

felt by nearly all nations. But so it is; and it is the Lord's doing and marvellous in our eyes. In looking at the operations of this Society, we should be almost induced to think this was not a reality—that such achievements were only in imagination—were it not that they are in agreement with that Word itself—Yea, sir, the friends of this institution well know that their labours of love cannot be in vain; they have the warrant of God himself; his oath declares—“As I LIVE, ALL THE EARTH SHALL BE FILLED WITH MY GLORY.”

The Report, an abstract of which has been read tonight, is most cheering. It is a satisfactory one; and its circulation cannot otherwise than do good. It will fan the increasing interest which is already felt in different parts of our Province in this best of causes. It tells us of the progress of truth, the spread of light, the diffusion of righteousness. It points us to France, and to Turkey, and to Italy; to India, and China, and the far off islands of the sea; and tells us of the victories of grace, of the triumphs of Jehovah's love. And in view of what has been done, and what is doing, it is difficult to form any other idea of the future, save that one great fact, that the broadest predictions in God's Word, in relation to the extension of His knowledge, shall be literally fulfilled—when Africa and China, India and Japan, yea, the degraded hordes of the frozen North, and the savage tribes of the sunny South, shall alike bow down and worship the true God.

When this Society put into the hands of the soldiers bound for the seat of war the Word of God, it did a good work. May we not hope, yea, shall we not believe—that that Word has cheered the heart of many a poor soldier, gasping perhaps in agony, when no sister, nor wife, nor daughter, was nigh to wipe the cold damp of death from his brow. Reference has been made to-night to Spain. In a paper received by the last mail from England, I noticed that a providential door had been opened by the way of Gibraltar, for sending the Bible into that country; and a few copies had already been scattered there. Spain, sir, fruitful almost as Eden, and having many advantages above other nations, has long been crushed; her degradation has at length become a burden to herself, and she is ashamed of her sins. May we not hope that she will ere long rise in the scale of nations; that she will shake herself from pollution; and that she who a little while ago refused Protestant burial to Protestants, will become Protestant herself? The few Bibles sent there will do a work. We have been told to-night of what one copy may do. Instances of what one copy has done might be given without number. We have all heard of the work of God which commenced a few years since in Madeira, under Dr. Kalley, a Scotch physician, who went there to recruit his health. Soon after that work began, the doctor was informed that in a dark and distant part of the island God was doing wonders. He could not conceive how this was; he was not aware of having had any correspondence with any person there; but he set about making inquiries. He ascertained that some time previous an old lady who resided there, and who had some illness on her, had heard of his skill, and had visited him for professional advice. To this old lady good Dr. Kalley talked of Jesus and redemption. He told her of the Lamb of God, and of the salvation within; and she enquired where he learned this. He pointed to the Bible, and informed her that it was the book that contained these precious truths. On her return home, although unable to read herself, she took with her a copy, saying she would learn to read. And she did learn; and she read aloud, first to her daughter, then her sons; then her neighbors, grandchildren, and others listened. God made it effectual; and before the priests, who did not suspect any thing of the kind, became aware of what was going on, nearly four hundred persons were converted to God. I am told that some of these form a part of that community now settled in Illinois, who were driven from their island-homes for their love of Christ.

But may I not say to this audience, that the Bible is not only for the poor heathen and the benighted Romanist; it is, my friends, for you and for me. What will it avail us to send the Bible to others, if we neglect it ourselves. Shall we not be most condemnable of all, if we neglect its pure precepts. How much we are now indebted to it. The elements of civilization, freedom, and religion, which the Bible carries with it, have elevated us, whether we realize it or not; and it is mainly the Word of God that has made that nation, to which I trust, we are all proud to belong, greatest in war, and first in peace. Then let us rally round this institution, and we may be assured that while British Christians pour their offerings into the treasures of this and kindred Societies, that England need not fear the Czar of Russia, the Pope of Rome, nor Lucifer himself. Oh, sir, those holy pages cheer the weary pilgrim on the journey of life; they smooth his pillow in the bed of death; and faith in that precious Word enables his freed spirit to

“Clasp its glad wings and soar away
To mingle in the blaze of day.”

Sir, I will not detain this audience. May this Society prosper; and may the Word of God go forth to bless the nations. May it be wafted on the wings of every wind—be borne on the billows of every sea. May the waters of every river flow it onward and onward, until from the rising of the sun to the going down of the same, the earth shall be filled with the knowledge of God, and from every kindred and people and tongue, praise shall ascend to our glorified Redeemer.

(To be Continued.)

ROMISH CLERGY IN SPAIN.—It is a remarkable and encouraging fact, that in the calling together of the present Cortes of Spain, the clergy have been wholly excluded from the National representation—a thing that has never been done before; in the successive constitutions that have been framed in 1812, '37 and '45, they have assisted, and have figured largely among the Senators and Representatives; but it has been effectually learned by Espartero and his associates, that their influence is hostile to those principles of freedom that have been triumphantly vindicated by the Revolution; that they cannot be trusted, and have ever succeeded, in one way or other, while forming a part of the Government, in defeating every project for the securing of civil and religious liberty; the priests have no families—no relatives—no ties to the country as such, but acknowledge their obligations to Rome paramount to all other obligations, and are ready to sacrifice any thing and every thing pertaining to patriotism, that they may advance the interests of the Papacy. Such is their character and influence in every land that nourishes them—not excepting our own Republican America!—Cong.

DECLINE OF UNITARIANISM.—The religious census of England gives 229 Unitarian congregations, with 29,612 hearers—about 120 each. The Secretary of the British Unitarian Association reports:—

“Not only are there upwards of thirty of our congregations of some standing now in want of ministers, but the number of such vacancies is rapidly becoming greater, from the removal of some of our brethren by death, and the secession from the pastoral office of others, who seek in other professions and pursuits for employment more congenial with their taste, or for the means of a decent livelihood, which their ministerial sphere seemed unable to yield them.

Religious Intelligencer.

SAINT JOHN, N. B. JAN. 19, 1855.

The Christian's Two-fold Life.

No argument we think is required to convince our readers that two things are necessary for the life of every thing that exists. First, that which feeds and sustains the principle of life and action within, which is *nutriment*; and second, that proper state or sphere *without*—necessary for its existence, which is *element*. One is as necessary as the other, though differing much in their character. The plant not only requires earth and water to afford it nutriment and strength, but the air and sunshine are just as necessary for its development and growth. Our bodies cannot exist without proper food, but even this cannot sustain life without breath and action. We may remark, there is to every thing that lives, *principle* and *character*, which may properly be denominated *inward* and *outward* life; the first is hidden and imperceptible, the second is apparent and observable. This law which is so manifest in nature, is also a principle incorporated in religion. Christianity has its inward and outward life—its principle and its development, and each depending on the other. The first of these, is *Christ in our hearts by faith*, the second, is *Christ in our lives by faith*. Where the first is not, the second cannot be; where the second is not sought and cultivated, the first will wither and cease, and no foreign effort which may be made is sufficient to fan up the expiring flame, or keep alive the dying spark of inward life. Every Christian may know from whence and how, he received the first beating pulse of christian existence—he may be able to tell the moment, when by faith he laid hold on Christ, and found redemption; but every Christian does not know, how that life may be retained—he does not understand the relation that right development and true christian action sustain to the life of God in the soul. In other words, he does not know how much the *inward* life depends on the *outward*. We do not suppose that any Christian is ignorant of the importance or necessity of morality, or a respectable uprightness; but every Christian does not know that these may be maintained without any truly religious life. We sometimes hear it said by sincere Christians, “If the heart is right, it is enough;” but such generally, are not aware that without such a development of character, and such christian sympathies as God has appointed the heart cannot be kept right. Here we may be met by the objection, that all action and character spring from the heart, and hence its purity makes every thing else pure. But this is not so. There is in our nature strong incentives to evil, and which remain in most believers long after conversion, and these like the Canaanites whom the children of Israel refused to drive out of the land, have their gods and their altars, and too often believers bow down to these instead of the true God, in other words, they are too often governed and influenced by the same motives and feelings as the men of the world, instead of aiming at the promotion of God's glory; and this sometimes in the face of a knowledge of what is right. Now where such a course as this is pursued, the heart will be turned aside, as were the hearts of Israel, and the principle of spiritual life within, being denied its proper element, that is, its legitimate action and developments, will decay, and we believe may altogether cease to exist. Deeply anxious that we should be understood in this important matter, we continue to remark, that *christianity must here INWARD and OUTWARD LIFE. The first sustained by the reading of God's Word, the ministry of the gospel—prayer, christian fellowship, and gospel ordinances; the second, by the proper development of these in outward action; that is, by such labour in the cause of God, as the openings of His providence present to us, and the times in which we live demand at our hands.* To expect to maintain proper christian life by the former of these only, would be as great an error as to expect to live by eating, without either breathing or exercise; or to suppose that the latter could keep alive the true principle of Christianity within, without the former, would be like expecting to live by breathing and exercise only. We observe again, that the *faith* by which the just live, is not only experienced and felt within, making our own souls blest and happy, but it has also an *outward* development, illustrating the inward principle, as a man's physical strength is known, by the amount of labour which he is able to perform; and as bodily exercises and effort, render new supplies of nutriment necessary, so, the Christian needs fresh supplies of living bread daily, to feed and nourish his soul, and keep up that strength which is expended in the labours and exercise of true religious effort.

With this view of the christian life, or in other words of what true religion is, it is at once apparent how important is right action. By action we do not mean merely, no man would pretend to lay claim to religion without this; but we mean that labour and effort which spring from the religious principle within. We think it impossible to maintain true spirituality in the soul without its proper spiritual exercise, and hence the importance of having a proper sphere of action—a proper object on which to bestow labour.

In the whole history of the Church of God—in every age and in every dispensation, there has never been a time when there was no field for religious action, or no object on which His people might not expend effort illustrating the principle of their inward life. Under the law, the earthly sanctuary was an object of peculiar regard. The devout Jew loved this dwelling of the Most High, and his tithes and offerings were brought to support and beautify it. This work seems to have been an especial development of religious character during that dispensation. But under the Gospel we have no tabernacle like it to claim as homage—we have a work far nobler than the ancient Jew. The Church under Moses had its peculiar mission—it was made up of shadows—but when the substance came, the development of religious life came changed, a new era in religious effort began, and to the church under the Gospel was committed a mission for the performance of which, angels are competent. To accomplish this, the labours of every

christian is needed, inasmuch as for its accomplishment every one is responsible; and here opens to us the christian element—the atmosphere of true godliness, which if we do not breathe, we cannot long survive. Whatever daily supplies of spiritual nutriment the believer may seek, in order to keep up the inward strength and life of his soul, he will find that as long as he withholds his sympathy from the appointed work of God, and fails to co-operate in the mission of the christian Church, he will dwell in a dry land, and will feel leanness within, and all his efforts will be only so many fruitless attempts to revive what can only be revived by change of spiritual atmosphere.

The peculiar mission of the christian Church seems to be to manifest the work of the Messiah—to preach the Gospel to every creature. To aid her in its accomplishment the Holy Spirit has been given—it filled the first christians, and made them efficient labourers in the work of God. With them the christian mission was the first object—to make known a Saviour's love, and elevate a fallen race, was the work in which they engaged, and for which they suffered and died. The facilities for accomplishing this work has varied at different periods. The development of instrumentalities has always been progressive, but always seized with eagerness by the devout believer as soon as made apparent. Preceding the Reformation, the facilities for the diffusion of evangelical truth were limited, and hence the process slow. But the revival of letters, the commercial intercourse of nations, the art of printing, and other means, have since that time opened up channels before unknown. At the present time every thing seems to invite to action in this great cause. At home and abroad the whitened fields lay spread out before us. Bible Societies, Sabbath Schools, Home and Foreign Missions, Colportage, Tract Distribution, Charitable and moral Institutions rising up on every hand to bless the poor, and save the wretched—all these, and many more making appeals to us in view of the value of souls for aid, while every additional effort only opens a channel for another, and calls for still more consecrated labour and wealth to carry forward the work of God. In carrying out the legitimate designs of these institutions is fulfilled the mission of the christian church, and individuals, or denominations who fail to co-operate, and withhold their sympathies must experience a moral blight. We should as soon expect to retain physical existence without air or exercise, as spiritual life without working for God.—To be continued.

New York Correspondence.

Holidays in New York—New York Custom—Prohibitory Law—the New Mayor—Depression of Business.

The commencement of a New Year, another milestone on our road to the eternal world, reminds us of the flight of time, and admonishes us that we are passing away? Many certainly, but who, we know not, before this year shall have closed, will reach the point that divides between time and eternity, and pass to those scenes where our real, because eternal state commences. How does memory bring before us the associations of the past, and how eagerly does hope and anxiety strive to penetrate the future, as we enter upon an untold year!

But of these matters I have said sufficient, for these thoughts arise spontaneously in the minds of all; I will therefore leave them and speak of some of the customs with which we, in this city, celebrate the close of the old year, and the commencement of the new.

Christmas comes to us, as a community, not as a calm and tranquil season for holy thoughts, high purposes, and fervent gratitude to God for the gift of a Saviour, but as a day of festivity and mirth—not as a day in memory of the Prince of Peace, but as a day of martial parade, show and noise—in short, not as a holy day, but as a holiday. It is a day of giving of gifts, in which the children are especially remembered, a day of pleasure and of sport, and to one who considers its import the manner of its observance must appear quite inconsistent with the purposes for which it was set apart. Thus is commenced the week which ends the year.

The first day of the New Year dawns upon New York in its happiest mood. This day is devoted to the renewal of old friendships and the formation of new ones. Each house is thrown open to visitors, and the friends of the family, or those who wish to become such, enter, converse a few moments, partake of refreshments as a token of friendship and good will, and retire to repeat the same at the house of the next friend. Previous acquaintance, or even an introduction, though perhaps desirable, is not necessary to ensure a welcome on this day of general freedom. Aside from the pleasure of thus spending the day, there is great practical advantage arising from this custom, more especially in a large city, where the formation of acquaintance is attended with such difficulties; for by this means persons of congenial habits of thought and life may be brought together, who otherwise, though perhaps residing within a stone's throw of each other, would be as completely separated by the barriers of custom as though an ocean rolled between them. A call upon this day does not, however, authorize its repetition at another time, unless by special invitation, and thus this custom is guarded from abuse. A custom so pleasant in its observance, and attended with so good results, I believe could be copied with profit in places where it does not now exist. One feature, however, which is too often observed here, should be omitted—that of furnishing intoxicating liquors in connection with refreshments—the effect of which is sadly observable in our streets on that day. This feature, I am happy to say, is rapidly on the decline.

An allusion to the subject of Temperance suggests the thought of our recently elected State and City officers, who came into power with the new year, and whose most prominent acts will bear upon this subject for good or for ill. Our State officers and a majority of the members of our Legislature were elected as known friends of a Prohibitory Liquor Law. The Legislature is now in session, and it is believed, will give us, with other necessary laws, one which will recognize the selling of liquors for the purpose of intoxication as a crime, and provide suitable penalties for its violation—a law which our people were defrauded of last winter by the vote of our late Governor.

Our city officers, on the other hand, were elected in opposition to the “temperance ticket,” still, on the principle of “honor to whom honor is due,” I can but say that the new Mayor has commenced his term of office well. He has not only shown that he understands the duties of his position, but has also manifested an energy and determination in enforcing the laws which are gratifying as they were unexpected. His effort last sabbath (the first since he came into office) to have the drinking-houses closed, though not entirely successful, was apparently put forth in good faith, and went far towards securing an outward observance of the day. Should he continue as faithful in the discharge of his duties, he will no doubt cause disappointment to many who assisted in elevating him to office; while to many who felt constrained to act against his election it will be an agreeable surprise. His future course will be closely watched, and that alone can determine what class of our citizens, if any, will sustain him at the next election.

Our city has suffered much of late, in common with other places, from a depression of business of all kinds by which great numbers of workmen have been thrown out of employment. This has produced much distress among the poorer classes, many of whom being from foreign countries, find themselves without money and without friends, in a strange land, and are driven nearly to desperation by wants from which they can see no prospect of relief. It is gratifying to be able to state, that both here and elsewhere, liberal contributions are being raised for their relief. It is to be hoped that the present stagnation of business, with its accompanying misery, will soon pass away, but still more desirable is it that these reverses may lead us all to gratitude for past blessings, and to a firmer reliance upon Him who feeds the fowls of the air, and clothes the lilies of the field, for all these blessings, spiritual and temporal of which we stand in need.

The course of Anti-Slavery Lectures, in the Broadway Tabernacle, of which I spoke last winter, is resumed this winter, and still more successful than ever. The two lectures which have most interested me were those by the Rev. R. S. Storrs, of Brooklyn, and Cassius M. Clay of Kentucky. The former had for its object to show how slavery hinders us in our labors for the conversion of the world and the latter to show how the slavery of the blacks threaten to overthrow the liberty of the whites. In his own State the speaker said, no man, not a slave-holder, can vote otherwise than bidden by the slave-holder, without being compelled to lose his employment.

New York, Jan 11, 1855.

Temperance Celebration.

The Sons of Temperance of Greenwich, K. C., and vicinity, held a Celebration on New Year's Day, on which occasion, an elegant and beautifully bound Bible was presented to the Division, by Miss Clara Belyes, on behalf of a number of the Ladies of Greenwich. The following address by Miss B., accompanied the presentation:—

I have the honour to appear before you as the representative of a number of the Ladies of Greenwich; and to express to you the deep and thrilling interest which we feel in the efforts and success of the Order of the Sons of Temperance. We appreciate the moral courage which has enabled you to throw off the fetters of education and habit, and like patriots and philanthropists, league yourselves together in a solemn covenant of hostility to the most insidious and deadly enemy of man. Such moral courage is worthy of our admiration. We have no hesitancy in believing that, upon this transaction of your lives, that angels have looked with solicitude; and we feel that we should be wanting in that sympathy which is a characteristic of our sex, were we to regard it with indifference.

Your Order has been founded upon a sublime scheme of benevolence, soaring above selfishness and prejudice; and we congratulate you upon the distinguished privilege which you enjoy in being identified with this noble Institution. The warfare in which you are engaged is far more glorious than that which has for its object the conquest, the kingdoms, and the rich spoils of many victories. It is yours to bring good out of evil. It is yours to raise the benighted and the fallen to the privileges and the dignity of their nature.—It is yours to bring back the prodigal to his Father—to lead the trembling and doubting wanderer to the path of duty. It is yours to save the youth of our land from falling. It is yours to battle for the great cause of virtue and human melioration. The laurels you will wear will sparkle with tears-drops of gratitude. The wreaths which you may win will be ever fresh and precious. The shield you bear you shall strive with trophies won in the field of moral action. The sword you wield shall drink no blood, and cause no widows or orphan's tears—but it will be unsheathed by mercy; and we trust it will never fall from your grasp until it shall strike down the hydra-headed monster. May our past success encourage you to renewed diligence, and may increasing prosperity cheer you in your onward march in this noble struggle, until the laws of our Country shall no longer regulate and encourage and protect this evil but rather seek its removal from our midst, and until this great destroyer shall be banished from our world.

We tender to your Division, through you, this gift of priceless value—this honest, sublimest book; the author, God himself; the subject, God and man—as a testimonial of the high estimation in which we hold your Order. May its sacred truths be graven upon your hearts; and may the principles of virtue which it teaches—amongst which stands prominently, Temperance—adorn your lives; and may it illuminate your pathway, and guide you to the heaven of bliss; and may you there meet a countless multitude who shall have been redeemed from degradation and woe through the instrumentality of our Order, and who, with us, shall stand among the angels, and drink from the streams of immortality.

To this address, John L. Wilcox, Esq., Presiding W. F., responded as follows, receiving the gift on behalf of the Division:—

My young friends,—The pleasing duty devolves upon me, on the part of the Napier Division, of returning thanks to those Ladies of Greenwich who take so deep an interest in our welfare and success. We thank you for your sympathy with us in our efforts to stem the fell torrent of intemperance, which is sweeping to destruction the youth, the grain, and the old age of our beloved land. We look, indeed, upon it as a favourable omen when the gentler sex range themselves upon our side, thus adding doubly to our strength, and increasing our powers of usefulness; for it is well known that, where virtue and temperance require assistance, they are ever the readiest to lead a helping hand. Our Order has been founded on the wants and necessities of the age; and it becomes its members, with Divine aid, to use their most strenuous efforts for the accomplishment of its object. Though we are not enlisted in deadly warfare with our fellows, nor engaged in such a battle as will

cause one tear to be shed by the widow or the orphan yet we are engaged in the great battle of good against evil; we are combatants in that field, which is the world, whose ruler is the prince of darkness, against the angels of light. The success we look for is returning cheerfulness and happiness to the homes formerly desolated by the worse than two-edged sword; and implanting joy and comfort where was formerly mourning and weeping and sorrow.

For the invaluable gift presented, through you, by the Ladies of Greenwich, I beg to return in the name of the Division our sincere thanks, humbly trusting that its principles may guide us in our earthly career, its truths be written on our hearts; its precepts embodied in our lives, and may we all, my friends, learn to drink deep at the fountain of life, and draw living waters out of the well, of which Jesus has said, “if we drink ye shall never thirst again.”

Visit to the English Hospital at Scutari.

An American Missionary writing from Constantinople to the New York Independent describes a visit he made to the Hospital at Scutari after the battle of Alma. We make the following extracts from his correspondence:—

“It was my privilege—if, such it may be thought—to visit the English quarters in company with three other missionary brethren. It was a place both of interest and of pain. Having several bundles of tracts which were very kindly given me at the Tract House in New York, I took them with me, thinking I might perhaps be able to distribute at least some of them. Somewhat to our surprise, and much to our gratification, we found the soldiers not only willing but even eager to get hold of them. They received them gladly and with thanks. Some who were convalescent, or not so severely wounded but that they could get about, would come even across the yard to get a tract. Only a single man refused to take one, so that our hands were empty long before we left the premises. Their minds seemed tender and peculiarly impressionable, especially those more severely wounded, and unable to rise from their beds. What a field for missionary work in these hospitals. Two with whom I conversed expressed a hope in Christ. It is said that there are 500 praying men in the English army, and that they have agreed together to pray steadily for each other. One of the two just referred to, a fine looking young man, with large, full blue eyes, and a high classic forehead, regretted exceedingly that he had not his Bible with him. It was in his knapsack which was left on the steamer which brought him down from Sebastopol. He was severely wounded in one of his limbs, and in all probability will have to lie there for the next three months. He said that he lay on the field all night before he was taken up, and that the shrieks and groans of the wounded and the dying all around him were terrible. One man showed me an oval ball which had been cut out of his limb. It evidently had come in contact with some hard substance, as it was flattened down so as to be nearly an inch in diameter. One poor fellow, the bones of whose leg had been terribly shattered, was groaning piteously as the physician—a mere youngster, apparently not much over age—came around to him.—As he besought the Dr. to do something for him, the little fellow said to him, “You haven't the pluck of a rat. Such talk will do for a child, or woman, but not for a soldier.” Never shall I forget the expression of the poor man's countenance as he looked pleadingly up to us as much as to say, Will not you pity me? Yes, we did pity him, but our pity was only the more painful to us, as under the circumstances, it could not find vent in active sympathy. It is doubtless well for the wounded to be of a cheerful countenance and a merry heart, if possible. Yet the mode pursued by the Dr. to induce this seemed rather cruel. That poor man sitting on his couch in yonder corner was wounded on his head, having a great hole made in his skull, so that one might look in upon the brain with ease. Another poor man bolstered up in his bed here, has lost a limb. I asked him if he left a family in England. “Yes,” said he, “a wife and children. One son is now in the army at Sebastopol.” But the remembrance of his family seemed too much for him, for his frame quivered, and the big tears began to flow, which he wiped away with the corner of his blanket. Oh, war, art thou not cruel! what had this poor sufferer done? what quarrel had he with, or what cared he personally about the Russians, that he should be brought to this?

As we left the hospital, a sight met us more heart-rending than any we had not within. At the gates of the wall which surrounds the building, sat a woman in tears. She was pleading for admittance to her husband who was at the point of death, and who, she had been informed, wished to see her. For obvious reasons women are not admitted into the hospital, and the door was barred against her. It seemed, as it was, cruel; and as though an exception might have been made in her case. But when we left there was little prospect of this. Outside of and leaning against the wall, stood the pick-axes, shovels and spades used in digging graves, or rather pits, for the dead. Never did they have such a look to me before. Bright with recent use, they seemed to reflect the grave. The number that died from their wounds daily, was at first from 25 to 30. But as the severest cases have probably terminated ere this, the number is perhaps less now. We went out to where the dead were buried. Four pits, capable of holding from five to twenty corpses each, were open, awaiting their future inmates. Close by these were at least 40 or 50 fresh mounds, showing where rest England's sons. Yes, here on the shore of the Bosphorus, far from the land which gave them birth, they rest. No more shall they respond to the call of the roll, or the tap of the drum. No more shall they be led on to the charge and to victory. Already are their spirits engaged in the acropolis of eternity, and the Archangel's trump alone shall awake their sleeping dust.”

PATRIOTIC FUND.—Considerable sums are being appropriated to the purposes of this Fund by some of the benevolent Societies of St. John. In addition to those noticed last week, we observe that St. Andrew's Society of this city, has a subscription now in progress which is expected to reach £200. The St. George's Society has a similar movement in progress. The Carleton Royal Arch Chapter of Free Masons has contributed £25, and the Temple of Honor, No. 4, Sons of Temperance, Portland, have voted £25.

THE WESTMINSTER TIMES.—We have received the first number of this paper, published at the Bend by Mr. G. W. C. Lagrin. Its Mechanical appearance is highly creditable, and it is well filled; and we wish it every success.

CORRECTION.—Our readers will please correct an error made by the compositor on our first page in relation to the number of persons probably present at the Bible Society meeting. It should be Eighteen hundred instead of 800.

AMERICAN PAPERS.—The Messenger and Child's Paper for January have been forwarded to subscribers. The Youth's Gazette, has not been received. We can supply a few more of these to parties who may wish to obtain them, an early application.