

at, kindest possible sympathy with man.— enabled him to treat Judas almost infinitely more kindly than many a one, who thinks himself full of the spirit, treats his fellow Christian. We should be most careful to watch our own souls, when dealing with those who differ from us in religion. Especially must we watch our feelings towards our fellowmen at large, when we venture to regard ourselves as having received the Spirit of God. But no one will be in any danger of cherishing a wrong spirit if he thinks truthfully of Jesus Christ. You are aware, dear reader, that every time you have done this a spirit has come over you which supremely regards the honour and interests of God, and puts away from your heart all unkind feelings and desires regarding man. In proportion as you come close into personal intimacy with the true Lord Jesus, in the same does your mind fill with desire to honour God, and bless and save men of all possible descriptions. This is beyond doubt your receiving a spirit—and it cannot be the spirit of the wicked one nor that of this world, nor is it your own spirit, it is beyond all question the Spirit of God. Oh! that men would only thus receive in ever increasing measure the Spirit of whom some of them make so much. It is no mysterious matter to receive the Spirit, so far as experiencing his effects, through Jesus, is concerned; and yet all that is worth while in religion is involved in so receiving the Spirit of God.

## Religious Intelligencer.

SAINT JOHN, N. B., OCT. 7, 1859.

**Removal.**  
The Office of the Religious Intelligencer is removed to No. 28 Germain Street, one door nearer King Street than formerly.

The words "RELIGIOUS INTELLIGENCER" Office, may be seen in the window.  
Letters, Memoranda, &c., for the Editors, may be put in the LETTER BOX in the door, when no person is within.

### Special Notice.

We have heretofore notified Subscribers of the time when their subscriptions expired by enclosing their last paper in a *Bible Wrapper*. We have found this not to be the best method, the notice being too short, and other causes render it objectionable. Hereafter the number to which each subscriber is paid will be written in figures on the wrapper enclosing his paper, EVERY WEEK, so that persons will at all times know when their papers will run out.

### EDITORIAL CORRESPONDENCE.

CARLETON, St. John, Oct. 4th.

BRO. McLEOD.—As our readers may be expecting something from us in connection with our visit to Nova Scotia, we add, that previously to reaching the Town of Yarmouth, arrangements had been made for us to preach in the Baptist Chapel, which arrangement we carried out, and had a large and solemn congregation. Bro. Downey also responded to an invitation to preach in the Methodist Chapel at 3 o'clock, P. M. As there is not any Free Baptist Church in town, many of our people from the surrounding country attended these meetings, which, in addition to the ordinary congregations, gave us very full houses. The Baptist house is a good commodious building, capable of seating about 700 persons. The Church, we learned, is in efficient order, and enjoying the pastoral care of the Rev. Mr. Angel, who is at the helm with us. The old Methodist Chapel is rather small, but as their new one is so nearly completed, they will not much longer suffer inconvenience from the want of room. In the evening we preached at Session Hill, and Bro. D. at Brookline. We enjoyed the day's labour very much, and trust some lasting good will result. There is now a good opening in Yarmouth for Free Baptist labor. We received pressing invitations to remain, or to return and spend some time with the friends there. The Tabernacle, or Congregational place of worship, is a large stately looking building, but in consequence of that body being at present without a minister it is unoccupied much of the time.

The Catholic Chapel contrasts widely with the Cathedral of this City, it being quite an inferior looking house. We judge they are not numerous there as in the most of the towns of the Province. Business is rather dull. Some building is being carried on. Captain L. is finishing a large and substantial building near the centre of the town, which will add much to its appearance. The lower flat is intended for stores, and on the second there is to be a large hall. We like the looks of the town very well; it is long, and principally along one main street. We left town on Monday, Bro. Downey going to Beaver River, and we, accompanied by Elder Knowles, to Cranberry Head, where we held meetings on Monday and Tuesday evenings, which were especially good seasons, the best we enjoyed in the Province. Our first meeting lasted over five hours, and then the people left the house reluctantly. Saints rejoiced, and sinners cried for mercy. Several spoke who had not professed religion, and some were hopefully converted. Weak ones received strength, and cold hearts were warmed. It was truly a happy time. God was in our midst. Had we not felt that duty called us home, we should have spent some time thereabouts. We hope to hear that God is pouring out his Spirit, and that Bro. Knowles is seeing a good time. In consequence of the deep interest there we did not attend our appointment at Beaver River on Tuesday evening. Brethren Noble and Downey were there. On Wednesday we set out for home, and reaching Digby the following morning, spent a part of the day looking about the town. Unfortunately we could not get our horses and carriages on board the steamer that day, the boat being unable to get in, in consequence of the vessels that were lying at the wharf. We knew of no place where a good wharf is so much needed as at Digby. Now they have only an apology for one, and the steamer can only get to it at high water. Bro. Noble remained until Monday, and preached for the Methodist friends on the Sabbath. We reached home on Thursday night, with feelings of thankfulness to God for his parental care over us and ours. Bro. Downey left St. John the next morning for Queensbury.

The new Methodist Chapel in Digby now in

course of erection is a very pretty building. The spire is among the handsomest we have anywhere seen. The Baptist house is undergoing repairs and painting. We enjoyed our visit upon the whole exceedingly well, and now think with feelings of pleasure of the many kind hearts and homes we found. We were particularly encouraged and gratified by the many expressions of appreciation and attachment we received and heard from so many families for the *Intelligencer*, and now feel more desirous than ever of making it an organ of righteousness, and dedicating it anew to the interests of the cause of God, and considering it his property, and one of the means of grace employed in furthering the cause of the Redeemer.

A. H.

### Dedication.

According to previously made arrangements, the F. C. Baptist Meeting-house at Tenant's Cove, was dedicated to the service of the Most High on Sabbath the 2nd inst. Although the day was rainy an immense crowd of people came together, many more than could possibly get into the house. There were present Elders M. Pitt, Perry, Conner, McKenzie, Hartley, and D. Oram from Nova Scotia, and Corey, (Baptist), after singing an appropriate Psalm, Elder Perry read the 7th chap. of 2nd Chronicles, and made a very fervent and appropriate prayer. Elder Hartley preached the dedication sermon from 20th Psalm 5th verse. Elder Merritt, and others took part in the services. Elder Oram preached in the afternoon, and Elder Perry in the evening. Meetings were continued on Monday and Tuesday with good interest. The services of the Sabbath were solemn and impressive. The house is a good comfortable building, with convenient seats and large enough for the place.

### The Grand Falls Murder.

The *Carleton Sentinel* publishes the evidence in the trial of Blaney, recently convicted in the Supreme Court at Grand Falls, for the murder of his wife in January last. His execution is to take place on the 28th inst. The evidence brings out details of the most horrid and brutal cruelties ever perpetrated in any country. They could not have been exceeded by the Indian Seppies. We would have supposed that none but a fiend from the pit could have performed them. But what pillation is assigned for this cruelty—why does this man stand up and say his conscience does not accuse him of perpetrating the deed knowingly? Because he had deliberately and wilfully destroyed his reason and judgment by strong drink—he was in delirium tremens; and now offers this (as do some others also) as a pallia for his offence—as an excuse for the crime, and as evidence that he is no murderer! True, perhaps he had not been a drunkard, he would not have been a murderer. It may be there are a thousand probabilities that but for drink he would have been a kind husband, and good citizen. But liquor destroyed him. He indulged in it with the strongest evidence before his eyes of its fatal effects upon others who contracted habits of intemperance, until the man is turned into the fiend, and becomes like the one "in the tomb," possessed of "a legion of devils." In this state he perpetrates a crime, in which a more horrid and brutal is not on record. Truly, if ever a righteous verdict was awarded by any Jury on earth, that one is, which pronounced this man guilty of the murder of his wife. And the utmost stretch of charity can find no palliation. We are not aware that any effort will be made to commute his awful sentence—the extreme penalty of the law will be executed upon him.

Does not the case of this wretched man afford a beacon for others. There are thousands of others—many in our own Province, who are hurrying themselves on to the same, or a similar end. From such a crime they would now start back with horror—but continual indulgence in the liquid fire, will destroy their reason, quench the last spark of moral feeling, and fill them with the demons of the pit, inspiring them with a madness and cruelty, rendering them capable of the most terrible deeds of horror and cruelty. It is true few of the many who are on the road to this end live to arrive there, their constitution and life give way before they get that far, but every man who indulges in drink, and especially those who frequent bar-rooms, indulge there in drinking and become excited under its influence, are on precisely the same road that Blaney pursued until he reached the terrible hour in which he perpetrated the most cruel murder on record in the criminal calendar of our country. Reader, if you are a drinker of the maddening cup, ponder what we say.

But again, that law which authorizes the traffic in liquor opens this highway to ruin and crime. The Queen's highway from our city to another is no more so, than the license law to traffic in strong drink is the legally authorized highway to desolation, immorality and crime of every kind. How long before this fact shall be clearly seen?

We shall advert to this subject again. Sudden and deep affliction stop our pen at present.

### Gambling in the Country.

We learn with much regret that in many places in the country, especially in the neighborhood of the line of railway, not only were drinking places greatly increased within a few months, but more recently the proprietors of some of these bar-rooms in order to increase their sales, have established gambling places on their premises, such as "ball alleys" &c., and that they are in some places extensively patronized not only by the railway navvies, but by many of the inhabitants of the country. The introduction of this system of gambling in country places will be attended with the saddest consequences; it will conduce to an increased amount of idleness and drinking, and give habits of dissipation and vice, ruinous to all who follow them. Young men, and others beware of these highways to ruin!

Correction.—In the account of the number of the Free Will Baptists in Nova Scotia, as given in our Editorial Correspondence of last week, read 400 instead of 100.

### The Irish Deputation in New York.

A great meeting was held in New York on the 23d ult., to give a welcome to the ministers who have come over from Ireland as a deputation from the Presbyterian churches in that country, to solicit aid to enable them to carry the gospel to the Roman Catholics of Ireland, a door for which has been opened by the great revival there. A large number of ministers were present on the occasion. On the ceremony of introduction and welcome being gone through which was done in a truly christian and affecting manner. These delegates severally delivered an address. The following condensed report of which we copy from the N. Y. Observer:

Rev. Dr. Edgar arose, and was received with the warmest expressions of welcome.

He said that in the first place he desired to express on his own behalf, and in behalf of his brethren, their very deep sense of thankfulness for the high honor that had been done them by their friends upon the platform and by their friends before them. He hoped and trusted that they appreciated, as they ought to, the sympathy and kindness, the friendship and cordial welcome with which they had been met here, and he did trust and hope that what they saw around them and before them now, and what they had heard, would, under the blessing of God, be a great assistance to them in the arduous work that was assigned them. They came from the hot-quarters of Romanism—not from Rome, for Popery was weak at Rome—but from Ireland, the battle-field for Britain and the world, of Popery. There, judges of the land confessed to Roman priests; there, juries found rebels and murderers "not guilty," because one Romanist was a juror; there, members of Parliament, called "The Pope's Brass Band," swung enormous influence by voting for Whig or Tory as suited the interests of the Church; there, Romanists were chucking over the perversion of the English Protestants who went over to Rome; and there, supported by public funerals, were both the professors and students of Maynooth, a great seminary for priests, whom it trained, not only for Ireland, but for the whole globe. Round about him, as his neighbors, were old priests, and with them beautiful nuns, smiling in the people's faces, though they were dealer fees to the welfare of the nation than were the Russians in Sevastopol. When a man fell before the priests, he fell in infamy—judgment, conscience, wife, family, being all sacrificed. The hills of Inim-na-m, of Alma, and of Sevastopol, were only like the late Austrian defeats; they were like dark hours in a summer's day. The sky was white, the clouds were fair, the fields were green, but it would be hard to find amidst waving corn or busy streets, where the harvest of the brave had fallen. But in their battle field, ignorance and viciousness and Romanism continued to destroy immortal souls, long after the bloody sword had been returned to its scabbard, and peace secured had still the din of war. But as the dark caverns of the deep had sucked the wild whirlpools in, so with a rapacity which never cried "enough," Romanism continued to suck in life and maiden, beardless youth and gray-haired age; and ah! too long, too long had it been borne. The Presbyterian Church, in its holy mission, had gone forth with the determination of giving all quarter to the man, no quarter to the system; to extend all love and tenderness to the individual, but to spare no superstitious. The mission of this Delegation was Presbyterian, but it was not, on that account, sectarian. Where the tear of bitterness fell, it was not asked whether it rolled down a Presbyterian or Episcopalian cheek. The hectic flush upon the face of youth excited their deepest sympathy for the immortal spirit, whether the poor sick tabernacle bowed down in the sanctity of spiritual worship, or crouched as a devotee at the idolatrous Mass.

The wanted to preach the Gospel to every creature. Their effort was—for man degraded, to elevate him; for man dark, to enlighten him; for man miserable, to comfort him; for man ruined, degraded, lost, to bring him to the image of his Maker, and fill him with hopes of immortality. Religion prospered, the Sabbath was observed, crime had decreased. The broken hearted wife rejoiced over the reformed father of her children, and the reformed father cried out, in embracing his recovered child, this, indeed, is my son who was dead, and who was lost, was found. He exhibited, statistically, the social advantages of Presbyterianism as lessening the amount of crime, and appealed urgently in the name of the mission in which he was interested. They wanted to effect the complete evangelization of Ireland. He and his co-laborers, the representatives of the cause, as a substitute for every American man who had not the opportunity, the means, or the strength to go or act as a missionary in Ireland himself. Here, he offered himself to his brother to do the work that, on account of the breadth of this confounded Atlantic, he could not get over. [Applause.] Though the Irish had been unfortunate, this was not the time for vain regrets; it was the time for high enterprise and bold endeavor. Americans ought to sympathize with such a work; because it would prepare Irishmen to be good citizens when they came to this country. He spoke of the community of interests between Ireland and America which are now being brought so very near. Why, just think of it. If this Great Eastern succeeded, she would lift Ireland on her back and carry her three days nearer New York; and if the railroads in the north did not get on quicker, it would be a very serious question whether the ministers of New York or the ministers of Belfast "could get to Connought first." [Laughter and applause.] When he was going round the missions in the west of Ireland he felt that his nearest neighbor was Brother Jonathan. In coming over to America, he did not come as a "big beggarman;" he came here to have his old heart refreshed with expressions of Christian sympathy and to ask Americans to discharge a Christian duty and exhibit a Christian love by aiding in the evangelization of the west of Ireland. He did not know what they would be able to give, and he was afraid to name it; but whatever the amount might be, the purpose to which it was to be applied was one that should excite the sympathy of every true Christian. In Ulster, where the Presbyterians had within the last few years given £13,

600 to the Free Church of Scotland, £18,000 for the support of poor congregations, and £35,000 for the erection of churches, the only grievance they labored under, was that they had now too many demands to meet.

They were not able to do a great amount of work, but it was not equal to the sphere that God was opening to them. It was for this they asked the assistance of their brethren in America. God had abundantly blessed the Church in Ireland, and they asked their friends in America to unite with them in the enjoyment of that great blessing, and let one and all of them, in their zeal and in their prayers, unite in a determination, that for Ireland, "for Zion's sake they will not hold their peace."

Dr. Edgar was often interrupted with applause, and sat down in the midst of loud demonstrations of pleasure from his address.

Rev. Mr. Dill, of the Irish delegation, followed.

He spoke of the chain of sympathy which bound America and Ireland together and entertained the sympathies, the prayers and the aid of Christians in this country. In giving an account of the Revival he said it did not begin, as has been reported in the papers, in a sudden manner. It commenced in the parish next to his own. There was a long work of preparation. The pastor noticed his congregation increasing in numbers. He felt an impulse to speak the Word with greater power. The Sabbath school unions took the form of prayer meetings. The Sabbath was better observed. Family prayer was resumed by many who had neglected it, and new altars were erected in many households. The prayer meetings were multiplied and more numerous attended. The Catechism was more generally attended to. Conversions began to take place, and thus the seed which had long been sown began to spring up. The question had often been asked, and it was a natural one. What had been the effect of the awakening? He was happy to be able to say it was most blessed. It had produced an unthought spirit of unity and brotherly love. In their prayer meetings all denominations participated. At the fairs the people instead of profanity and sinful amusement, talked now of heavenly things. Formerly the public houses were crowded; now they were empty. At our weekly market, where £100 used to be collected in a day on whiskey, the amount collected was only ten shillings and sixpence; and at a fair—of Broussais, formerly noted for rioting, cock fighting and drunkenness—as soon as the business was over, the crowd resolved itself into two monster prayer meetings. Another effect was the conversion of Roman Catholics. He could not tell how many had been converted, but in Ballymena alone the number was over forty. And the revival was still going on in all directions. It was destined to redeem and disenthral all Ireland. Party spirit was dying out. At their recent anniversary, July 12, instead of a partisan parade with banners, &c., they had a monster prayer meeting in the field, and the Orange lodges marched in with Bibles instead of banners. He closed with an appeal for aid in carrying on their work among the Romanists.

Rev. Mr. Wilson, of the Irish delegation, next delivered an address, which produced a deep impression on the assembly, and although it was the last, and the hour was becoming late, it was listened to with deepening interest to the close. His peroration was truly eloquent. He commenced by saying:

We thank you, Mr. President and citizens of New York, for your generous welcome. We thank you, brethren from the city of brotherly love, that almost on the instant that you heard of our coming, you came to welcome us. He then gave an account of the work among the Roman Catholics. The present Episcopal Bishop of Limerick, said he was born and educated a Roman Catholic. The dean of Limerick is the son of a Roman Catholic. One of the elders in my church was once a Romanist. Our chief labor has been expended on the province of Connaught, the poorest, most degraded part of Ireland. There the priest was once regarded as a sort of demi-god; no man has lost his power. Excommunication by bell, book and candle, has lost its terror. Even the youth have ceased to fear the priests. Not long since a priest met a party of children and threatened them with—what do you think? a horsewhipping? No this was once common, but they cannot resort to it now. Excommunication by bell, book and candle? No, but to turn half of them into hares and the other half into dogs, and then to set the dogs on the hares; but the children only laughed at the threat. God is blessing all Ireland. The people now read and think for themselves. The priests cannot count on implicit obedience as formerly. He related an anecdote to show that they are not under the power of Romanism, as formerly. A witness was under examination, but as there were Roman Catholics on the jury, the opposing barrister wished to prejudice the jury against him, on the ground of his not observing Lent. He was questioned, and said, "It is true, I do not fast, but I will give you my reason. Some time ago I met the Bishop during Lent, and he said to me, Why, how thin and pale you look lately? What is the matter with you? And I said, it is the fast your reverence. Well, then, said he, I'll give you leave to eat whatever comes before you, till you see my face again. And whether it was good luck or whether it was bad luck, it played the Lord to take away the Bishop, and it is now ten years and I have not seen his face. Speaking of the effect of the gospel upon humble persons, he mentioned the case of the Irish girl, uneducated, who was converted from Romanism. The priest was trying to convince her that the Virgin Mary could hear and answer her prayers, and that she knew all about her, just where she was, and what she was thinking about. She replied that she could not be so, for when she was on the earth Mary lost her own son, and had to hunt three days before she found him.

A ROBBER.—A telegram was received in town from Halifax on Wednesday, to the effect that a young man named Morgan, had forged checks upon one of the Banks and stolen money, amounting to £550. The Chief of the Police was in waiting on the arrival of the Emperor from Windsor, and arrested a person answering the description, having considerable money in his possession.—News.

### Letter from Philadelphia.

JUBILEE OF THE NOONDAY MEETING—YOUNG MEN'S CHRISTIAN ASSOCIATION.

At noon on the 23d ult. Philadelphia celebrated the second anniversary of the noonday prayer-meeting. Jayne's Hall presented a noble sight. The day was clear after a week of storms, and the great hall was full. Rev. John Chambers presided. The platform was full of clergymen. They attend here as they do not in New York. The meeting is in its infancy, and the leading clergy-men of the city can be seen here every day, for twenty minutes, and is regulated by a glass that runs three minutes. When the sand is run out, down goes the hammer, and all are brought up standing. Perhaps the most celebrated preacher now in Philadelphia is Dr. Chambers. He conducted the noonday meeting admirably. Prompt, energetic, he made all come to time. The inaugural but impetuous bell rang all down the street, and it is not over the three minutes. Of course Fulton street on that day was the great centre of interest—the home of noonday prayer-meetings—was old North Church, crumpled—Dr. Leland of South Carolina in the chair—Dr. Murray—the witty and impressive Kirwin—the noble Edgar from Ireland—the intemperate Wilson—his eloquence on his mission—the enthusiastic Scudder. But for deep feeling, lofty song, glowing enthusiasm and swelling emotion, I don't think Fulton street surpassed Jayne's Hall on the memorable 23d of Sept. mb.

The Young Men's Christian Association of this city is a noble institution. It holds the consecrated talent of the city. It has elegant rooms, a fine library and a warm welcome for all who call on them. It has the confidence of the church, who act and speak through this body. It is the agent of vast good. George H. Stuart, a princely merchant, is the President, and a noble man he is.—Corr. to Boston Journal.

### A Revival Week.

The past week has been one of peculiar interest and privilege in our city, and we desire to call attention to some of its records in our columns.

On Thursday evening, the public meeting for the reception of the Irish delegation was held at the Cooper Institute, at which accounts of the remarkable revival in Ireland were given. On this meeting we have a graphic report. On Friday, at noon, the Irish delegation commenced the Irish exercises of the Fulton Street Prayer Meeting. The meeting continued two hours, and was attended by as many as could crowd into the large Dutch Church on Fulton and William streets, every aisle being densely filled. We devote our prayer meeting columns entirely to an account of this meeting.

On Friday evening, at the Cooper Institute, the Irish Delegation commenced the Irish Prayer Meeting, a perfectly informal gathering of those who have been interested in sustaining prayer meetings in various parts of the country, and who desire their establishment where they are not now held. A large delegation of brethren from Philadelphia and Boston and other cities have been present. The meetings have been of thrilling interest. It would require a volume to report them in full. This convention closed its sessions on Monday evening.

On Sabbath morning, afternoon and evening the Irish Delegation preached in various churches in the city, and at the Cooper Institute, and were heard by many thousands. In the evening a meeting of the sailors was held at the Cooper Institute, when the large assembly room was crowded with an audience who listened with the deepest interest to the exercises, which were conducted chiefly by seamen, many of whom addressed the assembly, relating their experience and hearing testimony to the power and blessedness of the religion of the Gospel.

Such a week of privilege has seldom been enjoyed, and we trust that its influence for good will not only abide with us and with all who have come to our city from other parts, but that it may go forth throughout the length and breadth of the land and throughout the world.—N. Y. Observer.

### THE SAVAGES OF THE MARQUESS ISLANDS.

We have before mentioned the wars of the natives of the Marquesas Islands, and their sacrifice of a little girl, taken prisoner, to their idol gods. Capt. Brown, of the Morning Star, furnishes the Honolulu Advertiser with some additional information of the murderous doings of these savages. He says:

We anchored on the 4th of June, and found the people of Fatuiva, as usual, at war, that is, cherishing each other. I think the natives of this island are the worst in the group. They are great warriors, when they can find their victims asleep. About the time of our arrival, the warriors of Omoa made a great descent upon Hanavai, three miles distant, just before day, although the assailants numbered eighty. They ventured to attack but a single house. Its inmates, rushing out, only to be shot down. Two men and two women fell, and their severed heads were carried off in triumph. A child, two years old, was taken alive from the arms of its murdered father, who was endeavoring to escape with it. The mother made her escape, and begged in vain for her child. It was taken to Omoa, cruelly tortured and finally strangled, and given, as some of themselves said, to the devil, to propitiate him for his favor and assistance in battle. A chief straitened about the beach and claimed the honor of having killed a woman, whose head our people were salting down in a tub. He came on board and asked me for flints. I said, "No, if I give you flints you will use them to shoot women." He finally said he would shoot only men. I asked him if I could visit the little girl, where they had placed the little dead girl. He said they had a gift up there, meaning a god; that no one who ate with women could be allowed to visit the place, which is a beautiful coconut grove, upon a hill quite near the anchorage, and from which the fruit is never taken.

A Hivaoa, Captain Brown found the missionaries all very well, but anxiously awaiting the arrival of the packet. Wars, quarrels, murders and cannibalism, still abound throughout the group; yet such is the power of religion, that the houses and persons of the missionaries are respected by all classes of the natives.

YOUNG MEN WARNED.—A young man of good education and fine natural talent, and a member of the legal profession in Chicago, was lately committed to the Bridewell of that city through the vice of drunkenness. The Chicago Press says:

Charles F. Smith is scarcely twenty-five years of age, the son of respectable parents at the East. His education had given him the best and most favorable opportunity to make a pathway for himself in his chosen profession; nor was natural talent wanting. To-day he sits among the degraded convict gang on the Bridewell stone steps, a victim to the monster vice, drunkenness, gradually sinking his young manhood lower and lower, and he was deterred on Monday in the attempt to rob the till of a groggery. He was seized, and two five-cent pieces fell from his drunken grasp. Justice Akin having heard this and a second charge of stealing a shirt, preferred against the unhappy young man, decided to make the case, from his youth, one of mildness, and he was sentenced to Bridewell for being drunk and disorderly. He begged with tears running down his cheeks that he might

be spared the disgrace of imprisonment; but the Court could make no further change and the poor fellow followed Officer Jackson to his new abode of shame and retribution. We reluctantly add to the poignancy of his punishment by exposure. We do so that the warning may be more impressive and far reaching.

True he was drunk at the time, but who made him thus? What defence should it be that men come into all our courts and for a very grade of crime, from manslaughter or murder down to drunken brawling, and claim the defence that they were drunk? It is a charity to hold him harmless who parts with his God-given senses voluntarily and then pleads their absence in abatement of whatever his inebriety may re-act in? Has not a great festering evil of our society been given a most favorable condition for growth, by the false charity reserved for drunken men? Drunkenness is a vice in itself and it cannot or should not neutralize other crimes.

## News of the Week.

We are informed that the quarterly meeting of the St. John County Teachers' Institute, will be held at the School Room of Messrs. Freze & McManis, Duke Street, on Wednesday evening, 12th inst. A full meeting is expected.

FIRE.—A fire occurred in Indian Town (near Harrison's Coach Factory) on Wednesday evening, about half-past ten o'clock, by which two houses were consumed, and another, the property of Widow Collins, slightly damaged. The houses burned belonged to Messrs. Forsyth & Burden; and we learn were insured.—News.

THE MISSING BALLOONIST.—It is now eight days since Mr. L. Mountain ascended in his balloon from Watertown, N. Y., with Mr. John A. Haddock of that place, and the friends of the two voyagers are naturally alarmed at their long absence. When last seen the balloon was over the great wilderness of northern New York, known as the "Hundred mile woods," traveling with great velocity in a northerly direction. It is not improbable that they have landed in the woods of Canada remote from human habitation. Or they may have been swept out to sea—perhaps as far as Europe. The public, as well as their friends, will be glad to hear that they have arrived safely somewhere.

The T. O. Whig of Thursday morning says that on Saturday last a large balloon passed over that city at an altitude of about a mile. It had no car attached to it, and was awaying violently to and fro. It disappeared in a southeasterly direction, and was seen by a number of citizens.

THE TERRIBLE BRIDGE ACCIDENT AT ALBION, N. Y. The Rochester Democrat has the following additional particulars of the terrible accident at Albion, which was mentioned by Telegraph.

A young man from Brooklyn, had caused a rope to be stretched from the roof of the Manrope to the north side of the canal, to a building on the south side, and announced that he would walk across it. The rope was about two rods west of Main street bridge, an iron arched structure, like most of the new canal bridges, which of course offered an eligible stand point from which to view the performance. It was accordingly crowded with people and team. The rope walker had got part way across the canal, when the bridge broke in two at the centre, precipitating all who were upon it into the middle of the canal. Men, women, children, horses and dogs, were all piled in an indiscriminate mass. The west half of the bridge went down first, and of course many of those who stood near the break were pitched off in such a way, that when the east half of the bridge came down, which it did immediately, fell upon and covered them up. Mr. Grant informs us that a pair of horses and carriage full of people were crushed in this way so completely that nothing was found of them. He thinks that two hours after the accident, he saw that the number killed must be greater than reported by telegraph. What became of the rope walker no body appeared to know. He was not seen to cross the canal or to return to the side from which he started, so far as Mr. Grant could learn. He may have been startled by the crash so that he fell of his rope into the canal and swam ashore.

Mr. Starr has contradicted the statement that his daughter was educated in a convent. When Miss Starr left her father's home at the instigation of Romish priests, we were informed that that lady had been a pupil at a Roman Catholic school in France.

Popery is essentially a system of darkness; it hates the light and abhors its children! But for English law, there would be a speedy end put to the Revival and to Protestantism in Ireland. There is a State, and had the Pope the power all the States of Europe would be assimilated to it. Protestantism would be universally interdicted, as well as the circulation of the Word of God. Everything, from the Universities down to the infant school, would be brought under the absolute irresponsible control of the Priesthood; and then, once more, would return the reign of night and death, suffering and sorrow!—British Ensign.

THE ENGLISH DEFEAT IN CHINA.—An American lady residing in China, writing to her friends in this city, warmly defends the course pursued by the English Admiral in his attack upon the Chinese. The opinion is expressed that the future of the great trade of the United States with that country, is closely connected with the success or defeat of the English in their present contest with the Chinese officials. She says most of her friends at home can have but a faint idea of the condition of affairs there, and are, therefore, incapable of forming a correct judgement in the matter.—Boston Traveller.

DEPARTURE OF A MISSIONARY.—A Missionary Meeting of a character somewhat unusual in Nova Scotia will be held in Poplar Grove Church this evening, Friday, commencing at 7 o'clock. The friends of Missions are invited to meet at the time and place mentioned to hear and to commend to God in prayer, the Rev. Samuel F. Johnson, who, with his lady, is about to leave his native land, to carry the good news of Salvation to Savages and Cannibals, occupying the shores of the New Hebrides. The Rev. John Geddie who left the Province 12 years ago, has been the chief instrument in the hands of God of accomplishing a marvellous revolution in the Island Aniteum. The Rev. G. N. Gordon, formerly known in this City for his zeal as a City Missionary, is now labouring to evangelize the natives of the Island on which the devoted John Williams fell. The Rev. J. W. Atkinson, also a native of the Province, is actively engaged in the island of Tana. Mr. Johnston will follow in a few weeks, and is now visiting the Churches who sue him in the mission, prior to his departure. Ministers of various Christian denominations will be present on the occasion. A collection will be taken to aid in payment of the outfit and passage of the Missionary.—Halifax Journal.

MR. BRUNEL is dead. He was architect of the Thames Tunnel, and other public works. His last great conception was that of the Great Eastern, which Mr. Scott Russell has carried out. He was seized with paralysis on board the Great Eastern on the 5th ult., carried to his residence and only survived to the 15th. He was in his 54th year.

NEW ORLEANS, Oct. 4th.—Fillmore Walker got off in a steamer with 300 men, so tensely bound for Chiriqui diggings.

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