

Religious Intelligencer,

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

McLEOD, Editor.

That God in all things may be glorified through Jesus Christ—PETER.

TERMS.—ONE DOLLAR A YEAR, IN ADVANCE

ST. JOHN, NEW BRUNSWICK.

FRIDAY, FEBRUARY 6, 1857.

WHOLE NO. 162

ADDRESS

to those who Love the Lord Jesus.

MEN AND BRETHREN.—We ask you earnestly to look at the following facts.

1. Is it not marvellous that it is in lands of light and knowledge, and Protestantism, that rankness is most prevalent? Do you know that one-third of the human race are debased and ignorant? Yes. The Koran of Mahomet expressly forbids the use of wine. The system of Balaam, in addition to some of the commandments of our own decalogue—such as "Thou shalt not kill," "Thou shalt not steal"—closes its moral code thus: "Thou shalt not be intoxicated with liquor."

There are exceptions, of course, everywhere; but from the shores of the Atlantic and the burning sands of Barbary, across more than a hundred degrees of longitude, in the wall of China, south of Cape Cincin, in India, and north into the steppes of Tartary, there is a vast surface of the earth which is neither cursed with a drunkard's house nor frequented by a drunkard's grave; where the clusters of the grape are gathered to be manufactured only into raisins, and men sow not barley but to feed their horses."—(Dr. Guthrie's "Plea.") Here is a solemn fact: nearly three hundred millions of human beings are, by their very religion—bad as it is—pledged to abstain from intoxicating drinks!

Yet it is upon the enemy has come in like a flood. Here is a testimony that ought to bring the blush to every cheek:—"The writer of this 'Plea' (Dr. Guthrie) spent, as a student, some five or six months in Paris. He resided there during the period of the Carnival, and was spectator of a scene on the Boulevard which would have made a stranger fancy that a large portion of its citizens had gone mad; yet, amid such scenes and during such extended periods, we saw but one case of intoxication. We found but few among our French acquaintances who believed the Bible to be the Word of God. We found the temples of worship deserted, save by some women and a few old men. We counted, on one occasion, thirty-three theatres and places of amusement open on the Sabbath-day, and we met with many other things to make us almost say with Abraham, 'The fear of God is almost as rare in this place.' Yet, although our avocations led us often through the worst parts of the city, and occasionally late in the evening, in that city, containing then a population six times larger than that of Edinburgh, we saw but one drunken man, and no drunken woman. Well: we stepped from the steamer upon one of the London quays, and had not gone many paces till our national pride was humbled, and any Christianity we may have had was put to the blush, by the disgusting spectacle of drunkards reeling along the streets, and filling the air with strange and horrid imprecations. In one hour we saw in London—and in Edinburgh, with all her churches, and schools, and piety, we saw every day—more drunkenness than we saw in five long months in guilty Paris." Is not that truly awful!—There must be a reason for this. What is it? Is it the Bible? Is it the Sabbath? Is it prayer? Oh! when will we feel that burning sarcasm—

"Freedom an' whiskey gae together; Tak' all your dram."

II. Again: it is not a sad and stern fact, that drunk stands powerfully out against the Gospel—now, in fact, an Alpine barrier to its progress?—Look at it at home. What effect has it on our missionary operations in towns? The universal cry of our city missionaries is, that it is one of the most tremendous adversaries they meet with—always against them, and sometimes by one fell stroke laying in ruins the work of months. Of the Glasgow market in Edinburgh, two students visited for a college session, and held a little meeting for prayer. One man they laboured with. He was a drunkard, and lived miserably. They got him to become an abstergent, and to abandon all kinds of drink. He improved in worldly circumstances—in health both of body and soul. They were rejoicing over him as of a bird escaped from the snare of the fowler—Wh! was their horror to find him one morning in bed! It was not the fever or the cholera; would to God it had been even that! No: he had spent the night before in a debauch, and now nothing could stop him. He went down hill like an avalanche, another victim sacrificed at this bloody shrine; and there are thousands of histories could be told like that. And what about our foreign missions? What a fearful thing it is to hear that, in some parts of Persia, when a Mahometan gets drunk, they say, "That man has left Mahomet and gone over to Jesus." The efforts of Mr. Williams were wonderfully blessed in the Pacific. The island of Tahiti became converted to God, and the people became civilized and happy. He had occasion to leave. On his return, what was his amazement and sorrow!—Scenes of drunkenness prevailed. He could scarcely imagine they were the same people among whom he had lived. There were scarcely a hundred who had not disgraced themselves." How had this taken place? "A trading captain brought a cask of ardent spirits on shore, and sold it to the natives."—This roused their dormant appetite, and the enemy came in like a flood.

"History tells us," says Dr. A. Brown, "that the gift of fire water to the North American Indians was the gift of three plagues—crime, disease, and insanity. Whole tribes were decimated or extinguished. The brave hunters—the mighty hunters—were transformed into in-

feriaries and murderers." Is it any wonder, after this, that the chief of Emes should send this message—"I hope you will go to Britannia, and beg the people to have mercy on us; and then go to America, and beg the people there to have mercy on us, because it was these countries that sent this poison among us?"—How long, O Lord our God, shall thy people shut their ears to that touching earnest cry? Who can stand unbathed before this reproof of the Ojibway Indian Chief?—He was in London some time ago, being exhibited with others of his tribe. Some pious people wished to convert him to Christianity, but he declined. He said:—"No, my friends, I will tell you that, when we first came over to this country, we thought that, when you had so many preachers—so many to read and explain the good Book—we should find the white people all good and sober people; but, as we travel about, we find this was all a mistake. When first we came over, we thought that white man's religion would make all people good, and we then would have been glad to talk with you; but now we cannot say we like to do it any more. My friends, I am willing to talk with you, if it can do any good to the hundreds and thousands of poor and hungry people that we see in your streets every day when we ride out. We see hundreds of little children with their naked feet in the snow, and we pity them; for we know they are hungry and we give them money every time we pass by them. In four days we have given twenty dollars to hungry children—we give our money only to children. We are told that the fathers of these children are in the houses where they sell fire-water, and are drunk, and in their words they every moment abuse and insult the Great Spirit. You talk about sending 'black-coats' among the Indians. Now, we have no such poor children among us; we have no such drunkards, or people who abuse the Great Spirit, and He is kind to them. Now, we think it would be better for your teachers all to stay at home and go to work right here in your own streets where all your good work is wanted. This is my advice. I would rather not say any more."

And now, men and brethren—who love your country, your Bible, your Sabbath, your Saviour—who are yearning for the salvation of souls and praying for the bright shining of the everlasting Light—what is to be done? Is the finger of scorn always to be pointed at us? Is the Mother of Harlots ever to jibe and jeer, and say, as she does say, "I am poor; true my people are ragged; but ye—what are ye, O nations of protestants? Your loathsomeness is the astonishment of the world." Are even the Fakir and the Muslim, the millions who crowd the temples of Brahmin and worship the blood stained Prophet to rise in judgment against us? Shall the shouts of our drink made maniacs turn even the hearts of savages against our religion, and rouse barbarian denizens of the uncultured forest to fling it from them with indignation and disgust?

"How long shall these things be?—Men and brethren, we leave you now with these solemn words of one whose heart was strong for Jesus—who longed and longed and labored for the coming of His glorious kingdom—and who knew whereof he did affirm. Oh! do not scorn the old man as he speaks for Christ—

"Thirty-one years' experience in India"—says Archdeacon Jeffreys, of Bombay, Sept. 4th, 1849—has shown me the bad results of the use of strong drinks. I have had a large number of European soldiers and sailors under my care, and I found that I could do them no good till I persuaded them to adopt the principle of total abstinence. As to the moderate use of strong drinks, either as a preventive of a remedy, it was altogether vain. Hence I took the position of a total abstainer, which I have sustained for about ten years. I have enjoyed uninterrupted health for thirty-one years, and my health has rather improved than otherwise since I became an abstainer. But not only are many soldiers and sailors injured by strong drink but through its use the cross of Christ is despised. His name is blasphemed, and the preaching of the blessed truth is rendered of none effect. For one really converted Christian as the fruit of missionary labour—for one person born again of the 'Holy Spirit'—and made 'a new creature in Christ Jesus'—for one such person, the drinking practices of the English have made one thousand drunkards! This is a sad thought, but it is a solemn truth.

O Lord God visit us not for these things.—Irish Presbyterian.

Prayer at a Ball.

The Autobiography of the Rev. Peter Cartwright is a book from which some of our exchanges are making copious extracts. Mr. Cartwright seems to have been a very extraordinary man; he was one of the pioneers of Methodism in the Western States, and his book is full of interesting incidents. The following is deeply interesting:—

Saturday night came, and I found myself among the hills and knobs and spurs of the Cumberland mountains. I stopped at a decent-looking tavern, where there was to be that night, a dance.

I quietly took my seat in one corner of the house, and the dance commenced. I sat quietly musing, a total stranger, and greatly desired to preach to this people. Finally, I concluded to spend the next day (Sabbath)

there, and ask the privilege to preach to them. I had hardly settled this point in my mind, when a beautiful, ruddy young lady walked very gracefully up to me, dropped a handkerchief, and pleasantly, with winning smiles, invited me out to take a dance with her. I can hardly describe my thoughts or feelings on that occasion. However, in a moment I resolved on a desperate experiment. I rose as gracefully as I could; I will not say with some emotion, but with many emotions. The young lady moved to my right side; I grasped her right hand with my right hand, while she leaned her right arm on mine. In this position we walked on the floor. The whole company seemed pleased at this act of politeness in the young lady, shown to a stranger. The colored man, who was the fiddler, began to put his fiddle in the best order. I then spoke to the fiddler to hold a moment, and added that for several years I had not undertaken any matter of importance without first asking the blessing of God upon it, and I desired now to ask the blessing of God upon this beautiful young lady and the whole company, that had shown such an act of politeness to a total stranger.

Here I grasped the young lady's hand tightly, and said, "Let us all kneel down and pray," and then instantly dropped on my knees, and commenced praying with all the power of soul and body that I could command. The young lady tried to get loose from me, but I held her tight. Presently she fell on her knees. Some of the company knelt, some stood, some fled, some sat still, all looked curious. The fiddler ran off into the kitchen, saying, "Lord a mercy, what do matter? what is dat mean?"

While I prayed some wept, and wept out aloud, and some cried for mercy. I rose from my knees and commenced an exhortation, after which I sang a hymn. The young lady who invited me on the floor lay prostrate, crying earnestly for mercy. I exhorted again, I sang and prayed nearly all night. About fifteen of that company professed religion, and our meeting lasted next day and next night, and as many more were powerfully converted. I organized a society, took thirty-two into the church, and sent them a preacher. My landlord was appointed leader, which post he held for many years. This was the commencement of a great and glorious revival of religion in that region of country, and several of the young men converted at this preacher's dance, became useful ministers of Jesus Christ.

I recall this strange scene of my life with astonishment to this day, and do not permit myself to reason on it much. In some conditions of society, I should have failed; in others I should have been mobbed; in others I should have been considered a lunatic. So far as I did permit myself to reason on it at the time, my conclusions were something like these: These are a people not Gospel taught or hardened. They, at this early hour, have not drunk to intoxication, and they will at least be as much alarmed at me and my operations, as I possibly can be at theirs: If I fail, it is no disgrace; if I succeed, it will be a fulfillment of a duty committed to me—"instant in season and out of season," but I had, from some cause or other, a strong impression on my mind, from the beginning to the end of this affair (if it is ended), that I should succeed by taking the devil at surprise, as he had often served me, and thereby be avenged of him for giving me so much trouble on my way to General Conference and back thus far.

A Word to Worshippers.

Do you earnestly desire to worship God "in spirit and in truth?" Would you herein offer a reasonable service? Then, I beseech you, attend to the advice of one who only desires your spiritual profit.

1. Take care to set out in good time for God's house, that you may have a share in the first blessing. Begin betimes to get ready. They who are habitually late at a place of worship, publish to the congregation their want of management at home. If the heart be in it, and it be made a point of conscience, it is generally as easy to be punctual in keeping your engagement with the Lord for his service, as to keep your "appointment" with men of business, or your hour of returning to labor. It was a saying of Mr. Chapone's in reference to some late comers to church, who, by their walk, or dress, or few doors, gave notice of their arrival, "It is a part of my religion not to disturb the religion of others."

2. Avoid the evil custom which some have unhappily adopted, of loitering about a place of worship, if they have reached it a little before the time appointed. This is unbecomingly and unsuitable to the Christian Sabbath; neither is it "abstaining from all appearance of evil." It exposes you to the temptation of light, frivolous, worldly, unsuitable conversation; and at best is idle and unprofitable. God is already in his house; and if, for a few minutes, you "commune with your own heart and be still;" or if you read a chapter, or a hymn, or silently pray, it will be an acceptable private worship, and a delightful preparation for the public services. "Let all things be done unto edifying."

3. Let sincere devotion prepare your mind and heart for the worship of God. If you read a chapter with prayer before you leave home, it will tend to check wandering thoughts, and raise devout affections. On entering your pew, observe the good old custom of offering, with lowly reverence, a short ejacu-

latory prayer to God for his blessing on your own soul, and assistance to the preacher. We earnestly desire you not to omit such devout and pious customs.

4. Remember the apostle's rule, "Let all things be done decently and in order." Enter God's house with becoming reverence; for it is God's house. Make as little noise as possible; and teach your children to walk quietly before you to the pew, and then to offer a short form of prayer to God. Observe well that the Methodists kneel during prayer, and stand while singing. To sit, during prayer especially, is an idle, irreverent, unscriptural posture, which no one would think of practising if God were visibly present in the assembly of his saints. It will not be found in even an idol's temple. If there be not room to kneel, you may surely stand before the King of kings and Lord of heaven and earth.

The following are Mr. Wesley's "Directions for Congregational singing." Sing all. If it is a cross to you, take it up, and you will find a blessing. Sing lustily, and with a good countenance. Beware of singing as if you were half dead or half asleep; but lift up your voice with strength. Sing modestly. Sing in time; and take care that you sing as quick as too slow; sing all our tunes just as quick as we did at first. Above all, sing spiritually. Aim at pleasing God more than yourself or any other creature. And remember that the singing of the choir is only a help, and not a substitute, for congregational singing.

Stay to the end of the service, if it be possible. Some, without shame, turn their back on the pulpit as soon as ever the sermon is finished, whether long or short; and frequently those are the first to go who are not the first to come. It betokened no good state when the Jews said of God's service, "What a weariness is it!"

When you leave a place of worship, particularly observe these directions:—1. Wait in perfect stillness, without seeking your hat, or arranging your dress, or putting your books away, or opening your pew-door, until the benediction is pronounced. God's blessing is in it; and if you can wait, you shall receive the consolation.

2. Silently offer thanks to God for the privilege of another means of grace; and seek grace to pursue and practise what you have heard, lest "the light that is in you become darkness. How great is that darkness!"

3. Avoid all talking in the house of God. Mr. Wesley insisted on this being frowned out of countenance, as a "vile practice," and a "great indecency and impropriety."

4. Do not rush and crowd to the door with unseemly haste, as if you felt it to be a release from confinement to escape from the house of God; but depart with becoming seriousness from "Jehovah's temple and his rest."

These, brethren, are matters of Christian decorum, appointed by the Church, supported by the example of the early Christians, sanctioned by the principles of order and decency laid down in the Scriptures, and properly and profitably observed by those who are taught of God. "Let not your good be evil spoken of." And "let us have grace, whereby we may serve God acceptably with reverence and Godly fear."—F. A. West.

Correspondence

New York Correspondence.

Cold weather in New York—Shipwreck and loss of life—Fire from carelessness—African Trade.

NEW YORK, Jan. 21st 1856. Mr. Editor:—"The oldest inhabitant," as we say, "has been out done." Mercury has frozen in our State. Seventy-two degrees below zero, is an extreme of cold, entirely unknown in this region before. The cold last Sabbath morning in this city exceeded any winter since the century began. The snow, so nearly as we can judge is about a foot, though the drifting is such that even a Yankee cannot "guess" much about it. Hundreds of persons crossed the East River last Saturday on the ice, though the ice before night began to drift carrying hundreds of persons away on it, and it was with difficulty the boats rescued them.

On Monday the brig Emeline went ashore not far from the City on the Jersey coast, and every soul on board perished. It was thought by those who witnessed the scene, that had the men not been paralysed with cold they might have saved their lives, for the brig was near to dry land before she struck.

The Rail Roads have been blocked up with snow for a number of days, so that there has been but little trade. To-day they begin to get the roads open.

On Monday morning, the cold and storm at their height, just day break a family of our acquaintance was burned out through sheer carelessness. The servant girl lighted a match, and having prepared her lamp, threw down the match and left the room. In a few moments the building was in a flame. Give the warning.

January, 22.—Last evening there was an annual meeting of the Board of directors of the American colonization society. This society has for its object to colonize colored people, mostly emancipated slaves at Liberia in Africa. Receipt for the year \$81,388. Expenditure, \$91,391. Debts, \$24,125. Emigrants sent out during the year 538; the whole number 9,502. The society earnestly

calls the attention of the United States Government to the increasing value of the trade with Africa, praying for some Act of Congress to foster and protect. The English trade with the African coast is said to be about eight times our own. This is attributed to Government encouragement on the part of England.

Your London correspondent will probably give you an account of Dr. Livingston's reply to the suggestion of the London Times that the cultivation of cotton cannot be introduced into Africa without fostering and spreading slavery into Africa. The inference of course, there is nothing to be gained on the score of humanity in obtaining cotton from Africa instead of South Carolina. Dr. Livingston is the renowned African traveller, and his reply is an end I should judge of the controversy, and the Times not up to the mark. I was deeply interested in his statements that despite all that is said and done to the contrary, the African slave trade is dying out.

Canada Correspondence.

Boston Academy—Wesleyan Missionary Society—Dreadful death—Rail Car invention—Romanists.

MONTREAL, January 13 1856.

Mr. Editor:—In former letters I have referred to the action of the Baptists of the Western section of the province to secure the establishment of an Academy. The choice of location was left to be determined by the liberality of the competing towns.

Woodstock has carried the day having provided three acres of land and four thousand pounds. (£4,000). This decision was made at Paris last month, without saying whether the mode of fixing the locality was the best possible or not, the offers made indicate a wish for the Institution which, we may hope now that this is settled, will lead to a vigorous and united effort to sustain the Institution.

The losing competitors, it is to be feared, will abate somewhat from their interest; nor am I sure that the means adopted by the Convention to determine the location do not tend to cool the ardor and sour the temper of proposing contributors in the out-subscribed regions. There is much that is sectional in competition even for educational and religious purposes; and it is not wise to arouse or foster the unhappy spirit. Selfishness—the love of personal ease—has too much to do with the differences among Christians, and brethren will contend more stoutly to promote their own ends, than for the faith once delivered to the saints. It has often occurred to the writer that the means employed by the Church to augment its funds, important as these are—are very frequently equivocal, to say the least. Christians have a tendency towards a union with the world, which deteriorates their spirit: causes good in themselves thus become dependent upon measures largely worldly.

The following extracted from statistics recently made public, referring to the Wesleyan Missionary Society in Canada, may be interesting to some of your readers. This Society supports 21 Indian Missions, 26 Missions to the Indians, and 116 Missions to the Whites. The membership among the Indians is 1,312: the domestic Mission membership 11,099. There are 103 missions and 172 laborers in all; being an increase on last year of 12 of the former, and 20 of the latter.

A London (C. W.) paper gives the particulars of the death of a man who wrought in a steam-saw-mill, in South Oxford, and was slain on the 12th inst. by a circular saw. A board he was lifting over the saw came in contact with the dreadful instrument, and dragged him forward upon it. His mangled remains fell, without a sound to give warning of the sad accident, at the feet of his fellow-workman, presenting a horrible sight by lamp light—the accident occurred by night.

Sheriff Rutan, of Kingston, who has expended much time and money on experiments affecting the comfort of travellers by rail, some months since came before the public with a plan for the ventilation of Railroad cars, which is said to be of considerable importance. A car fitted up under his inspection, was among those employed in taking visitors to the Celebration, and an address, designed for the public, signed by a committee, the appointment of the passengers enjoying its comforts, among whom is the Hon. Malcolm Cameron, was presented to the inventor, expressing their confidence in the invention. Whether its adoption will follow, does not appear.

The True Witness continues its attacks upon Protestantism, availing itself of all sorts of facts, and not a little fiction, to this end. To call hard names is a failing appertaining to this paper, in common with many whose pretensions to good taste and correct action, although not so prominently made, are certainly put forward with sufficient distinctness. "Deliberate falsehood" is a severe charge against the worst man, and not to be assumed without good reason. The Montreal Witness is its most frequently attacked adversary.

From the name assumed by the Romish organ, we gather the object or one of the objects of its establishment, namely to oppose the Protestant Witness. Both papers sustain their purpose: the one protests against popery: the other defends the self-styled True Church. The facts respecting jail majorities of Romanists have made the True Witness almost savage, yet, strange to say, the proportion is not disputed.

Rev. Dr. Irvine, formerly of your city, comes in for a share of criticism, in consequence of a reported speech of his, delivered in Hamilton, I think at a Bible Meeting. Dr. Irvine is reported as describing the apostles engaged in circulating the scriptures; and for this he is castigated unmercifully. To write epistles and circulate them, was surely taking a part in spreading the Word of God. It is strange that the True Church should fear to scatter the Divine Word!

An effort is being made to establish a juvenile Reformatory and House of Refuge for this city, and it is proposed to raise £3,000 by thirty subscribers contributing £100 each. Several have come forward pledging themselves to contribute their share of the money. Such an institution is greatly needed in Montreal.

Wealthy as is the Romish priesthood in Canada, it would appear that money from abroad is expended among us to propagate the Faith. More than thirty thousand dollars were appropriated for that purpose in Canada last year, derived from the funds of the Propaganda at Lyons. The sum of one hundred and twenty-five thousand dollars have been expended upon Britain and its dependencies during the same period. Britain is the object of much tender solicitude, we cannot doubt; but it is to be hoped that the Report concerning her may be similar to that made respecting Germany, in a Paris paper: "the number of Protestants is increasing in a fearful manner." A. B.

Sabbath Burial and Military Honors—Railroad collision and loss of life—Political Convention—Father Bruyere—Commitment of a Lawyer—Bishop of Toronto.

MONTREAL, C. E., Jan. 19th, 1857.

Mr. Editor:—Some excitement was raised in our religious circles, by a military funeral on Sabbath the 11th inst. A Captain Ermattinger, formerly in charge of a company of cavalry, which was disbanded at the close of the rebellion, died during the preceding week, and it was resolved that the volunteer military companies should be called out to attend his funeral; and the Sabbath appears to have been chosen that the gathering might be large. The usual military honors were performed. Some of the officers and men being Christians, and attending from a mistaken sense of duty, the impropriety of the proceeding has been presented in a strong light, and the manifest reluctance of not a few of the militia, combined with the avowal of others not connected with them, has thrown an odium over the whole affair so great that it is hoped its repetition will never occur. If the evil thus cure itself, it will be highly satisfactory. Sabbath funerals, except where there is urgent necessity, are to be reprobated. It used to be a rule among the Montreal ministers to refuse attendance upon such occasions, unless burial were rendered necessary, on the Lord's day, but latterly, it has not been adhered to as strictly as could be wished.

On the morning of the 8th inst., a serious collision took place on the Great Western Railway, not far from Hamilton, by which four persons lost their lives, and several others were injured more or less seriously. As usual, inattention to the prescribed rules, led to the painful result. The verdict returned by the jury, empanelled to investigate the case, criminate the person in charge of the telegraph at Dundas, the Company's station porter and switchman, at the same place, and the Hamilton night station master. It is fearful to contemplate human life exposed, through the carelessness of the servants of Railroad Companies so constantly. The habit of drinking has more to do with these accidents than is often reported. Men not incapacitated for ordinary duty frequently neglect their business, because of a glass or two imbibed to keep out the cold. Nothing is said of drinking in this case, but the improprieties proved against the parties implicated are explainable more readily thus than upon any other principle.

A meeting of considerable importance, and likely to exert some influence upon political movements hereafter, was held in Toronto on the 8th inst. Its object was to consolidate the Reform party in Canada West, and erect a platform for future operations. Eight resolutions were passed, affirming the principle of Representation by populations; the necessity of Provincial, in the stead of sectional, legislation; the impropriety of parliamentary intermeddling in religious matters; the importance of unsectarian schools; the desirableness of a Free Trade policy; the wisdom of curtailing ministerial and executive powers; the need of a registration of legitimate voters; and the propriety of declaring the Hudson's Bay Territory a part of Canada. The convention has provoked abundant editorial comments, commendatory and otherwise. Some profess to treat the affair with contempt, and tell the old story of the three tailors—"We, the people of England"—but the most vigorous among the opposition regard the movement with alarm. If New Brunswick politics bid fair to be strong the ensuing session, so do Canadian.

Father Bruyere has not given up his controversy with Dr. Ryerson. The latter is not likely to reply to the rejoinder, and the good Father will have, at least, the satisfaction of the last word—a poor satisfaction however, and not likely to affect public opinion. The letter is described as a compound of indecency, buffoonery, exaggeration, and slander. Considerable excitement was created recently in St. Thomas, C. W., in consequence of the commitment to jail of a Mr. Stanton,