

## Canada Correspondence.

MONTREAL, C. E. July 30, 1856.

Mr. Editor.—I observe in my letter of July 19th, as printed, that there are two statements in the first paragraph, which do the Grand Trunk Railway Company injustice. I had no wish to say that in "many" cases unjust arrangements had been made with the survivors of the explosion at Longueuil; but that, according to the admissions of the Company's friends, in some cases this had been done. Neither did I desire to convey the idea that Mr. Hicks was credited with five hundred thousand pounds in Grand Trunk stock, but with one-tenth of that sum; the accidental addition of a *five* in setting up the type having made this great difference. Typographical errors which do not mislead are unworthy of notice in ephemeral production; but the foregoing appeared to call for correction.

In former communications I have said little about Canada West. A residence for several years in the Upper Province, enables me to speak in part from personal observation. The Eastern and Western sections of Canada, as your readers have been already advised by your Western correspondent,—most not be confounded; although, to express my convictions candidly, I believe New Brunswickers as a whole, can better distinguish between Upper and Lower Canada, than Canadians can discriminate between New Brunswick and Nova Scotia. At first vexed, and after a little amused me, to notice the inability of intelligent Canadians to give any native province an individual distinct from its peninsular neighbour? Introduced as from New Brunswick, the first question put to me would be, "How are affairs with you in Nova Scotia?" or "Halifax is a fine city, is it not?" I need hardly remark that Eastern and Western Canada differ in climate, fertility, in the character and increase of their respective populations, in commercial importance, and in their future prospects. In the one, Romanism prevails; in the other, Protestantism. The growth, manufacture, and exportation of wheat occupy much more of the attention of the Western population than of the Eastern. In some of the more productive parts of Upper Canada, the farming, although unscientific and certainly ruinous in the end, has filled this far, after perhaps twenty years' continuance, to exhaust the soil perceptibly. The rapid increase in population equals any portion of the United States of equal extent. Hamilton may be given as an instance. The "ambitious little city"—as the Toronto folks sometimes rather ungenerously call it—had a population of 9,859 in 1848: this year's census gives 21,555. Speaking of Hamilton reminds me of Sir Allan McNab, whose residence, Dundrum Castle, is within the limits of the city. The sturdy Knight received his title for services rendered to the British Government during the late rebellion, and was the premier of our late Government. His removal, with one or two more, was effected by trickery, and it is said, the promise of a recommendation to the notice of the Queen. Be that as it may, Sir Allan has received a *Baronetcy*. The honorary title will neither cure the gout, to which he is subject, nor efface the remembrance of the burning *Caroline*; while its influence upon his family will be very small, as he has no son to inherit it. Political partisanship disturbs too much to make its testimony reliable; but I have yet to meet with an enumeration of "the valuable services" of this man whom the Queen delighteth to honour.

Another Hamilton allusion, and I shall revert to the general topic under discussion. The *Freemason* organ, "the church," is published in "the ambitious little city," and came down with early indignation, a short time since, upon some Episcopal ladies, whom it accused of "a flagrant violation of an evangelical law of Christ and his Church." Such were the words of this doctry champion of evangelical truth. Your readers had better repress them. Now what think you of the flagrant act? Slander? No. Falshood? No.—Theft? O. no!—Was it murder? By no means. You could hardly conjecture. It was because they—they held a Bazaar on Friday!

To resume, I do not wish to convey false impressions respecting Canada West. If I were asked what I thought of the propriety of leaving New Brunswick for this productive land, I would say the following in substance:—Judicious emigration is not the legitimate result of whim or of the love of ease. Nothing can be more foolish than the abandonment of a good home without a sufficient cause. Comforts and convenience are the fruits of pain-taking and thoughtfulness, extended over a considerable period of time, and cannot be reasonably expected to spring up spontaneously and immediately in any country. If wise, the emigrant will prepare for many dangers of his most matured plans, arising out of the impossibility of substituting hearsay or hurried inspection for experience and actual contact with things as they are. Because the emigrant sees many pleasant places, it does not follow that he will secure one of them. Most persons are liable to derangement of health as one of the results of migration. Sickness is trying, and especially so among strangers. These are general principles which have a bearing upon the subject under consideration. New Brunswick contains many a fine farm; let its owner continue to occupy it, especially if in middle life, unless the claims of his family call for a newer and a wider field, or some other sufficient cause of removal exists. Let honest, sober, intelligent, and active young men, with little means, try Canada West. If they are willing to look difficulties in the face, and will be contented with a moderate share of this world's goods, as the result of a patient industry. Such young men will do well anywhere. If any seek gold in large quantities they have no greater advantages in Canada West than in any other places. The speculation in land continues, but the wisest believe it over-wrought, excessive, and dangerous. Not a few meanwhile have become rich, while more have been ruined. There is truth in the proverb, "He that maketh haste to be rich shall not be innocent." Equally true is the apostolic monition, "They that will be rich (i. e., are determined) fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil." Emigration often puts a man's religious principles to the test. Heads of families may successfully

resist temptations, but their children often fall beneath them. Is it right to leave out of account such a probability as this when contemplating removal, yet many wholly overlook it.

Last week a meeting was called in Toronto, for the purpose of discussing the propriety of invoking the Governor General's aid in procuring the dissolution of the present parliament. It resulted in a vote to that effect, carried by a large majority. The meeting did not break up on the right side of midnight. Its influence upon the upper province was great.

The Title of Pass continues to occupy a share of public attention. A French journal *La Patrie* defends the decision of the Superior Court; one of his pleas being that in many parishes the priests could not live without it, as peas had become the chief food of the people. A contemporary happily contrasts this state of things with the condition of the Protestant pastor, who relies upon the voluntary contributions of his flock; and waggishly asks if Paul would have sued his dear brethren before a Romish governor to recover a bushel of peas. There is some hope that an appeal will be made against the iniquitous decision of the Court, as the defendant has expressed his readiness to do so, provided others equally interested will share the expense, which he estimates at about eighty pounds.

The wheat harvest is being secured in the Western Province, and is said to be abundant.

A. B.

For the Religious Intelligence.

## What is Faith?

Natural faith is the assent of the mind or understanding to the truth of what is declared by another, resting on his authority and veracity, without other evidence. Now this assent of the mind may be strong or weak, according to the amount of evidence perceived by the understanding, or the strength of the bias of the will, for "What we earnestly desire, we soon believe." By this inborn principle of the soul we trust our lives to the laws of gravitation and magnetism, and fearlessly cross the raging ocean. By this law of our nature we plant and sow, expecting to fill our arms with the golden sheaves of autumn. In short, by it every energy of the soul is kept in constant exertion; every one looking for his gain from this quarter.

Now this principle all mankind possesses, in common with the fallen angels; the highest exercise of which, makes them no better than they (James i. 19; 1 Cor. xii. 2.) In natural theology faith may be defined as the assent of the mind or understanding to the truth of what God has revealed, either in the volume of nature or revelation; and in proportion to the strength or weakness of that faith will be seen the degree of civilization produced thereby. But this faith is all natural, and can be no condition, or instrument of salvation, any more than an idea of the mind or an effort of the will. Instead of having anything saving about its operations, it is of itself polluted and depraved by the fall, in common with the other attributes of the soul, and has need to be saved in the Lord with an everlasting salvation. *All men have this faith.* But there is another power, principle, or law, called faith, in the word of God which all men have not (2 Thess. i. 2) but is peculiar to the elect (Titus i. 1.) God is the giver of it (Eph. ii. 8.) Jesus Christ is the author and finisher (Hebrews xii. 2.) It comes by hearing the word of the gospel; that is, when the hearing ear is given (Rom. v. 17.) (John viii. 43.) It is the fruit of the Holy Spirit (Gal. v. 22.) It is the gift of that Holy one, in degree, according to his sovereign will. (1 Cor. xii. 9.) Its power is so great that it overcomes the world. (1 John, v. 4.) It successfully resists the power of the old roaring lion (1 Peter, iii. 9.) Some saints have great faith, some little faith; some are strong in faith, some are weak in faith; according to the will of Him who giveth us richly all things we enjoy.

Now these things being predicted of saving faith, we are justified in declaring it to be wholly supernatural; accordingly in John i. 12, we find it defined as God's power, put forth to enable his people, who believe in his name, to claim their sonship or adoption.

In the exercise of natural faith the soul is active, but in the reception of saving faith, the mind is passive—it is like an empty vessel, which can only contain what is poured therein.

Our views of revealed truth, in order to be right, must be according to the analogy of the written word and the experience of the saints in all ages. Now one of the most striking representatives of the way of salvation by grace through faith, under the old dispensation, was that of the erection of the brazen serpent (Num. xxi. 19). Every one who felt the poisonous bite, when he beheld the serpent of brass lived. Hence Jesus says look unto me and be ye saved all the ends of the earth (Isaia. xlv. 22, and xlii. 2.) Looking into Jesus, the author and finisher of faith. Now it is evident that this act of saving faith must be accompanied by the knowledge of our ruin and misery; and of Jesus as an all sufficient Saviour; which knowledge can only be communicated by the Holy Spirit. Faith is also expressed by coming to Christ, both in the old and new Testament. "Behold we come to thee; for thou art the Lord our God" (Jer. xii. 22.) All that the Father giveth me shall come to me; and he that cometh to me I will in nowise cast out; he that cometh to me shall never hunger; and he that believeth on me shall never thirst (John vi. 25-27.) To believe in Christ is to love him, as the manly love to the city of refuge. He is that strong tower to which the righteous flee and are safe (Prov. xxi. 10.) Who have fled for refuge to lay hold on the hope set before us. Faith is also expressed by trusting in the Lord (Psalm. xlii. 8) or rolling over our burden upon the Lord Jesus Christ; and indeed this is one of the principal acts of saving faith. So to believe, is to put on the Lord Jesus Christ (Rom. xiii. 14.) The guilty, naked soul, by faith, betakes itself to Christ for the white raiment of his imputed righteousness to cover him, that the shame of his nakedness may not appear. Again, to believe on Jesus is to turn upon him—to stay ourselves upon him. Who is that that cometh up from the wilderness, leaning upon her beloved? (Cant. vii. 5.) Who is among you that feareth the Lord, &c. Let him trust in the name of the Lord, and stay upon his God. Lastly, to believe on Christ, is

to lay hold on his strength, (Isa. xxvii. 5.) It is called taking hold on God's covenant; and laying hold on the hope set before us. Now Christ is God's covenant (Isa. xlii. 6) and is also our hope (Jer. xiv. 8.)

Now let us attempt to apply what is here gathered from the Sacred Word to the experience of the saints, and see if we have fellowship therein. When the quickened soul hears the call of Jesus to look unto him, the attractive influence of his love draws him, he comes. And as he draws nearer, encouraged by his gracious smiles, on the one hand, and persuaded of his suitableness on the other, and closely pursued by the flames of burning Sinai behind, he mends his pace, he flees, he runs. And having come to Jesus, and finding him every way answerable to his expectation—yes infinitely above it—and suitable to his wants, he puts his whole trust and confidence in, and rolls over all his burden upon him. He then puts on the Lord Jesus Christ for righteousness sanctification and redemption, and receives him as his prophet, priest, and king. And feeling that in himself he has no ground to stand upon, and believing him to be the immovable rock of ages, he leans upon his omnipotent arm, and stays himself upon this his God. And, lastly, being sensible of his own weakness, and that without him he can do nothing, he lays hold on his strength to maintain the spiritual warfare, until faith has wrought by love, purified the heart, given him the victory over the flesh, the world and the devil, through our Lord Jesus Christ.

Now, in this brief essay, I have endeavoured to show the difference between natural faith and supernatural; for if we loose sight of this distinction, we confound things which materially differ, for the former is the act of the creature, the latter the work of the Holy Spirit. May that Blessed One use this feeble attempt to glorify his name for Jesus' sake. Amen.

DAVID PALMER.

## The Intelligencer.

SAINT JOHN, N. B., AUG. 8, 1856.

## Brief Notes on 1 Peter ii. 4-5.

"*A living stone.*" Because he is the resurrection and the life. In him there is life. He had power to lay down his life, and he had power to take it again. He overcame death, and he ever liveth to make intercession for us. He is the source, or fountain of life. He that believeth on him hath life; he that believeth not on him hath not life. Hence he imports life.

"*Disallowed indeed of men.*" Because rejected by them—not comprehended by human wisdom. A stone of stumbling and rock of offence; and because in him salvation is of grace and not by merit.

"*But chosen of God.*" Because salvation could be effected no other way.

"*And precious.*" Because he has power to redeem: he is the only begotten of the Father, full of grace and truth: beloved of the Father from everlasting.

"*Ye also, as lively stones.*" Because Christ lives in them by faith, they believe on him; they live by faith. Christ is their life; they are quickened, or raised up from the death of sin, and they derive their daily life from their living head; and their life is known by their fruit—as witness the vine and its branches.

"*Are built up a spiritual house.*" Because God is a spirit, and he had said I will dwell in them and walk in them; and they are thus made an habitation of God through the spirit. While they live by faith, and walk by faith, and bring forth the fruit of the spirit, they live; but if they walk after the flesh they die. Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. They are the temple of God, and God dwelleth in them.

"*As holy priesthood.*" Because the blood of Christ has cleansed them from all sin, and they all serve in the house or temple of God, and minister in holy things.

"*To offer up spiritual sacrifices.*" Because in opposition to the blood of bulls and goats—for I desired mercy and not sacrifice, and the knowledge of God more than burnt offering. The sacrifice of God is a broken spirit—a broken heart and a contrite heart. O God, thou wilt not despise. He will not be pleased with thousands of rams, or ten thousands of river of oil. It is the sacrifice of the heart, under the government of the Spirit: it is presenting our bodies a living sacrifice, holy and acceptable to God, and yielding our members instruments of righteousness unto him. In a word, being led by the Spirit of God, which brings every thought in obedience to Christ.

"*Acceptable to God through Jesus Christ.*" Because out of Jesus Christ nothing is or can be acceptable. Whatsoever is not of faith is sin, and out of him there is no faith. Whatsoever ye do, do all in the name of the Lord Jesus, giving thanks to God through him. He is the beginning and the end; he is the first and the last. He is the foundation, and he is the top stone, and that which has no Christ in it can have no acceptance.

## Faith.

A Communication appeared in our paper of July 4th, under the heading "Is faith the gift of God?" which has been subjected to a considerable amount of criticism. It probably has called forth the article found in this week's issue from the pen of one of our highly esteemed correspondents, under the heading of "What is faith?" We wish to see this subject freely discussed, we are persuaded it is not fairly understood, and we are also of the opinion that some differ, who in reality believe alike. The form of expression with these constitutes the real difference. We published the article in question from the purest motives, although not perhaps agreeing with every expression contained therein, neither did we intend to be responsible for the statement. We publish the article in our columns this week over brother Palmer's signature, in the same way—we do not agree with every expression in it—we will not be responsible for the whole sentiment advanced, but we respect the opinions of our brethren on both

sides. We wish to observe in this place that by no means endorse every sentiment and opinion expressed by all our correspondents, we of course would not deliberately admit any thing into any department of our paper that would do injury, but we conceive that truth can never suffer by investigation. On the subject of faith we purpose giving our own views in our editorial department, as soon as we get relieved from some duties and cares which now occupy our time and attention.

## Fear of Man.

Among the many rich sayings of Solomon, we find the following proverb: "The fear of man bringeth a snare." And how very few, even of the most illustrious characters of both the Jewish and Christian churches, do we find who, in some period of their experience, have not felt the consequences of the truthfulness of this fact.

The fear of man has almost universally prevailed from the time of Adam until the present. But few of the great mass have been able to stand upon this temptation. We find that in the patriarchal age, even Abraham, the father of the faithful, at one time, for fear of the Egyptians, declared Sarah, his wife, to be but his sister, by which fear both himself and Pharaoh were brought into a snare. As fearless and indefatigable as King David, he, on one occasion, was so far overcome by the fear of man, as to say, in his heart, "I shall now perish, one day, by the hand of Saul." Consequently speedily fleeing to the land of the Philistines. In the Christian Church we find that warm-hearted and energetic disciple, Peter, through fear, denying with cursing and swearing, that he never knew our Saviour. At another time, previous to some coming from James, he ate with the Gentiles, after which, fearing those of the circumcision, he withdrew, thereby being thrown into a snare, of which Paul says, "I withstood him to the face, because he was to be blamed."

"The fear of the Lord is the beginning of wisdom," and under all circumstances those who have feared God rather than man, have been delivered by him and escaped the snares of the world. Of the small number of those who, were at all times, enabled to effectually resist this great trial of their confidence in God, are Daniel, Shadrach, Meshach and Abednego, all of whom, at the most trying time in their lives, even when they were threatened of being thrown into the Lion's den and the fiery furnace; regardless of the edicts that had been proclaimed, showed by their willingness to sacrifice their lives, rather than to serve any other than the God of heaven, that they feared not man but God, consequently were delivered unharmed from the lions and the fire.

Consider the consequences resulting from fearing God and fearing man, may we not readily conclude that if we would enjoy the presence of God and live in his favour, that at all times we should guard against being deterred in the discharge of our duties whether public or private. It is our privilege, as members of the Church of Christ, to profit by the examples of our predecessors, both by shunning the steps of those who have led into difficulties, as well as by following those who have walked in the paths of rectitude. If our enemy has not any real hindrance he may present imaginary ones, frequently by his magnifying properties representing a molehill to be a mountain. Our only safe course is in all situations to fearlessly discharge all the duties God requires of us knowing that if He be for us, none can prevail against us. Too frequently when contrasting our strength with that of the enemy we forget that Jehovah is on our side. If the friends of David at one time could say to him that his life was worth a thousand of theirs, can we not say when we have God on our side that He is worth more than all beside. Then if we would have God for our friend let us fear Him rather than man.

G. A. H.

## Washedemoak Lake.

We had no idea of the beauty or the fertility of this district of country, until our recent visit thereto. This lake is entered from the St. John river, a few miles below Gagetown on the opposite side. It is quite narrow at the mouth, but as you pass upward a little way, with a broad interval on your left, and high lands gradually rising on your right, just sufficient for drainage and other purposes in agriculture, you soon enter a broad basin of water, from which the lake stretches away in an easterly direction for a distance of about twenty-five miles. The average breadth is about half a mile, with here and there a cove, and a point jutting out into the water, affording relief to the sight, and rendering the borders of the lake more picturesque. As far as we ascended, which was only a few miles above the Narrows, beautiful farms are seen on both sides. There are some, however, that we learned are owned by non-residents, which are not under proper cultivation, and which are a drawback on the agricultural beauty of the place.

At the Narrows, which is about twelve miles from the mouth, the road crosses, leading from the "Finger Board" to Fredericton. On this road the Halifax mails were formerly conveyed to Fredericton. Since the construction of the Nerepis road, the mail route has been changed. The Narrows we think will yet be a place of considerable business. We should think a steam mill or two might be erected there, which would prove a good investment. Large quantities of saw logs are annually floated down the lake to the St. John market. It is at this place, on the point jutting out into the lake, and which forms the Narrows, that the new Free Baptist meeting-house has been erected. The land for the site was given by Mr. Belyea, and the liberality of the friends has been taxed for the erection of the house. It is situated on a beautiful spot, but a few rods from the Lake shore, and in that place God is now pouring out his spirit, and a gracious work of revival is now in progress. About twelve miles above the Narrows is Cole's Island, which is the head of the steamboat navigation. We have never visited this place, but we learn it is a place of considerable population now, and will doubtless become a business locality of some importance. Between the Narrows and Cole's Island is represented as the most beautiful portion of the country. From the Island to Canaan Village is about twenty miles. This is a place of fine agricultural qualities, and whilst a very pleasant spot. The head of this river, which

empties into the Washedemoak Lake, we are informed, is within a very short distance (not exceeding a mile we think) from the head of the Congam river. To Cole's Island the steamer "Woodstock" plies three times a week, and the "Col. Freeman" twice a week. This affords a direct and convenient communication with the city, and renders a residence or even a visit to the lake more pleasant and agreeable. We have visited many portions of our Province, but we have never seen any part more beautiful than the Washedemoak lake. The agricultural capabilities are good, and everything looking flourishing where we were. We would recommend persons who are invalids and others who may wish to visit the country to take a trip up this lake; we are quite sure they will be charmed with its beauty. It only needs a little more taste in the erection of buildings and the ornamenting of farms to make it one of the most agreeable spots in any country.

## Revival, etc.

We had the pleasure of attending the protracted meeting in the new meeting house at the Narrows, in Johnson, and returned on Wednesday last. Elder Perry and two or three young brethren from a distance were also present. Elder R. Merritt and brethren McKenzie and Conner were with us over the Sabbath. The meetings were held twice daily, and notwithstanding the busy season of the year, large congregations were in attendance, and it affords us no small degree of pleasure to chronicle a season of special revival as the result of this effort. A deep and solemn impression is manifestly on the minds of the people in the vicinity. Some who had previously known the pardon of their sins, but who had never obeyed the command of Christ in relation to baptism, and had made no public profession of religion, nor united with any church, became interested, and with others came forward to the Saviour on his ordinance. On Tuesday evening nine persons were baptized by bro. Perry, in the beautiful lake near the meeting house. It was a solemn and precious season. The work is going forward, and we trust, will not stop until many are converted to God. Bro. Perry & Merritt continue there, and we anticipate returning on Saturday, if the Lord will, to labour a few more days with them; and we solicit interest in the prayers of God's people in behalf of this good begun work. Brethren, pray for us.

LETTERS FROM ELDER S. HARTY.—We have received two letters from Brother Harty, but as they were not intended for publication we therefore withheld them. We have pleasure however in informing our readers that he is labouring as a general missionary in connection with the Missionary Board, and will probably visit a large number of our Churches during the year. He spent last Sabbath at Lincoln, from which place we learn he intended to go the Oromocto. In his last to us, dated at Fredericton, on the 31st ult., he says,—"I spent the last Sabbath in Southampton; the cause there seems to be in a hopeful state as I have seen at any time." Brother George H. Maxon was licensed by the Church to preach Christ's Gospel, and has left his home and work, came to Fredericton with me, and from thence is going to Nashua. I have hoped that he may be made useful in the Lord's vineyard. He is willing to labour under the direction of the Missionary Board. Last evening I attended a meeting in Fredericton, this afternoon in Douglas, to-morrow in Lincoln, and so on."

BROTHER G. A. HARTLY is now in this city. He preached last Sabbath to the congregation in Waterloo St. Meeting House, and also in Portland, we being absent. As we expect to return to Johnson on Saturday, he will remain to supply our place for a few days. The Missionary Board have not yet determined what field he shall first visit when leaving the city. Brother W. M. Knollin is to supply Elder Noble's late place in Carleton on Sabbath next.

## The "Freeman" and Indian Missions.

The *Freeman* has a busy time of it—the acknowledged organ of the present Government—the advocate of the *Liquor Dealers*—the concealed enemy of Britain and her Institutions—he is now the avowed organ of the Romish Church in this Province. Not so bitter as the *Halifax Register*—nor so coarse as the *Boston Pilot*, nor so able as the *Tablet*, he is as witty as any of them, and can adopt himself quite as well to the wants of the time and the people he serves.

Following in the steps of Father Cullen, who has just issued a "Pastoral" against the Protestant Missions, which, from their own admission, are doing so much to induce the "faithful" to think for themselves, and give up lying vanities, the *Freeman* who dare not formulate against "the heretics" like Father Cullen, just uses that pretty power of satire on which he, and the fish-fags of Dublin excel, and attempts thus to ridicule a very worthy man, who is now engaged in missionary labours among the Indians of Nova Scotia, who the *Freeman* acknowledges are already believers in the religion "of holy water, the sign of the cross, and other enormities." The truth will out sometimes, for they are justly styled "enormities."

As Protestants believe these "enormities" are as far removed from Christianity, as the sacrifice of Juggernaut, and such "enormities," we hope Mr. Rand will be successful in leading the *Micmacs* to seek out "a more excellent way."

The "*Freeman*" refers to head-work among the "Micmacs," we hope Mr. Rand will disabuse their minds of the value of beads which are very pretty when put upon shoes, baskets &c., but very absurd when used for "devotional purposes," we wonder the poor "*Freeman*" in his superior intelligence calls these things enormities, but why does he advocate such a system for the *Micmacs*?

It is amusing to see how even of the "*Freeman*" stamp, adapt themselves to all countries in these matters. In Austria they forbid the circulation of the Scripture—in Italy they will not allow, even the erection of a Protestant Church, except under very peculiar circumstances—in some parts not at all, in Ireland and Canada, they denounce from the Altar, and threaten priestly persecution. In New Brunswick, they use ridicule, but we

fear all their varied efforts will be unable to sustain that tottering fabric which has been so long upheld by what they acknowledge, "the use of the holy water, the sign of the cross, and other enormities." All these things are so glaringly inconsistent with the Spirit and genius of Christianity they must give place to it.

THE PICTORIAL SUNDAY BOOK.—Part XV of this work is before us, containing a beautiful engraving of the last supper. It is fully equal to think to any of the former numbers, both in illustrations, and historical information.

HISTORY OF THE WAR WITH RUSSIA.—Part VII. of this work has been laid upon our table, which was noticed by us before.

Both of the above for sale by R. Hunter, Agent, Market Square.

ERRATA.—In notice of Dr. Skinner, of his week, the word "corner" should be *corner*.

## Papal Prohibition.

It may not be known to all of our readers that in Italy books and papers for circulation are under censorship. All articles in any British or American paper, which may be offensive to Romanism, are defaced or excised before the paper is allowed to go into the hands of an Englishman or an American in Rome, least it should fall into the way of some Italian, and thereby endanger his attachment to the Church. But what is the compared to the censorship of the tomb? as the PROHIBITION of God's Word being inscribed on the slabs that mark the graves of the dead. The following case of Papal "prohibition" we copy from the New York *Observer* :—

"Late an English lady was visiting Rome with an invalid daughter. The change of climate and scene wrought no cure, and her mother was called to commit the ashes of her lovely child to the dust. Over the grave she would have a simple marble slab, of chaste Italian marble, with the record of her death and these precious words inscribed: 'Blessed are the pure in heart, for they shall see God.' While the headstone was in the shop of the statuary, one of the officers of the government entered, and learning what epitaph was to be placed upon the stone, forbade him to inscribe more than the first half of the verse, as he said it was not possible for heretics to see the Lord!!!"

Such a fact as this is sufficiently discreditable in this nineteenth century. That there exists on the Continent of Europe a government so despotic and so mean, as to forbid a mother to put a text of Scripture, in a foreign tongue, on her daughter's tombstone, is a most incredible! It deserves the consideration of other countries holding diplomatic intercourse with the Court of Rome, and the least that ought to be done in the premises is to represent to that miserable papish potentate, that such intolerance and petty persecution of foreign visitors, serve only to make the government contemptible in the eyes of the world. But more than this: it is worth while to inquire what harm even to a Roman Catholic reader, can be done by the personal of that sweet text of Holy Scripture. The first half could be engraved—the latter half is hidden! It was designed to apply to the child buried beneath the stone; and if it were *Blessed are the pure in heart*, were inscribed, the record is that she who lies there was considered as thus sanctified. And so, she was made holy without the aid of human rites; and how can a heretic have pure heart? And if she has a pure heart why may she not see God? The holy man and must see him. Even the excommunication of the pope cannot hinder the holy in communion with God. But this censorious tomb has decided that it is right to place over the grave of a heretic, "Blessed are the pure in heart," but wrong to add the promise, "for they shall see God." Well, so I would rather be pure in heart than to see God. If I am pure in heart, I know that I shall see Him as He is."

A HEROIC WOMAN!—The following account of a heroic woman saved from the Northern Indiana, recently burned on Lake Erie, while on her passage from Detroit to Toledo, we cut from an exchange:—

A passenger on board the "Northern Indiana" gives an account of the narrow escape of Cicero Fowler and wife of Tully. They were but one life-preserver for Mrs. F. and her husband; he insisted imperatively that she should put it on; she peremptorily refused, saying she "was in poor health, and her life was worth more than hers!" The presence having no strap, Mrs. F. tore the hem from her dress, and fastened it to her husband, who she continued to encourage, saying she could hold on to him, and if the preserver could not sustain both, she would be the one to let go, and leave him to save himself. The fire was getting hotter and hotter. The water was thick with human forms struggling for life. She tore her bonnet, already on fire, from her head, and held it in hand with one she loved better than herself, took the dangerous leap. As they arose from the water, Mr. Fowler assisted his wife in procuring a good hold on him or about his shoulders. She wiped the water from his mouth and eyes, and encouraged him to retain his hope of being saved. He continued to struggle with the waves. Half an hour elapsed and there were no signs of assistance. His strength was rapidly failing; his wife observing it tried to cheer him. He said he could not stand any longer; it seemed as though he were giving up. At that moment she heard a steamer coming rapidly through the water. She says: "My dear husband, a few moments more and we are safe. Don't you hear that boat coming?" He said he did, and immediately revived, made all the effort in his power, and struggled for himself and his wife until the "Mississippi" came, and took them, with scores of others, on its commodious decks.—*Syracuse Jour.*

MISSIONS IN THE EAST.—The Friend of India estimates the number of converts to Christianity at probably one hundred thousand in India, and twenty thousand more in Ceylon. It is not yet fifty years since Sidney Smith, a Unitarian, in the Edinburgh Review, that the work was not the slightest prospect of success in Indian Missions, and bestowed the word *idolaters* sarcasms on the whole scheme.

The Hon. Restigouche, of Surveyor the Executive ton to be Inspector of York, in the resigned.

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