

## Frederickton Correspondence.

FREDERICKTON, February 6, 1855.

Sir.—The Legislative Session of 1855 may be said to have fairly commenced. The Speech was read from the Throne by His Excellency the Lieutenant Governor at a little after 2 o'clock, on Thursday the 1st instant. The members of both Houses and a large portion of the beauty and fashion of Frederickton being present. The Address in answer thereto, passed the House on Saturday without eliciting debate. The usual committees have been appointed, among others one consisting of Steadman, Tilley, Kerr, Hatheway, Hayward, Gilbert and McAdam, to take into consideration and report upon all matters connected with Temperance. Thursday the 15th stands for the order of the day, to strike a committee to take into consideration the petition of John Lewis against the return of McLellan, the sitting member for Albert; and on Tuesday the 20th inst., to consider the petition of Waters against the return of Tibbitts from Victoria, which are likely to be the only scrutinies to be brought before the Legislature the present session. Thursday the 8th inst. stands for the order of the day for supply, the only grant to be taken into consideration on that day, is an appropriation to the Patriotic Fund, when many noble and patriotic speeches will be delivered, and some measure their loyalty by their extreme liberality on this particular occasion.

The following is the Auditor General's statement of the Income and Expenditures of the Province in the year 1854.

Income.—Auction, Export, Import, Fees of Supreme Court and Seizures, £180,430 3s. 11d. Lights, Hospitals, Emigrants, Buys and Becons, £8,500 14s. 7d. Casual Revenue and Surplus, Civil List, £22,098 6s. 3d. On Fire Loan Bonds £730. Surplus Civil List £180; making in the whole the sum of £211,929 4s. 9d.

EXPENDITURE.—Civil List £14,500. Expenses of the Legislature £42,075 0s. 8d. Great Road and Bridges £33,406 18s. 1d. By-roads £27,653 16s. 5d. Wharves £2,149 18s. 2d. Navigation Improvements £3,454 17s. Public Buildings £1,134 3s. 4d. Rail Road Exploration £715 10s. Education £30,212 0s. 2d. Post Office £4,538 0s. 2d. Packets and Couriers £261 10s. Penitentiary £1,800. Lunatic Asylum £6,410. Boards of Health £3,077 3s. Judicial £1,389 10s. Military £521 16s. 4d. Pensions to Old Soldiers, &c., £525. Revenue Protection £7,547 17s. 10d. Printing £2,575 9s. 8d. Indian Donations £433 11s. 5d. Return Duties £513 13s. 10d. Agriculture £4,053 7s. 9d. Bounties £668 15s. Gratuities £1,730. Miscellaneous £3,299 12s. 10d. Loan Commission £1,067. Clerk of the Peace £350. Indian Fund £180 6s. Drawbacks paid £4,772 4s. Commission to Deputy Treasurers £2,442 9s. 3d. Emigrants £386 19s. 4d. Fundy Lights £3,976 11s. 6d. Gulf Lights £100. Buys and Becons £776 5s. 9d. Interest on Railway Debentures £1,770 8s. 6d. On St. John Saving Bank £4,001 10s. 5d. Other Saving Banks £750. Frederickton Debentures £720. Collection and Protection of the Casual Revenue £5,666 11s. 10d.—Lieut. Governors Contingencies £200. Clerkship Audit Office £253 17s. Delegates to Washington £250. Messengers to the Executive Council £112 16s. Frederickton Loan cancelled £500. The whole amounting to £186,043 11s. 8d.; being a Balance of excess of Income over Expenditures of the amount of £25,885 13s. 1d.

Your's &amp;c.

X. Y.

## LEGISLATIVE COUNCIL.

FEBRUARY, 1st.

After the withdrawal of the House of Assembly the Address in reply, in the Legislative Council, was moved by the Hon. Mr. SAUNDERS, who introduced it by saying that he felt sincere pleasure in contemplating the solicitude entertained towards the Province by the Imperial Government, in the selection of such gentlemen as they generally appointed for Colonial Governors, and of which the distinguished individual now in office here, afforded the very best example.

It was well, he said, at a period when the new principle of Responsible Government had come into operation, that a choice had been made of one who, from several years practice as under-Secretary of State, also as a Member of Parliament, and the son of an individual who had so long held the high position of Speaker of the House of Commons—was every way qualified for the constitutional discharge of the high office with which he had been entrusted. He had been educated in the school of popular rights, and was therefore pre-eminently qualified to direct their administration in this Province. (Here the hon. gentleman proceeded to remark upon the various topics of the speech; especially referring to the late Reciprocity Treaty, the projected Education Law, and the insufficiency of the present one, as exemplified in its results.—Education, and its necessity, in reference to the promised Report of the Commission.—and Emigration, its difficulties, importance, and imperative requirements in the Province.)

Then, Mr. Robertson briefly seconded the address. After the exposition just given, he said he did not think it necessary to enlarge, but in reference to that part which related to the Roads and Bridges, he must express his decided opinion that until a proper system was adopted in their construction by competent commissioners, appointed by and amenable to the Government, the same losses and inconveniences as those of last year would be perpetually occurring.

With respect to all the measures recommended in the Speech, he considered them of vast interest; and should when they came up officially for discussion, treat them with due reference to their importance.—Reporter.

By Telegraph to the News Room.

## HOUSE OF ASSEMBLY.

FREDERICKTON, Feb. 1.

Address in answer moved by Ryan, seconded by McPhelin.

Two bills reported, one by Cutler to prevent certain persons holding seats in the Legislature. The other by Partelow on Port of St. John.

Pretty long debate on Reporting.

Smith moved for a Committee. Partelow moved in amendment not to pay—both lost on division 13, 17, and 16, 15.

Address to Legislative Council moved by Saunders, seconded by Robertson.

Feb. 2.

In the morning Hon. A. J. Smith moved resolution for committee to enquire into the practicability of making provision for Reporting and publishing Debates; another discussion similar to that of yesterday ensued, motion carried by a majority of one. Hon. Mr. Smith, Messrs. Rice, Purdy, Cutler and Gilmour composed the committee.

A lengthy debate on the printing of the Daily Journals ensued, 800 copies it was finally agreed should be the number ordered by the House.

A number of petitions were presented:—amongst which was one by Mr. End, from the Newfoundland, New York and London Telegraph Company, for permission to carry their line through this Province.

Feb. 3.

Saturday, 12 o'clock, order of the day. The Address to the Speech was taken up in the House; passed without opposition until House came to 17th paragraph in reference to the present session of Audit when Mr. Cutler moved an amendment, which was seconded by Gray. On the discussion Cutler, Gray and Wilnot, spoke in favour of the amendment:—Sawyer, Hayward, Ryan, Hatheway Steadman, Harding and End against it.

On the question for the amendment—Yeas, Cutler, Gray and Wilnot. Nays, all the rest of the House—Montgomery being absent.

Feb. 5.

The House received Petitions and private or local Bills.

The Report of the Committee to publish Debates was received, and Graham's offer accepted—£207 for 2,000 copies. Mr. Cutler moved to publish a portion in French, but the debate was adjourned and may not come up again.

Feb. 6.

House adjourned at half past 1 o'clock. Beyond routine business the only subject of interest was on motion of Mr. McPhelin that a Committee be named for ascertaining cost of printing Debates in French language. Carried on division, and referred to the former Committee on Printing, with the exception of McNaughton, who takes the place of Smith.

Mr. Weldon (ex-Speaker) received with cordial greeting as a visitor by the Assembly.

Feb. 7.

The Provincial Secretary laid before the House a Financial statement and estimate of the expenditure and Revenue for the coming year. It was stated that the Government had thus complied with the Resolution of 1854, but if the House desired it, the Government would not shrink from the duty of bringing in a Revenue Bill.

Mr. Harding moved that the Government submit a Revenue Bill, which was carried unanimously. All parties gave the Government credit for this step in the right direction, and for the voluntary offer to assume the trouble, responsibility, &c., while all admitted that the Government could not be held responsible for the details of the Bill, the House having the right to exceed the estimates, and the Government having no check; of course the Revenue must be in the hands of the Assembly.

The Committee appointed yesterday to report on the practicability of publishing the debates in French, report that a synopsis could be published for £100. The House went into a committee on the report, which was lost, 13 to 17.

## Religious Intelligencer.

SAINT JOHN, N. B. FEB. 9, 1855.

## The Christian's Two-fold Life.

(Continued from January 28th.)

## HOME MISSIONS.

The next thing to which we would direct the attention of our brethren and churches in connection with the subject under our consideration, is HOME MISSIONS.

To Home Missions we are indebted for our existence. The early labours of our preachers were of a missionary character—they were Home Missionaries. Unaided and unsupported by any denomination of Christians, they entered the field as ministers of Christ, constrained by his love—and deprived of the association and counsel of churches, they were compelled to watch minutely the special openings of Providence, and to be governed principally by the inward witness of what appeared to be duty. Under the labour thus directed God manifested his power to save, and in almost every place where our preachers laboured, souls were converted, and churches were rapidly planted. The sacrifices and self-denials made and experienced during the early history of our denomination, by those who laboured in planting it, would perhaps scarcely meet with credence by such as are unacquainted with them, but some idea may be formed, by imagining a few individuals enlisted in the work of God, and having deep sympathy with Christ in saving souls; so much so, as to lose sight of every thing else, and whose only thought and work were to arouse the sinner to a sense of his danger, and point him to Christ his only refuge. Add to this, the improper motives often attributed to them, the false charges preferred against them, together with the apparent neglect of family relations, which sometimes loaded them with increased censure—imagine these things we say, with much more, and you will have some idea of the early missionary labour by which the Free Baptist Churches of New Brunswick were planted. That Home Missions have ever been neglected by our ministry, is not the fact. They have been generally indefatigable and laborious in missionary effort; not only planting, but watering as far as possible the numerous churches under their ministerial care. But while this has been the case, a great drawback has been felt for the want of proper sympathy and system on the part of the churches. When our ministers first entered the field, they went forth in the same manner as did the early Apostolic ministry—asking nothing and receiving but little—their own hands ministering to their necessities. The state of society, and the prejudices against them were such as to render this course necessary; while the result was that some of our preachers were reduced from a state of comparative affluence, to a state of poverty. In speaking on these things, we testify what we know. As churches were planted the very nature of the case required that they should adopt some judicious system, for the support of the men who still laboured in the field. We are inclined to think this would have been done, had instruction been imparted to them on this point; but fearing the abuse of this privilege, our ministers avoided giving any instruction in relation to the support of the cause of Christ, and the duty of churches and Christians to contribute to their substance as God prospers them. The result of this was, a very limited support was supplied, and this as private gifts from a few, while the great mass of our brethren contributed little or nothing to the cause of God. Two evils grew out of this; first, some of our ministers were obliged to limit their labour, not only in regard to space, but in regard to time; their households and themselves requiring the same care as others—the heavens would not give manna, nor the ravens feed, without the proper use of means. Here at once a large amount of faithful ministerial labour became lost to the churches. The second evil was, our churches lost the blessing that always accompanies true Christian liberality; and as this was not practised, the opposite became apparent; close-fistedness and covetousness crept into many churches and brethren, the fountains of life in them dried up, and they were left like gardens having no water-living illustrations of the prediction, "the rebellious shall dwell in a dry land." Under these circumstances some of our churches have had but little labour during the last few years and less revival, and they have ap-

peared not to understand the cause. Of this, however, we are satisfied—they need to manifest an outward life in order to retain the inward—to have help from God, they must help themselves—they must do as well as say, and contribute of their substance as God prospers them for the promotion of his cause. Ministers are not the only men of whom God requires sacrifice—"thou shalt not muzzle the ox that treadeth out the corn." And if churches and denomination want faithful ministers—men of dignity and men of spirit, they must not grind them down to cringing beggary and humiliating penury.

All our churches must now, if they would live, enter into the work of Home Missions. And this must be on a proper and well organized system. Not only so, but churches must not suppose because they give a few pounds to a mission fund, that therefore that mission must supply them with preaching. A large number of our churches are fully able to sustain pastors if they only thought so, and were willing. And where single churches cannot sustain a man wholly, they are so situated that they can unite with others, and so secure regular pastoral care a considerable portion of the time. Pastors could have regular circuits, similar to the Wesleyan ministry, and every church would be supplied. But this will not render Home Missions unnecessary, on the contrary, it would enable us to enter fully into the Home Mission works and the destitute districts of our province, could be penetrated by men of God, who sustained by the liberality and prayers of the churches, would feel their obligations to faithfulness and would not sink under the burdens which have well nigh crushed their fathers in the gospel.

About two years since, several of our churches composing the Fifth District employed a Missionary to labour within its limits. The result of that effort was very sensibly felt at the last meeting of this district, and the labour of the missionary was reengaged. It may be that as many conversions have not taken place this year; but the real prosperity of the mission work should not be measured by the number of immediate conversions which occur—one planteth and another watereth. The second year for which this Missionary was employed expires next week, and if these churches wish to afford any evidence that they intend to live, let them send their delegates to the District meeting—fully prepared to liquidate any claims which may be remaining against them in favour of that brother.

At our General Conference in July, Eighteen Hundred and Fifty-three, we employed a Brother for the Mission field; his labours were successful, and his salary met. At our last Conference three of our Ministers were appointed as Missionaries for the current year. They have all been laboring and with good success. But our churches have not yet responded to the engagements made by Conference, and a large sum remains to be raised to meet the promises made to these brethren. These are experiments in the mission work, designed to enlist the sympathies of our churches, and combine our efforts for the accomplishment of a single object. True, they are not systematized as they doubtless will be in a short time—no organization is perfected at once—but if our churches wish for life, if they would strengthen the things that remain, they will at once respond to the engagements of Conference, and forward to the Treasurer liberal subscriptions for the General Mission Fund. This will establish a systematic mission work among us, and open up a way for our expansion and enlargement, without which we must wither and decay. We appeal to our churches—Deacons and members, if you value the blessing of God—if you wish to retain the enjoyment of religion, and have the testimony believed, which many of you give from Sabbath to Sabbath—that you love God, and the souls of your fellow men, show it by some outward manifestation—some sacrifice for the promotion of the Redeemer's cause, and the saving of souls.—We profess to be saved by grace. We should remember that grace in the members of Christ manifests itself in the same manner, though not to the same degree, that it did in him. "Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." O do we follow his example—this alone is the grace that will save us, it is not merely something imputed to us, but which does not belong to us—it is an inward, living practical—working principle, that manifests itself in the outward life of the believer. It was this Paul that made him foremost among the Apostles, (1 Cor. 15: 10) and it is this in believers which accomplishes every good work.

When we commenced the article under the caption of *The Christian's Two-fold Life*, we did not expect to extend it to as great a length as we already have. We hope, however that we shall have the indulgence and patience of our readers until we get through the subject, which will probably require two articles yet.

## "Deceivableness of Unrighteousness."

Two events have recently occurred, or rather two announcements have been made, which although proceeding from different sources, afford indubitable evidence of the truth of that portion of Scripture which stands at the head of this article. The first is the Romish dogma of the "Immaculate conception" which for ridiculous nonsense, could scarcely be surpassed by Rome herself, but which was solemnly promulgated by the Pope in person in St. Peter's on the 8th of December last, in the presence of two hundred Bishops. The decree establishing this is as follows:—

"It is a dogma of faith, that the Blessed Virgin, in the first instant of her conception, by the singular privilege and grace of God, in virtue of the merits of Jesus Christ, Saviour of the human race, was preserved exempt from all touch of original sin."

The results anticipated from this decree, which is now an article of faith in the Romish Church, and hence all who do not receive it are heretics—are the cessation of all war, famines and plagues, a general prostration of all heretical, or in other words, protestant forces, and more than all this the ABLATION OF LIBERTY OF CONSCIENCE. These to be procured through the powerful intercession of Mary! And the announcement which is to bring about these events has made "Rome intoxicated with joy"! Well has an American contemporary said in referring to this subject—*MURDER WILL OUT!*

The other event to which we refer, and which affords us additional evidence that a course of unrighteousness in faith or practice will produce strong delusion and make men unblushingly avow the most ridiculous and blasphemous nonsense, is the announcement made by Robert Owen, the notorious socialist, at a large meeting in London a few weeks since, that on the 14th of May next, a millennium would be formally inaugurated by a great meeting in that metropolis composed of delegates from all governments, countries, religions, sects, parties and classes. From that day forward he declared there would be a total change in the condition of the human race, to be brought about, not by revolution or violence, but by pacific means and the general consent of mankind. Mr. Owen, who was the chief speaker in the meeting recently held, denounced all existing governments, religions and parties, as degrading to the human race, and as tending to produce nothing but falsehood, wickedness and misery. In the millennium which would commence in May next, the human race would be released from all misery and vice, and "a universal attractive system" would be put in operation, that would put an end to all war and divisions among men, and create a lasting paradise on earth.

Now we ask, what difference is there between the result looked for, and the means to bring them about, held by the Pope and Robert Owen? The first relies on *Mary*; the second on the *attractive principle*—but both deny Christ, and hence both are Anti-Christ.

## Mechanics' Institute.

We are not a member of the Association, to which the building in this City, known as the Mechanics' Institute, belongs; and therefore we claim no right to interfere with, or make any remarks upon the management of that edifice, only so far as the purposes to which it is appropriated come in contact with our labour, and militate against the moral interests, and general well being of our citizens. Neither do we set ourselves up as the especial guardian of morality more than others, but as the conductor of a religious journal and more particularly as a *Christian*, and the *Pastor of a Christian church in this city*, we think we have a right—and one which will not be denied us, to speak, when the moral and religious interest of the community are invaded, and a public edifice is allowed to be used for purposes—which not only every Christian abhors, but every right thinking man deprecates. It will at once be understood that we allude to the practice of letting the Institute for purposes which not only have an immoral tendency, but are of themselves immoral; and hence are opposed to the real objects for which the building was erected, which if we are correctly informed, were of a scientific an literary character. We presume it will not for a moment be argued that "negro melodies" and the lowest tricks of "magic," come within the range of science or literature; and hence to let the edifice for these purposes, is outside of the original intention, in its erection. And in addition to this, the character of the edifice is degraded, and rendered contemptible in the estimation of Christian men of every denomination, by being made a play-house for tricksters, and "diverting vagabonds"; who when one system of fraud fails in procuring them a livelihood, have no scruples in engaging in another, however demoralizing and sinful it may be. It is to be deeply regretted that the Mechanics' Institute, of St. John, is allowed to be a play-house—a place of diversion for those who are without any natural refinement, or whose tastes have never been cultivated by judicious education and elevation: associations. These remarks are called forth by having observed a notice headed "Brilliant Amusement," and in which it was announced that Baldwin and Dole, would perform on Tuesday evening last, some of the degrading tricks with which they entertain loafers and others about bar-rooms in different parts of the country, who will be attracted by anything trifling, and which can be enjoyed without any tax upon the intellect. These exhibitions, with others of a similar character, and which have occasionally been allowed in the Institute, are degrading and pernicious, and are having a baneful influence on the moral and religious character of the young who are in the habit of attending them. We ask, what are these exhibitions but schools of error and vice? We have no fears of committing an error when we say, that no gentleman or lady, of refined taste and properly cultivated intellect, can find gratification in them, whatever their views of religion may be. These places are generally the first and last stages of profligacy. They initiate the young—they fill up the vacuum felt by the aged and lost, who are unable to obtain or are incapable of enjoying the more virtuous practices of their former lives. We trust our remarks on this subject will be received by those interested in the same spirit in which they have been written, and we are quite satisfied that but little consideration is necessary to convince any properly constituted mind, that both life and property are more safe and more valuable in cities and communities possessing high moral and religious character, than they possible can be where the lowest sensual passions are gratified and fed. That certainly is a low type of morals or refinement that includes in "rational amusement" the *low tricks and negro songs*, which may be witnessed and heard, in every court of RUM, PAUPERISM AND DEATH.

## Revival Intelligence.

Among the various duties that devolve upon the conductor of a religious journal, none perhaps is more pleasing than to announce to his readers the manifestations of God's love and mercy in the conversion of souls. We can truly say this affords us great pleasure, and we rejoice that tidings have reached us that, in different parts of our Province, and in several of our churches, there is at present a more than usual interest in religion, and a good many conversions have taken place, while backsliders have also been reclaimed.—For the particular information of our readers we notice the work in the following places:—

## CARLETON.

Several have been added to the church newly organized in this place since last week, some by baptism, and some who had been previously baptized. Brother Hart continues to labor there and God is blessing his

ministry. The Sabbath school had an increase of about twenty children last Sabbath. Great inconvenience is felt for want of a commodious place for Sabbath school, and to hold meetings—the church only obtaining the occupancy of the meeting-house once on the Sabbath.

## MILLSTREAM.

Some of our readers doubtless observed a notice a few weeks since in our paper, for a protracted meeting to be held in the upper part of the Millstream, commencing the third Saturday in January. We rejoice that the effort in that meeting has been much owned and blessed of God. The following letter from Bro. Wayman, dated Studholm January 31st, gives a short account of the work there:—

"It is a matter of great consolation to me, to report the result of the Protracted Meeting held at Brother Drew's in the upper part of the Millstream. The first meetings were attended by Elder Wallace, Brethren M. Knollan, R. M'Leod, and myself. On Monday Brother W. left the place, and I have remained until called away to-day to attend a funeral, but I shall return tomorrow. I have not witnessed a more general conviction for sin among any people for years. The power and blessing of God are manifested in a very special manner. Some of the stoutest hearts have been brought to bow to the sceptre of peace—nineteen have been baptized, and the work is spreading. We have organized a church, it now numbers twenty-seven members, part of these had been members of some of our churches in other places, prior to their removing here. Our Methodist brethren united with us in labour for the salvation of souls, and our efforts have been crowned of God in the conversion of more than I can give you an account of a present. I was unable to attend to my appointment in Upper Sussex last Sabbath, for which I must beg the indulgence of the people there; and I fear I shall not be able to attend at the Middleland next Sabbath without leaving the work of God to sustain some injury. The friends have been very kind in entertaining the people who attended the protracted meeting. Brother Drew's house consisting of three rooms, has been occupied day and evening for a meeting house, (no meeting house being in the place.) I hope and trust that God will bless his unfeigned care and patience. To Him I would ascribe all praise!"

## DOUGLASS.

A letter received from Elders Gunter and Perry, dated at Douglass the 2nd inst., informs us that they have been engaged in that place in a series of meetings since the ordination of Brother Kinghorn two or three Sabbaths since, and that God is reviving his work there. The letter says:—

"Two were baptized last Sabbath, and we expect others will be next Sabbath. A great interest on the subject of religion is apparent here at present, and the power of God is manifested in our meetings. Both young and aged are heard to pray and praise God.—Large numbers assemble together, and there is a prospect of a work of God throughout this part of the country. Our engagements here will be a sufficient apology for not meeting our brethren in other places as we expected."

We learn from Elder Penington who visited the city last week, that in consequence of the bad state of the travelling, he will not return to Westmorland this winter. He is now at Bellisle, and purposes visiting some parts of the Reach soon.

## Notices.—Monthlies.

17 We have received the January number of "The Gospel Tribune," for Alliance and Information through Evangelical Christendom—Published at Toronto, C. . . by the Rev. Robert Dick, Editor and Proprietor. It is a monthly, of about thirty pages, (large size.) Price One Dollar per annum. We have only had time to glance at the contents of the number before us, but we observe it has some articles of excellence. We shall be happy to exchange, as requested.

17 We received, a few days since, the January number of "Forrester's Boys & Girls' Magazine." This is a monthly, of several years standing, published by F. & G. Rand, Boston, at One Dollar a year. It is an interesting work for the young, and each number contains ten beautiful illustrations.

17 We continue to receive in exchange, "The American & Foreign Christian Union," Published at New York. The February number, which is now before us, contains a beautiful engraving of the Rev. Alexander Duff, which, taking into consideration the character of the man is really worth far more than a year's subscription for the Magazine, which is One Dollar. This work always contains articles of vigor and information.

17 In addition to the above, we still receive several other religious monthlies in exchange, for which the proprietors will please except our thanks, and continue.

## Various Paragraphs.

A Montreal Paper says that a letter was read before an associated prayer meeting in that city a few evenings since, which conveyed the gratifying intelligence that conversions were taking place in the Camp, and on the field at the Crimea.

Two instances were mentioned, by name, of officers who had gone to the East careless about religion, and who had there found a Saviour, lived in the daily practice of reading the Scriptures and prayer, and one of whom had died in faith. The letter also stated that there were about 300 pious officers in the land service and as many in the sea service in the East, besides many religious men in the ranks—men who daily braced themselves up for death by prayer and faith. May not this be one reason for the extraordinary courage, fortitude and humanity manifested by the British forces in the East.

The New York Observer says:—We were accidentally in the counting-room of one of our city firms a day or two ago, when an agent for Foreign Missions called to obtain their annual subscription. Not a word was said about hard times, or a tight money-market, or about calling again, or thinking more of it. One of the firm handed the collector two thousand, and the other three thousand, making five thousand dollars to a single object of Christian benevolence, in the midst of commercial embarrassments. We happen to know that this firm never had a note lying over, and never asked a creditor to call a second time for his money. God has blessed them, and they give as they prosper.

A benevolent gentleman's name goes since, proposed