a lie. I say there are multitudes of instances of this—even in this Assembly there may be those who know that they have been guilty of this fearful sin, for even among the twelve disciples there was a Judas—even in this Assembly there may be those who have even now no reason to believe that they have been again of the Spirit, and who are nothing but hireling shepherds. Oh, if there be, I implore you to conceive your position! If it were a dreadful thing for five brethren to think of the entrance of this five brethren into hell, knowing how their reproaches would increase his torments, what will the entrance of your congregations into hell be to you. How will you bear their reproaches? Think of it! The day of judgment will come, and if you know in your heart that you are not yet converted, and are not really labouring for souls, as those called of God do labour, oh, follow the advice that Peter gave to Simon Magus—confess your sins to God, pray for pardon and the Holy Spirit, and for the baptism of that fire which can yet enable you to awake the dead around you;

and then, instead of being lost forever, you may yet appear before God in glory with many children which may still be given you. Now could there not be some test in the Churches—some practical proof of the new birth—something requiring an evidence of fruit before men are sent into the ministry merely because they passed certain examinations, and have an outward decent, respectable, moral character? Even supposing that, numerically, ministers were to fail the conference, and there were not sufficient ministers to supply the Churches, would not such a want be likely to make the people reflect, and send them in prayer to God for a godly minister? Brethren, bear with me. I do not presume upon my position; but if I lose this opportunity of speaking, no man can tell if I will ever have the like again. I asked God this morning to bless me, and give me a word that should be blessed to you.

Lastly, the very best amongst us are exceedingly guilty in neglecting the apostolic injunction to be instant "out of season." How solemn is the introduction to the command, "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing." "I charge thee" what? "Be instant in season, out of season." Now, we can all speak when we are expected in the pulpit, in the prayer meeting, or at the family altar, but that is not the question. I feel convinced that if the godly minister would prayerfully commence a system of individual, faithful, personal dealing with his people in their own houses, speaking as one who was in earnest, and beseeching men not to rest in a mere form of godliness, but to be contented with nothing short of God's Spirit witnessing with their spirit that they were born again, that they would very soon see of the fruit of his labour, and have reason to bless God and take courage. We need more *out of season* work, more talking to people apart in private as to the state of their souls.

Ordination of B. F. Ratray.

Norton, July 20, 1859.
Messrs. EDITORS.—I have just returned from a short tour up the St. John river. A brief notice of it may be interesting. I left home on Wednesday, the 13th, with brother Wayman, and on Thursday, met Elders Hart, Merritt and Perry at Upper Gagetown, when a consultation meeting was held with the church at that place, relative to the ordination of Brother B. F. Ratray. A meeting was appointed for the next day (Friday) for the purpose of setting that Brother apart to the work of the Ministry. The order of ordination was as follows:—First hymn, reading Scriptures, and prayer by brother Perry; second hymn by the writer; sermon by Elder Hart from 2d Tim. 3: 2, "Preach the Word." He presented the subject under three divisions:—1. DOCTRINALLY, 2. EXPERIMENTALLY, 3. PRACTICALLY. The discourse was both instructive and encouraging. Questions to the candidate by the writer, which were answered with great candour. After which, reading of appropriate Scripture. Then all kneeling, with the hands of the Elders on the head of the Candidate, brethren Wayman and Hart offered prayer, after which, Elder Merritt gave the charge, and Elder Hart the right hand of fellowship. It was a season of deep interest, and we believe, of general satisfaction to those present. After the close of the service, we left for Fredericton and Douglas. In the former place, I spent the Sabbath. It was a season of peculiar comfort to me to meet old friends here for whom I had laboured in years past, and also to see those brethren with whom I had formerly rejoiced. The cause of religion in the Church in Fredericton is in a healthy state, and as Brother McLeod has closed his labours there, I hope no time will be lost by the people in securing another minister among them. On Monday we visited Douglas and arranged matters satisfactorily there. The country looks well; grass on the Canning intervals abundant. It is God who crowns the year with goodness.
Yours, &c. J. NOBLE.

Contributors to Missionary Fund.

We are happy to state that the number of voluntary contributors for the support of a Home Missionary as proposed in our last General Conference is likely to be filled up. Two weeks since, we received a note from a gentleman (not a member of our denomination) pledging five pounds, payable immediately. We have received an anonymous letter this week, enclosing a FIVE POUND NOTE for the same purpose. We have some curiosity to know the kind friend who sent this donation, but are unable to guess. Who else will send us their names? Twenty pounds more are required.

"SCIENTIFIC AMERICAN."—We have received the first three numbers of the first volume, new series, of this paper, which may with great propriety be termed "A Journal of practical information in Art, Science, Mechanics, Agriculture, Chemistry and Manufactures." As a journal of this class, we cannot speak too highly of it. It is published weekly, contains 16 large pages; is printed with new type on excellent paper; and when bound, makes a beautiful book. Terms, two dollars a year, Ten copies, fifteen dollars. Address Munn & Co, 37 Park Row, New-York.

CANADA CORRESPONDENCE.

[We have reserved the first part of our Correspondent's letter for next week.—Eds. Int.]
The Crop.—The Great Balloon Voyage.—The Niagara Feat, Fool-hardiness.

CORONA, July 15th.

Passing to other matters, I would notice in the first place the agricultural prospects of the country. Our winter, which was remarkably mild, was succeeded by a very open spring, but rarely have we had such severe frosts so late in the season. It was thought that the fruits of the earth would be very seriously injured, and certainly the appearance of the gardens, orchards, and fields about the middle of June was distressing to those whose faith in God's good providence was feeble. But now it would appear that the severe frosts were beneficial rather than injurious, as it is believed that the grasshoppers and other destructive hosts were slain by millions. Reports from all parts of the country are favorable. Hay is a light crop in Upper Canada, and unusually heavy in the Lower Province. The wheat has appeared in some places; but the wheat crop, it is believed, will be above the average. Potatoes look well. A few weeks will decide the question of an abundant or a scanty harvest. It is in the hands of one who does all things well, and there are those who will rejoice in the Lord, and joy in the God of their

salvation, although the fields should yield no more, the flock should be cut off from the fold, and there should be no herd in the stalls. Yet we hope and pray that our farmers may be full, affording all manner of store; that God will rebuke the devourer that he may not destroy the fruits of our ground; and that there may be no complaining in our streets. Happy will it be for us if while the earth yields her increase, God even our own God shall bless us with the outpouring of his Spirit, and a rich harvest of precious souls.

Your readers have heard of the wonderful escape of Professor Wise and companions who left St. Louis in the balloon *Atlantic*, and being caught in a gale off Lake Ontario, were finally wrecked near Sackett's Harbour, after being borne through the tree tops at the rate of two miles per minute! The voyage of 1,100 miles in 19 hours—about a mile a minute!—had an abrupt, though merciful termination; and it is said that Professor Wise is satisfied with the result, and intends to cross the Atlantic before long. He is satisfied that a current of air moves unceasingly from West to East above a given altitude. His balloon excursions in past years have been undertaken mainly for the purpose of testing this point, and he hopes to turn aeronautism to practical account. We may yet pass from place to place in balloons, but railways will scarcely be superseded while timid people are so numerous, and the aeronauts have so little control over their vehicles. But "we shall see what we shall see."

While a few may applaud and many justify the exposure of Professor Wise and others for the sake of science, no excuse can be offered on behalf of M. Blondin, a French rope-dancer, who recently crossed the Niagara River on a tight rope stretched from White's pleasure grounds on the American side, to a point a little North of the first toll-gate on the Canadian side, above the bridge. This wonderful feat was performed, it is said, in the presence of 10,000 persons. Blondin rested himself several times, and at one point lowered a piece of wine to the steamer below, and drawing up a bottle of liquor drank its contents, and proceeded on his way. Twenty minutes, including about ten minutes for rests, were occupied in crossing. On the fourth of July, without letting his intention be known before hand, Blondin actually crossed blindfolded! The crowd had expected a repetition of Thursday's act; but they saw more than they anticipated, and held their breath with terror. Surely there is no other man fool hardy enough to attempt imitation. Such feats are to be shunned, not copied. They do no good; they generally terminate fatally. Sam Patch took one leap too much; and Blondin may attempt to cross some yawning chasm once too often. To die thus would be to perish ingloriously.
A. B.

News of the Week.

Melancholy Occurrence.

At Medford, Cornwallis, N. S., on Sunday the 8th inst., a boy named Frederick A. Brown son of Mr. James Brown, of Percuaw, Cornwallis, was drowned while bathing in the river in company with some other boys.

It appears that Frederick had been to Sabbath School in the morning, and instead of returning to his home at Indian Point, where he had been living during the summer, went to Medford to spend the day with some boys of his acquaintance. Not finding them at home, he with three others, went to the creek for the purpose of bathing as the boys of that place are accustomed to do. They had been swimming about for some time when one of the boys became exhausted, and began to drown, the alarm was given and Frederick rushed in to save him. He succeeded in getting him to the shore, or so near that they that were on shore reached him an ear that happened to be near, but Frederick was by this time so exhausted that he sank and was seen no more until the tide went out.

Never perhaps was the inhabitants more shocked than when they heard of the fate of this heroic boy. It was indeed heart-rending to witness the lamentations of the afflicted family when their poor boy was brought home; he had been their idol and to be thus suddenly snatched from them was an ordeal through which they were not prepared to pass. His remains were interred on Tuesday, never did we follow a larger or more solemn procession, every person seemed to feel deeply for the afflicted family.

The occasion was improved by the Rev. Mr. Taylor, (Methodist.) The discourse was solemn and impressive, and the day one that will long be remembered. May he that has promised to comfort the mourner speak words of consolation to this afflicted family.—[Communicated.]

RAILWAY TRAFFIC.—The Morning News gives the Railways returns for three weeks ending 16th July as follows:—

1st week ending July 2nd, £195 13s; 2nd week ending July 9th, £176 13s; 3rd week ending July 16th, £189 11s. 10d.

The weekly expenses are about £70 per week, leaving a handsome surplus to the credit of the Province.

EIGHTEEN PERSONS DROWNED.—The following are the particulars of a sad occurrence which was mentioned by telegraph, as related by the *Hilldale* (Mich.) *Democrat*:

"A party consisting of twenty-six persons concluded to spend the Fourth on a sailing excursion on Clear Lake, Indiana, about twenty miles from village. The party were principally from Reading village, in this county. It was about 4 o'clock, P. M.

The boat they attempted to sail with was only a mere trough, made of boards, twenty feet long, disguised with a platform, and awning. They embarked and sailed about fifteen or twenty rods, when some one in the party rocked the frail and tottering boat, which upset and all were thrown out, and eighteen out of twenty-six were drowned.

SUNDEN DEATH AND INQUEST.—On Sunday morning, 12th inst. Mrs. McCollough, of Port Dalhousie, was found dead in her bed, under circumstances which create suspicion, as she retired to rest the previous evening apparently in good health. Coroner Mack was accordingly sent for, and on Monday morning he empanelled a respectable jury to investigate the matter. Verdict, "that death was produced by disease of the heart, accelerated by intemperance."—*N. S. Abstainer*.

EUROPEAN NEWS!

ARRIVAL OF THE "WASHINGTON!" Five Days Later!

The steamship "Washington" arrived at New York on Monday with news five days later than our last. We select the principal items of importance, and also give interesting selections from the news by former arrivals.

GREAT BATTLE EXPECTED ON THE ADIGE. DEFEAT OF THE AUSTRIANS BY GARIBALDI.

NEW YORK, July 18.—Steamship City of Washington from Liverpool 6th inst. via Queenstown 7th, arrived at about 5 o'clock this afternoon.

She brings London dates to noon of the 7th, by telegraph to Queenstown. The war news is unimportant. A battle was expected on the Adige. It was reported that the British mail steamer had been requested to prepare to carry an armament.

Ancona had been declared in a state of siege. Breadstuffs are dull and nominal. Corn steady, with an increased demand for yellow. Provisions dull. Produce unchanged.

LATEST NEWS.

[By Telegraph from London to Queenstown.] London, July 17th.—The Paris correspondent of the *London Times* says: The Minister of War and Marshal Pelissier have had another conference for the purpose of concerting measures for the complete organization of the Army of the East. An Eighth Division, in course of organization at Lyons, is to reinforce the Army of Italy.

A telegram from Trieste, dated 7th, says:—Advices from Naples of the 28th ult. announce that legal proceedings have been taken against a secret political society at Messina, and several arrests have been made.

Advices have also been received from Ancona to the 30th of June. General Caltavotone had taken command of the town, and declared it in a state of siege. A general disarming of the citizens had been ordered.

An address of the Sardinian Admiral to the people of Messina had been issued. Trieste, Tuesday.—An Austrian Prize Court has been established at Varna, the appeal from which is to be to the Court at Trieste.

Gen. Clan Gallas, commander of a corps d'armee, has arrived here from Verona. The Paris correspondent of the *London Times* says letters from the headquarters of Prince Napoleon state that another great battle is expected on the banks of the Adige, and the Austrians are believed to have 200,000 men in line. Fresh battles are organizing at Paris.

The *Times* also says it is now pretty clearly understood that Prussia will act only on the defensive.

Reliable information had reached Vienna that Garibaldi's men had violated the Tyrol by entering the Tonale Pass. Windigraz has been sent to Berlin to acquaint the Prussian government with this fact.

A Frankfurt letter announces that the Austrian government having been compelled by the battle of Solferino to despatch to the theatre of war those troops which had been in reserve in the Tyrol, that province being consequently menaced by invasion by Garibaldi's corps, it intends to propose to the Diet, in virtue of the treaty of Vienna, which requires the German States to guarantee each other's German territory, to send a German army into the Tyrol.

Kossuth has issued a proclamation, calling the Hungarian nation to arms to struggle for liberty, and announces that he would soon be among them.

The *Invalids* discuss the possible complication of the war. Prussia, it says, has called out an army of 300,000 men, which will be reinforced by a federal contingent of 150,000 men, and it is with an enormous display of force that she proposes to offer her mediation to France, and to hasten the conclusion of a peace, but such an armed mediation constitutes a kind of ultimatum. Is not France entitled to reply that the conditions of peace ought to be proposed by all the Great Powers conjointly—not by Prussia alone—and that such an armed mediation, made by a single Power, is equivalent to a declaration of war? But, when to maintain the Austrian possessions in Italy, a German army of a million men shall be put in motion to attack France, can the Palmerstonian administration remain indifferent spectators of a new confederation? The English Ministry will, most certainly, not allow the new war to begin without first exhausting all the powers of persuasion.

FRANKFORT-ON-MAIN, July 7. It is stated that the proposals made by Prussia in the extraordinary sitting of the Federal Diet on the 4th were the following:—1st.—The junction of the 9th and 10th corps d'armee to the Prussian army. 2d.—The appointment to the command-in-chief of a new confederation and the non-Austrian corps d'armee. The placing of all reserve contingents in readiness to march.

REFUSE OF THE AUSTRIANS BY GARIBALDI. BRESCIA, July 6. News has been received from Brescia that a corps of 3000 to 5000 Tyrolean Chasseurs had been threatening the Valtellina, but the several columns of Garibaldi and Cial's corps had repulsed them from Brescia, and driven them as far as the first Canton of the Stelvio Pass. The Austrians suffered severely. Garibaldi's loss was not severely wounded, and Cial's three killed and four wounded.

FINANCIAL INTELLIGENCE.

Times City Article, July 7. The debate of last evening on the national debt, coupled with the general tenor of foreign accounts, especially as regards the financial movements in the Mediterranean and Adriatic, caused the funds to open with a slight reaction. It is reported that the various Ocean Mail Steam Companies are ordered to prepare for the clause in the contracts, which stipulates that they shall carry armaments, being put in force. The vessels are directed to take heavy guns, and the notice is said to have therefore met with some remonstrance.

By the "Indian."

The following telegrams show the course of events: Verona, June 28th.—The Austrians have abandoned the line on the Mincio, and fallen back on Verona.

Vienna, July 3.—The Piedmontese have surrounded Peschiera.

A French division has been sent to the South to join the corps of Prince Napoleon. Private despatches from the French headquarters, dated 3d, say this morning at 7 o'clock, the Emperor quitted Tolna, in order to cross the Mincio, and establish his headquarters at Vallegio. We are only four leagues from Peschiera, the siege of which was begun two days ago by the Sardinians. Cannon roared night and day in that direction. The Austrian advanced post is but a short distance from Villa Franca, which is occupied by the corps of Marshal Niel.

It is much doubted that the Austrian army will venture to accept battle in the condition of demoralization and stupor into which they have fallen since our victory at Solferino.

Fiume, July 4.—It is asserted that the French, amounting to 10,000 men, have disembarked at Lussin Piccola. The bridge at Chiavari has been destroyed.

BRESCIA, July 2. A body of Chasseurs d'Afrique 5000 strong, arrived at Frass, under command, it is said, of Garibaldi himself.