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Religious Intelligencer.

SAINT JOHN, N. B., NOVEMBER 21, 1862.

THE THREE WORLDS.

The probability of other worlds, like our own, in this great universe of God, peopled by intelligences of some order, is a matter of grave speculation with some philosophers and worldly-wise men. The certainty or uncertainty of these speculations cannot be determined; on it revelation is silent, and science cannot solve the doubt. We may content ourselves with the probability that other worlds in this universe are the abodes of intelligences of some order; but whether fallen or unfallen, mortal or immortal, we can only form a conjecture. Neither is it necessary to our happiness or well-being that we should be informed thereon.

But whatever may be the fact in relation to these worlds, revelation informs us that there are two others, beside the one we live in, which, though greatly diverse in their character from each other, as well as from this, are nevertheless, peopled by created intelligences, and destined for eternal duration.

This world in which we live, is made up of joy and sorrow, of happiness and misery, of light and darkness. In it is day and night; in it is prosperity and adversity. Affluence and poverty, health and disease, strength and weakness, are the common lot of some individuals. How wide the contrast that is sometimes found in the same person—how varied his condition. Here also is heat and cold, here is peace and war, here is life and death. Here sun rises and set, here day succeeds night, here one event succeeds another, and one generation passes away and another cometh in its place. In this world is love and hatred—is family relations and human ties—is freedom and bondage—is holiness and sin. Here are the children of God, and the children of the devil—here are the heirs of glory, and the heirs of misery. Heaven and hell meet on earth, and this is the battle-field of two eternal worlds. Such is the world we now live in.

But what are those which revelation describes? One is a world of darkness, of other of light. The locality of either, we know not; but of their existence there is no doubt. The world will come to an end, but these will endure for ever—eternity is written on the portals of both. Here the good and bad mingle together—here they are separated for ever; the wicked inherit one, the righteous the other. One of these is represented as the dwelling place of God, of angels, of the Church triumphant. Jesus, the King of Saints, reigns there. Angel hosts wait before his throne; redeemed myriads ascribe their salvation to him. Heavenly choirs, in anthems of holy music, chant his praise. In that world there is no need of the light of the sun or moon. The Lord God and the Lamb are the light of it. There is no sorrow there, because there is no sin there. No disease, no pain, no death. No sad separations nor mournful partings. There is no envy there—no hatred—no aching hearts, nor falling tears. Jesus has wiped the last tear from every eye. There will be no decrepitude or infirm bodies. Old age, with its wrinkles, and feeble gait, and staff, will not be there. The resurrection gate, through which mortals pass to that world, remodels the physical man, and gives incorruption for corruption, immortality for mortality, and life for death. No autumn or winter is there—eternal spring and summer are found in that world. No graves are there, because there is no death. No days, and months, and years, mark progress there; it is all eternity. The atmosphere of that world is pure, the air is full of love. With seraphim and angels, who never sinned; with the lofty intelligences who hover over him, drinking in wisdom from the lips of God himself; with Jesus, our glorious Redeemer, whom all heaven worships; with patriarchs, prophets, and martyrs; with saints we once mingled with on earth; with the loved forms we have laid away in the earth, who died in faith, and the beautiful ones, who in fragile infancy passed from our embrace, we shall mingle in that world, if we reach its glorious portals. Eye hath not seen, nor ear heard, neither can the heart of man conceive the glories of that land—the Spirit alone reveals it. Such is HEAVEN.

But how different the other. There is no day there. The light of the sun never penetrated that dark world. No moon nor star ever reflected a ray of light within its gloomy enclosure. A great gulf divides it from the other; while on its black, dismal, impassable walls are written—rending despair! No hope, no love, no joy was ever there. No friendship ever mingled with the woe and despair of that world, or sweetened for one moment the bitter remembrance of slighted mercies and lost opportunities. No streams nor fountains are there—not one drop of water to cool the parched tongue. No sweet melody is heard there, but wailing and gnashing of teeth. There is no beauty there—all is horrid deformity. No gay apparel or gorgeous array; no purple and fine linen there. Shame—eternal shame, will be the garments worn there. There will be the angels that fall; there the prince of devils; there will be Judas, and Pilate, and Herod; there proud princes, and humble plebeians, who have slighted Christ and neglected salvation. There are blasphemers and murderers, libertines and all liars, Sabbath breakers and gamblers; there are the proud and the gay, who wasted time and trifled with their souls. No hope of change for the better will be there. With the darkness, blackness, hopelessness, and remorse that reigns there, eternity will mingle its never ending dirge.

To each of these worlds, there is a way from this. To one or the other of these each individual of us is hastening. We are forming characters for one or the other. There is but one way to the first—to heaven, Jesus says: "I AM THE WAY." By his life, death, resurrection, and intercession, he opened a new and living way back to Paradise. By believing and obeying the Gospel, we walk in that way. This is a narrow way, and few there that walk in it.

To the other the road is broad, and a great variety of characters are found pursuing it. Note, the inhabitants of this—in a little, the inhabitants of that. And yet how thoughtless, how careless of the next. Let such hearken a moment to the word of inspiration: "Behold I have set before you an open door." "Now is the accepted time, now is the day of salvation." "To day if you will hear his voice, harden not your hearts." In a little the door will be shut, and the eternal destiny of each now living will be fixed for ever! Sobering thought! Dear reader, which of the three worlds do you expect to inhabit, which are you preparing for?

NEWSPAPER PUBLISHING.

These are trying times for newspaper publishing. The recent extraordinary advance in printing paper, and printing materials, is seriously affecting the publishers of newspapers in the States and also in the Provinces. We learn that the book publishers of Boston contemplate an advance in the price of books, in consequence of the advance in paper and other materials. Several weekly papers in the States have raised their prices of subscription.

We do not intend to raise the price of the *Intelligencer*. It is now equal in value to any of the religious papers published in the Province, while its price is twenty-five per cent. lower per annum. We have been publishing the *Intelligencer* for several years, without any reasonable remuneration for our labour. We have had to struggle against obstacles of no trifling kind, but, by God's favour and mercy, we are still maintaining it.

We want a large increase to our subscription list. We feel that we are justifiable, and that we can with confidence ask the patrons of this paper to use their influence to extend its circulation. We are sure that a little effort on the part of the ministers and others in our denomination would give us in a little while a paying subscription list. There are hundreds of Free Baptist families in this Province who do not take this paper, and who probably take no religious paper!

The term for which a large number of our subscribers have paid expires in a few weeks. We respectfully solicit an early renewal of their subscriptions. We tender our grateful thanks to the few friends who have so kindly used their influence in behalf of the *Intelligencer*, and have also so promptly renewed their subscriptions. The readers of the *Religious Intelligencer* must judge whether it is the best religious newspaper published in the Province or not. We however respectfully solicit their continued patronage to the cheapest one, and we shall spare no effort to make it equal, at least, to any other.

DAY OF THANKSGIVING.

The Governor General has appointed a Day of Thanksgiving in Canada. The Governor of Nova Scotia has appointed the 4th of December to be kept in that Province; the Governor of Prince Edward Island has also appointed a day to be kept there. We presume the Governor of New Brunswick will not omit the good opportunity to call upon the people to recognize the Divine care, in affording them so bountiful a harvest as the present year has been crowned with. We most sincerely join with our contemporaries who have referred to this subject, in urging the appointment of a Day of Thanksgiving by proclamation.

We are aware that very serious objections are urged by some pious and sincere people against the appointment of days for either public fasting, or thanksgiving. The abuse of such days by a large portion of the people is a serious objection at first thought. But we are of the opinion that this should not prevent the appointment of such days for public observance. True, the sincere Christian will thank God for his bounties without any particular day being set apart; but we think it is the duty of Governors and those in authority to solemnly proclaim days for religious observance, as the case and condition of the country may require. The bountiful harvest which has recently been gathered is surely cause for thanksgiving, and should make every heart glow with gratitude. And although a day appointed for public observance, may be sadly desecrated by many, yet we think there are thousands of hearts from whom devout gratitude would ascend to God, while its appointment would be a public recognition of our dependence on the care and providence of the Divine Being, for fruitful seasons and bountiful harvests.

The day should not be spent in improper feasting and other indulgences. The *healthful* use of the bounties of the earth should be enjoyed. Extravagance should be excluded from every board, but public religious exercises should be added to household and closet thanksgiving. Neither is this all. Burdens should be removed—the poor should be remembered—and the hearts of the sorrowful and distressed be relieved as far as possible. To make our thanks truly acceptable to God, they should be accompanied with *thank offerings* of the substance with which He has blessed us—every one in proportion as he has received. The treasures for religious and benevolent objects should be replenished with offerings, expressive of gratitude to the Giver of all Good. Then would God be pleased with our services, and the earth continue to yield her bountiful harvests.

THE MISSIONARY ASSOCIATION.

The Committee appointed by the Seventh District Meeting at Campbell, for the purpose of directing and superintending the Missionary labour to be expended within the limits of this District, held a meeting immediately after their appointment, and chose Elder A. Taylor, as Chairman, and Brother Lorenzo Wilson, as Secretary and Treasurer. The Minutes of the meeting we have not in our possession, but arrangements were proposed, and will probably be carried into effect, to supply the churches at Calais and Dipper Harbor with a portion of labour. Some destitute places at Grand Manan beyond the limits of Brother Barnes' labour are also to be visited by a brother appointed to that field; and some other places are to have labour bestowed upon them. As stated in our last, the sum of ninety dollars was pledged, a portion of which was paid at once. It is hoped that the friends of the cause in this District, and elsewhere, will aid in the work undertaken, by contributing to the funds. Donations will be gratefully received by any of the committee. The labors of the Missionaries are to be reported through the *Religious Intelligencer*, and we sincerely hope that other Districts will be stirred up to the adoption of a similar course for the benefit of destitute churches and communities within their limits.

SUDDEN DEATH.

Some of our readers were acquainted with the Rev. Mr. Knight, who formerly labored in the capacity of Baptist Missionary among the French at Memramcook and Dorchester, and more recently at Madawaska. His sudden death is announced as follows, in a late number of the *Carleton Sentinel*:

On Thursday, the 6th instant, the Rev. Peter Knight, widely and favorably known as a most zealous and efficient Baptist Missionary, whose sphere of labor has mostly been confined to the French habitants in various parts of the Province, arrived at Woodstock, from the Grand Falls, on his way to visit a relative in Queen's County. He reached his son's home in this town; had only received the congratulatory welcome of the family, and had conveyed to them the gratifying intelligence that his health was better than it had been for years; when, not more than ten minutes having elapsed from his entrance into the house, he dropped into a chair, and instantly expired. The *Guardian* says of him:

"Mr. Knight had only a few weeks since completed his engagement of one year, made with the people of this place who composed his congregation; and while on a visit to his former congregation at St. Francis, where he had labored as a missionary for some years, he received a most flattering invitation to renew his engagement at this place for another year; and in response to that call, preached his first sermon a week ago last Sunday."

The *Sentinel* informs us that sudden deaths have been quite common in the vicinity of Woodstock. It says:

In this community, and in the country in our immediate vicinity, there have been a startling number of deaths within the past few weeks. In Jackson, for example, several families have, with but a few hours

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premonitory sickness, been robbed of their brightest and most promising members, by diphtheria. During the present week, we have had another instance of the uncertainty of life. A melancholy instance, because the subject died a stranger, comparatively among strangers. We refer to the late David G. Lucy, who died of diphtheria, at the Renfrew House, on Monday evening. Mr. Lucy had only removed to this town a few weeks since, and, with a partner, engaged in business; had just got his stock opened and displayed, and arrived at favorable conclusions as to his future prospects, and had resided here only long enough to make a few friends, and to show that he was likely to prove a desirable member of the community, when the dreadful disease of which he died overtook him, and in a brief space of time ended his earthly career. His remains were conveyed to the tomb at Houlton, on Wednesday, followed by a large concourse of acquaintances from the latter place, as well as from Woodstock.

GRAND MANAN MAIL PACKET—EASTPORT, &c.

During our visit to Campbell, noticed last week, our attention was called to the Grand Manan Mail Packet, and the vessel was pointed out to us at Eastport which performs this service. Grand Manan is an island, containing, according to the census recently published, 1535 inhabitants, and is distant from Eastport about twenty miles. It forms a part of Charlotte County. A vessel is subsidized by the Post Office Department to carry a mail once a week for eight months, and once a fortnight for four months, from St. Andrews to this island. This is the only mode of communication with the island, except by fishing vessels. A just cause of complaint exists, that the Packet employed in the service of the P. O. Department, is not adapted to the service in which it is engaged. Some attention should be given to the accommodation of persons wishing to pass to and from the island, and the vessel subsidized for the mail should be required to afford accommodations for passengers, equal at least to what is usual in vessels of that size. We are assured the vessel now employed is unfit for the service, and does not afford any comfortable accommodations for those who take passage in her. Formerly a very careful and obliging person was employed to convey the mail to and from Grand Manan, who with a laudable ambition to accommodate the public, built a vessel expressly, and fitted her up for the service. But before she made a single trip, the P. O. Department, then under the management of Mr. McPhelin, transferred the conveyance of the mail to the party now performing the service, by which the saving of only a few dollars to the P. O. Department was effected. By this change the public have been deprived of the benefit and use of a comfortable and safe packet. The inhabitants of the island have, in our opinion, a just cause of complaint; their isolated condition should be considered and all the accommodation which can judiciously be granted them, should be afforded.

THINGS IN EASTPORT.

Our first visit to Eastport was in 1836. On that occasion we spent a week in this most eastern city of the Republic. A small garrison of soldiers were stationed there at that time, and during our stay orders were received for their immediate removal to Florida. The Florida war was then in progress. We do not remember the number of troops that left Eastport then, but we will remember the regret and sorrow that was manifested by their wives and families on the occasion of their parting. We observed a few soldiers there last week, and a recruiting office was open for the purpose of making enlistments. We should judge that few recruits were being received. Eastport has much increased in dimensions, in population, and business, since our first visit there; but it has few attractions yet we think, to either pleasure seekers or business men. It always seems to us like a place on the borders of creation. "Mabee's Hotel" an establishment of many years standing, is still in existence, and is now kept by Mr. Buxton. Our experience in getting a dinner at this Hotel would not be very agreeable to one who had been long fasting, and whom hunger prompted to haste. More dilatory or careless waiters we never met, and the success of the establishment we should judge, requires a change in these, and in some other respects.

The great scarcity of silver and copper change in consequence of the depreciation in paper currency in the States, is felt in Eastport as well as in other cities. Every conceivable description of *script* is resorted to; and after learning of the utter absence of all metallic currency, we were quite prepared for the *ruse* started by some facetious editor, of the apprehension of a party on suspicion of having committed a Bank robbery, because there were found in his possession "a silver quarter and six red cents." When the currency of a country is reduced to its present state in the States, no matter from what pressure, the commerce and credit of that country must suffer almost irreparably. Some considerable time, at least, will be required to bring order out of confusion.

THE INDIAN MUTINY.

The history of nations affords many illustrations of the truth of God's Word. It will be remembered that the Province of Oudh in India, was the scene of the great Indian mutiny. It was the centre and source of that bloody tragedy. In Settepoor every European was murdered, and other places suffered in a similar manner. After the mutiny was quelled, the King of Oudh was deposed, and the province brought under direct British rule. An official report of Oudh has recently been made, in which the condition of the province before the mutiny and now is contrasted. It is an unmistakable evidence of the overruling providence of God, and that "he maketh the wrath of man to praise him." The report says:

Twelve years ago, Major-General Sleeman made the tour of Oudh, and the picture he has portrayed of the impolicy of the King, the corruption of the court, the lawlessness and constant warfare of the barons, the assassinations, torture, widow-burning, and child-murders, has no parallel in history. A King reigning in the lowest and vilest dissipation, the most tool of strumpets, singers, and fiddlers; ministers and courtiers, preying upon the revenues, selling justice and condoning robberies, murders, brigandage, and forcible seizure of property for money; Talookdars fighting among themselves, and frequently against the King's troops; the people plundered by the troops and Talookdars, flying to the jungles, and cultivating the crops often by stealth, and at night; towns in ruins, no mosques, mausoleums, temples, serais, colleges, courts of justice, or even prisons to be seen in any of the towns or villages. Such is the description of Oudh, its king, and its people, by General Sleeman in 1850.

The Commissioner who makes the report says of the state of the country now:

When I travelled through it I found the country in the profoundest repose, the turbulent barons converted into quiet and busy zemindars, the people contented, and prosecuting their labors in peace and security, the soil covered with the finest crops. The measure of time, however, wanting marks that still bore testimony to the lawlessness and insecurity of the past. There was still an entire absence of good houses, mosques, mausoleums, temples, and colleges, although the houses, courts of justice, and prisons, are now to be found in all the larger towns of Oudh. The towns and villages were in the interior, still present the blind walls and mud roofs, which were made as a protection against sudden attack or fire, although these are rapidly disappearing, especially in the neighbourhood of the capital. The measure of confidence, by destroying all previous terrors, has made the Talookdars holders of their properties from the British crown alone.

The Province of Oudh is a large and densely peopled country. Its area is estimated at 25,000 square British statute miles of 4840 acres each, giving a total of 16,000,000 of acres. The population is stated to be seven millions. The area of the Province is much greater than that of China, which numbers 277 to the square mile.

NOTES AND GLEANINGS.

THE PRIMITIVE METHODISTS.

At a recent meeting of the Primitive Methodists in Edinburgh, the Rev. Dr. Guthrie gave an address, in which he related the following singular incident:—Many years ago, while in the neighbourhood of Newcastle, he met with one or two excellent gentlemen, who told him, in talking of the moral and religious state of the colliers around Newcastle, that there was a village in that part of England that had long been in a most dark and deplorable and wretched condition. Church-going was a thing unknown, the Sabbath day was an institute unobserved, the parents were given up to the slavery of drunkenness, and the children were rising up without any education at all. The ministers of the Church of England, to their credit, came down upon this field, laboured for some time, gave it up in despair. After they had abandoned the field it was tried, he thought, by the Independents. The same result. After the Presbyterians tried it. No result; the people sat under the mass, unmoved, or rather they did not sit under them at all for they would not come to Church. Then he thought his exertions were in vain. Jonathan Watson's body, the Baptists, tried it. They were as powerless. Then came a body which should have been able to say with Caesar, "I came, I saw, I conquered," the Wesleyan Methodists. Even they, with all their power and vigor, with all their zeal, found this field unworkable, and they abandoned it in despair. Last, not least, appeared their friends the Primitives. What a forlorn hope! Nevertheless, one of the Primitive Methodists, full of hope, full of faith, full of zeal, burning with ardor like an angel from heaven came down on the place. He called a meeting for worship on the Sabbath. There were about 2,000 of a population.

He appointed the meeting, appointed the hour, was there, and out of 2,000 of a population there were only fifteen people present. Well, he preached them a most rousing sermon, and closed by calling to their recollection the day of Judgment was coming upon the inhabitants of that wretched heathen village, who would have to stand at the bar of God, and there would no doubt be witnesses there against them for their carelessness, infidelity, and practical heathenism; and that should there be such witnesses and he could help in doing away with them he would do so. Says he, "This very pulpit will be a witness against you; bring me an axe." The people were all amazed when he called for an axe; and they were more astonished when, having got the axe, he smashed the pulpit all to atoms. Now," said the preacher, "one witness is gone." He then announced that he would preach on the succeeding Sabbath, and that they would have one more offer of salvation before their doom would sound. Next Sabbath-day came. By this time the news of the pulpit being smashed with the axe had gone some way down into the coal pits around, and then, when he came next Lord's day, there were not fifteen but one hundred people in the chapel. This was hopeful. Nevertheless, he preached with more power, and zeal, and fire, and fervor than ever; and looking around on the benches, he said; "These empty benches will be witness against you; bring me an axe." To the astonishment of his hearers the preacher proceeded and once more demolished the empty benches; and announced that for the third and last time he would preach on the succeeding Sabbath, and offer them mercy, and if they rejected it, it was at their own peril. The third Sabbath came, but the news of the strange minister had gone down to the very bottom of the darkest coal pit, and when he came next Lord's day there was not a chapel in the village to hold the people who were anxious to hear him. He addressed them in the open fields, and there were thousands of people present; and from that day to this, that village had been looked on as a garden of the Lord.

REVIVAL INCIDENTS IN IRELAND.

An Irish Presbyterian clergyman, who recently attended the daily prayer meeting in New York, related the following interesting incidents in connection with the revivals in Ireland:—A young man, sadly intemperate, was under awakening; I had prepared my discourse for the Sabbath morning, and upon reading my text, "Son, give me thy heart," suddenly and unaccountably my preparation left my mind entirely, and I was obliged to take up another line of discourse, the result of which was, that the young man related to me afterwards that every word of it was for him, and proved the "power of God" unto his salvation. That young man has ever since been a most zealous, orderly, and successful conductor of a prayer-meeting, and is doing great good. Another incident: "A company of gentry were on their way to dine with a party in the neighbourhood, when they were accosted by a little maid on the road side, who, looking up into their gay carriage, asked: 'Are you happy?' The gentlemen gave her a look of contempt, but nothing daunted, she said: 'I went to the revival-meeting last night, full of sorrow, but there the Lord Jesus Christ met me, took away all my sins, and how I am as happy as I can live in the body, and if you have not the Lord Jesus Christ in your hearts, I am happier than all of you, with your fine carriage and rich attire.' Before that closed, one of the gentlemen of that party was awakened and converted."

Another: "It was common on the highway to meet a man wiping the tears of joy from his eyes, when he would greet you with—'Oh! I was at the revival-meeting last night, and Jesus Christ took all my sins away and made me happy in his love,' or you would meet one wiping his tears in sorrow, and sighing piteously the complaint, 'I am a sinner, and have no Saviour,' and you were passed beyond hailing distance, he would cry out after you with joy, saying: 'I have found him.'"

This good minister said with great emotion:—"I certainly had the Spirit in me before the revival, but immediately preceding the great outpouring upon my congregation I received such a baptism, such a measure of his influence, as I had never known before." The power of the same grace evidently rested upon him most sweetly, as he made his communication to the meeting.

The *News of the Churches* says:—"Paragraphs appearing in the newspapers, almost every week, record the progress of certain innovations in Scotch Presbyterian worship, of no great consequence in themselves, but which are regarded with apprehension by many as indications of a tendency which it is alleged will not stop short of more fundamental changes. The innovations generally go no further than the introduction of the practice of standing during praise and kneeling during prayer—or rather sitting for the pew system of our Presbyterian churches has, of course, no accommodation for kneeling. It is maintained that these innovations, originating as they do in the resolutions of the ministers and Kirk sessions of the particular congregations, and not in the superior courts, constitute an infraction of Presbyterian order; but the new practice is becoming so common, and is generally regarded as a matter of such indifference, that there is little likelihood of its being interfered with. The subject has, indeed, been brought before the Established Church Synod of Aberdeen, but the mover withdrew the resolution which he had introduced. The Rev. Dr. Bisset, Moderator of the Established Church, who is a member of the Synod of Aberdeen, announced, probably quite correctly, that the overture was occasioned by his closing address to the last General Assembly, and made a speech in vindication of the proposals then made. The Rev. Doctor defended his views in regard to the proper attitudes for praise and prayer in the sanctuary, and maintained the desirability of introducing liturgical forms, instead of leaving the devotees of the people entirely at the discretion of the officiating minister. He added that he would rejoice if the two churches (of England and Scotland) could reconsider some of those non-essential characteristics by which they were now distinguished, when perhaps, prejudices might be rubbed off, which had divided them."

THE NEWS.

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Under the heading of "British and Foreign," we publish an extract from an English paper, giving some idea of the extent of the destitution in Lancashire, by the stoppage of the cotton mills. Large sums of money are being subscribed in England and elsewhere, for their relief; but, with such a tremendous drift of voluntary liberality, it is quite certain that there will be a deficiency to meet the requirement, and extraordinary suffering will be experienced. We learn that £23,000 sterling was sent by last mail from Halifax. The *Globe* published a list of contributions in St. John, which amounted to \$5,471 90. This is on the East side only. Of this amount, Trinity Church contributed, by collection, \$318, and the Centenary Chapel \$307 40. The *Globe* says, the whole amount collected in St. John and vicinity, exceeds \$6,000; of which, £1,000 sterling was forwarded to London by last mail.

INTERCOLONIAL RAILROAD.—This is a subject of such vast importance, that we like to give our readers, as far as we can, the views and opinions of our leading men upon it. The Hon. Charles Fisher recently addressed a portion of his constituents at Canterbury station. We make the following extract from his speech:

He believed the question of railroads was soon to become the question of the day, before which party and politics would give way. At present the Intercolonial Railroad occupies the public mind.—He had never but one opinion upon the Duke of Newcastle's dispatch, since he had heard of it. That it was the best offer that could be made for the colonies, he had a right to expect, and that it should be accepted. It was reported that the governments of the three provinces had recently agreed to accept the terms offered in the dispatch, and that New Brunswick was to contribute £35,000 sterling as its portion of the interest on the three millions. If this be true, New Brunswick will be compelled to pay upward of fifty thousand sterling a year on the road in addition to her present debt, for it could not be constructed for the three millions which the guarantee covered. This was a very large sum, and with the interest on the road, looked enormous. Still he was prepared to sustain it. If the lines took the right course, he felt confident in the ability of the Province to bear up under it. Under such circumstances the duties may have to be increased, but the country could bear that if business was improved thereby, and the old argument of smuggling could not apply for the United States Tariff was so high smuggling was quite the other way. Those who complain about debt and taxation, had better look across the borders and see every thing taxed to support the loans. Millions of property, public and private, railroads, bridges, manufactures, ruthlessly destroyed, to say nothing of the lives sacrificed and persons maimed. Every man, every interest, everything, was to be taxed to meet the expenses incurred in this conflict to pay the interest on the debt, and to indemnify the maimed, and the people of the North were making it difficult for the Railroad to require us to be taxed in much less proportion, and much less rigorously, and only indirectly upon articles of consumption or use, but we shall have the property in the country, and more, for Canada and Nova Scotia will contribute to our proportion. If they are asked to pay for the thing paid for. If constructed at the right place it will have a living value, and it will give an impetus to all other interests. The Province will rise at once, the northern colonies will be united, and the British Empire in America consolidated. Instead of pro-Chief settlement they will become a nation. The colonial advantages were incalculable. He had no doubt that a stream of emigration would flow into the Province that would soon double the population, and consequent capacity to meet the increased burden of the construction of the road would entail. What was to him of more consequence, it would send the young men to remain, and as well the return of many who were toiling in other lands.

The lecture season commenced on Monday night by the opening of the Institute course. The weather was most unfavourable, so that the attendance did not come up to the average, and fell below the usual attendance for some years past on opening nights. Dr. Humphreys was the lecturer; he had for his theme "British America." Of course the subject was threasure, yet the lecturer acquitted himself very well. He strongly advocated the Intercolonial Railway, without regard to route. A lecture on "History," was to have been delivered by the same gentleman yesterday evening, before the Early Closing Association, but in consequence of the very unfavourable state of the weather, it was wisely postponed until this (Friday) evening. Dr. H. is expected likewise to lecture again in connection with the Institute, on next Monday evening. Subject—Sir Edward Bulwer Lytton.

The Circuit Court was opened on Tuesday by Judge Ritchie. Thomas W. Peters, Esq., was chosen Foreman of the Grand Jury. We have not seen so large an attendance of people at the opening of Court for a long time. The charges to the Grand Jury, his Honor dwelt at great length, and in forcible language, upon the necessity that existed for the establishment of a Reformatory school, where young offenders of both sexes might get an education and a trade, and be put in a fair way to become useful members of society. The criminal calendar for the term being only five cases in all; one for manslaughter, one for rape, one for larceny, one for assault with intent to rob, and the last for assault with intent to do grievous bodily harm.

Mr. Clouston, referred to last week as being engaged in assisting soldiers to desert, was fined \$220 in all, with the alternative of six months in the County Jail, or the Penitentiary. He accepted the latter, and is now serving out his time.—*Presbyterian*.

The Country Market is fairly stocked, and buyers are plenty. There is no material change in the prices given last week, except in eggs, which are worth 15c. a dozen.—*Id.*

SUPREMACY COURT.—The first case on the Civil Docket, the New Brunswick Oil Works Company vs. J. H. & J. Harding, was commenced on Wednesday morning, and terminated last afternoon. The jury returned an absence of two or three hours returned a verdict in favor of the Plaintiffs for \$207.—*News*.

A DISH OF SCANDAL.—We have received through the post office a pamphlet of over twenty pages, issued from the printing office of Mr. G. W. Day, containing the "Judgment of the Court of Divorce and Matrimonial Causes, in the Divorce Case of Hunter versus Hunter, tried at Fredericton in July, 1862." We do not know at whose instigation this pamphlet has been published, or who furnished the judgment for publication. The only good we can see as likely to result from it, is, it will afford a new dish of scandal for a few weeks to public and private scandal-mongers. The divorce not being granted, the subject should not have been touched by the public, or obtained any wider circulation than that given it by the Court. Nothing criminal was alleged by either party against the other. It was one of those unfortunate cases that sometimes occur between husband and wife, when relatives exert an improper and unjustifiable influence; or when either party are so unwise as to listen to disparaging remarks about the other. The publication of the judgment in this case is, in our opinion, a sad breach of good taste; whoever instigated it, and will be likely to make the breach wider between Mr. and Mrs. Hunter. That Mrs. Hunter is the sufferer in this melancholy case must be readily admitted; and while the court of divorce should be of course be exceedingly cautious in making a precedent to warrant future applications of a similar kind, nevertheless Mr. Hunter's conduct toward his wife cannot be justified.

W. E. Dodge, Esq., of New York, proposes to give \$10,000 to the American Board of Foreign Missions as his next year's subscription.

Archbishop Hughes is said to be very ill. He was unable to officiate at the confirmation at St. Mary's Church, New York, on Thursday.

Gold has been restored to its former place at the regular stock brokers' board, its exclusion not having kept down its price nor checked speculations. Lord Palmerston has just presented a benediction in Kent worth £75,000 a year to Rev. Henry Montagu Villiers, who was married last year to a daughter of Earl Russell.

BRITISH AND FOREIGN.

The great Exhibition closed on Saturday, the 1st of November. It was visited during the time that it was opened by six millions of people. The receipts exceeded those of the exhibition of 1851 by £20,000, and yet a deficiency of £40,000 or £50,000 to meet the expenses, exists.

Her Majesty and the royal family had returned from the Continent. The bride-elect of Prince Albert is spoken of in the very highest terms. She is expected, accompanied by her father and other members of the family, on a visit to the Queen shortly. The revolution in Greece is occupying considerable attention. We insert an article on this event from a London paper.

The melancholy condition of the factory operatives in Lancashire is engrossing great attention, and calling out great efforts for their relief.

Dr. Partridge had gone to Italy again to consult with Italian physicians upon the state of Garibaldi's foot, which appears to be getting worse rather than better. Fevers of amputation are entertained, while the general health of the patient seems to be suffering. A London paper says:—

"Nothing can equal the distress of the Italian people, especially of the lower multitude, at the long martyrdom of their favourite hero; no bulletins have power to allay their presentiments as to the ultimate fate which may be in store for him—nothing can remove from their minds the fear that Garibaldi may never survive the consequences of his military adventures. It thus appears that poor Garibaldi is in a most critical state. It is said that the Government, now finding that it is for their interest that he should recover, are very anxious for his restoration, more especially as all his papers are safe in England, and if he dies many revelations might be made which would be worse than embarrassing."

Lord Elgin has retired from the Governor Generalship of India, in consequence of the severity of the climate. He is succeeded by the Duke of Argyll.

Mr. G. W. Bentinck, member of Parliament for West Norfolk, in a speech at a meeting of the Marshland Agricultural Association, recently held near King's Lynn, referred at great length to the American question. He loathes slavery, believes it to be barbarous, antichristian, and everything that is detestable, but contends that it has nothing to do either with the feud which is now going on between the Northern and Southern States, or with the light in which that feud ought to be regarded. He thinks the North is fighting not for empire, as Earl Russell says, but for Dollars. The Northerners owe their very existence to successful rebellion, and the Southerners are simply following the example which they set seventy years ago, and are moreover only acting upon the real principles of republicanism, which means that every State is at liberty, whenever the time arrives that it is no longer convenient to be a member of the federation of which it has hitherto formed a part, to take its own line and act for itself. He was therefore at a loss to understand upon what grounds the North can have any cause of complaint against the Southern States for exercising a right which is admitted and almost incited by Federal arrangements and Republican institutions. He then asks what is the reason why such universal sympathy is felt for the South in its present contest, and here he gives his own words:—

"But why is it that wherever one goes, in all parts of England, one always finds, thoroughly as I believe that the institution of slavery is detested in this country, every man sympathizing strongly with the Southerners, and wishing them all success? (Cheers.) I do not beg the question, but all I can say is that, as far as my experiences go, throughout the length and breadth of the land, wherever I have travelled, I never yet have met the man who has at once said, 'My wishes are with the Southerners.' Why is that? I think there is more than one reason for it. In the first place, the good sense of Englishmen has shown that the question of slavery must be entirely eliminated from the discussion; that it is altogether a thing apart, and that it is mere hypocrisy and fraud to try to introduce it. There is no reference to the question whatever in considering the relative position of the North and the South, or the relative position of this country with reference to those two belligerents. Then, why is it that we sympathize with the South, as I venture to think from the way in which you have received my remarks you agree with me that we all do? We do so for these reasons,—first, they have fought, to do them justice, with a degree of gallantry almost unexampled under