Obituary of Brother Zebulom Jones of Greenwich, K. C.

This esteemed brother departed this life at his own residence, on the 15th ult., after an illness of about twelve weeks, at the good old age of 75 years. He was a man of deep experience, and one who really loved God and his children, of all ranks and sects. His mind was exercised about the subject of religion at a very tender age.—When but four years old, on hearing his mother talk to a young woman on the subject of religion, his little heart was deeply impressed. As she described the state of the lost, and the joys of the saved, and the characters who would be lost and saved, he felt, as given in his own language, that he wanted to ask her "how I should escape that dreadful place of torment, and get to Heaven, but my little heart was too full. I went out and wept." From that time he was a subject of God's convicting grace. As he grew up, the Spirit of God followed him, and although naturally of a light mind, he could not drive away the conviction he had of his sins. Here I give another extract from his own manuscript.—"One night in a ball-room I was so weighed down with the consciousness of my sins, that I had to leave the room. I went out and wept a long time. I strove with all my might to shake off my convictions and be as happy as my companions, but all in vain. If I succeeded in appearing cheerful, I had a sad and heavy heart." In the 22nd year of his age, he heard a Baptist minister by the name of Hall, preach from 2nd Thessalonians, 1 chap. 7th 8th verses. He thought he had really sinned away the day of grace, by not obeying the gospel. It was a time of revival at the Belisle Bay. He was outside of the house and thought all was gone with him. As he started to leave the place, he heard a female voice praising God. It went like a dagger to his heart. He returned, and as he listened he thought surely there is mercy for every one but me. I must be lost. In this moment of anguish, he made known the bitterness of his soul to his brother Stephen, who told him not to despair, that Jesus was on the mercy seat holding out salvation to all sinners. It was not, however, until after he had gone through much sorrow and heartfelt trouble about his soul, that he experienced deliverance. By the aid of the Holy Spirit he was at length enabled to look to Christ, and as he beheld the bleeding, suffering Saviour, stretched upon the Cross, he exercised faith in the virtue of that blood, and casting himself wholly upon Jesus was soon enabled to shout victory to God and the Lamb. For a while he was as happy as he could be on earth, but soon unbelief and struggles came in like a flood. For about two months he was in a sad state of trial. His parents, who were Christians, did all they could to encourage him. At this time he dreamed one night that he was directed to read from the 19th to the 24th verse of the 7th chapter of the Gospel by Luke. In the morning he read this portion of scripture, and light broke into his soul. The sun of righteousness arose with healing in his wings. His soul was happy in God. The clouds were all driven away. All was calm and beautiful. He drank from the fountain of redeeming love. Soon after this, his mind was much exercised about preaching the gospel. But he thought it could not be the will of God. He must be mistaken. The world was full of sects, and he knew nothing about sects. He only knew the love of God shed abroad in the heart, and the truth of his word, accompanied by the power of the Holy Spirit.—This, with an impediment in his speech, are the reasons he assigns for not going out in the name of the Lord to preach the Gospel.

From the time of his conversion, he was a man who worshipped God in Spirit and in truth. He was a very particular friend to the minister of the Gospel of all denominations. He never joined any church, but was in the habit of worshipping with all bodies of people. He felt particularly attached to the F. C. Baptist and Methodist churches. His house was a home for all ministers, and indeed for the Lord's people generally. For years his house was the only place in that neighbourhood where the Gospel was preached. Different ministers have preached the gospel and seen sinners converted under his roof. His first wife was a very pious woman—a member of the F. C. Baptist church. He lived to see nearly all his children embrace religion, and told the writer that God had given him a witness that he would meet them all in Heaven. He has left his second wife, several children, and a number of grandchildren, to mourn the loss of one whom they all fondly loved. During his sickness, he made the arrangements about the funeral. There was not the slightest fear of death on his mind. He was very happy. His theme was the love of Jesus and the glory that awaited him. He had not the first doubt but that his soul would go immediately to Heaven, and be with Christ. He chose the minister whom he wished to preach his funeral sermon, the pall-bearers, hymns to be sung, &c., &c. All concerned had pleasure in carrying out his arrangements. He was buried, and the funeral sermon preached on Sabbath the 17th ult. The sermon was preached by the writer to a very large and solemn congregation, in the F. C. Baptist Meeting House, from Hebrews 11 chap. first clause of the 16th verse. "But now they desire a better country, that is, an heavenly." The Revds. D. D. Currie, and Mr. Teed, Methodist ministers, were present, and took part in the solemn services of the day. He was highly esteemed and respected by all his neighbours. Thus has another old pilgrim gone home.

G. A. HARTLEY.

☞ The above was unavoidably crowded out last week.

THE TEMPERANCE MOVEMENT is extending considerably in Ireland, and great and, it is to be hoped, lasting good will be effected thereby. A new periodical has been started to advocate the cause of total abstinence. It is published at Belfast, under the title of "The Irish Temperance Standard and Band of Hope Record," and promises to effect much in the temperance field. It started with a circulation of 5,000 copies chiefly in Ulster. The Irish Temperance League now employs ten agents in lecturing and otherwise spreading the principles and views of total abstainers. Many of the ministers and leading men of all churches are joining in with the movement, and aiding it forward.

Terms and Notices.

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☞ Orders for the paper, and letters on business only, to be addressed to the Editor, St. John.

☞ Correspondence and communications for insertion to be addressed to the Editor Fredericton.

The Editor does not hold himself responsible for sentiments advanced by correspondents.

☞ Brother J. L. McInnis will transact any business for us in connection with the Paper, at our Office, No. 20 Germain St up stairs, St. John.

NOTICE.

Subscribers to the "Religious Intelligencer," and the Public generally, are informed that the arrangements under which this paper was published by us jointly, terminated on the first day of January, and that the Rev. E. McLeod is now sole Editor & Proprietor. E. McLEOD.

St. John, Jan. 18, 1861. G. A. HARTLY

Religious Intelligencer.

SAINT JOHN, N. B, MARCH 8, 1861.

NECESSITY FOR REVIVAL.

It is a matter of deep regret that while the good news of revivals, and numerous conversions from nature to grace, reach us from across the Atlantic, great langour, lukewarmness, and declension seem to be the prevailing state of the churches generally, in our own land. An occasional notice of a few additions to some single church, is all that we can record as occurring among ourselves. Perhaps during no time in the past, was there less of the spirit of real religious revival in this Province than now. Other questions absorb the public mind, and the importance and necessity of an outpouring of the Holy Spirit do not seem to be realized. How long shall this state of things continue? If a general work of God in the conversion of souls does not speedily take place, there will be a vast increase of sin, and a multitude of the present generation will be lost forever. A revival is necessary to save them.—And to us there is no question in relation to the responsibility of Christians. On them will be found the blood of souls. We commend the following article from an English publication to the prayerful attention of our readers. We shall probably follow it by others on the same subject:

1. What is the nature of a revival of religion? It is a state of religious prosperity in which those who mourn in Zion are comforted, and receive beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness. It is a state in which those who believe reckon themselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. It is a state in which backsliders return to the Lord their God, take with them words, saying, Take away all iniquity, and receive us graciously—and then render unto Him the praises of their lips. And it is a state in which sinners who were foolish, disobedient, and deceived, serving divers lusts and pleasures, are saved, are renewed by the Holy Ghost, are justified by Christ's righteousness, and are made heirs according to the hope of eternal life.

2. What is the necessity of a revival of religion? Behold the number of those who have a name to live and yet are dead; the number of those who have a form of godliness, accompanied by a denial of its power; the number of those who profess to know God and deny him by their works; and the number of those who are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, whose glory is their shame, and who mind earthly things.

3 What are the obstacles to a revival of religion? There is a love of the world and the things of the world; there is a standing at ease in Zion; there is a jealousy; a bitterness, a wrath and an evil speaking; and there is a refusing to come out from among the ungodly, and to be separate, and to touch not the unclean thing.

4. What are the means of promoting a revival of religion? There is the faithful preaching of the Gospel, even the preaching of Christ crucified, which was to the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which were saved, Christ the power of God and the wisdom of God. There is the zealous co-operation of the people, even men and women going everywhere preaching the Word, telling those who fear God what he did for their souls, and inviting all who are athirst to come and drink of the water of life freely. And there is also a recognition of agency of the the Holy Ghost. We have read that it is not by might, nor by power, but by the Spirit of the Lord of Hosts. And we have seen in our own experience that the weapons of our warfare are not carnal, but spiritual, to the pulling down of strongholds, and to the bringing into captivity every thought to the obedience of Christ.

We must, therefore, place prayer amongst the principal means of promoting a revival of religion. It is written, "Ask, and ye shall receive." It is also written, "Whatsoever ye shall ask in prayer, believing, ye shall receive." There is a kind of omnipotence in prayer. To use the words of an ancient writer—"It has burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled frauds, rescued cities from destruction, stayed the sun in its course, arrested the progress of the thunderbolt, and destroyed whatever is an enemy to man." But we must pray in a particular way. Our prayers must be fervent; for the effectual fervent prayer of a righteous man availeth much. Our prayers must be frequent; for at evening, morning, and noon, David prayed and cried aloud. Our prayers must be believing; for without faith it is impossible to please God. Our prayers must be importunate; for we must wrestle like Jacob, and refuse to let God go until we get a blessing. And, finally, our prayers must be united: for if we agree as touching anything that we shall ask, it shall be done for us by our Father who is in heaven.

Men and Brethren, let me tell you that the fate of hundreds depends upon your faithfulness in endeavouring to promote a Revival of Religion. Yes, heaven and hell will retain for ever the memorials of your stewardship. Look, then, at your own responsibility; forget your families, forget your homes, but oh, forget not the work of God; and whatsoever your hands find to do, do it with all your might; for there is no work, nor device, nor knowledge, nor wisdom in the grave to which you are going.

To conclude, dearly beloved, be faithful; the God who so loved the world as to give his only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life, says be faithful. The Saviour who bore our sins in His own body on the tree, that we, being dead unto sin, should live unto righteousness, says be faithful. The Spirit who witnesses with our spirits, that we are the children of God, heirs of God and joint heirs with Christ, says be faithful. The angles who rejoice over the repentance of one sinner more than over ninty-and-nine just persons who need no repentance, says be faithful. The Church triumphant who have washed their robes, and made them white in the blood of the Lamb, and are now before the throne of God, and serve him day and night in His temple, says be faithful. The Church militant who are fighting the good fight of faith, who are laying hold on eternal life, and who shall soon be more than conquerors through Him who hath loved them, says be faithful. The wails of the damned who now feel that the harvest is past, that the summer is ended, and that they are not saved, say be faithful. The danger of the sinner, who is liable to be driven away in his wickedness—to be turned into hell, with all the nations that forget God—says be faithful. And the solemn summons which shall soon be ushered from the Court of Heaven, even the summons of "give an account of your stewardship, and be no longer steward," says, with a loud voice to each of you, be faithful!!

"O that each in the day of Christ's coming may say,
I have fought my way through,
I have finished the work thou did'st give me to do.

"O that each from his Lord may receive the glad word
Well and faithfully done!
Enter into my joy and sit down on my throne."

FREDERICTON BIBLE SOCIETY.

The Annual Meeting of the Fredericton Auxiliary Bible Society was held in the Temperance Hall on Wednesday evening the 27th ult. The Hall and gallery was densely crowded at an early hour; many could not obtain seats and remained standing, while others left for want of room. Judge Wilmot, President of the Society presided. The Meeting was opened by prayer by the Rev. Mr. Stewart, after which the President made some remarks relative to the operations of the Parent Society, and its increasing prosperity. The Rev. C. Spurden, Secretary of the Society read the Report; the receipts exceed £150. Mr. C. W. Wetmore, was employed by the Society during a portion of the year, and visited the Northern Counties, circulating the word of God. Out of about 800 Protestant families visited by him, he found about 45 that were destitute of the Bible. These he supplied. Addresses were given by the Rev. Dr Brook; Rev. Mr. Wilson, of Sheffield; Rev. C. Stewart; Rev. Wm. Sterling, of Keswick; Rev. A. Stirling, of Fredericton; Rev. E McLeod; and George Botsford Esq.

Mr. Botsford regretted that he was the only layman occupying the platform; and referred to the fact that not a single clergyman of the church to which he belonged, (Episcopal,) was present. We were somewhat astonished at this circumstance ourselves, that in this city of the Episcopal Cathedral, and St. Ann's Church, and the residence of the Bishop and several of his clergy, not *one* should be present on this occasion. In St. John, we always saw it very different. But we are informed that the clergymen of the Episcopal church in Fredericton do not fraternise with ministers of other churches, nor countenance such conventicles as Bible Society Meetings. Mr. Botsford also took occasion to say that in early life he had been opposed to the free use of the word of God in Common Schools. But he had become quite converted out of that idea. He now believed it ought to be freely used in schools, for while the Bible could not be injured thereby, the contact of children and others with it might do them much good; he was therefore now decidedly in favour of the Bible in Schools. This sentiment of Mr. B., found a hearty responce in the hearts of many present. A collection was taken up, and the Meeting closed about ten o'clock. In passing out of the Hall we fell into conversation with Mr. Thomas Pickard, an old inhabitant of this city, well known to some of our readers, who informed us that he was present at the formation of the Fredericton Bible Society, more than forty years ago, and that he had attended every Annual Meeting of the Society since. He is a member of the Methodist church, venerable in years, and ripe in christian experience. We observed several members of the Legislature present in the audience. Hon. Mr. Tilley came in at an advanced stage of the Meeting.

Bible Novelty.

Among the latest London Novelties is an elegant, four-wheeled, portable travelling Bible shop. A London paper says that "in elegance and utility of structure it may favourably compare with any of the vans which traverse the streets of the great Metropolis; while in the preciousness of its contents, and the benefits of its mission, it takes the precedence of all." It is a moving representation of the benevolence and piety of a Bible loving people. It will traverse the streets, and lanes, and alleys of London, freighted with the word of Life for sale, while it is also intended that the word of God be read inside of it, to those who wish to hear. One writer in a notice of this novelty says.—"We confidently predict that it will take a foremost rank amongst the agencies and institutions which are doing battle with the ignorance and demoralization and suffering of England's first city. This public exhibition and sale of the Bible in the streets of London, will be something like a national recognition of the Book to which England owes her greatness, and will present a striking contrast to the eye of foreigners, whether from Heathen, Mahometan, or Romish countries, between the welcome and publicity of the Bible in England, and its dishonor and exclusion in their own lands, which cannot fail to make its appropriate impression, and to read its important moral.

The late Eveleth Trial.

We have not seen any late numbers of the "Carleton Sentinel," but we observe by a paragraph in the "New Brunswick Reporter," that the "Sentinel" is very severe upon the religious press of St. John, in the case of the late trial of Mrs. Eveleth. The paragraph quoted by the Reporter from the Sentinal is as follows:—

"And yet the press raised not its voice. Even the religious press quietly winks at the monstrous immorality, and by its silence panders to the depraved sentiment which has been manifested, a sentiment disgraceful to the Province as distructive to all the higher, moral and social principles of right."

We shall answer for ourselves. Our residence being in Fredericton, and the report of the trial not coming particularly under our notice (we only seeing an occasional copy of the Freeman), we were not therefore acquainted with the whole circumstances of the case. Enough however, we did learn, to impress us beyond a doubt, of the *guilt* of the woman, but when the jury ("good men and true," we presume, although we do not know the names of one of them), returned a verdict of "Not Guilty," we did not know but there might exist some circumstances in the case of which we were not informed, and therefore we abstained, although very reluctantly we acknowledge from offering any remarks upon the issue of the trial. We neither "quietly winked at the monstrous immorality, nor by our silence pandered to the depraved sentiment which was manifested." And we think the "Sentinel" is more severe than wise.

In relation to the notorious Mrs. Eveleth, we now remark, that information recently received confirms our worst previous convictions in relation to her character, and, without any reflections on the jury who "under oath," pronounced her "not guilty," we are bound to say that we have not a doubt but she abstracted a large amount of goods, with which she was entrusted from the store of Messrs. Ennis & Gardner, and it ought to be a matter of public regret that she was allowed to escape the justice she so richly merited. The guilt however is upon her, and though justice be deferred for a little, her "sins will find her out," and she will not escape punishment here or hereafter.

We have over and over expressed our regret at the false sympathy which latterly has become quite common for criminals. We pity the poor creature as much as anybody else, who falls into crime; we would spare such to the extent warranted by justice and religion, but we most solemnly believe the murderer should expiate his offence by his life, and that other crimes against morals and law should be impartially dealt with, without reference to the position, dress, or appearance of the criminal. A young, fashionable, and handsome female if she *steals*, should have the same justice done her, and should be punished the same as if she came from the lowest dens of infamy. The only real difference in the two is in the appearance outside.

Some persons pretend to argue that when the death penalty was more common than now, crime was much greater, and that the abolition of the death penalty has had a tendency to diminish crime. We do not believe that capital punishment should be inflicted for theft, forgery, or highway robbery, when life is not taken, as formerly: but we are far from believing that the diminution of crime is owing in any great extent to the abolition of the death penalty for these crimes. We attribute the diminution of offences requiring the higher, or the extreme penalty of the law, to the greater diffusion of religious light and truth than formerly. The Sabbath School has had much to do with this—not but that the very best instruction may sometimes be thrown away, but yet we believe the great increase of religious knowledge imparted to the young, beyond that of former generations, is the only substantial reason for the diminution of crime. This very view is admitted by every advocate of a REFORMATORY SCHOOL. "Train up a child in the way he should go, and when he is old he will not depart from it," is the saying of the wisest of men writing by the inspiration of God.

Sabbath School Convention.

MR. EDITOR.—Knowing that many of your readers take a deep interest in Sabbath Schools, I have pleasure in sending you a brief report of the quarterly meeting of the "Union Sabbath School Convention" held at Jerusalem, Queens Co., on the 23rd of February.

Pursuant to appointment, the meeting was convened and called to order at 10 o'clock. The President, Mr D. W Clark, in the chair, by whom a portion of Scripture was read, and prayer offered. The meeting being then declared open for the transaction of business, a number of applications for membership were made, and the applicants received. A number of practical questions, bearing upon the government, and best means of promoting the usefulness of Sabbath Schools, were then proposed and discussed. There were members of different evangelical churches present, and as all seemed to be equally concerned, and manifested a lively interest in the questions under consideration, it made the meeting both interesting and profitable. Many useful suggestions and valuable remarks were made.—Among the questions discussed and adopted, are the following:—

RESOLVED.—That in the opinion of this Convention, Teachers in Sabbath Schools, should as far as practicable, be members of some evangelical church, but if such persons cannot be obtained, they should at least be persons of good moral characters.

RESOLVED.—That this Convention deems it best to have male teachers over male classes, and female teachers over female classes.

RESOLVED.—That this Convention is fully of the opinion that Sabbath School Concerts are highly calculated to keep up and increase the interest in Sabbath Schools, and

Further RESOLVED, that this Convention leaves the time for holding said Concerts to the judgment of those superintending the schools.

The Convention then adjourned to meet at the Free Christian Baptist Meeting House in Carleton, St. John, on the THIRD Saturday in June next, at 10 o'clock, a.m.

In the evening there was a Public Meeting held, attended by all, old and young, male and female, so that the house was completely jammed. Eight gentlemen ably addressed the meeting.—The speeches were interspersed with singing by Sabbath School children; all of which was appropriate and very excellent.

A MEMBER.

CANADA CORRESPONDENCE.

COBURG, 26th Feb. 1861.

ANDERSON'S EARLY LIFE AND ESCAPE.

John Anderson was born in Missouri, in the year 1831. His mother was the slave of a man named Burton, who lived near Fayette; and his father was steward on board a steamer which sailed on the Missouri river. He was nearly white, and while John was a mere child, escaped to South America. Mrs. Burton of whom he speaks kindly, brought up young Anderson, and after a time he was entrusted with the management of the farm on which he was "raised." Athletic sports were his delight in boyhood, but he took no part in the dance, of which slaves are so passionately fond, from a belief in its impropriety. At the age of twenty he was married by a Free Will Baptist minister, of which denomination he is a member, to a slave residing at the distance of two miles, the property of one Brown. After the death of Mrs. Burton, Anderson quarreled with his master, and was sold to a person named McDonald, who lived thirty miles from Fayette. Being separated from his wife, and becoming discontented, McDonald thought to alienate his affections by selecting another companion for him from among his own slaves; but Anderson rejected the dishonorable proposal. Two months service sufficed to give him a desire to escape to Canada, which he began to put into practice by riding off on one of his master's mules in September, 1853. Coming to a ferry he was not permitted to pass over, but returning after night-fall he borrowed a boat, as people sometimes do when in a hurry, and by means of a piece of bark, succeeded in gaining the opposite bank, although he had never been in a boat before. Reaching the house of his father-in-law he had an interview with his wife and child, and then set his face towards the North. It was about noon on the second day of his escape that Digges met him, and demanded his pass. A chase ensued, Digges offering his slaves a reward if they would succeed in capturing Anderson. Being overtaken, the fugitive defended himself with a knife, and mortally wounded his white pursuer. About a week after this Anderson procured some food from a coloured boy, who informed him that his (the boy's) sister had been sold a few days before. To annoy the master Anderson determined to steal one of his horses, but in the attempt he was discovered and narrowly escaped a bullet. He met with other adventures of greater or less interest. He was frequently without food, except corn, hazel nuts, or raw potatoes, for days together. One day a man on horseback attempted to capture him, but he escaped to an adjoining corn-field. Returning to the road after night, he saw a fire, which he supposed was kindled by a party of corn-huskers, but on approaching the spot he discovered his enemy lying in wait. His retreat was as speedy as he could well make it, we may be sure. Three chickens stolen from a farm-yard kept him alive several days. Two weeks after leaving McDonald's, Anderson found himself in the free state of Illinois, but was not out of danger, as he soon learned. One night he slept at the house of an Englishman, who treated him kindly and supplied him with food. The next day he was pursued by several men on horseback, but a friendly hill gave him shelter. At a white man's house he bought some bread a day or two later, but distrusting appearances of friendship, suddenly retired, as the man was in the act of showing him the way. At Rock Island city he engaged himself to a barber, but remained only two days. The Abolition Society helped him to Chicago. Three weeks later he left for Windsor, which place he reached in the beginning of Nov. 1853, six weeks after escaping from Missouri. He wrought as a plasterer and in other ways, till arrested by Matthews. He is not able to write, and can read very little. His muscular strength like his determination, is above the average. It is rumored that he will be sent to England and receive an education adapted to a profession. Referring to his frequent arrests and removals from place to place, he is reported to have said that he never knew there was so much law in the world as he has found in Canada. Poor fellow! he has found it difficult to secure his birth-right. Happy they who have not been compelled to shed human blood to obtain it.

ALLOWING A SLAVE TO READ.

In the *Globe* an extract is given from a letter received in Toronto by a gentleman whose son writes him from New York. He states that several weeks ago, while he was in Savannah a colored man came on board his vessel and made him a present of fruit; and in return he gave the man at his request a newspaper which was lying upon the table. It contained one of Mr. Beecher's sermons. His master having caught him reading the paper, by whipping succeeded in learning from whom he had received it. The young man was visited accordingly, and permitted to escape by paying fifty dollars and leaving his vessel, which he did thankfully, as the alternative was something much worse. Will the British Government suffer such treatment of its subjects? What a system that must be which cannot brook the reading of a sermon by a slave! and wreaks its vengence upon the innocent instrument through whom the sermon came into the slave's hands! Fine sense of justice this, which can be placated with fifty dollars!

RUMSHOPS.

The proprietor of the *Montreal Witness* has received an angry letter from a lawyer on behalf a Saloon keeper, who demands the name of a correspondent, in whose communication signed "Order," occurred the following sentence. "If the proprietor of such a "nuisance" aspires to a seat in our Council, surely those who are responsible for his election must know it." The tender hearted Saloon keeper is wounded by the application of the word "nuisance" to his establishment; and the "Advertiser" is our authority for saying that Mr. Sharpley, the gentleman in question, will be appeased with nothing less than $5,000 damages. Rather sharp work! The "Witness" is nothing daunted, but puts the case in the following strong manner:—"The word nuisance means a thing that is hurtful or noxious, or that incommodes and annoys, and in this sense we believe Mr. Sharpley's Saloon, in common with all of its class, to be a nuisance to its neighbours, a nuisance to its frequenters, a nuisance to the police and a nuisance to the public." If to employ the word once is worth 1,000, what will Mr. Sharpley say to this four-fold and aggravated rejoinder? If the word "blasting" were substituted would it satisfy Mr. Sharpley? A milder term than the one employed by "Order" can with difficulty be procured to express the painful truth in relation to these—must be careful in the choice of language, these begetting, care-banishing places of refreshment. Is this libel? It is not literal truth at all events, but in deference to the tender feelings of Saloon keepers we must not call a spade a spade. Is it quite right to indulge in levity on such a subject? Is a drinking-shop a curse or a blessing? Let the following from the same number of the "Witness" testify, and let the reader judge and truly try the case, and render a verdict according to the evidence:—

The St. Catharine's Post has a horrible account of a fatal scuffle at St. Davids, between a tavern-keeper and a licensed quart grocery-keeper. The first had refused more liquor to a woman already partially intoxicated. The latter supplied her, illegally, and she came back drunk to stay at the tavern for the night. The tavern-keeper could not thurst her out in a cold night, when she would be almost certain to perish, but remonstrated in the morning, in vigorous terms, with the keeper of the grocery, whose father, a violent man, interfered, and, after a scuffle, killed the tavern-keeper with a blow of a sleigh-stake. The murderer, whose name is Farrel, was afterwards arrested on the American side.

A. B.

PROVINCIAL PARLIAMENT.

NOTES FROM THE CAPITAL.

FREDERICTON, March 5, 1861.

THE LAND JOBBING AFFAIR.

DEAR INTELLIGENCER.—No business of general interest has been before the Legislature for several days. The investigations of the Committee on the affair of the Crown Land Office, have been the absorbing subject. This Committee has been in session several days, nearly the whole time, which has been taken up in obtaining the evidence of Mr. Inches, late Chief Draftsman in the Land Office. It appears that Land Jobbing has been in existence for years; but that more recently it has been expanded into a perfected system to defraud the Province of large portions of the most valuable lands, and to shut these lands up in the hands of speculators for the purpose of making money out of them. Mr. Inches appears to have been carrying on this business to an extraordinary extent, and acknowledges in evidence that he, with two others now holds 26,408 acres! He also implicates to some extent in the Jobbing system, the Attorney General, and slightly some other members of the Government. Mr. Inches acted as agent for several parties in these transactions, and from his own evidence it appears he sometimes betrayed the trust that some of them put in him, and took advantage of his official position and knowledge, to play in his own pocket. The Regulations for disposing of the Crown Lands, are, that no person shall have granted to him more than 100 acres on credit payable for, by instalments; the intention being that the land shall only be obtained for actual settlement. But parties desirous of speculating apply under fictitous names, sometimes even of women and children, and the sale is so managed that large blocks are taken up by individuals who pay the first instalment of one quarter, and is afterwards sold by them at a considerable advance, or kept unsettled and unimproved until an advance can be obtained. It is to be deeply regretted that any members of the Legislature, or any other person, should stoop to such evasions of law, and immoral practices; but it is especially to be deplored that members of the Government, whose duty it is to guard the interests of the country, should be found guilty of such outrages on the public interest and public morals. We hope that a complete investigation of the whole affair will put a different face upon it from what the evidence of Mr. Inches gives. The "Revelations" of Mr. I. are not of a character to give the most confidence in his testimony—he who admits to double dealing in other instances, to subserve his own interests, opens a door for suspicion in everything else. It is said that when the evidence on the other side is given, a very different light will be thrown upon some of the transactions in which the Attorney General and others are implicated. I hope justice will be done; in the mean time let judgment be suspended until the whole facts are known and the Report of the Committee made.

FINANCIAL STATEMENT.

Your "Fredericton Correspondent," gave your readers last week, a summary of the Provincial Secretary's Financial statement, made before the House on the 26th ult. The statement cannot be otherwise than highly satisfactory to the people of the Province. A St. John morning paper, not favorable to the Government, (The "New-brunswicker,") makes the following remarks in connection with the Financial statement;—

"We have long feared, and we have again and again expressed this fear, that the heavy expenditure for Railways and other general improvements would completely cripple us; that our Province was not prepared for such extensive works—that there was in this expenditure a degree of recklessness that would eventually involve us in difficulties from which no statesmanship could deliver; but we must confess that these misgivings have been removed, and that in this Report there are facts and figures which cannot be got over; and whatever our political predilections, we must acknowledge that our Province now stands in a proud position; that our public works have yielded a return beyond all expectation—that our gloomiest anticipations are dissolved; and that the reply of Mr. Wilmot to Mr. Tilley must also be ours:—"If these statements prove to be correct, and the Province stands in the position which the Provincial Secretary represents, then we should be prepared to extend our Railways." These statements are now put forward in a tangible form which cannot be disputed.—

COST OF RAILROADS.

On the subject of the cost of the Railroad, the Provincial Secretary made some comparisons in his speech on Tuesday, which shews that New Brunswick ought not to complain of her road. I think an extract from his speech embracing these figures will be interesting to our readers. I copy from the official report, as published in the "New Brunswick Reporter":—

The cost of the Railway had certainly exceeded the estimate, but it must be born in mind that we had a first class Road. It was generally admitted that it was equal if not superior to any Road on the continent of America. The Government had already expended about £1,125,000 in its construction and equipment, and with the deep water terminus, it would probably cost £1,150,000 or £10,500 cy. per mile. Compare that with the cost of inferior Roads in the Central and Northern States, and it would be found that the result was favorable. In the Journals, 1852, page 423, a Report of Mr. Morton, En-