



Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles. We do not assume responsibility for the opinions of correspondents.

all other children in their establishment. By his piety, frankness, and love he greatly endeared himself to his latest preceptors, who never had an occasion to chastise or reprove him. His demeanor at home was equally satisfactory. His greatest joy was to be in the company of his parents, and when he could receive the undisturbed attention of his mother his happiness was full.

Thus William Botterell became exceedingly beloved. Proportionally great was the grief of his family when medicine could not restore him to health again. His last illness began in bilious fever. O, how painfully restless he became when the fever, which was attended by severe headache, prevented his sleeping. He sighed for sleep as a captive for liberty, but slept as a captive for his eyes.

When in this state he last knelt to pray, he was so ill as to be unable to repeat his prayers correctly. Some of his accustomed petitions were altogether forgotten. He called the attention of his mother to this omission when she sat on his bed, and he was shortly afterwards unable to distinguish between the day and the night, and enquired, without alarm, which it was at that time. Suffering child! his short night soon ended in a cloudless and an eternal day.

It appeared that William lost his sight before his hearing, for his sorrowful mother, whom alas! he had ceased to notice, fondly spoke his name. Opening his eyes at the sound of her voice which had always been music to him, he moved them to the right and left, as if trying to see her. His effort to see his mother failed, and he was hopelessly sunk on his pillow to see, to speak, to bear more in this state of tears. His father too was watching by his side. The last words he heard from his dear dying child was "I thirst," eagerly was the cup of water applied to his parched mouth, he drank freely, but recognized his father no more.

Every thing that skill and affection could do to alleviate his sufferings and overcome his disease was tried in vain. After lying in a profound stupor for three days and nights, during which his pulse beat more and more rapidly, he most quietly expired, without a struggle or a moan, on Sunday evening Dec. 28th, 1856, aged seven years and seven months.

As he entered upon this mortal state on a Sabbath day, so he left it on a Sabbath, that he might enter on the rest.

He was buried in the Wesleyan graveyard, among his own people, on the Wednesday following, which was the last of the year.

The closing days of this dear boy's life were not embittered by the fear of dying. He often spoke of death when in ordinary health. None of those around him expected that his recent sickness would prove fatal, until he had lost all sense of suffering, time, and friends. Then he could not fear death, nor would he have feared had his case been otherwise, for he was too tender an age to be conscious of guilt, whilst his spirit and conduct always shone, that from his infancy he was being prepared not for this rugged world of labour, danger, and conflict, but for that "better land" where all is harmony and holy love, where they die no more.

St. John, Jan., 1857.

Biographical Notice

OF MRS. BENJAMIN MANTHON, OF MILL VILLAGE.

Charlotte Ann, the subject of this brief notice was the daughter of Mr. Jacob Gaetz of Ross Bay, County of Lunenburg, and was born on the 18th April, 1832. From her earliest youth she was remarkable for the kindness and amiability of her disposition; but it was not until the nineteenth year of her age that she was made the partaker of a knowledge of salvation through faith in Jesus Christ. A revival religion under the ministry of the Rev. Roland Morison in 1851 was the occasion of leading her to seek the Saviour, and until her redeemed spirit quitted the clay tenement, she continued steadfastly to walk in the fear of the Lord, and in the comfort of the Holy Ghost. Striving to illustrate the exhibition of the great Teacher. "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." Her parents and other members of the family recognize in her consistent deportment and earnest solicitation the instrument of their conversion to God, and union with the Church of our Lord Jesus Christ.

In December 1855 she was married to Mr. Benjamin Mantthon, and became a resident of Mill Village. During the brief period of her residence (for she was called home eight months afterwards), her life was a pleasing example of intelligent, consistent and happy piety, and the deep interest discovered by her in the cause of God, in connection with Methodism, was to all who witnessed it a token and promise of future usefulness. But known only to God are her purposes, attacked by a mortal disease on the 21st of September, after a few days illness, she was removed from the Church militant to join the Church triumphant.

For some hours previous to her death, her disease being an affection of the brain, she was under the influence of delirium, but it is of little importance, what were her dying words. Her holy life, and happy christian experience, so long as reason retained its seat, afforded the strongest ground of assurance that over her the second death shall have no power.

The Providence which darkened her household, and removed her from her husband's youthful and affectionate presence, has resulted in his conversion. Thus her prayers are answered, and now, while he, stricken and submissive pursues his christian course, acknowledging that all was well, that it was good for him to be afflicted, he cries—

Give joy to grief, give ease to pain, Take life of friends away, I come to meet thee all again In the eternal day.

W. W. M. Mill Village, 19th Jan., 1857.

Mrs. Susan Tupper.

A small tribute to departed worth. See *Proverbs*, xii. 20. "Died at Scott's Bay, Cornwallis, Dec. 29th, 1856, the beloved wife of Mr. Jordan Tupper, in the 27th year of her age, Mrs. T. was the daughter of Mr. Thomas Lewis, and formerly resided in Western Cornwallis. While there she was convicted of her sin, and became a true child of God, and found peace with God through faith in Jesus. This important event took place some seven years ago, when the Rev. Richard Smith laboured in the work of the Lord, and the Methodist "wheel" gathered many

such trophies in this Circuit. She wisely united herself to the Wesleyan Church, whose ministry had, instrumentally, given her the cross. From that time she gave pleasing evidence of the reality of her profession. Hers was not the mere profession of the lip, a Simon Magus faith, or the spasmodic effort of excited imagination, which, though unaccompanied by the fruit of the Spirit in the life, is so often substituted for the true piety. She was, in some respects, a type of the infallibility of No. 10, but it was the religion of the heart; the work of the Lord in the Spirit. Its principle, divine love; its rule, the inspired Word. An uniform adherence in practical piety, attested to by the young, and in triumph over all the repeated assaults of the powers of darkness. More than ordinary trials fell to her lot; but religion made her happy—she rejoiced in tribulation. She loved the communion of saints. Whenever opportunity afforded she improved the privilege of attending those Divinely honoured and awe-inspiring means of grace—class-meetings; thus her profiting appeared to all.

It is only a few weeks since she became the wife of her now deeply bereaved husband. Her mother and a married brother, recently fell victims to the fever which proved so fatal to many in this part of the country. Her younger sister was the only housekeeper of her sorrowful father; disease arrested her also. Mrs. T. left her home to attend the sick bed of that sister; this act of devotedness cost her her life. She returned to her husband's house to die. Blessed be God! to see the true Christian die in peace. With the love of God in her heart, a sure and certain hope of eternal life elevating the soul, dispelling the shadows of the valley and revealing the "rest which remaineth"—she passed the bounds of time. She lived the life of the righteous, she died the death of the just, her spirit looked upon the new-made grave where sweetly she slept in joy; around it the drifting snow is wreathing—but we look up on high, and feel assured that *there*; where storm tempest never come to thy Heavenly Father's house, where all is calm and joy and peace. She was a living testimony to the power of grace; and now, though dead, yet speaks to us. Yes, even the tones of her voice, as in the class-meeting she was wont to rejoice in God her Saviour, and encourage others to run the heavenly race, still vibrate on the ears of the remaining members; but neither they, her afflicted husband, nor sorrowing connections mourn as those without hope—may they, for we, who, she followed the Lord. Then the separation will be short—the reunion—eternal.

Cornwallis, Jan., 1857.

Miss Margaret Jane Fowler.

Died, at Westfield, N. B., Miss MARGARET JANE FOWLER, daughter of Mr. Stephen Humbert Fowler. She was, during early life, remarkable for her quiet and reserved manner, combined with great amiability of disposition. Although favoured with religious advantages, she did not manifest any special interest in the subject of religion, until she had grown to early womanhood. In the year 1850 she was led, under the ministry of Mr. James Taylor, to feel her need of pardon and regeneration; and found peace through believing in Jesus. She joined the Wesleyan Church. From that period till her decease she was a consistent follower of the Lord Jesus Christ. For about a year and a half previous to her death she had been called to walk in the path of suffering. Consumption was evidently lowering the cords of the earthly tabernacle. In April last she suddenly became much worse. It was thought that death was very near. She manifested an earnest desire to be saved from "the last remains of sin." Finally, after earnest supplication, she was enabled to testify that "the blood of Jesus Christ cleanseth from all sin." She continued for several days so low, that it was hourly expected that death was just about to release her from her sufferings. The grace of God, however, was sufficient for her. The triumphant language which, from time to time, fell from her lips, indicated her confidence in Jesus, and His power to save when the influences that may be brought to bear through earthly instrumentalities, are of comparatively little worth. After about a week she partially recovered from her severe attack. She lingered on with great patience and resignation for seven months. On the Friday next before her death a few friends met in her room for prayer and communion. The deceased seemed fully repined for the heavenly gain. She expressed unwavering confidence in her Redeemer. She said:—"I am waiting the summons to depart. I have no doubt; I have no fear; the Lord is my Shepherd, I shall not want." A halloved influence rested upon all present. We realized then that the chamber where the Christian meets his fate, is indeed privileged beyond the common walks of life, and is quite on the verge of heaven. On Sunday morning, Nov. 22, 1856, the time for her departure had come. Her last words were:—"I am not afraid to die, bright angels are about glory come." Thus died Margaret in the 28th year of her age. While some christians come to their grave in a full age, like as a shock of corn cometh in in his season, Margaret's sun went down over it yet young. But she has gone to the brightness and blessedness of the church evermore triumphant in heaven.

Greenwich, N. B. Jan. 7, 1857.

Correspondence.

Young Men's Christian Association—Fifth Lecture.

BY J. W. MARRIOTT, ESQ.

Subject.—The "Curse" of Labour.

The above Lecture was delivered to a numerous and attentive audience, on Tuesday evening, the 20th inst. The Chair was occupied by L. A. DeWitt, Esq., one of the Vice-Presidents of the Association. Mr. Marriott said that he had chosen a subject of a grave and serious character, considering such to be more in accordance with the nature and object of the Association, than if designed to afford amusement or merriment. He wished to furnish substantial thought, and to impart instruction (though he considered laughing in its proper place, an innocent indulgence). The design of the Association in their lectures was, not to foster a love of light literature, but to satisfy the intellect, and impart solid information. Many persons, he said, had expressed their surprise at his choice of a subject, and strongly objected to his designation of the lot of labour, calling it "a curse." Labour, he remarked, has this prominent feature in connection with it, viz. that all are engaged

in it. If a celestial inhabitant were to visit our earth, he would be struck with the sight of our busy world—the noise of industry drowning all other sounds, and his ear filled with that alone! Labour is not by choice but of necessity, —the law of our existence, and the means of sustaining life. It is a law of God's appointment, and of the Divine will; nevertheless, a burden which presses unequally, though the discoveries of science applied to the economy of labour are in a great degree equalizing the pressure.

The inequality of the pressure of labour is an evil, and has led to revolution and anarchy. This is a mode of taxation which favours the rich; as in the court of France seventy years ago, which led to that frightful revolution. Where labour is unproductive a similar result follows.

Go to any large city of the old world, and in contrast with its stately and splendid temples, and its palaces, are sights of equal poverty and painful distress, which produce a deep impression upon the beholder. Though labour has its evils, it is mixed with much of good. In many cases the efforts which its necessity have called forth, have been the means of developing the noblest energies of the mind, and have effected glorious triumphs of mind over matter. The evils too are being removed through the ameliorating influence of morality and religion, and will soon cease to exist.

The lecturer now arranged his views as to what he really constituted the "curse." He admitted that because of the visitation of the judgment of Heaven for man's sin, there was a great change in the earth's productivity. Before, it heeded not labour—now, its exuberance is cut off—its springs of fertility dried up. The question at once arises, how can we change the curse? Doubtless an act of Deity is necessary, however, in all of God's works. This principle may be recognized in nature. The arrangements of Divine wisdom also, are most simple. In inquiring into the nature of the change which was brought about, it must be admitted, that if the earth itself were changed, it must be effected by the introduction of new elements, or the extraction of some inherent virtues or properties favourable to the earth's fruitfulness. He believed that it was not caused by either of those means. The change in the earth was effected without touching it. "He spake and it was done." It was accomplished by causing darkness to cover the face of the earth. It is self-evident that the culture of the earth is dependent on man's intellect. Might not God, without displacing a stone of nature from man, and have said, "These shall not see, till by centuries of arduous toil, he has learned to value the instruments of industry; and when the time shall come, the revelation of these secrets comes, man must discover them by the light of his mind."

That the mind of man was thus darkened we cannot doubt, for had he known the power of steam, or some of the mightier powers of nature, it would not have been necessary for him to grope in the darkness of ignorance; for had man then known the wonderful forces of nature, they would have done the work, and he might have gone forth to discover and beautify new Eden's.

He depicted the wonderful powers of steam as an agent, and quoted Dr. Lardner's graphic description of the steam engine. He said that he had no doubt that forces were undiscovered far more powerful, and that the casket is scarcely yet opened. He directed his audience to the "good time coming," when machinery, now power, will be applied to every department of labour, and mind will attain its victory over matter. Man will be found, not the producer, but the intelligent superintendent. And such a change would not be injurious. He would have more time for mental cultivation; released from the cares of poverty, and the fruits of competition; easy, but not idle; prosperous, but not proud.

The lecturer here indulged in a glowing description of the alleviations of human toil which science is effecting. He referred to what he termed the triple discovery of Steam, Electricity, and Chloroform, which he considered the crowning of the modern "curse of labour," and is effectually removing the burden under which the race is groaning.

He anticipated the gradual removal of the curse of labour through the medium of the electric telegraph uniting the nations, and of men by more perfect intercourse and commercial relations, modes of locomotion, bringing nations together, and the signs of the times—morality being recognized, and real religion embracing multitudes of converts, and respected by those who do not obey its influence.

He concluded by reiterating his theory, that intellectual blindness is the essentiality by which the curse of labour has been effected and perpetuated. The lecture was listened to with marked attention throughout, which is no slight commendation of its merit. It was highly characterized by intelligence, and was delivered with considerable animation and pleasing energy. Mr. Marriott is a good lecturer, and will always as well received as he was on Tuesday evening. The theory advanced is certainly a novel one, and at first view exceedingly attractive. It is very delightful to contemplate a release from the lot to which we are all subjected, although it is not becoming the privilege of a select few to feel that in some centuries hence the burden will be entirely removed.

It is difficult to understand how Mr. Marriott can interpret, in the sense he does, the implicit declaration of the Scriptures, that because of the sin of Adam, the Lord God said unto him "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee." It must be by some new logical process that the cursing of the ground can be understood to mean the darkness of the human mind. There can be no doubt that the soul of man in all its powers and faculties, moral and mental, has been debased and blinded by the fall; and his corporeal part subjected to pain and death; and man brought upon himself these evils by his voluntary act.

We learn from the Mosaic account that the agents in the act of disobedience to the Divine command, were visited with marked and distinct manifestations of the divine displeasure. The nature and habits of the serpent were changed; the woman was subjected to peculiar sorrows, and the ground was cursed for man's sake. Observation and experience serve to prove the permanency of these several judgments; and as has been just stated, they are the result of his voluntary transgression. We must believe, then, or man was not a free agent. The curse was a sovereign act of the Supreme Being. We cannot for a moment suppose that before the fall, when God pronounced all things which he had made to be good, that thorns and briars or any painful production could have existed. What was that beautiful and good for food? And if after the fall, the ground withheld its spontaneous fruitfulness, and instead of plenty

was filled with barrenness; a great and radical change must have taken place; and a change having no connection whatever with the blindness of the human intellect. It was not necessary, to cause such change, that any property or element be either added or subtracted. A change may, however, be effected by the removal of the Divine will; and, in fact, by combinations of its several elements, and of the Divine will, which have accomplished it.

Mr. Marriott thinks that the Almighty "cursed the ground" by locking up the secrets of nature from man; and he also believes that if man had been conversant with the facts of science which are now so common, particularly those which bear the name of Christ, in how many instances is the prayer of faith? What proportion of those, who with apparent fervency of spirit put up the supplication, are really and deeply moved by the desire to which they habitually give daily expression? Can we believe that had the united prayer of the Church through so long a period been poured into the ear of the most High—accompanied with fervour and faith, and backed by those spontaneous acts of Christian benevolence which are the best tokens of sincerity, our earth would have been so long the prey of Satan, the scene of sorrow and of sin? Can we doubt that long ere this, but for the slothfulness and inactivity of professing Christians, it would have been the garden of the Lord, adorned on every spot by the beauties of holiness? Alas! the pale and dreary, the unfruitful, and the unproductive, the unenjoying power of man!

It does not follow, however, that he knew everything which surrounded him. Universal knowledge was not imparted by his Creator; and, indeed, it is inconsistent with our conception of the Divine procedure towards creatures, angelic or human. Angels receive knowledge continually; they are engaged in searching into the wonders of God's works. His power is developing the noblest energies of the mind, and we are now here, owing to his moral perversity. But his knowledge was perfect in its sphere; he delineated on the mind in its true nature, and nothing like *doubt* could have been experienced.

It does not follow, however, that he knew everything which surrounded him. Universal knowledge was not imparted by his Creator; and, indeed, it is inconsistent with our conception of the Divine procedure towards creatures, angelic or human. Angels receive knowledge continually; they are engaged in searching into the wonders of God's works. His power is developing the noblest energies of the mind, and we are now here, owing to his moral perversity. But his knowledge was perfect in its sphere; he delineated on the mind in its true nature, and nothing like *doubt* could have been experienced.

Suppose that man had attained to our degree of knowledge, he would not have needed a hundredth part of the scientific appliances which we have. In the innocence and simplicity of primeval life, he would not require the facilities of communication, nor the means of manufacture. He would not have needed the instruments of the present day, which induce such immunity of labour, are attributable in a great degree to the insatiable thirst of human vanity and pride.

As regards the extent of the consequences of man's disobedience, we shall find it difficult to place a limit, instead of confining it to the present day. The establishment of the inferior animals were before the fall inspired with that ferocity which they are now characterized; and if so, that part of creation must have been made participative in the curse. In the prophetic allusions to the renovation of the world, we are told that happy times will be ushered in, that the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatted together, and a little child shall lead them. The material world, too, exhibits the signs of a new order. To quote the words of St. Paul, "the whole creation groaneth and is in bondage," "waiting for the manifestation of the Sons of God."

There is connected with the pains of arduous toil that principle of compensation which can be discerned in all human experience. As a certain amount of profit is necessary for the maintenance of peace and contentment. If the labourer does not enjoy the delights of knowledge, he is a stranger to the experience of the wise man, that "in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow."

An eloquent and judicious writer has said, "that at the present time there is a general disposition to show labour, and this ought to be regarded as a bad sign of our times. The city is thronged with adventurers from the country, and the liberal professions are overstocked, in the hope of escaping the principal sentence of living by the sweat of the brow; and the result is, that the trade we owe not only the neglect of agriculture, but what is far worse, the demoralization of the community. It generates excessive competition, which in necessary generates fraud. Trade is reduced to gambling; and a spirit of mad speculation exposes public and private interests to a constant and increasing danger. To quote the words of St. Paul, "the whole creation groaneth and is in bondage," "waiting for the manifestation of the Sons of God."

However much we may hope from the aids of science, we must look chiefly to the influence of Christianity as the instrumentality for the amelioration of human toil. As Christ is the predicted Redeemer of man from the penalty of sin, He is also the Redeemer of his temporal consequences. When the kingdoms of this world shall be brought into subjection to God, nothing but love and kindness will characterize the intercourse of mankind, and avarice, pride, and selfishness will no longer inflict miserable and painful toil upon the race.

Haltfax, Jan. 22, 1857.

New Arabic Version of the Bible.

One of the most cheering aspects of the mission work in this day, is the translation of the Bible into the vernacular tongues of all the people under the whole heaven; and among the latest and most interesting of these, is the Arabic version of the Bible. Mr. Smith in the modern Arabic, is one of the most important. Some of the Arabian tribes are older than Abraham, others his lineal descendants, and all have some traditional faith which links them in some degree to the Hebrew Scriptures. It is curious, that the Arabs of Mohammed and his successors, as well as the Arabs of the East and West, and those of Asia and Northern Africa; and their religion, their political power, and their culture of letters gave their language a permanency which it could not otherwise have attained outside of Arabia. It is curious, that the Arabs of Mohammed and his successors, as well as the Arabs of the East and West, and those of Asia and Northern Africa; and their religion, their political power, and their culture of letters gave their language a permanency which it could not otherwise have attained outside of Arabia. It is curious, that the Arabs of Mohammed and his successors, as well as the Arabs of the East and West, and those of Asia and Northern Africa; and their religion, their political power, and their culture of letters gave their language a permanency which it could not otherwise have attained outside of Arabia.

WOMAN.—It is not the lustre of gold, the sparkling diamonds and emeralds, nor the splendour of the purple duster, that adorns or embellishes a woman; but gravity, discretion, humility and modesty.

universal despots. They are the only nations in which national freedom exists; and of course they are looked upon with an envious eye by the rest of the world. They are natural allies, and should seize every occasion to increase the friendly feeling which now exists between them. Were the power of England destroyed, we should be left to fight the battles of liberty single handed—we are therefore deeply interested in preserving her in her present position, and hope that she may long continue to be the bulwark of freedom in Europe. She is sometimes reproached for her grasping despotism, her conquests, and annexations in the East Indies, but let the nation which is gathering now the first stones, France is extending her power in Africa, Russia, Austria and Prussia have seized and dismembered independent governments, divided the spoils among themselves; whilst the United States have performed their full share in this system of aggrandisement.

We have nothing to reproach England with in this respect—and the accusation would come with a bad grace from a people who are now endeavoring to subject Central America to their control, and are eagerly looking forward to the day which will put them in possession of the Island of Cuba. It would seem that the disposition to extend their borders is inherent in all nations, and has been so from the beginning of the world. However this may be, it has been practised upon in all times and in all places. Even the savages of our forests will expel other tribes from their hunting grounds, and seize them for their own use.

We are English in origin, in language, in habits and in principle; and we should therefore, both from inclination and a feeling of duty, desire the increased prosperity of that nation. No misfortune can occur to that power which will not affect us injuriously. The time may be rapidly approaching when it will be necessary for our country to interpose for her protection against despotic combinations; and should the time come, we hope that the aid will not be withheld. We have little reliance on the professions of the present Emperor of France. He would no doubt like to carry into effect the designs of the first Napoleon, by invading and conquering England; but that he will possess the power we do not believe; for although the English army in the Crimea, was rather eclipsed by the exploits of the French, we believe that the army and people of England would be able to protect themselves against all assaults. Should the attempt, however, be made to conquer England, it must inevitably be defeated if the United States go to the rescue, as she undoubtedly would at such a crisis.

But whatever may remain for time to disclose, it is certain that the act which has just been proposed by the American Government in presenting to that of England the *Barque Resolute*, will have an influence in bringing the two nations closer together in friendship, and in smoothing asperities which have heretofore existed on either side. The spectacle presented is truly gratifying and particularly appropriate as occurring between two nations bound together by consanguinity, a common language and the same religion.—*Baltimore Clipper.*

Pope and Poverty in New York.

Pope's has often ostentatiously put forth its pretensions in our city. Headed by such a prelate as Bishop Hughes, it has insisted on public consideration. Mr. Brownson also lives among us, and not unfrequently appeals to us, publicly asserting its compatibility with true republicanism, civilization, and popular well-being in general. It claims and receives liberally our charities for its charitable institutions, so called. It has, within a few weeks, received no less than thirty-four thousand dollars for one of them. These institutions, it is well known, profess to extend their beneficence to the children and sick of all denominations, but it is equally well known that their whole internal regime is such as to give them a characteristically papal influence. So far as public tolerance has been extended to poverty among us, that, at a former day, we saw even our popular school system harassed and degraded by the meanest concessions to it; whole pages of our text books being blotted and leaves pasted together to hide the noblest sentiments of the noblest orators of England and America from the eyes of our children, because "Lord John," bishop of our old protestant city disliked them. The shame of the fact burns on our cheek to this day.

One thing, however, has been apparent all the while, namely, that the concessions, and even the charity, was all on one side. This latter fact comes out conspicuously in the late report of our greatest city institution for the relief of the suffering. The Association for the Relief of the Poor, though a voluntary society, may be looked upon as a city institution; it embraces all the city, and embodies our leading citizens, of whatever party, religious or political; the whole city is mapped out under its supervision, and a better system of city charity is unknown in the country, if, indeed, in the world. It has never interferred with religious questions bearing on its province, but in its last report it has been compelled to utter some facts respecting poverty, which deserve serious consideration from our citizens. It says:

"The fact is ascertained all over the records of our public almsgiving and criminal institutions; our private, individual, and organized charities; that the great mass of our paupers and felons are of foreign birth or parentage, and chiefly Roman Catholics. The records of this association show that more than eighty per cent. of its beneficiaries are of the same class, and, consequently, that a corresponding ratio of its labours and outlays are for their benefit, while not one per cent. of its pecuniary means, which are wholly derived from private sources, come from persons of that faith. Such an expenditure of Protestant funds and efforts, for the exclusive advantage of foreigners and Romanists, will scarcely find a parallel elsewhere; certainly not out of the Protestant Church. These facts are not introduced for an invidious comparison of Protestantism and Romanism, but as indisputable facts, having a direct practical bearing upon the economical interests, objects, and duties of this institution, in its relations to the poor of the city."

Now we pause not to comment on the indications of these facts respecting the demoralizing and impoverishing influence of poverty on the masses; that it is a fact geographically written out on the face of the world. But the impression of Catholic public men (bishops, prelates, and others) to aid our common non-denominational charities, while their depressed people eat up the resources of the poor, is the fact upon which we animadvert. More than seventy-five per cent. of our charities given to them, and one cent of our receipts received from them, and every effort made by them, under the semblance of charity, made for their ecclesiastical institutions alone, and in direct or indirect hostility to our common plans! These are the facts for good citizens to look at. When applications are made to their ecclesiastical or wealthy men they are refused, and says the report, "Remonstrance with them on the subject

is uniformly met with the plea of poverty." "The plea of poverty," when their own institutions are the best endowed in the land!" We say these things against the leaders of poverty among us, not against their suffering poor, let us all relieve the latter, they are the victims of a depressing and ruinous ecclesiastism; but public opinion should hold the papers, such as Hughes, its Brownsons, and other abject, assent, in their faces here started, it should turn away with disgust from the pretensions of these men, and reprobate, with its boldest moral anathema, the system of medieval wrong and toll which they impose upon the American people. *Chr. Adv. & Jour.*

Mr. Condon's Letter.

On the appearance in the *Morning Chronicle* of a letter from Mr. W. Condon, the person to whose conduct we have called by the letter of the Hon. Joseph Howe, published in our issue, designed to expunge himself from the public notice to which he had been subjected, our first intention was to give it also a place of our own page, that having had before them the charge contained in the letter, they might be enabled to form their own opinion of the defence. Further reflection, however, induced us to abandon this intention, and to assume the task of making a short but succinct summary of Mr. Condon's statements, as it was impossible to foresee to what replies, rejoinders, rebuttals, and surrebutters we should be under the necessity of giving attention, having so imprudently committed ourselves to the publication of matters of a personal character.

The question now agitating the public mind has arisen from developments of the spirit of Roman Catholicism, to which we have frequently called attention. We directed the notice of our readers long before Mr. Howe fell self-imposed to enter the lists against the overbearing and insulting spirit of Romanism; and should the cause of that power to assume a position of political importance, we do not deem it any part of our duty to refrain from the expression of views which we have ever entertained, and never hesitated to enunciate as unmitigated terms. We rather rejoice that the true character of Popery as we have always depicted it, has become revealed to some who had long been blinded by the spell of its ecclesiastical pomp, and we trust, that they will not scrupulously avoid mentioning its name, but will to the freedom ground of political partnership or to drag us down from the grand altitude of general principles to the petty sphere of personal debate. If the great principles of action be firmly established, we may easily leave to others their application in detail.

As however Mr. Condon has addressed to us a request for the publication of his letter, we have freely acceded to him the justice he had, as an individual, a right to expect. Mr. Howe has subjected the reply to a searching comment, in the *Chronicle* of the 24th inst., but we do not deem it necessary to reproduce it here. We must pause somewhere, and we presume extensively circulated journal as the *Chronicle* will be accessible to our readers; but we will not fail to express our cordial concurrence in the sentiment implied in the remark—"It remains to be seen whether Catholics and Protestants are to be restrained by the same rules of Administration subjected to the same discipline."

Religious Intelligence.

Religious Movement in the North of Scotland.

Many of our readers (of a Scottish paper) must have heard, during the autumn, of the remarkable effects produced in the North Highlands through the instrumentality of an English gentleman, a layman, Mr. Brown North by name. This gentleman has resided for several years in the north of Scotland, and lately at Dallas Lodge, Morayshire. He is a nephew of the Earl of Galloway, and son of the late Dr. Charles North, Prebendary of Winchester. He is in the prime of life and in independent circumstances. His personal character has undergone a complete change, as those who knew him in former years can testify, and in ascribing his reformation to the source of all gracious influence, Mr. North is in the habit of describing his past life as a manner which shows that the change is one of ordinary magnitude, and the most earnestness with which he is devoting his time and talents to the conversion of others, indicates the importance he attaches to his own. He has commended himself and his work to many judicious and experienced Christians in the district where he has chiefly labored, evangelical Ministers of various denominations have allowed him to exhort from their pulpits, thousands upon thousands have flocked to hear him, and we believe we may safely add that the Lord has owned and blessed his labors in a very remarkable degree. The fervent earnestness of his appeals is described as being overpowering. His addresses are thought worthy of the highest commendation and imitation. When his addresses take a more studied form, we have been told they are as systematic and clear as they are instructive and powerful.

Mohammed.

The movement of the students of the fruits of it, we trust. The temper of the day has finally left the community ban from the last year, and has yielded to a more moderate and sane course. The movement of the students of the fruits of it, we trust. The temper of the day has finally left the community ban from the last year, and has yielded to a more moderate and sane course. The movement of the students of the fruits of it, we trust. The temper of the day has finally left the community ban from the last year, and has yielded to a more moderate and sane course.

The Barque Resolute.

The discovery of this vessel, left by an English exploring party in search of Sir John Franklin—the bringing her into an American port—the purchase and refitting of her by the American Government—and the presentation of her to the English Government, in token of the friendship of our country—are among the most remarkable, and are certainly the most pleasing incidents of modern times. Such transactions speak from the heart to the heart in plain, intelligible and gratifying terms. Captain Hartstein, to whom was entrusted the agreeable mission of taking the vessel to England, has performed the duty, and is now on his return home. His reception and treatment in England, was most flattering and friendly—and the whole scene must have been a source of gratification to the hearts of the two nations.

Religious Movement in the North of Scotland.

A similar movement is in progress in the southeast of Aberdeen, where Mr. Gordon Farlow of London, lately a member in the work of conversion and revival. He, also, has secured the sympathy and support of the neighboring Ministers. He visits from house to house and holds meetings for expounding the Scriptures and exhorting the people, with whom he meets in barns, sheds, and the open air. His labors have been attended with the most successful results, and he has distributed with beneficial effect many of Mr. Ryle's tracts, and has won many converts to the new religion, and has won many converts to the new religion, and has won many converts to the new religion.

Mrs. Susan Tupper.

A small tribute to departed worth. See *Proverbs*, xii. 20. "Died at Scott's Bay, Cornwallis, Dec. 29th, 1856, the beloved wife of Mr. Jordan Tupper, in the 27th year of her age, Mrs. T. was the daughter of Mr. Thomas Lewis, and formerly resided in Western Cornwallis. While there she was convicted of her sin, and became a true child of God, and found peace with God through faith in Jesus. This important event took place some seven years ago, when the Rev. Richard Smith laboured in the work of the Lord, and the Methodist "wheel" gathered many

few, we think, will have any sympathy with the writer of a caption letter in a Montreal paper, who, while testifying to the importance of Mr. Farlow's services, says, "These are not in the form of our own efforts, but in the form in which the calls of the Gospel are addressed."

ed to the masses. God shall not quarrel with Mr. Farlow, and are not ashamed to be brought to the notice of the masses. God shall not quarrel with Mr. Farlow, and are not ashamed to be brought to the notice of the masses. God shall not quarrel with Mr. Farlow, and are not ashamed to be brought to the notice of the masses.

Scottish Retrospect.

The Scotch Retrospect, an important literary and scientific journal, is published by Messrs. W. & A. Blackie, 10, St. Andrew's Place, Edinburgh. It is a quarterly publication, and contains a variety of interesting and valuable articles. The journal is well edited, and its contents are of high quality. It is a valuable addition to the literary and scientific journals of the day.

Mohammed.

The movement of the students of the fruits of it, we trust. The temper of the day has finally left the community ban from the last year, and has yielded to a more moderate and sane course. The movement of the students of the fruits of it, we trust. The temper of the day has finally left the community ban from the last year, and has yielded to a more moderate and



