

Provincial Penitentiary.

The following Tables are taken from the Appendix to the Chaplain's Report. What a note of alarm do they sound to the ungodly, especially to those classes specified in the seventh table:—

TABLE III.—Shewing the disadvantages of Convicts in early life, arising from the ignorance and immorality of their Parents:—

Had parents who were quite uneducated	73
Had parents who seldom or never attended Divine Service	68
Had parents habitually irreligious	63
Had parents who never held family worship	126
Had parents who never read or explained the Scriptures to their families	97
Had parents who were very severe	40
Had parents who used profane language	69
Had parents who drank to excess	55

TABLE IV.—Shewing the early destitution of Convicts:—

Convicts whose fathers died when they were under 20 years of age	89
Convicts whose mothers died before they were 20 years of age	71
Convicts who were left destitute at a very early age	173
Convicts who had no trade or any stated means of support	156
Convicts who left home when very young	180

TABLE V.—Shewing the gross ignorance of Convicts at the time of their imprisonment:—

Convicts totally ignorant of the Alphabet	64
Convicts who could read a very little	57
Convicts who could not write at all	99
Convicts entirely ignorant of the Arithmetic	138
Convicts who never attended School	67
Convicts thoroughly educated in English	3
Classically educated	1
Mathematically educated	1

TABLE VI.—Shewing the defective moral education of Convicts, at the time of their imprisonment:—

Convicts who were totally ignorant of their duty to God	76
Convicts who had never learned the Ten Commandments	97
Convicts who had never read them	87
Convicts who had no idea of a Supreme Being	65
Convicts who were ignorant of meaning of such words as Redeemer, Redemption, Saviour, Eternity, &c.	69
Convicts who had never read a word in the Bible	87

TABLE VII.—Shewing the drinking habits of the Convicts:—

Habitual drunkards	163
Intemperate—occasionally drunken	78
Moderate drinkers	30
Had been drinking immoderately at the time the crime was committed	133

TABLE VIII.—Shewing the vicious and pernicious habits of the Convicts at an early time in life:—

Desecrated the Sabbath	164
Used profane language, cursing, and swearing	170
Neglected Divine Worship	128
Neglected to read the Bible	135
Indulged in a rash and unrestrained temper	171
Indulged in the use of Tobacco	163
Indulged in the habit of Gambling	106
Indulged in Excessive Drinking	197

THE WAY OF SINNERS.—Sophronius, a wise teacher, would not suffer his grown up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear Father," said the gentle Eulalia to him, one day, when he forbade her, in company with her brother, to visit the gentle Lucinda, "Dear father, you must think us very childish if you imagine that we should be exposed to danger by it."

The father took in silence a dead coal from the hearth, and reached it to his daughter. "It will not burn you, my child, take it."

Eulalia did so, and beheld, her beautiful white hand was soiled and blackened, and as it chanced, her white dress also.

"We cannot be too careful in handling coals," said Eulalia, in vexation.

"Yes truly," said her father, "you see, my child, that coals, even if they do not burn, blacken; so it is with the company of the vicious."

Hints how to Rise.

The history of commerce is fraught with principles of deep practical value to young men. He who wishes ultimately to be a master, should be something more than a servant. If he carries to the extreme length the simple question of hours, minutes, and money, the chances are fearfully against him that he will never come to much. The first rule for rising is, that a young man shall make common cause with his employer—that he shall entirely identify himself with his interests. We have heard frequently of individuals in manufacturing, as being noted for a sort of selfish decision, boasting to the effect, that were a hammer, mallet, or other tool lifted when the clock began to strike, they would not bring it down. The men who talk in this style think it is very grand—very independent; and foolish boys who hear it, are too apt to admire, and, in their turn, to repeat the boast, and to imitate the folly. Mark these men, and see what comes of them!

But the matter does not end here. They who do this will do more—they will drag, draw, idle, and waste away their time, longing for the hour that shall set them free, careless of the concern in hand, and reckless of the interests of their master. Now, as the tendency of one passion is to produce another, so the tendency of indifference is to produce indifference. They who pursue such a course have no claim to consideration beyond legal demands; and as they mete it will be measured to them again.

We could give a young man rules whereby, without fail, he could rise in any commercial establishment whatever. Let him show all the zeal of a partner; let him be first at the factory in the morning, and last out of it at night. Let it be with him a study how to please customers, to improve the character of the house, to give cohesion and fixity to everything that comes under his influence. Such virtue as this will not long escape the notice of an employer; and it cannot be noticed without being felt, nor felt without being at length rewarded. The result will be the increase of emolument, and, when circumstances admit of it, advancement in place. He will rise step by step, till you will find him an over-er—n all probability very soon a junior partner, and, in process of time, the whole concern may come into his own hands. Such things have resulted scores and hundreds of times in the commercial world.

Now, if the youthful reader will take this counsel, and act upon it, before ten years pass over his head he will find his account in it to an extent which will redound more to his benefit than if we had made him a present of hundreds, perhaps of thousands of pounds. This is a divine plan—it is sowing as a servant to reap as a master. The reader who is conversant with the Scriptures will remember some striking passages which bear upon this point. There he will find men exhorted to serve, "not with eye-service, as men pleasers," but to serve God with a willing mind; and whatever they do, to "do it heartily, as unto the Lord, and not unto man." Nothing is more offensive to generous men than this species of eye-service, although few things are more common. Perhaps the reader remembers the well-known proverb: "A master's eyes are worth both his hands." This is a severe reproach to human nature! It ought not to be so. The master's eyes ought to be

worth nothing—absolutely nothing; or, rather, they ought to be a disadvantage.

How beautiful the words of the Apostle to one of the churches, bringing out this idea, where he speaks of their excellent conduct in his presence, and expresses the confidence, that for this they will be distinguished much more in his absence. This is as it ought to be:—Oh! it is painful to hear a mistress complaining of servants, that she cannot go abroad on works of faith and labours of love, without domestic neglects; or a master complaining, that, if absent, there is nothing done—no interest—all is neglected; and where something is done, from sheer carelessness it is often done wrong. These things ought not so to be; and we trust that the reader will make it a point, that he, at least, for one, will diminish the number of the multitude who constitute this truthless, trustless, and dishonourable fraternity.—Exchange Paper.

Do You Pay for a Religious Newspaper?

I was going to ask the question in another form, "Do you read a religious newspaper?" But then I reflected that many read a religious newspaper who do not themselves subscribe for one, they being in the habit of borrowing from their neighbours, and after sending and respectfully soliciting the loan of the paper before the family have read it, and not unfrequently keeping it a length of time greater than the golden rule will exactly justify. Then I had like to have thrown the question into this shape: "Do you subscribe for a religious newspaper?" But it struck me all at once, that some subscribe for a paper, but do not pay for it. I have heard this complaint made, and I have no doubt there is foundation enough for it. I, for my part, would advise such persons to take a moral newspaper, if they can find such a thing. That is the sort of paper they require. A religious newspaper is quite too far advanced for them. I don't know, and cannot conceive, why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with secular newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world; but why they should care to know how things go in the church, I cannot conjecture. What do those who do not give anything for value received, want to know about revivals, missions, etc.? Here are persons who would starve editors, publishers, printers, and paper-makers—the whole concern—into a premature grave, who say, "Send me your paper," implying, of course, that they will send the money in return, yet never send it; and yet they want to know all about the progress that is making in converting souls to God, and what is doing among the heathen. Is not this strange, that having never learned as yet to practise the first and easiest lesson of honesty, they should wish to read every thing about godliness and vital piety? So I concluded to head the article, "Do you pay for a religious newspaper?"

Do you, reader? If you do, continue to take and read and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope that some one to whom the circumstance is known, will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion, and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in the church. A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making. Here is one of those to whom Christ said, "Go, teach all nations," he hears a part of the responsibility of the world's conversion, and yet, so far from doing any thing himself, he does not