

of the proposed act; but the exemption was refused, as there is no reason for its adoption which does not equally apply to beer, ale, wine, &c. Thus the sale of one glass of cider to the most temperate man incurs the penalty; and yet it is clearly said that the law does not "forbid any one to drink whatever beverages he chooses!"

The Rev. gentleman again introduces the false parallel to slavery, and I regret that he finds it necessary to join the ultra prohibitionists in their insinuations that all who are unwilling (in their phraseology) to relinquish the intoxicating cup—that is, all who do not think them "slaves," and "if not absolutely drunkards now they are likely soon to be such." This gratuitous assertion is an outrage on common sense, and as contrary to experience throughout, not these Provinces only, but the whole civilized world, as it is untrue in point of fact. These assertions can only be met by point blank contradictions. If it were true that every one who does not hold it a crime to taste wine or spirituous liquors, were what Mr. Tupper calls them, what a miserable world of drunkards this would shortly become.

Where does Mr. Tupper find that in wine growing countries the wine used is only slightly intoxicating or diluted with water? If the alcoholic drinks "prevalent in this country" are bad, surely they will not be improved by a prohibition of all alcoholic beverages—the object should be to keep the bad liquor out of the country, and introduce a better taste in the people generally—not by prohibition, which experience shows us, most frequently produces an increased desire for the prohibited article.

The "professed prohibitionists" overrate their own power, as the result of the late Elections in New Brunswick has fully proved; these were carried, not by, but in spite of a powerful organization. The feelings of the people have thus been fully shown, and my opinion, expressed in former letters, has been proved to be better founded than Mr. Tupper's, notwithstanding his bold assertions and assumptions.

I have no doubt of the fact, though Mr. Tupper appears to question it, that there are many hundreds and thousands of excellent men in the world, who are opposed to the prohibitory law, laboring to promote temperance, to prevent drunkenness, and to protect the unwary, by precept, by example, and by education—means far more powerful, and more permanently effective, than the most hard coercion, and tyrannical prohibition, which tend to encourage hypocrisy and promote illicit indulgence—the fact may, I say, be as I state, though the ultra prohibitionists may choose to disavow their knowledge of it.

I certainly endorse "the principle of coercion" from drunkenness, and from all crimes, but you can no more remove the temptation to that, than you can, by human means to any other prevalent vice. Is all temptation to commit crime to be removed? how is this to be effected? No one tantalizes by holding a bowl to the mouth of any man; this is one of those figures of speech my Rev. friend is so fond of. What he says about the ox "that was wont to snuff with the horn," is another. Spirituous liquor is inanimate and passive, and will do no harm of itself; the ox would do harm to innocent persons if it was left at large, but is only the abuse of spirituous liquors that does so. I am obliged to repeat this so often, because every endeavour is made to insinuate that I am elevating drunkenness. I am endeavouring to shew the best method of preventing it.

If any man believing that his example will be beneficial in promoting temperance, chooses voluntarily to abstain from all intoxicating stimulants, he is praiseworthy for his self-denial; but there is no obligation on him to do so—much less is it right to compel any person to make such a sacrifice, the very man who would voluntarily and cheerfully submit to this sacrifice, would be the first to resist coercion; and he would on Scriptural ground be perfectly justified in doing so.

Yours &c.

JOHN BENT.

Bay Verie, August 30, 1856.

For the Christian Visitor.
Woodstock, 21st Nov., 1856.
Second and third visits to Richmond.—Baptism in the Night.—Donation visit at Bro. Campbell's.—Bro. Springer called to Ordination.

According to promise, I proceeded with Bro. Springer to Richmond, which is a very large and flourishing settlement, with quite a Baptist interest—some thirty members having been recently added, the gatherings were very large and deeply interesting. I had the pleasure of baptizing quite a number of very promising youths, among whom were three children of Deacon Coldwell, formerly of Jemseg. At the close of one of our evening meetings, a brother related his Christian experience, and desired to follow his Lord in baptism, as we were about to depart "on the morrow," we took him the same hour of the night and buried him. It was about eleven o'clock, a cloudless sky, brilliant stars, like faithful vigils, interested in the scene. Pale luna, with her silvery night robe, arose to behold the primitive ordinance administered—surrounding nature was wrapt in silence, as if to listen to the song of the redeemed, who arrayed themselves along the water side. It appeared as if the desert and solitary places were made glad, and the trees of the woods clapped their hands. On our way home, we met at the house of Bro. G. R. Campbell, where many happy Christians were assembled to present our brethren with tangible evidence of their hospitality and affectionate regard. Having partaken of a very sumptuous tea, we were entertained with very appropriate addresses from brethren Campbell, Springer, Oshouse, the writer, Hughes, and Deacon Foster. The services closed with singing that beautiful hymn—"Together let us sweetly live, I am bound for the land of Canaan." The church in Richmond have extended a call to Bro. Springer to become their Pastor, at least, half his time, and have made very creditable arrangements for his support. May the chief Shepherd direct his young servant in this important matter—that the right man may be in the right place.

You will please receive the enclosed for the "Christian Visitor," with the cheering intelligence, that that paper is growing rapidly in the

affections of the people. I hope by the united effort of all the agents and friends of the "Visitor" that we will be able on the 1st of January '57, to extend your list, at least, one thousand. Fraternally yours,
THOMAS TODD.

THE FAMILY CASKET

Is issued on the first of every month, at the office of the Christian Visitor.
Copies can be obtained in any number through the Travelling and Local Agents of the Visitor, or by addressing application to the Editor, Saint John, N. B.

TERMS.

One copy monthly, for one year, to one address, 7s. 6d.
Ten copies monthly, for one year, to one address, 7s. 6d.
Twenty-five copies monthly, for one year, to one address, 15s. 0d.
Fifty copies monthly, for one year, to one address, 25s. 0d.
Any number of copies above fifty, to one address, at the same rate.
Pastors and Colporteurs, who may wish the CASKET for distribution, can have it done up in parcels in any number which they may require, at the above rates.
Any subscriber to the CHRISTIAN VISITOR who pays in advance, will get a copy of the CASKET for one year, free of charge.

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., NOV. 26, 1856.

TO SUBSCRIBERS.

Terms of the Visitor, 7s. 6d. per annum in advance, (Os. if payment be delayed over three months.)

TO CORRESPONDENTS.

No communication will be inserted without the author's name with his name in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.
Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of Newspapers than long ones, and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.
All Ministers of the gospel, who will send us the address, for six new subscribers, will get the "Visitor" for one year free of charge.

Co-operation.

It will be seen that brother Todd, at the close of his deeply interesting letter, suggests that we ought to have ONE THOUSAND additional subscribers at the opening of 1857. This is a good suggestion. Suppose we all adopt it, and act vigorously upon it?—We mean by the little word all; all our ministers, all our agents, general and local, and all our subscribers. Every minister of the gospel who sends us six new subscribers on the advance principle, will get his own paper for 1857 free, and every local agent who faithfully does his duty, in the way of collecting and remitting money, and increasing the circulation will have the same privilege. Every subscriber, who sends us one additional name, will have the satisfaction of knowing that he is doing so much towards the diffusion of useful information, and is contributing towards the improvement of his own paper.

We shall exert ourselves to the very utmost to meet the demands of our readers, and the better we are sustained, the more enlarged will be our means of doing so. The expenses of our office are becoming enormous, and they can only be met by a good circulation and prompt payment on the part of our subscribers. The duties and responsibilities of our station do not admit of the pressure of money liabilities. If our numerous patrons will only treat us right on this score, we have no fears about the rest.

There are, no doubt, many families who would highly prize the weekly visits of a religious journal; but who feel that their circumstances in life do not admit of their paying for one. For all such we feel a deep concern. If they are without the religious newspaper, the probability is there is an absence of nearly all the means of general improvement. These families are growing up in our midst, and many of them, it may be, are connected with our own denomination. Can anything be done to supply their need? The introduction of the religious periodical into every family is an absolute necessity of the age, and all who are interested in the promotion of truth should strive for the accomplishment of this object. Will the friends of the Visitor ponder this matter, and see what can be done?

If we had the means we should most cheerfully put the Visitor in every family willing to receive it, but unable to pay for it, at our own expense. This we cannot do; but we will encourage those who are able to do it, by the following proposal, viz: to all persons wishing the Visitor for free distribution amongst the poor shall have it at the rate of one dollar per annum. Will not some who can afford to do good in this way accept of this proposal and send us a list of names at once. Enclose a five shilling note for every copy ordered for the above named purpose, with the address of the parties to whom the paper is to be sent, and it will go forthwith.

To encourage the circulation of the Visitor, and at the same time to do good, we have distributed during the last year forty-eight thousand copies of the "Family Casket." This, of course, has greatly added to the expense of our office, and an expense hardly justified by the income of the "Visitor"; but we have had the pleasure of knowing that the "Casket" has been every where hailed with delight. We now propose, if the state of our finances will admit of it, to bring out the "Casket" at the opening of the year in a greatly improved style, by adorning it with a new heading, with appropriate engravings, which will interest the children, and by setting it in new type. To all the subscribers of the "Visitor," who pay in advance, the "Casket" will be sent free for 1857.

Our friends will see by these arrangements and proposals that our object is not to make money but to do good. What we ask, and what we flatter ourselves we shall receive is, the hearty co-operation of the pastors, missionaries, deacons, and members of our denomination generally, as well as of our own travelling, and local agents in particular. Above all, pray dear brethren that our work and "labor may not be in vain in the Lord."

Letters have been received recently from Rev. John Francis by friends in the city. He is prosecuting his work successfully in the South Western States, and when he shall have completed his mission there, he contemplates a visit to England. Many thanks to our brother for the magazine forwarded. The "Visitor" will go in exchange.

Be Still.

Amongst the thousands of people who read the Visitor we doubt not there are many to be found whose hearts are stricken and sad. Afflictions have fallen to their lot, and they weep in solitude, lowering providences have swept away their earthly possessions, health has departed, or loved ones sleep in death. With all such we deeply sympathize, and would like, if we could to speak a word of comfort to them. All that man can say is feeble at best, but God says be still. Are thy circumstances trying? Art thou suffering pinching poverty, perplexing temptations, wasting diseases, bitter bereavements? be still. Fret not thyself, remember afflictions come not by chance, it is your Father's good pleasure that you should pass through this fiery ordeal. The furnace is heated, and you must endure its burning blasts, but if you exercise faith in the divine promises there will not be left the smell of fire upon your garments. He who loves you does not willingly afflict or grieve you, but he says that there is a "needs be," that you should have these "manifest temptations." He knows all about you, and sees that you must drink this bitter cup, therefore complain not. Israel had many and grievous trials in the wilderness; but when they complained the Lord was displeased, and visited them with a rod.

Be still—God's dispensations are all ordered in infinite wisdom, in eternal righteousness and in unchanging love. "He is too wise to err too good to be unkind." You may not see this now, but when the light of eternity dissipates the gloom then you will understand why it was that his hand was laid so heavily upon you.

"God is his own interpreter, and he will make it plain."

Murmur not then at the dealings of your heavenly Father with you; but rather learn as did the apostle to "glory in tribulation." It is a difficult lesson to learn but when acquired it is prized above rubies.

Be still—That is submit yourselves to the righteous authority of the Great Creator. David felt the force of this sentiment when he said, "I was dumb with silence, and opened not my mouth, because thou didst it." If God has done it, if he has made that heart to ache, and those eyes to run down with tears, what are we that we should reply against our Maker? You are passing "through the waters, but they shall not overflow you; through the flames, they shall not kindle upon you." Instead of repining, therefore, thank him for his sustaining grace.

Be still—Those very pangs that you now feel, are working out glorious results. "Those light afflictions which are but for a moment, are working out for you a far more exceeding and eternal weight of glory." There is no contingency in this matter. Jehovah's plans are all settled and immutable, and his purpose is, that however much to our apparent disadvantage our present trials are, they shall in the issue be overruled for good. You are his child, he takes no pleasure in inflicting distress upon you; but your present and future welfare demands that this dark cloud should pass over your soul, and that for a season you might cry, "all thy waves and thy billows have gone over me," but "like as a father pitieth his children, so the Lord pitieth them that fear him." He will not leave you comfortless in the trying hour, "the Lord knoweth how to deliver the godly out of temptation." Trust in him and you shall never be confounded. "As thy day is, so shall thy strength be also."

How precious is the assurance given, that "we have not an High Priest who cannot be touched with the feelings of our infirmities, but was tempted in all points as we are, and yet without sin." With such gracious promises to rely upon in the hour of sorrow, and with such a heavenly friend to stand by us in the chilling night of adversity, let us be still, and know that God reigns supreme and eternal. It is for him to guide the affairs of human destiny, and for his people to say, "Shall not the judge of all the earth do right?"

Revival at Amherst.

We are rejoiced to hear that the recent meeting at Amherst noticed in a previous issue of the "Visitor," has resulted in a glorious revival of religion, and that a number have professed conversion to God. We are informed that Rev. B. DeMill baptized eight persons a week ago last Sabbath, and that several "were to be baptized last Lord's day."

God grant an abundant display of his sovereign mercy that scores of ransomed souls may crowd his temple gates!

Bible Union Agency.

Rev. John Rowe, of Moncton, preached an interesting discourse in Germain street, on Sabbath evening last to a large audience. On Monday morning he left in the steamer "Admiral," for Canada, to prosecute an agency for the Bible Union. Our valued Brother will probably be absent for some months, perhaps a year. He carries with him the respect and good wishes of many Christian brethren, who esteem him highly in love for his work's sake. The field he has left calls for the labors of a faithful pastor. May such an one be sent in the fulness of the grace of God.

Disease at Wilmot.

We are exceedingly pained to hear that typhoid fever still rages at Wilmot, and that it is extending West, especially in the Chute and Parker Cove districts. Many recover, but several have died. Mrs. Harriet, wife of Mr. Alfred Dodge fell a victim to its power some weeks ago. We had the privilege of baptizing her in our baptismal waters at Nictaux, some fourteen years ago in connection with nearly forty others, who on that occasion professed their faith in Christ. Her religious profession was sustained by such an exemplification of the Christian virtues as was highly satisfactory to those who had the pleasure of her acquaintance, and we rejoice to learn that for her death had no power to "ring." Her sufferings were protracted, but she met her fate with a calm reliance upon the finished work of her Saviour, and in the exercise of a full assurance of hope. She left a sorrowing husband to mourn in solitude, and two small children motherless. May God in love be their protector and guide!

It is peculiarly distressing to hear that our

valued friends Mr. and Mrs. John Dodge, Doctor Jonathan Woodbury, Mr. John Dodge Jr., and others are at present prostrate with this malignant fever. Our Father, who art in heaven hear prayer in their behalf, and take them not away in the midst of their days.

Resignation of Missionaries.

The New York "Examiner" furnishes the following painful intelligence in relation to the difficulties which, for some time past, have been operating seriously against the progress of the Foreign Missionary work. May God in mercy interfere to save his own injured cause!—

"As faithful journalists, it becomes our duty to inform the readers of the 'Examiner' that the labours of the Committee of Investigation, and the action taken on their Report at the last Annual meeting of the Missionary Union, were so unsatisfactory to some of the missionaries, that the last number of the 'American Baptist' has a communication from the Corresponding Secretary of the American Baptist Free Mission Society, in which he says: 'The Rangoon (Burmah) Mission has become separated from the American Baptist Missionary Union.' The resignation of brother Rousey, which took place some little time ago, was followed, as we learn from very recent advices, by those of brethren Brayton and Vinton. The removal of brother Rousey, as missionary printer for the 'Union,' and the consequent establishment of, as he terms it, 'An Anti-Slavery press, a nucleus around which Anti-Slavery missionaries will gather,' consummates the separation, and establishes the independence of the Rangoon Mission. A highly esteemed brother, who is well 'posted up' on these matters, writes us as follows:

'I have received information that brethren Brayton and Vinton have resigned, and are now without the means of support. I wish the Free Mission Society could make them a small donation in this emergency; even if but trifling, it would be encouraging to them as a token of sympathy, and might, perhaps, pave the way for an ultimate union of the Rangoon mission with your society. These brethren have no one on whom they can depend—they have cast themselves on Providence; as General Bell, of Rangoon, is reported to have said, 'They have swung off upon the arm of the Lord.' He is a warm friend to the missionaries, and God has raised up others among the English; but yet the donations they receive on the ground will do but little towards supporting them, and carrying on all their operations.'

'The "Christian Secretary" of last week has also, an appeal to the Baptist churches of Connecticut, from Mr. Vinton, announcing his own resignation, with that of Mr. Brayton, and naming Deacon Timothy Gilbert, of Boston, as the person to whom they wish to send for the support of the "independent" missionaries. And, the "Michigan Christian Herald," of the same week, publishes Mr. Brayton's letter of resignation, communicated by the same returned missionary, as we suppose, that wrote to the Corresponding Secretary of the Free Mission Society. The returned missionary says:

'The sacrifice of all our best missionaries, or a radical "change of ministry" is inevitable. Of the latter I see no prospect, and hence no hope from the present organization. I feel that the denomination is now organization-ridden. A deep impression is pervading the minds of thousands that the main potency of our great organizations is to breed jealousy, and if their continued history is as the past, they will be turned away from and rejected as mischievous and cumbersome loads to the cause of Christ.'

Can there not be a simple Committee of Correspondence, one by whom they may be sent for the support of the churches, and funds, &c., conveyed to them?

'The Missionary Union, the Home Mission Society, the Bible Society, and the Publication Society—"organizations to breed jealousy!" We have only to say that if five or six Missionaries choose to break off from the Union, we shall follow them with neither misrepresentation nor denunciation, but as far as possible, leave them to pursue their own plans in their own way, rejoicing all the while, that "the Lord omnipotent reigneth." If two classes of appeals are to be made to the churches on behalf of Foreign Missions—one for the missionaries who wish to be responsible to the Missionary Union, and the other from the missionaries who will be responsible to nobody, every contributor must choose for himself to which class he will respond. It will very soon be known precisely how many will follow the example of those who have resigned, and whether they will in all "all our best missionaries," or not. We may find, after all, that six to one of the excellent missionaries will choose to retain their connection with the Union.'

THE "BORDERER."—The 8th number of this new paper has just reached us. It should have been noticed before. The "Visitor" has been sent in exchange regularly since the reception of the first number, but we have received but two copies of the "Borderer." We are glad to see that there is sufficient enterprise in the eastern section of the Province to encourage the publication of a paper in their midst, and we wish this movement enlarged success.

Missionary Intelligence.

Since I last sent you an extract from my Journal, I have performed six weeks missionary labor during which time I have preached thirty sermons, attended four Conference Meetings, visited sixty-four families, distributed four hundred pages of the Family Casket, and baptized two believers. While we feel much encouraged in our work, we lament that there are so many in this region out of the ark of safety. May the mercy drops that have fallen be succeeded by a shower of divine influences, that will cause many to rejoice in a sin pardoning God. The Christian Visitor, and Family Casket are well received in my field of labour. The Casket is doing a good work, especially among the youth.

JAMES TRIMBLE.

Springfield, 13th Nov., 1856.

CARLETON, St. John, N. B., Nov. 11, 1856.

MR. EDITOR.—Being desirous that the productions of our own citizens should be patronized rather than those of foreigners, I take the liberty of stating that the people of our Province need not use Fehnestocks, McLean's or any other "Vermifuge," while they can get "Fellows' Worm Lozenges," prepared in our own city. I was induced to try Fellows' Lozenges, having had a number of children under my care whose stomachs were so irritable that the ordinary worm remedies could not be retained a moment, and the success that followed, was so complete, that I can recommend them as one of the most pleasant and safe medicines that can be administered.

EDWIN CLAY, M. D.

Fredericton is now the seat and centre of all postal arrangements, the General Post Office being removed thither.

We call attention to the following Obituary notice of our friend and brother Mr. Olmstead, of Portland. The departed was highly esteemed for his general uprightness of character and for his truly Christian deportment. For many years he was one of our esteemed agents of the Visitor, and one of the last acts of his life was to read its pages.

We should have noticed his sudden demise before, but were waiting to receive such particulars as are now furnished by the pen of his pastor elder Nutter. Let me die the death of the righteous.

OBITUARY.

Died in this city, at the residence of his daughter, Mrs. George Robinson, Mr. Jesse Olmstead, of Portland, in the 67th year of his age. This beloved brother was called by his Divine Master, in a very sudden and unexpected manner. He was as well as usual the day he died, having worked all day at his shop in Portland, and then walked over to the back cove in the evening. He appeared well and cheerful through the evening, and about eleven o'clock, after praying with the family, retired to rest. But, lo! in the midst of life we are in death. By twelve o'clock, he had gone the way of all the earth! Mr. Olmstead was a most consistent and devoted Christian. He had long borne the Christian yoke, and borne it with delight. He made a profession of religion about twenty-two years ago, and was then baptized by Mr. Hague, in Eastport, where he, at that time, resided. Seventeen years ago, he removed to Goudola Point, where he lived a number of years, when he removed to Portland, and united with the Baptist Church in that place.

During the many years of his connection with this church, he has adorned his Christian profession, and greatly endeared himself to the hearts of his brethren; who feel that they, and the cause in Portland, have met with a severe loss. Twice during his connection with this church, he has been chosen as one of the Deacons, but from a feeling of insufficiency and unworthiness, had declined the office. Our departed brother was a man of peace, a man of prayer, and a man of God. He was not only strictly upright in his dealings, and kind and friendly to all, but he gave daily evidence of his piety before the church and the world. And we believe it might be said of him, "The memory of the just is blessed."

Mr. Olmstead has left a wife, with whom he has lived in peace and love for forty-four or fifty years. He has also left two children, who are left to feel the severe loss of a beloved and kind father.

We are happy to record, that his death was as peaceful as his life was religious. That being sensible of the near approach of the last messenger, he expressed a perfect resignation to the will of his heavenly Father, saying that he had no fear. He had sought peace with God through our Lord Jesus Christ, and now calmly committed his spirit into his hands, assured that all would be safe there. How truly "blessed are the dead who die in the Lord."

But, what a lesson does this case teach the living. A man of God taken from our midst. Another praying Christian silent in death. The living Christian should think as a Christian Poet once expressed it, that

"Dying saints are pioneers,
Who smooth the rugged path to death
Who break those bars of terror and abhorrence,
Nature throws across our obstructed way."

We have the solemn admonition from the grave, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

D. N.

News of the Week.

On Thursday evening last, a lecture by the celebrated Temperance orator, John B. Gough, was delivered before the Young Men's Christian Association, Portland, Me.

On Tuesday evening, Mr. Henry exhibited his celebrated Planetarium, Astronomical scenery and dissolving views, at the Mechanics' Institute, to a crowded house.

It is stated as a surprising fact that there were no cases of drunkenness before the Police Court on Tuesday last.

A little boy aged six years, son of Mr. Matthew Smith, of Salmon Beach, on Saturday last fell into the fire head "first" and was so frightfully burned that he died in a very short time. It is said that the surface of his body was literally burned to a cinder.

A correspondent of the Freeman writing from Shippegan says, that the labors of the Farmer and Fisherman which are now closed, have been abundantly blessed. Fine weather has been granted to the former and he has been enabled to house his splendid crops in fine state condition, and the latter has met with unprecedented success.

On Saturday, the 8th inst., a fatal accident occurred at Dalhousie, Restigouche. It appears that a man named Charles Murchely fell asleep in his car while travelling along the road, and that by some means the car upset, killing him on the spot.

On the following Monday night a boat containing three men and a quantity of provisions, was upset by a squall just off the shore, and between it and Heron Island. They held on by the keel for about two hours, when their cries attracted the attention of people on the shore, who immediately paid off and relieved them from their awful position.

It is expected that a course of lectures will shortly commence at the St. Stephen's Hall to enable the Presbyterians who worship there to raise funds for the building of a new chapel.

The Miramichi Times states that the wife of the man Clarkins, who was crushed to death by the machinery of the steamer Ino, a few weeks since, has died of a broken heart.

The Telegraph says that during the past ten weeks, (ending with the 20th,) "two hundred and fifty nine arrests" have been made under the License Law, nineteen-twentieths of which were for public drunkenness.

A proposition has been made that we should have a Hospital for our city. There is certainly great need of such an institution, and the "News" says that one firm has promised \$2500 as a starter. This is noble.

A Model and Normal School has lately been opened in Charlottetown, P. E. I. The Halifax Morning Journal says that the Schools on the Island contain 12,000 scholars, and that one-third of the public revenue is devoted to Education.

We learn from the "Borderer" that it broke out on Friday night last, on the premises of Mr. Frederic Chapman of Shimo, by which his two mills, blacksmith shop, &c., were consumed, and upwards of 200 bushels of grain in the grist mill at the time were burned. Mr. C's horse was also burned to death.

On Thursday morning last between three and four o'clock, a man named Michael Cardigan attempted to set fire to the lumber yard of Mr. C. P. Dixon, but was fortunately discovered by the police, and has been sent to take his trial at the present sitting of the Court.

The ship "Compton," Captain Jacob Brewer, has made the run between this port and Liverpool in 13 days.

The first lecture before the Young Men's Christian Association was delivered on Friday last by the Rev. G. M. Armstrong.

The Hotel known as "Torryburn," 7 miles from the city was destroyed by fire on Saturday afternoon. The proprietor was not able to save his household goods.

A sad accident occurred at Hampton Ferry on the morning of Friday last. It appears that four men were working on a scow at the new Bridge, when one of the stringers fell, crushing one man (George Baxter, of Norton) to death instantly. Another (Rowland Morton, of Sussex) was so much injured that he expired in a few hours. The other two (Benjamin Belding and Campbell) also received severe injuries.

PROVINCIAL APPOINTMENT.—James Boyd, Esq., M. P. P., to be a Government Director in the New Brunswick and Canada Railway and Land Company.

By His Excellency's Command.
R. D. WILMOT.
Secretary's Office, 18th Nov., 1856.

DESTRUCTIVE FIRE.—On Sunday evening, about 9 o'clock, a fire broke out in the dwelling house of Mr. William Watherson, near Humphrey's mill, which we regret to say resulted in the entire destruction of the premises.

It appears that one of the children being ill of hooping-cough, a fire had been lighted in a bedroom during the evening, and was for a time left without being looked after, so that on the first alarm the greater part of the house was entirely enveloped in smoke and flames.

The family saved but little of their wearing apparel, and scarcely any of their furniture; and we are sorry to add, the entire stock of Potatoes, Turnips, and other valuables in the cellar were entirely lost.

We understand there was no insurance on the property, and the misfortune is still more aggravated, as the little accumulation was the result of many years hard labor and unceasing industry.—Westmoreland Times.

NOVA SCOTIA.

PER TELEGRAPH.—J. How, Esq., Chief Operator of the N. S. Electric Telegraph Company, reports the line hence to Newfoundland is now in complete working order; Offices have been opened at St. John's, Trepansey, Ferryland, Brigus, Harbour Grace, Carbonear, Piper's Hole, Long Harbour, Conn. Bay North, White Bear Bay, Grandy's Brook, Gard, and Port au Basque, in Newfoundland; and at Aspey Bay and Baddeck, C. B.—Morning Chronicle of Saturday.

THE SHORE FISHERIES.—Up to the present date the Mackerel have not made their appearance on our shores—at least, anywhere in the vicinity of Halifax. Yet it is reported that the Autumn schools of this fish, so capricious in their movements, have passed along our coast generally at a distance from land. This seems to be corroborated by the fact that in the harbour of Liverpool they made their appearance in such numbers last week, that 400 barrels were taken at a single haul, one night. We have not heard of any other spot upon the coast having such luck as yet.—Rec.

CANADA.

The New York Chronicle thus speaks of the recent Railway Celebration in Montreal:

The Grand Trunk festivities lately held at Montreal, Canada, brought together an immense throng of people from all quarters, and the city is said to have been crowded to its utmost capacity. This road was set on foot four years ago while we were in Montreal and has been carried forward with an energy which does credit to the neighboring provinces. It is designed to open an unbroken line of communication between Portland, in Maine, and Lake Huron at Port Sarnia, and it has in addition branches which extend to Trois Pistoles on the St. Lawrence, 150 miles below Quebec and another from Belleville, about half way between Prescott and Toronto, on Lake Ontario, to Peterboro', some 50 miles inland, in all more than a thousand miles of railway in Canada, besides the line in this country extending to Portland, which is controlled by the same company. Complete, it will cost \$60,000,000, of which sum the Provincial Government is responsible for one quarter.

The enterprise includes the construction of a bridge across the St. Lawrence, at Montreal, which is to be two miles long, of stone and iron, and is now in a course of construction. The height of the bridge above water is 60 feet in the centre, to admit the passage of boats, and is to cost \$7,000,000. Nine of the piers on either side are now nearly completed, and the whole work is to be done within three years. Nothing remains to this gigantic Grand Trunk enterprise, but this bridge, 60 odd miles of road from St. Mary's to Port Sarnia on Lake Huron, the branch between Belleville and Peterboro' in Canada West, and the line from Quebec and Trois Pistoles, Canada East. The immense advantage of this great work to the Canadas rests on a more certain basis, we think, than the income from it to stockholders. The interest on \$60,000,000 is a great sum and the expense of operating the road and keeping it in repair is vastly greater. Still the resources of the Provinces are immense, and this road will no doubt bring in en-