

Finally, a determination in the strength of Him, who has promised his aid, to glory in nothing save in the cross of Christ.

If any ask, how these wants are all to be supplied? we answer, by hastening to the great storehouse of infinite love.

#### Missionary Record.

THE JUBILEE OF THE JAMAICA BAPTIST MISSION.

The English Baptists commenced their missionary labors in the Island of Jamaica nearly fifty years ago. On the 23rd of February, 1814, their first missionary, Rev. John Rowe, landed at Montego Bay, and entered upon his self-denying toil for the temporal and spiritual welfare of the multitudes of the coloured race, at that time sunk in the lowest depths of West India slavery. In due time Rowe was followed by Maino, Cullart, Tinson, Kitching, Nicholas, Baylis, Burton, Gardner, Burchell, and Knibb. The social, civil, and religious revolution effected by these faithful missionaries, long since taken to their reward, and their successors in the field, is one of the most remarkable of modern times. Then human bondage was the order of the day. The laboring classes were regarded as goods and chattels to be bought and sold, degraded, punished, demoralized, and excluded from all the rights of freemen, and doomed, by common consent, to perpetual servitude. No social, moral, or religious obligation, was recognized by the white man as binding upon his conscience to treat his slave other than a brute, destitute of all the elements, relationships, and obligations of immortality. Under such circumstances, as a matter of course, crime was rampant, and the law of iniquity everywhere in the ascendant. But God sent his messengers to Jamaica in the fulness of the blessings of the gospel of peace. Mark the results. In twenty years from the time that Rowe commenced his missionary work at Montego Bay slavery was abolished in these British West India Isles. The anti-slavery feeling had arisen to such a pitch that the British Government paid TWENTY MILLIONS STERLING to wash from her escutcheon once and forever the sin and curse of human slavery! and now the coloured people of these Islands are raised to equal rights and privileges with the white man. All civil disabilities are removed, and the advantages of education and progress are alike open to all.

The spiritual aspects of the mission are of the most encouraging and gratifying character. The missionary circular on the subject of the contemplated Jubilee furnishes the following facts as illustrative of the remarkable success attending the efforts in Jamaica:

The Baptist Mission has established itself in every parish in the island.

There are 74 regularly organized churches, having a membership amounting to about 80,000; and there are several churches in the island which have sprung from the operations of the mission, though not now in connection with it. These churches are, and have for many years been, supported entirely by their own efforts. They are presided over by 22 Europeans and 19 native pastors, or 41 in all.

The mission has its own college and training school for the education of its pastors and teachers, maintained at an annual cost of £300 to the churches, for board and residence of students.

It has also its own missionary society, and raises, for home and foreign missions, from £1,000 to £3,000 per annum.

Its day-schools number about 90, and it has in operation about 70 Sunday-schools, with upwards of 1,100 teachers and 13,000 scholars, and a large proportion of these scholars are able to read the Holy Scriptures.

Let the year 1864, then, be a year of special thanksgiving to God for all the goodness and mercy He has shown towards the Baptist Mission in this island. Let it also be a year of earnest and united effort to promote the spiritual, educational, and material prosperity of the Baptist churches in the land.

Measures are in progress both in Jamaica and in England, to celebrate the Fiftieth year or the Jubilee of this mission upon a scale adapted to make a very deep and broad impression. We pray God to give this movement great favor in the eyes of his people, and abundant success in the issue.

#### A Time to Dance.

We regret to say that professors of godliness are some times found among those who advocate mixed dancing as a practice sustained by the authority of God's Word. To all such we commend the following tract published by the "American Tract Society":

A ball having occurred in the parish of a worthy minister, at a season of peculiar seriousness among the youth of his pastoral charge, and many of them from conscientious motives, having declined to attend, their absence was attributed, erroneously, to the influence and interference of their pastor, who, in consequence, received the following anonymous note:

"SIR—Obey the voice of holy Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing. Eccles. iii. 4: 'A time to weep, and a time to laugh; a time to mourn, and a time to dance.' 'A TRUE CHRISTIAN, BUT NO HYPOCRITE.'"

The minister immediately wrote the following reply, which, as the note was anonymous and without address, remained in his own possession for some time, when he communicated it to the public, thinking it might meet the eye and correct the opinions of the writer of the note and others:

MY DEAR SIR—Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the mean time there are certain difficulties in the text which you commend to my notice, the solution of which I should receive with gratitude from "a true Christian."

My first difficulty respects the time for dancing; for, although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is not "a time to dance." We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder-storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day, or only a part, to be devoted to this amusement? And if a part of the day only, then which part is "the time to dance?" From the notoriously pernicious effects of "night meetings" in all ages, both upon morals and health, no one will pretend that the evening is the "time to dance," and perhaps it may not be immaterial which portion of the daylight is devoted to that innocent amusement. But allowing the time to be ascertained, there is still an obscurity in the text. Is it a command to dance, or only a permission? Or is it merely a declaration of the fact, that as men are constituted, there is a time when the reason allows to it in the text do the providence of God, come to pass? If the text be a command, is it of universal obligation; and must "old men and maidens, young men and children," dance obedience? If permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating, and making war, and killing men, for which, it seems from the text, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What kind of dancing does the text intend? for it is certainly a matter of no small consequence to "a true Christian," to dance in a scriptural manner, as well as at the scriptural time.

Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which passages are such as the following:—

"And Miriam the prophetess, the sister of Aaron,

took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." Exod. xv. 20. This was on account of the overthrow of the Egyptians in the Red sea.

The daughter of Jephthah "came out to meet him with timbrels and with dances." Judges. xi. 34. This was also on account of a victory over the enemies of Israel.

The yearly feast in Shiloh was a feast unto the Lord, in which the daughters of Shiloh went forth in dances. Judges. xxi. 21. This was done as an act of religious worship.

"And David danced before the Lord with all his might." But the irreligious Michael "came out to meet David, and said, How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" 2 Sam. vi. 14, 20. Dancing, it seems, was a sacred rite and was usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord," admitting, that had it not been the case, her rebuke would have been just.

On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel singing and dancing." 1 Sam. 18: 6.

"Let them praise his name in the dance." Psalm 140: 3. "Thou hast turned for me my mourning into dancing." Psalm 30: 11. The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

"As soon as he came nigh unto the camp, he saw the calf and the dancing." Exod. 32: 19. From this it appears that dancing was a part also of idol worship.

"Oh virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." Jer. 31: 4. This passage predicts the return from captivity, and the restoration of the divine favor, with the consequent expression of religious joy.

"We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." Matt. 11: 17. That is, neither the judgments nor the mercies of God produced any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence, nor rejoice with the usual tokens of religious joy, when his mercies demanded their gratitude.

"Now his elder son was in the field; and as he came, and drew nigh unto the house, he heard music and dancing." Luke 15: 25. The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church and exhortation of the Psalmist, "praised the Lord in the dance."

"A time to mourn, and a time to dance." Eccles. 3: 4. Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod." Matt. 14: 6. In this case dancing was perverted from its original object, to purposes of vanity and ostentation.

"Wherefore do the wicked live, because old, yet are mighty in power?" Job 23: 7. "They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" Job 21: 11, 13-15. Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, and not delighting to serve him, or pray to him.

From the preceding quotations, it will sufficiently appear,

1. That dancing was a religious act, both of the true and also of idol worship.

2. That it was practised exclusively on joyful occasions, such as national festivals and victories.

3. That it was performed by maidens only.

4. That it was performed usually in the daytime, in the open air, in highways, fields, or groves.

5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

7. That there is no instance upon record of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

#### Foreign Missions.

The following interesting letter from Rev. A. R. R. Crawley, was handed to us by Dr. Tupper for publication:—

Henthada, February 20, 1863.

MY DEAR DR. TUPPER—I submit, below, a brief report of the native preachers and their work, for the year 1862. If it meet the approval of the Board, it will, I presume, be laid before the Church generally, in the denominational papers.

Yours faithfully,

ARTHUR R. R. CRAWLEY.

REPORT.

There have been six native preachers employed during the year, namely—Ko Eing, Henthada, supported by Granville Street Church; Ko Choke, Danabaw, supported by Truro Church; Moung Yan Gin, Tain-daw, supported by Brussels Street Church Foreign Missionary Society; Moung Wike, itinerant; Moung Long, itinerant; Moung Thaw-day, student. All these brethren, with the exception of Ko Choke, whose station it seemed undesirable to leave vacant, have attended the Associated Churches during the hot months. In addition to the usual Biblical studies, they have enlarged their knowledge of History, Geography, and Philosophy. They have also made a beginning in learning to sing by note.

What are these native preachers doing in the work of evangelising their countrymen? is the one question whose answer will be most interesting to those who sustain these brethren. This is the reply. Our Church Record shows an addition, during the year, of sixteen new converts. These were mainly, if not exclusively, brought in through the labors of the native preachers. Their operations are by no means confined to their respective stations alone. In addition to their labors in town, Ko Eing has spent six or eight weeks in visits to places which seemed to call for special effort. Ko Choke at Danabaw, and Moung Yan Gin at Tain-daw, have each ministered to some extent among the villages of their districts.

At the annual meeting of the Burmese Association at Rangoon, in the early part of this month, Ko Eing was, at the request of the Henthada Church, ordained as their pastor. He sustained a very creditable examination, and is, I believe, well adapted to the work to which he has been set apart.

Hitherto Moung Wike and Moung Long have been much hindered in their labours by the year, the former by his own sickness, the latter by sickness in his family. They have begun the new year, however, with brighter prospects. Moung Thaw-day, student, always accompanies me on my missionary tours, and thus obtains the most practical kind of training for the work in which I believe his heart is fully engaged. Though still young in years, his intellect and piety testify that it will be but judicious soon to initiate him fully into the work of a preacher.

#### THE SCHOOL.

During the rains, the time of most leisure with the Burmese, the daily attendance at school has averaged twenty. They hope that many of the heathen would be induced to send their children here, as yet been fulfilled. With one or two exceptions, the children are from Christian families. Nor, it should be observed, is the school exclusively female; that it should be so was the original intention, but there being no boys' school, it seemed necessary that the younger sons of the Christians should be admitted. The teacher, Moung Ap, has justified our expectations, and makes an active and efficient teacher. Reading, writing, arithmetic, geography, the Bible, and singing by note, are taught in the school. The instructions in geography, sewing, &c., are under Mrs. Crawley's direct supervision. It is now just one year since the commencement of the school; in that time six of the pupils have been converted.

#### REMARKS.

We anticipate the labors of the new year with hopefulness. The ordination of Ko Eing, as pastor of the church, relieves the missionary of many duties which did not strictly belong to him, so that he will be able to devote his time more exclusively to preaching, and to the oversight and improvement of the as-

sistant. May the brethren at home sustain their fellow-labourers here with much fervent prayer! ARTHUR R. R. CRAWLEY.

For the Christian Visitor.

#### The Baptist Church in Fredericton.

Mr. Edson—Extra meetings have recently been held in connection with this church with some good results. The attendance throughout has been good; the exercises, for the most part, interesting, the members, to a considerable extent, have "had a mind to work," and God has been pleased to visit us with evident manifestations of his favour. Several conversions have taken place, and four have been added by baptism. I expect to baptize again next Sabbath. The work is principally amongst the young. It is not extensive, but I hope it is genuine.

The Church itself has not participated so largely in the usual benefits of revival as could be desired, a part only of the members having professed to be "renewed in the spirit of their minds." Many prayers, however, are going up for a more extensive and general out-pouring of the Spirit of God.

The night of adversity with us has been long and dreary; but we trust "the day is breaking," and that more "cheering times are near at hand." May God hasten it in his time.

The Rev. B. F. Rattray, as your readers already know, severed his connection with the F. C. Baptists, has united with the Baptist Church in Fredericton. He preached for us last Sabbath morning, and at the close of the service the writer extended to him the hand of fellowship.

Truly yours, J. C. HURD.

Fredericton, Sept. 7th, 1863.

#### Temperance.

Mr. T. M. Baown's lectures on Temperance recently delivered in this city, were unusually excellent, and have not been exceeded in some respects by any one from abroad since Mr. Gough's visit some years ago.

Mr. Brown lectured in the Temperance Hall, Portland, on Thursday evening last, which was his first introduction. On Friday evening in the Sons' Hall, King street, on which occasion the audience was larger. On Sunday evening in St. Malachi's church, before the R. C. T. A. Society, Rev. Mr. Quinn, President, to a crowded and enthusiastic audience; at the conclusion of which lecture, a number signed the pledge; and on Monday evening in the Brussels Street Baptist Church, also, to a large audience. Mr. Brown is an Irishman, and early in life was brought to this country, his father becoming a settler on the Miramichi.

At the age of fifteen (both his parents having previously died), he removed to Halifax, N. S., and became well and favorably known as a young man of rare promise, engaged in business, and drank his first glass at a friend's wedding, at the age of 22. He became a drunkard—removed to Boston, and went down hill with the usual rapidity of the inebriate's course, and about five years ago was mercifully reclaimed at a Sunday evening Temperance meeting, held at the Washingtonian Home in that city, adding another bright link to the chain of thousands saved through that instrumentality; since which time our eloquent brother has been laboring in the cause which saved him, in Massachusetts, and the adjoining State of Maine. For some time he was editor of two Temperance papers, published in Boston; was one of the State agents of the "Temperance Alliance," and in that capacity labored in conjunction with the devoted Jewett, whose visit is still gratefully remembered by us.

These particulars of Mr. Brown's life have been gathered from his addresses in this city, by one who has heard him with unfeigned delight; who wishes him Godspeed in his work of love, and who feels that the Temperance cause is sure of triumph while such men are at the helm.

In appearance, Mr. Brown is commanding, and distinguished with a fine eye, hair black as jet, and smooth features, his mouth is large, with flexible lips that have great sweetness of expression; his voice is a treat, his elocution is rare in its excellence, and few men are equally gifted on the Temperance platform. Should he again visit us (which is quite probable), he will receive a cordial and more general welcome from the numerous friends of the Temperance cause in New Brunswick.

#### Is Earth a Tiresome Place?

BY REV. B. F. RATTRAY.

It has been said that "earth is a tiresome place," and so it is, but it is not also a place where an overflowing fountain is ever sending forth the clear streams of rest, peace, and happiness? Is there not a refreshing rest following upon the performance of every duty, a peace which passeth understanding by believing in the Lord Jesus Christ, and more happiness derived through the medium of contributing to the welfare of those around us than can possibly be experienced in a state of inactivity?

If a want of occupation is not rest, then the busy occupant of useful fields of labor must possess within his own bosom, that which the masses are strangers to. It is because of their position as drones in humanity's hive that they have buzzed out the lazy, yawning sentence—"Earth is a tiresome place." Sitting with folded arms in luxury's ample lap, and regaling themselves upon the prospect of a life to be spent in devouring the sweet honey of prosperity, which has been gathered by sobriety and industry from the fragrant flowers of an honest avocation, stored away in the cells of prudence and economy, is not rest; otherwise many of earth's noblest sons could not rejoice in the rightful possession of that mine of precious treasures which they have discovered so remote from the domains of indolence and vagrancy.

It is the laborer, in the honest pursuits of life, who enjoys rest, for the working man is the resting man, while the idler is the busy complainant! The least time spent in loafing and lounging upon the downy couch of nothing to do, and the more earnestly and zealously we are occupying upon our talent, the more rest we will enjoy, and fewer lines on the interesting pages of the world's history will be blotted with the sentence "Earth is a tiresome place."

#### Donation Tea Meeting.

DEAR EDITOR—I wish, through the columns of your valued paper, to express my sincere thanks to those brethren, sisters, and friends, of Rosheo and Alma, who, on the sixth day of August last, at Rosheo Meeting House, provided a Public Tea, which, for style and order, was unsurpassed by anything of the kind I ever witnessed. About three hundred took tea together, after which interesting speeches were delivered by Brethren Bowney, Pulver, Irvine, and Peck. The latter gentleman was previously appointed chairman of the meeting. After the addresses, the report of the managing committee was handed in and read, announcing the very handsome sum of \$74.52, realised from tickets, to which was added a cash donation of \$5 from a Nova Scotia brother, and donations in useful articles to the amount of \$10, making in all \$99.52. Another donation came in after the report was read, from three worthy sisters of Caledonia, amounting to \$7—total, \$106.52. At the close, a feeble attempt was made by the writer to express his thanks to the donors for this token of their esteem and concern for his temporal welfare, and that of his family. May the Great Head of the Church abundantly bless the donors and give them an abundant entrance into the glorious mansions of eternal rest. Ever yours in Christ,

THOMAS BLEAKNEY.

For the Christian Visitor.

Died at Moncton, on Tuesday morning, April 7th, 1863, Sarah, widow of the late Thomas Prince, Esq., in the 75th year of her age, much and deservedly regretted.

The subject of this brief memoir, in early life, was awakened to a sense of her lost condition under the labors of the late Elder James Manning, during a brief tour in New Brunswick over 60 years ago, but it was not until near her twentieth year that she obtained that satisfactory evidence of her acceptance with God which she so ardently desired; when she was enabled to make a public profession of her hope in the Saviour, and was baptised into the fellowship of the first Salisbury church by the venerable Father Crandall, and with whom she continued in union and fellowship until, with a number of others, she was dismissed to be organized into the first Moncton Church, in 1828. She continued a valued member till removed to join the Church triumphant. Her walk was exemplary, her conduct consistent, her heart and house ever open to receive and entertain the Lord's servants; wise in counsel, ever ready to every good word and work, she loved and honored her Saviour and God.

Her last illness, which lasted ten days, was intensely severe, yet she bore her sufferings with a calm and patient submission to the Divine will, being remarkably sustained by the hope of the Gospel, remarking to her son, that in reference to her case, "that God's will was her will," and on being reminded of the troubles, sorrows, afflictions, through which she had passed, her reply was, "I had such a view of that happy place that I long to be there," which desire she frequently manifested. To another son she remarked, "that Jesus was her all for many a long year," affording abundant evidence to her numerous friends that for her "to live was Christ, and to die was gain;" her last words being, "I shall soon be there." Thus gently, calmly, peacefully and quietly, she was enabled to resign her departing spirit into the hands of her dear Redeemer to dwell for ever in the presence of God and the Lamb.

Her funeral was numerous attended. Sermon by her pastor, Elder Newcombe, from Hebrews xi: 16, "But now they desire a better country." Our Wesleyan brethren Allen and Barratt, were present, and took part in the exercises.

Communicated by her son W. L. P. [Christian Messenger and Provincial Wesleyan please copy.]

The Association opens at Kingsclear next Thursday at 2 o'clock, P. M. Dr. Hurd wishes us to say that there will be a meeting in the Baptist Church, Fredericton, on Wednesday evening, in which the Brethren on their way to the Association are invited to take part.

We hope to be present at Kingsclear, and shall be happy to receive new subscriptions or renewals for the Visitor.

We are instructed by Messrs. Lunt and Hatheway to say that passengers in their boats to the Association, will go and return for a single fare; but there will be no exchange of tickets from the "Heather Bell" to Mr. Hatheway's boats. Mr. Lunt's boat goes to Fredericton Mondays, Wednesdays, and Fridays; Mr. Hatheway's on Tuesdays, Thursdays, and Saturdays. Fare, \$1.50.

A Tea Meeting will be held in the new Baptist meeting house, Florenceville, on Thursday, 1st October. Tickets 50 cents. The funds raised to be expended in finishing the meeting house. Tea will be on the tables at 3 1/2 P. M. Tickets may be procured at the door.

NOTICE.—The Albert County Quarterly Meeting will assemble with the First Baptist Church of Hillsborough, commencing on Friday evening preceding the second Sabbath in September, at 4 1/2 P. M., at the Upper Hillsborough Meeting House.

THOS. BLEAKNEY, Sec'y.

#### Secular Department.

##### COLONIAL.

The Baptist Festival at Carleton on Thursday last to raise funds to liquidate the debt on the Chapel was well patronized. Having to leave that morning for St. Martins, we could not attend, but we are happy to learn from the pastor, Bro. Blakey, that there was a good representation of the ministry, that excellent speeches were made by the brethren, and that altogether it was a most pleasant and profitable time. The eatables were served up in first rate style by the ladies, and the nett proceeds will not be far short of \$200. The Carleton friends understand these tea meetings to perfection.

We regret to learn that the potatoe blight is making fearful ravages both in New Brunswick and Nova Scotia. We observed, in returning from St. Martins on Monday last, that every field is smitten. The prospect for a large yield at one time was very hopeful, but from present appearances there will not be half a crop gathered.

Shipbuilding is very brisk at Courtenay Bay. The yards are crowded with vessels on the stocks, one of which is said to be of 3,000 tons register.

Judge Wilmot has a monster cucumber in his garden; length 7 feet 5 inches, diameter in the largest part four inches and a half.

The Post learns that five young men, belonging to this city, were to have been shot in the early part of this week for desertion. We could learn but two of their names, George Mills, saddler, and a Mr. Coutier, clerk. The men had enlisted as substitutes and received the bounty, and then attempted to desert. They were tried at Fort Independence. At the time Mills listed he was warned by his friends not to desert, as it was impossible for him to escape, he was so well known to the public. They, in hunting for him, searched the house in which he boarded from one end to the other.

Our thanks are due to Turner's obliging express, for late Boston papers.

Subscribers sometimes complain that so much space is occupied in their papers with advertisements. If such complainers will allow the income from advertising patronage to be added to the price of their papers, we should be most happy to dispense with advertising, and we presume our brethren of the religious press would do likewise.

THE LOSS OF THE "PACIOLOS."—A telegram received by Wm. Thomson, Esquire, yesterday, says: "Pacolos ashore at Little Hope. Vessel striking heavily. Water rising in fore-compartments. Hope to save goods."

Little Hope is East of the Ragged Islands, about a mile from the shore. The Pacolos had landed goods at Halifax, and was coming thence to St. John with quantities of English goods for the Saint John merchants. Her loss will occasion great disappointment.

H. M. S. Medea arrived here on Sunday evening, with Admiral Milne, who proceeded on the following day to Fredericton.

The News states that a ten gun battery is being erected at Red Head by Mr. Brookfield for the military authorities.

The returns of the Provincial Revenue for the last quarter, again show an increase of over \$20,000 over the corresponding quarter of last year.

The receipts of the Railroad for the month of August also show an increase of \$1,676.01, over the month of August 1862.

The Hon. Mr. McGee inquired in the Canadian Parliament last Thursday, whether communications had been held with the Lower Provinces of the Imperial Government, announcing that the Intercolonial railway project had been dropped. He received an answer in the negative. An appropriation has, however, been made providing for the expense of the survey of the line.—Witness.

The Times correspondent at the British Columbia Gold Fields, observes that the enormous charge of \$1 a-day for three meals of very ordinary food, appears something more than extravagant. It sounds preposterous, but that anomaly is explained by the price of provisions in Cariboo; for instance, flour costs 1 dollar and 1 1/2 dollars a pound; beans 1 dollar; bacon 1 1/2 dollar and 1 1/2 dollar; beef 50c; mutton, 75c (or say 95c and 85c). Tea 3 dollars (or 12s. 6d. per lb.), rather "salt" tea. Coffee, half the price of tea, except when stocks are low, when it rises to 9s. 4d.; sugar, 7s. 3d.; rice 1 dollar; salt, 1 dollar, and sometimes 2 dollars; dried apples 1 dollar, 50c; butter 18s. 6d. when scarce, and 14s. 7d. when very scarce. These prices are all by the pound, and taken from the latest Cariboo tariff by retail in the local stores. Other articles of use and of necessity are equally expensive. Indiarubber boots cost 25 dollars or 25 a pair—rather "salt" also; but tobacco (non mon smoking) at 41 sterling the pound, is "salter." Candles, 9s. 3d to 14s. and 14s. 6d. per pound. Spirits, under the expressive names of "Minnie Riffe" and "Tangleleg," denoting their destructive qualities, 25 16s. per gallon by wholesale. Lumber for building houses and flumes (prepared in a local saw-mill) 250 dollars per 1,000 feet, which is very moderate. I paid just double the price in San Francisco in the dark age of 1849, and I have known 800 dollars per 1,000 feet to have been paid there. Nails 5s. 3 1/2 per pound.

#### ENGLISH AND CONTINENTAL.

##### ARRIVAL OF THE SCOTIA.

CAPE RACE, Sept. 5.

Scotia from Liverpool 24th, Queenstown 30th, off Cape Race 4 p. m. Saturday.

Pans Constitutional published an article signed by J. Rae pointing out the injustice of American pretensions regarding the form of Government of Mexico. Vague rumors per West India Mail that Alabama had engaged and sunk Vanderbilt. Ship Alagoa sailed from Florida 21st August 80 miles south-east of Kingsale, with cargo of coals for New York from Liverpool. She had a channel pilot on board at the time—one report says Florida proceeded to Brest and landed crew there; another account says landed in own boat at Kingsale.

Times editorial on memorial of Emancipation Society for stopping of vessels for Confederates, admits that it is wrong to supply them with vessels, and that it is England's interest as well as legal duty to maintain this custom. Daily News reiterates arguments that vessels should be seized. Scot contends they should at least be detained till appeal on Alexandria case is finally settled.

Times, with D'Arcy McGee's late alarmist letter for text, tells Canadians it is a suggestion in the wrong direction to appoint an English Prince to govern Canada; if they fear aggression they must prepare to defend themselves.

Liverpool has a report that Alabama had gone into Cherbourg for repairs. Florida at same time being at Brest. Report lacks confirmation.

Letter from Frankfurt says American Consul there continued to display Mexican flag in conjunction with