

A LESSON FOR DR. CULLEN

In the 34th Report of the Inspectors-General of the Prisons of Ireland, "presented to both houses of Parliament by command of Her Majesty," it is stated that from 1st January 1855, to 31st December of that year, there were committed to the several prisons of Ireland, 48,118 criminals, of all ages and classes; of these 42,814 were Roman Catholics, and 5,632 were Protestants, of various denominations. Now, even Roman Catholic writers do not claim a larger proportion of the people of Ireland, as members of their church, than about three times as many as there are Protestants; that is to say, if the population of Ireland be 6 millions, they claim 4½ millions. Be it so; then their criminals, if their religion was even as well calculated to make men more as Protestantism is, ought only to be three times as numerous as Protestant criminals are; that is to say, as there were 5,632 Protestant criminals, there ought to be only 16,896 Roman Catholic criminals in all Ireland; but 42,814 Roman Catholic criminals were committed to the various goals! How can the conclusion, then, be evaded, that if the people of Ireland were all Protestants, the number of criminals for the last year would have been less by 25,918? or in other words, there were nearly eight times as many Roman Catholic criminals as there were Protestant, whilst there are only three times as many Roman Catholic inhabitants in Ireland as there are Protestant? "By their fruits," says the Saviour, "ye shall know them."

But as this kind of argument is a favorite one with Dr. Cullen in his pastorals, it is very desirable to sift it thoroughly. Well, then, of those criminals of all classes committed to the various goals of Ireland, 9044 were committed for that "mortal sin" of *drunkenness*! Which religion, then, tends most to make people "live soberly?" Examine the returns. Of the 3640 drunkards—so drunk as to be sent to goal for the offence—7893 were Roman Catholics, and 1147 were Protestants of all denominations. In other words, if the people were nominally Protestant, there would not be much more than half the drinking which now disgraces Ireland; for there are nearly seven times as many drunken Roman Catholics as Protestants.

But look a little closer,—what is going on close under Dr. Cullen's own eyes,—what is the state or crime in the city of Dublin itself? This is the state of the case: There were in Dublin last year 12,357 convicted criminals; of these 11,322 were Roman Catholics, and 1035 were Protestants; or nearly eleven times as many Roman Catholics as Protestants. Is it not true, then, that what they call "heresy" makes men more moral, more sober, more honest, than what they call "the true Church of Christ?"—*Dublin Warder*.

THE FREE CHRISTIAN BAPTISTS.

The churches comprising this religious body are situated mostly, if not entirely, in New Brunswick. They hold a Yearly General Conference, commencing the first Saturday in July of each year. Their last session was with a church on the Oromocto river, some fifty miles above the city of St. John.

The following extract from an editorial article in the *Christian Intelligencer* of July 11th, which paper is the organ of the denomination, shows that God has greatly blessed their churches during the past year.

"**BUSINESS SESSION.**—At three, P. M., met for business. Opened by singing and prayer, after which Elder S. Hart was unanimously chosen Chairman of the Conference for the ensuing year. The report of

the progress of the cause among our churches during the last year, prepared by the Corresponding Secretary, was then called for and read. As we intend publishing this document in full next week, we shall therefore make no extracts from it at present, only remarking that an increase in our churches of *eight hundred and sixty* members by baptism alone, is reported. The number of Sabbath Schools is *fifty-one*, being an increase of *twenty-nine* over the number of last year. The following resolution was moved and supported by addresses from Elder J. Noble, E. Wayman, W. Kinghorn, J. Gunter, S. Hart, E. McLeod, and brethren W. Peters and S. Carlyle.

"**Resolved**, That the Report just read be received and printed in our minutes. And that this Conference acknowledges with devout thankfulness to God, his great mercy toward us during the last year in blessing the labors of our ministers and adding to our churches by the conversion of souls. And further, that we feel called upon by a renewed obligation, to adopt every scriptural and judicious means in our power to watch over, instruct and build up the churches which have, in the good providence of God, been placed under our care.

"The addresses on this resolution were impressive and to the point. It was unanimously adopted."

Bro. O. R. Bachelor, missionary to Orissa, and Dula, a Santal convert, who were sent to the Conference by the executive committee of the Free-will Baptist Foreign Mission Society, and Bro. C. E. Blake of Gardiner, Me., who went as a delegate from the Kennebec Y. M., were cordially received by the New Brunswick brethren. They took part in the missionary meeting held in connection with the General Conference, and also in other public meetings. The people are greatly interested in Dula and also in Bro. Bachelor's panoramic exhibition of *heathenism* in India. A good collection was taken at the missionary meeting for the benefit of the F. B. Foreign mission, and some of the churches will contribute to the same object.

The Free C. Baptists are an active and pious people, and zealously engaged in promoting the interests of the cause of religion and temperance. It is earnestly hoped that the correspondence which has commenced between the Free-will Baptists and the brethren in New Brunswick, will be continued, and if so, much good will result to both bodies.—*Morning Star*.

IMPROVEMENT OF SPARE HOURS.

The brain,—how do you rest that? By absolute repose? No. The wearied brain would sleep, but the sleepless mind will not let it. "I sleep, but my heart waketh." A harp is stirred to give forth mighty strains by the hand of a strong and skilful player; and that same harp, left in the deserted hall, is moved, too, by the night-wind to soft and gentle sounds of sweetest harmony. Even so it is with this many-stringed instrument of thought. The strong will of man is sleeping and silent; but the soul is waking up, ever and anon, its else idle chords, in strange and fitful ways—not yet dreamt of in our philosophy. Sleep is the nearest approach to absolute repose of the brain. And let it have eight hours of that, or at least the offer of them. The main refreshment of the brain, however, is not by absolute repose, but by alternate action, by shifting its work, "from grave to gay, from lively to severe." As I have already said, a man, tired of standing on one leg, by instinct shifts to the other. The brain, tired of thinking on one leg, thinks, and rests itself by thinking, on the other.