

The sale of poison itself under its proper name, and under such restrictions as may prevent its application to an improper purpose, ought to be allowed.

2. Mr. Tupper admits in the second head of his letter, unless I "misapprehend the nature of his argument," that apart from religious and medicinal purposes, wine that might intoxicate is sometimes mentioned in scripture with apparent approbation. Let any person compare this admission with the 3rd, 4th, and 7th paragraphs of the letter under consideration, and if they can make them harmonize, they must possess a faculty to reconcile apparent contradictions, which, I must confess, is beyond the scope of my humble intellect.

3. and 4. I "adventure to maintain" that the use of intoxicating drink as a beverage, (it matters little what was the precise kind,) is "mentioned in scripture with apparent approbation," and Mr. Tupper will not "adventure" to deny the truth of my assertion. Let the reader refer to my pamphlet, and after carefully examining the arguments there adduced, and the texts of scripture referred to, determine for himself whether Mr. Tupper's arguments or mine are the most "futile."

5. I also "adventure to maintain" most unequivocally that, although in certain cases the use of all kinds of wine was prohibited by divine appointment; yet, the scriptures do not "give countenance to the general prohibition of wine, as well as all other liquors." No legislative enactment or otherwise, when in the opinion of Mr. T. and his enthusiastic followers, "circumstances clearly indicate its necessity."

6. "Mr. B. is constrained to admit (page 14), that it, (the wine denounced in Hab. 2nd chap., 15th verse) is applicable to those who make people drunk in order to overreach or injure them, and by implication to such as furnish strong drink with any evil design," but Mr. B. will not admit that every person who furnishes strong drink "for a selfish" purpose, must, "consequently," have an evil design toward the person to whom he sells it; and he is surprised that Mr. Tupper should insinuate that all such persons are subject to the woe thus denounced. Mr. T. asks, "Is not this crime undeniably committed by those who, for the sake of gain, make a business of selling beverages which they know are constantly producing drunkenness? Is it not also by such as authorize, or encourage them therein?" To both of these questions, I answer most emphatically, No! and I could not answer in the affirmative without charging Jehovah himself with sin. (See Deut. 14th chap., verse 26th.) And thou shalt devote that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth, and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household, &c.

7. Total abstinence is not "commanded in scripture" more strongly than I have commended it in my pamphlet. "I showed that Samdab gave a law to his descendants, forbidding them to build houses, or plant vineyards," and that they were commended on account of their obedience to it." (Jeremiah xxxv.—7, 9, 10, 12.) Does it "follow undeniably" that a law subjecting every person to fine and imprisonment who builds a house, or plants a vineyard, is "neither destitute of example nor of sanction in the Bible?"—and yet this conclusion may as reasonably be deduced as that drawn by Mr. Tupper from the same passage.

In referring to the case of Daniel i. 8, 16, relied on by Mr. Tupper as supporting the enforcement of total abstinence, I would ask him how he will reconcile his arguments with Daniel x. 2nd and 3rd verse. "In those days I, Daniel, was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled"—plainly implying that after that time had expired, he was under no obligation to refrain either from wine or flesh.

I have heard the old Baptist ministers advocate that kind of abstinence which the scriptures commend. The sacred Scriptures strongly condemn drunkenness; but they do not give the least "countenance to a prohibitory liquor law." There is not a single text, which in its legitimate and proper meaning, can be held to have such a constitution; and of this, any man in his proper senses, unbiassed by enthusiasm or fanaticism is a sufficient judge.

I must take leave to remind the Rev. gentleman, with all due respect for him and his brethren in the ministry, of one fact which he will, no doubt, well remember.—That if "all the Baptist ministers in these Provinces who have lived to witness the introduction of the measure, and all members, with very slight exceptions are decidedly in favour of"—a Prohibitory Law; it is not the first time that they were all "with very slight exceptions," in favour of unscriptural and Anti-Baptist principles; and they would probably have clung to these erroneous principles to this day, had not the English Baptists, who take the Scriptures of the old and new Testaments for their rule of faith and practice, set them right. And I have reason to believe that the English Baptists generally will not support the intolerant statute now under consideration.

Mr. Tupper begs the question, as he has done in other instances, too numerous to mention specifically, when he speaks of this law as "evidently adapted to prevent the crimes and miseries that naturally flow from the general importation and sale of intoxicating liquors, to be used as a beverage." I deny that it has ever produced this effect where it has been in operation.

The Israelites, in Mr. Tupper's opinion, "had not a general prohibitory liquor law. I agree with him; and, in my opinion, the Christian dispensation, as laid down in the New Testament, and especially by St. Paul, is one of greater liberty than the Jewish."—

JOHN BERR.

On Saturday the river near Fredericton was full of ice, and on Saturday night it froze quite over. On Monday the weather was mild and some rain fell, but the ice did not move and as last night promised to be cold at Fredericton, it was probable that the navigation is at an end for this season.—*Frm.*

**THE FAMILY CASKET**  
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## THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., NOV. 19, 1856.

### TO SUBSCRIBERS.

Terms of the Visitor, 7s. 6d. per annum in advance, 40s. if paid by instalments over three months.

### TO CORRESPONDENTS

No communication will be inserted without the author entrusting us 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.

### Zion's Prosperity.

We were preaching to our people on Sabbath last on this important subject, and the thought suggests itself, make this the theme for editorial remark. If useful for the pulpit it may do good through the press. Many of our readers regard the prosperity of Zion as a matter of no ordinary interest, and whether they realize it or not all are personally interested in it.

Men in all the various callings and spheres of human thought and action are striving for worldly prosperity. They love it, they desire it, they labor perseveringly for it, and what though they shall have attained to the highest pinnacle of earthly distinction, will they long enjoy it? Nay "the fashion of this world passeth away." But there is a prosperity that is as enduring as the everlasting hills. It is the prosperity of Zion. An increase of faith in the verities of the Bible, a growth in all the Christian virtues, and a multiplication of heaven-born souls. For this the inspired David prays when he says, in the language of imploring supplication, "O Lord, I beseech thee, send now prosperity." This should be the unceasing prayer of every true believer.

But let us not be deceived in regard to the nature of true prosperity in the Christian church. There is a progress which is purely external, and has but little to do with the inner life. It consists in the magnificence of the chapel, in the eloquence of the pulpit, in the wealth of the members, in the music of the choir, and in the crowds who may attend, &c., &c. But we must bear in mind that all this is the mere scaffolding of the spiritual temple, the trappings of undisciplined religion; and as such may be experienced in an enlarged degree while the church is filled with barrenness and death.

You see a corpse shrouded in fine linen, pure and white, and decorated with charming flowers, and you say what a beautiful corpse. But you look for the beating of the pulse, for the pulsations of the heart and alas! they are not there. Life is extinct, and that which is lovely even in death must soon turn to corruption, and be eaten by worms. So it is with many churches. You look simply at externals, and you say what a happy prosperous church; but go beyond these decorations, and enquire for the pulsations of spiritual existence, and vital energy, and you seek in vain. "The glory," in this respect, "has departed."

Now the church is really prosperous, just in proportion as she succeeds in accomplishing the God-like mission committed to her care. The merchant, for example, has an object in view, and that object is success in business, and he prospers when that success is realized. The farmer has an object before him, that object is an abundant harvest, and the rapid increase of his flocks and herds. Hence when his fields are fruitful and his flocks multiply, then his circumstances are supposed to be flourishing. The church also has a specific work to do. Do you ask what it is? The conversion of the world to Christ. This is her high vocation, and only in the ratio in which she succeeds in this, her special business is she truly prosperous. Of the church it should be said from day to day; "this and that man was born there." Would you put your religious progress to the test, then enquire what is being done for the direct and palpable conversion of immortal souls. You have a fine chapel, it is well, you have a good minister, it is well, you have a good Sabbath School, it is well, you have a large congregation; it is well, you are able to meet your financial engagements; it is well, you have charming music, it is well, but if you stop here you are condemned as a barren tree that bears no fruit.

"Cut it down," cries inflexible justice, "why cumberest thou the ground." Beloved brethren, "if the light that is in you be darkness, how great is that darkness." How many come to the study of your minister, or to your social prayer meetings from week to week with the anxious enquiry upon their lips, "Sirs, what shall we do to be saved?" How many rejecting converts have passed through the gateway of evangelical obedience, and entered the sacred precincts of your church during the past year? You reply, "We have had several baptisms in the course of the year." But why have you not had more? Had there been more spiritual life, more ardent zeal, more self denial, and more believing prayer would not the number of additions to your ranks have been at least fourfold? Would a single week, nay, a single day pass without having your own saluted with the joyful tidings of sinners repenting and turning to God?

Is it true that our mission as Christian churches and as redeemed men and women, is to pray men in Christ's stead, to be reconciled to God? What manner of person then ought we to be in all holy conversation and godliness? What faith? what prayer? what wrestlings in the closet? what boldness? what liberality? what perseverance? what quenchless zeal? what burning love should characterize our whole life. O, let us feel more deeply than ever the solemnity of our vocation, and then will the prayer go forth from lips touched with a live coal from God's altar, "O Lord I beseech thee, send now prosperity."

close! what boldness! what liberality! what perseverance! what quenchless zeal! what burning love should characterize our whole life. O, let us feel more deeply than ever the solemnity of our vocation, and then will the prayer go forth from lips touched with a live coal from God's altar, "O Lord I beseech thee, send now prosperity."

### Australian Mission.

Rev. J. Wallace returned from Nova Scotia by the steamer *Creole* on Saturday morning last. He seemed full of life and spirits in relation to the important missionary enterprise upon which he has set his heart, and to which he designs to consecrate his future life. His appointments in Nova Scotia demanded that he should pass from place to place with great rapidity, making no allowance either for ill health or bad weather; but notwithstanding this he was enabled with one or two solitary exceptions to meet his appointments and in his own language "it was one of the happiest visits of his life." He found many of the Brethren deeply interested in his contemplated mission to Australia and all so far favourable as to give him a hearty "God speed." He preached during his visit three times nearly every Sabbath and once nearly every day in the week. As before stated his object in this flying visit was not so much to collect funds as to make himself known to the ministers and churches forming an important part of the Convention under whose auspices he goes to Australia. Unofficially however they gave him about thirty pounds, as a pledge no doubt of what they intend to do, so soon as the mission is fully established. This under all the circumstances of the case is better than we expected.

Immediately upon his arrival in the city he left by one of the River boats to spend a couple of Sabbaths with his people at Scotchtown and Newcastle intending however to return to the City in time to meet the Australian Board on Monday evening next. This meeting will probably decide what time he will leave for the far off land. May God in mercy give wisdom to direct.

### Anti-Prohibition by John Bent Esq.

On our first page this week will be found the first of a series of articles from the pen of John Bent, Esq. in defence of the doctrine of Anti-Prohibition in reply to the strictures of Rev. C. Tupper, which appeared in our columns some time ago, on Mr. Bent's anti-prohibitory pamphlet. The two first of these letters have been lying on our table for some weeks, and we have not published them in the hope that their author would be induced to put what he had to say in a much smaller compass, leaving the space to be filled with matter more in accordance with our own tastes and feelings. But this restriction, he pleads, will prevent him from doing justice to his subject, and as Mr. Tupper's letters appeared in the *Visitor* he claims the right of being heard through the same medium. Mr. Tupper in fact, requested that his opponent might have this privilege.

We are not prepared however, to acknowledge either the justice or the propriety of this claim. For example, the *Visitor* is known to be the advocate of the doctrines of Christianity, but because its columns are used for the purpose of vindicating these sublime principles, must they therefore be open to every infidel, who chooses to make war with God's truth? The *Visitor* is also the uncompromising advocate of the great Temperance reform, and of the doctrine of prohibition as a vital element of that reform, is it therefore bound to lend its pages to every besotted drunkard and every drunkard maker, or every anti-prohibitionist that may wish to assail the Temperance reformation and to perpetuate the abominations of the demoralizing traffic? Let the conscience of Mr. Bent answer. But in this instance we have resolved to let Mr. Bent be heard in his own way, not as a matter of right, but as an act of courtesy, declaring at the same time with all possible frankness that with the views which he advocates we have no sympathy and hold no fellowship. We believe them to be alike opposed to the whole genius of Christianity and to the best interests of mankind. He should have full credit for conscientiousness; but it is one thing to be conscientious, and another thing to be right. Our hope is however, that by the time he shall have passed through the hands of the Rev. C. Tupper the second time, that he will be right as well as conscientious.

### Mechanics' Institute.

On Thursday evening last, the New Hall was opened for the first time, when the Harmonic Society gave a Concert on behalf of the Institute. The Hall was nicely filled, and from the statement put forth with regard to the accommodation, we should say there were nearly 1500 present.

After an Overture on the New Organ by Mr. Card, Dr. Paterson the President of the Institute delivered an inaugural address. He traced the progress of the Society from one grand point to another, commencing with its formation in 1838, to the laying of the foundation stone of the Hall, by Sir John Harvey, in 1840, the additions made at various times to the library till it amounted to 3000 volumes, the purchase of a Museum from Dr. Gesner, and other incidents of interest up to the present time. The address was admirably adapted to the occasion, and went far to show the advancement of the taste of the people in literary matters. The Dr. having concluded, the Harmonic Society proceeded to fulfill their duty by giving a number of selections from various masters, which were well received by the audience.

The Society intend giving another Concert immediately to defray the expense of the Organ. We are also pleased to hear that the friends of good music will shortly receive a treat in the shape of an Oratorio from our friends of the German St. Baptist Choir. We would counsel all to attend the Concert of the Harmonic Society, and when the time comes not to forget our new debentures.

On Monday evening the first Lecture of the Season was delivered by M. H. Perley, Esq. on "The Future of New Brunswick." The subject was treated in a most masterly and all who listened could but be in

with the fact that this Province is destined to fill a high position among the countries of the earth.

### Irregularity in the Mail.

We cannot account for the irregularity which occurs in the transmission of the papers between this and Halifax. We see by the "Christian Messenger" that the "Visitor" is frequently a week old when it reaches Halifax. Now the fact is, all through the Summer and Autumn, until very recently, the "Visitor" was sent by the *Creole* to Windsor on Wednesday, the day of its publication, so that it ought to reach Halifax on the Thursday following. Now that it has to go by land it leaves here on Wednesday P.M., and should be in Halifax on Friday. The "Messenger," which ought always to be here on the Friday after its publication, frequently does not come until Monday. The Post Offices are in fault somewhere. We hope the cause of this irregularity will soon be discovered, and the thing be put right. We shall make enquiries, and if possible ascertain where the difficulty is, and we hope our Halifax cotemporary will do the same.

A CHANGE OF EDITORS.—The last issue of the "Church Witness" informs us "that the Editorship of that paper has passed into other hands, but that 'its principles are unchanged.'"

We further learn from the "Witness" that the Rev. G. Armstrong was recently inducted into the office of Rector of St. John Church, in the parish of St. Mark, of this city, in pursuance of a mandate from the Lord Bishop of Fredericton.

Persons sending us notices of marriages will please bear in mind, that they will not be published unless the party furnishing such notice give his name in confidence.

### For the Christian Visitor.

LOWER GRANVILLE, N.S. 13th Nov. 1856.

DEAR BROTHER:—I expect to leave for New Brunswick this evening, per schooner "Florence," Captain Gillard. Supposing that I have more leisure now than will be at my disposal when I reach St. John, I cheerfully embrace the opportunity to write you a line. Through the kind providence of God I have been enabled to perform my tour in Nova Scotia according to the proposed arrangement. Last evening I reached the end of the chapter of my appointments. Notwithstanding the rapidity with which I have travelled, and the frequency of my attempts to preach, sustained by God's grace, and cheered with the presence of the Saviour, I have enjoyed my visit remarkably. Perhaps no previous portion of my life, of the same length, has been more agreeably spent than the last four weeks. Upon leaving Wolfville I proceeded to Bill Town.

Brother Parker is pastor there, and is prospering, having baptised monthly for the last seven months. I was accompanied by brother P. to Pleasant Valley, Rev. W. Chipman's field of labour. I was affectionately received by this venerable pastor. His field is so extensive and so important that he is desirous that the services of an assistant or co-pastor should be secured. A meeting to this effect was to be held the evening that I left.

I learned with sorrow the fate of the Female Seminary at Berwick. It was in existence only one year, sufficiently long, however, to prove that such an Institution is highly desirable, and that the principles of the Mount Holyoke Seminary, upon which it was conducted, are excellently adapted to this country. There is much regret that it could not have been continued, for it prospered well during its short life. It is hoped that the Baptist friends of education in these Provinces will make an effort to meet the imperative demands for one or more efficient Institutions for Female education.

Rev. C. Tupper, of Aylesford, favorably regarded the Mission to Australia, and heartily recommended his church to aid in the support of the same. I used to be pleased to see this devoted minister visit my father's dwelling in the days of my boyhood, and have been happy to meet him occasionally since, but never have I met him or enjoyed his society with more gratification than during my recent visit. We had some very encouraging meetings in different sections of his church. He has, as might be expected, an intelligent and well-trained people by whom he is much beloved. The burial of Mr. Thomas Tupper, eldest brother of Mr. C. Tupper, and father of Rev. J. H. Tupper, of N. B., took place on Friday last. I had the solemn satisfaction of attending his funeral. Rev. A. Stronach preached a deeply impressive sermon on the occasion. This aged brother died in his 84th year. He exemplified the spirit of Christ while he lived, and died in the triumph of faith.

I met a large congregation at Nictaux last Sabbath morning. In almost every pew there were individuals clad in the garments of mourning. Death has made sad inroads in many families at Nictaux. Rev. W. Parker, the Pastor, is happy in this large and interesting flock. Some of the brethren arrived to me that brother Parker is as much loved by his people as brother Bill used to be.

The meeting appointed for Wilmot, South, was a failure, in consequence of the inclemency of the weather. But the evening pleasantly with Rev. N. J. Bates, the pastor, and his interesting family.

At Bridgetown and Granville, I enjoyed pleasant visits, and the contemplated Mission, decidedly approved, and gave me hearty "God speed."

The projected Mission to Australia was generally favourably received. Some of the ministers are not very heartily concurring in it, but at the same time assured me that should I embark for it, I should bear with me their best wishes and prayers. Others of them however, did most decidedly approve of the mission, of whom expressed a desire to enter upon it themselves should circumstances admit of their doing so.

Although it was not my object in this visit to collect funds, yet about £30 were handed me uncollected. This sum, together with the donors and the amount of the collections, will be passed over to the Treasurer of the Australian Mission.

Never shall recollections of the whole hearted hospitality I have received during this visit, the cordial greetings, and the affecting partings with no expectations of meeting again on earth be erased from memory's tablet. These are scenes and emotions to which, should I live, my thoughts will in after life revert with no ordinary interest.

Yours most truly,

ISA. WALLACE.

### For the Christian Visitor.

### Opening of the New Chapel at Moncton.

Mr. Editor,—When you take the trouble to give notice of a protracted or quarterly meeting, or the opening of a place of worship, I suppose you very naturally expect that some brother in attendance will feel interested enough in the meeting to give you a short account of the same. I can preach short, but I do not know as I can condense my thoughts as well as some others who are prepared to write for a newspaper; nor will I promise that the subject shall interest all who read it. I do not intend, however, to write you a chapter from Lamentations, nor occupy a very large space of your valuable paper.

On Saturday, 8th November, a number of ministers assembled at the Bend. Brother Herritt addressed a congregation in the old meeting house, in the evening. On Lord's day at a little after 9 o'clock, A. M., many persons were seen making their way "over the creek" to witness the ordinance of Baptism. Two young persons in health and strength were willing to consecrate themselves to the service of God. How delightfully solemn were our feelings as we witnessed our young brother with a firm and steady step leading the candidates into the water, "planting them in the likeness of Christ's death," and raising them in the likeness of His resurrection. At 11 A. M., Father Crandall, who is in the 87th year of his age, entered the new meeting house. After singing, and prayer by Elder James Wallace, our aged Father addressed a large and attentive audience from 1st Tim. 3. 15., and in his usual forcible manner proved himself to be a workman that needeth not to be ashamed, rightly dividing the word of God. At 3 o'clock, P. M., brother Coleman, with his heart full of love, and his eyes filled with tears, his soul influenced with the spirit of revival that he has enjoyed so extensively in his new field of labor, addressed us from an interesting portion of God's word. In the evening we listened with pleasure and profit to brother Hughes, who preached in the old meeting house, in the city of Moncton.

This is the centre of operation for the newly installed Pastor, and from appearances, we would judge he has plenty to do, and a heart to do it. We could but admire a remark from a friend by the way, who helped us on our journey after a godly sort, and with whom we enjoyed the good things of this life, in speaking of brother Emerson, at Moncton, he said, "they have the right man in the place." On Monday after a short but interesting address from brother Wallace, followed by Father Crandall, the pews of the new meeting house at Creek Village, were offered for sale. Over five hundred pounds worth were quickly disposed of, and there are a number yet to be sold to those who in consequence of a severe storm, were not able to attend. The house does credit to those who were instrumental in its erection, and will stand as a monument of their zeal, benevolence, love and attachment to the cause of truth. The Pulpit is between the doors, galleries on the left and sides, cone ceiling, gothic windows, and a steeple.

On Monday evening brother Herritt delivered one of his warm hearted and soul stirring sermons to a few of the faithful who dare wade through mud and water to the Sanctuary to meet to praise and pray. I might add that after all the sermons there are exhortations delivered by the brethren, and especially by Father Crandall, on Sabbath afternoon, that will not soon be forgotten. Brother Newcomb was also with us on Lord's day and took part in the exercises. The last meeting was one of power and interest; many of the church members took a part in it and were comforted. At the close of each service collections were taken for the purpose of remunerating the ministers who attended.

Yours, &c.,  
GEO. F. MILLS.

Sackville, Nov. 14th, 1856.

### DOMESTIC.

#### Juvenile Depravity.

The following from the *Freeman's* Police report, shows what a state of moral depravity and sin prevails among a certain class of the youth in our city. Where are our schools of Reform? Alas! we have none. Then let Christians awake to a sense of their duty. We have Sabbath Schools, where principles are instilled into the minds of youth calculated to elevate, renew and save. There are numbers in our churches who are not engaged as teachers or visitors, who could well employ their time by going out into the highways and hedges, and compelling these abandoned ones of the earth to come in, that they may receive the "sincere milk of the word, that they may grow thereby." The report says:—

On Friday, two boys named Denis Murphy and James Lee, were convicted of cur-

ting and stealing a piece of copper water pipe from the Custom House, and sent to the Penitentiary for six months. Both are old offenders. Lee, who was formerly convicted of stealing some of the same pipe, was but a week out of the Penitentiary. This fact alone would prove how much we require a Reformatory in this city, where a vast number of boys are growing up in the very worst habits and threaten one day to become a terror to the city. To send any of them to the Penitentiary is but to stimulate the growth of their vicious propensities and to confirm them in iniquity.

We may say something about Reformatory Schools next week, and the call we have for them in this City.

STEAMER "ADELAIDE."—This fine steamer will leave this morning on her last trip for the season. The *Adelaide* has now been running on the route between this port and Boston for two years, and the present year since March last—having made 74 trips this season which has been done in every case with a punctuality seldom known among steamboats. No steamer has ever plied our waters with more regularity, or been "up to time" so well as the *Adelaide*. During this season she met with no accident, never lost a trip, and almost always arrived here at the expected hour.

Of Capt. Winchester, the commander of the *Adelaide*, we need say but little, as his character and reputation are already known among the travelling public. He is all that is required in a steamboat commander—cool and intrepid in the hour of danger—obliging and sociable to all who may have occasion to travel with him—a favorite in every sense of the word, and one whom the public will ever regard as among the most competent of Masters. Of all the officers we might speak in the same terms; and we cannot but express a hope that with the return of spring we can hail a hearty welcome to the *Adelaide* and her favorite officers.

The steamer *Admiral*, under the competent management of Capt. Small, will continue to run as usual once a week until the 20th December.—*New Brunswick.*

ANCIENT RELICS.—A few days since, as the workmen were employed making an excavation on the grounds attached to the steam saw mill belonging to Mr. W. Shives, on the Straight Shore, near the Suspension Bridge, they exhumed the remains of two bodies; both had, no doubt, been buried uncoffined—one had been wrapped in a buffalo skin, and near it lay the other; by the side of the latter were found two sword blades, a large knife, and a harpoon, in a tolerable good state of preservation. It is difficult to arrive at any conclusion as to the time or circumstances under which these interments took place, but the most probable is that they are the remains of some of the early French—probably seamen—who settled in the country long before the Loyalists arrived here.—*Id.*

The business done at the Supreme Court during the last few days was very commonplace, and uninteresting. On Friday, we understand that the Grand Jury presented an address to Judge Ritchie, to which he made a suitable reply.—*Freeman.*

Mr. Dennis Ward, a respectable inhabitant of Seely's Cove, County Charlotte, was drowned on Thursday the 13th inst., at Eastport, leaving a wife and ten children to mourn their sad bereavement. His funeral will take place at Magogaudavie on Sunday at 2 o'clock.—*Id.*

The Recorder persists in asserting that Nova Scotia Railway affairs are in a bad position, and that their road is costing £10,000 a mile.—*Id.*

We are informed that a child belonging to a man named Paul, living in the Parish of Petersburg, Q. C., was one day last week burned to death during the temporary absence of its mother.—*Id.*

PROVINCIAL APPOINTMENTS.—Gideon Knight to be Postmaster at St. George, Charlotte.

John Hickman to be Controller at Dorchester, Westmorland.

By His Excellency's Command, R. D. WILGOT.

Secretary's Office, 1st Nov. 1856.

The Court of Nisi Prius for Charlotte County was opened at St. Andrews on Tuesday last, his Honor Judge Parker presiding.—*News.*

RAILWAY COMMISSIONER.—We are informed that His Excellency the Lieut. Governor in Council has appointed James Boyd, Esq., Railway Commissioner on the part of the Government for the St. Andrew's Railway.—*St. Andrew's Standard.*

The Parish of St. Andrews the present season, has raised more turnips than in any previous year. Upwards of eight hundred schooners have been loaded with these roots for Boston, Eastport, Calais, St. John and St. Stephens, and at the present time there are two vessels at the Market Wharf taking in turnips. One vessel left on Friday with 800 bushels, besides a large number of carrots and parsnips in barrels.—*Id.*

### UNITED STATES.

DREADFUL AFFAIR IN PHILADELPHIA.—Probable Murder.—About eight o'clock last evening, a terrible affair took place in front of Guy's Hotel, in Seventh street, above Chestnut. At the time named, three shots from a revolver were heard, and the crowd, upon hastening to the scene, found a man lying upon the steps of the hotel, bleeding, and another man standing near him with a Colt's revolver in his hand. The prostrate man called out that he was killed, and the other declared that he had fired the shots, and giving up his pistol, avowed his willingness to be taken into custody. The wounded man was removed to the Pennsylvania Hospital, and proved to be Mr. Philip S. Clawger. His injuries were of the most serious character, all three of the shots having taken effect. One ball passed through his breast and cut at the back; another entered the abdomen, and the third shattered one of his arms.

The man who had fired the pistol was taken to the Mayor's office. He proved to be Isaac C. Shurlock, a bookkeeper in the firm of which Mr. Clawger was lately a