its map, its woodcuts, and tinted pictures and portrait it is as well worth a guinea as any literary article that ever came into the market. Yet not so much for its literary attractions will it be entered, as for the wonderful tale it unfols of African life and African resources associated with missionary toils, endurance, and rewards. The good herd-man was recently so ill that he disappointed an audience of 1,500 at Bradfore, but he is now better.—He goes to Lisbon and thence to the Eastern coast of Africa where he left his party a year ago. Such men as he are a blessing and a glory to any nation, and he must, with all his simplicity and self-reserve, had been delighted with the freshness with which men of all classes have received him, and with the honor which has been paid that cause to which his heart ever turns as the needle to the pole.—His career shews what the christian missionary may do if piety is linked with good sense and great force of character. All cannot serve God alike, and to the weakest is this consolation given, that those who cannot serve Him as Livingstone has done may serve Him with that "reverence and Godly fear" which are the consecrating elements of all true worship.

B.

The Intelligencer.

SAINT JOHN, N. B., DEC. 11, 1857.

Christian Holiness.

NO. II.

"Be ye holy, for I am holy." 1st Peter i. chap. 16th verse.

In this text we are taught that God is holy, and that He requires men to be so. Not that men should be as holy as God is, that is a holy God, but a holy man. God is holy as God. The angels are holy as angels. Heaven is holy, as a perfect heaven. The saints in heaven are holy as such. And christians should be holy, as christians, not as Gods, nor yet as angels. Whatever is in accordance with the will of God is holy, and hence sin in all its various forms and influences is unholiness. If sin in any way could be made to be the will of God it is holy. If the wickedness of the world is but the carrying out of the desires or purposes of God then our world is perfect, and sin is as perfect as righteousness, and hence one of the almost universally acknowledged differences between heaven and earth, is at once done away with, viz—That in one the will of God is done, and in the other it is not. And that part of the Lord's prayer which says "Thy will be done on earth as it is done in Heaven" is useless. The fact is that in heaven the will of God is done perfectly. If it were not so, it would not be a perfect heaven. On earth there is much that is insulting and displeasing to God. If God's will is not done by the christian he is not perfect as a christian. The evidence of christian perfection is a life according to the will and word of God. Every step from wrong to right, from sin to holiness, is "going on to perfection," because in the right direction and according to the will of God. A sound evangelical and scriptural repentance is a holy repentance, because the will of God, and yet the penitent may be far from perfect christianity, not "come on.' A faith firmly embracing Christ, and implicitly relying on his blood and merits for acceptance with God, and confiding in his word is the "most holy faith," which "works by love and purifies the heart." It may be affirmed that man cannot live a holy life on the earth. If so the requirements of the Bible are too stringent, for it surely says, "Be ye holy," and the ways of the Lord cannot be tight ways. If the requirements of God be actually beyond the reach of man, and hence the cause of man's deficiency, surely there cannot be any charge justly made against man. But such is not the case. The design of God in providing a perfect salvation is that man should be saved not in, nor *with* his sins, but *from* them. Sin is a great evil of itself, is odious in the sight of God, an enemy to the Saviour, and at war with the operations of the Holy Spirit; and wherever it is found it is fighting against God, and until we become "cleansed from all sin," there remains in us an enmity against God, and we cannot love the Lord our God with *all* our hearts. Many who deny this doctrine do so to appease their own consciences and justify their wrongs. The truth is God has made provision for, and requires cleanliness from all sin. "Though your sins be as scarlet they shall be as white as snow." If man can sin a little with impunity, he may sin a little more without condemnation, and so advance from one step to another, and we ask when is the line to be drawn? How far from perfection may a man die and his end be peace? How far from holiness, and see the Lord? It is a dangerous experiment to move the old landmarks. Where God has set the bounds there let them ever be. God forbid that christians should lower the standard of piety or allow in themselves what His word condemns, and what they, if they were not professed christians, would not justify in the christian church. Let God's word be our standard, and we with renewed energy rally around it exclaiming, "Not my will but thine O God be done." This unconcernedness about the requirements of God and the present conformity to the world is soul stirring. It is aiming a deathblow at the spirituality of the Church, and calls loudly upon preachers to independently preach and enforce the principles of the Bible as the practice of the church. Preachers are gifts from God "for the perfecting of the saints," "for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ." Then ministers should labour for the growth of the babes, for the increase of piety, and a growth in grace until they come to the stature of "a perfect man."

The cardinal object of many modern theologians seems to be the establishment of their peculiar tenants of faith, many of which are by no means calculated to incite to godliness. Practical christianity is lost sight of. Doctrine instead of, and often without, practice becomes the absorbing theme. And hence instead of honouring God either in doctrine, example, or precept, vain glory is the theme, and godlessness is the result. May there be more of the Apostolic preaching on the doctrines and practices of holiness until we shall as a people have that holiness without which no man shall see the Lord, and obey both the command and example of God who says "BE YE HOLY FOR I AM HOLY."

G. A. S.

Remember the Poor.

We would fain believe that there are few who would turn a deaf ear to the cry of the distressed; but there are many, who, being unacquainted with scenes of suffering, do not realize that their fellow-creatures are dying of neglect and want. In almost every community, there are those who deserve assistance, and the Bible commands us to remember and provide for such. A compassionate and liberal spirit toward the destitute and afflicted, is often mentioned in the Scriptures as an important part of christian character. But many will say that they are not able to bestow anything upon the poor. Is this strictly true? Is there not some needless luxury that you might lay aside, and devote the price to the poor? If you cannot do much, could you cast a small offering into the treasury of the Lord? The widow's mites were accepted. Do what you can. Pious David could not dwell contented in his house of cedar, while the ark of God dwelt within curtains; and can you selfishly enjoy the luxuries of life, and leave those for whom Christ died to suffer and starve unaided? To those who can do but little, and are willing to do that, I would offer a few suggestions, by way of encouragement. First, what may seem trifling to you, would bring rejoicing to the poor suffer. A half worn garment, a few vegetables, or a little meat, some little relish for the sick, lights, fuel, and other comforts that you might easily furnish, would cause many an aching heart to leap for joy. Let the claims of the suffering enter into your calculations and plans. If God has prospered you in basket and store, let the destitute share those blessings. If a serviceable garment becomes useless to you, bestow it upon the needy. In this way you will be able to accomplish more good than now seems possible. 2nd. By so doing you will cultivate a benevolent disposition. The celebrated Dr. Paley considered this point so important that he gave something to every applicant; preferring to give to undeserving persons rather than harden his heart against the gentle influence of sympathy. Although we cannot fully endorse this theory; yet we consider the principle involved, a most important one. By sympathizing with, and assisting others, we expand and ennoble our own souls. Self-denying effort for the distressed, assimilates us to Him, who went about doing good. "The liberal soul shall be made fat." 3rd. Such a life will honour religion, and augment your influence for good. We speak now to christians. Christianity is a beneficent religion; and mean and selfish professors greatly dishonor it. But when a christian exhibits in his humble sphere, the spirit of Christ—scattering around him kind words, cheering encouragements, and timely benefits, he gains access to hearts that would otherwise have resisted the truth. The gift of an orange to a sick person, accompanied by kind expressions of sympathy, may give us an influence on that soul, that shall be the means of its conversion. Let us not neglect these little opportunities; but let us sow the seed all around us, trusting that in the Providence of God, some shall fall upon good ground, and produce an hundred-fold. The foregoing remarks show us the importance of habitual, and systematic beneficence, but we should remember, that the present state of financial affairs creates a more than ordinary demand upon our charity. The coming winter will bring destitution, suffering, and starvation to many poor families. Let us be faithful to the interests committed to us, and while they who have but little, contribute their mites, let the rich apply to themselves the command of Christ, "Freely ye have received, freely give." Happy is the man, who, acknowledging his own dependence, and ascribing all the glory to God, his Saviour, can humbly appropriate to himself the language of Job, and say, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy."—G.

Christmas and New Year's Presents.

The custom of presenting "gifts" at Christmas and New Year is of long standing. It is thought by some that it had its origin in a custom that existed among some of the heathen of giving gifts at one of their festivals. We are however more inclined to believe that it owes its existence to the circumstance of the wise men presenting their gifts to the infant Saviour. But whatever may have been its origin, it is at least a worthy custom, if judiciously practiced. Sometimes it is greatly abused, the poor give to the rich, and sometimes presents of an objectionable character are presented. This is especially true when improper and corrupt books are bestowed. Many of the *Annuals* published expressly for holiday presents have no real value, and possess no beauty only in the binding, and yet they are always sold at a high price. The bestowal of a *good book* to a friend at Christmas or New Year, may do much good, but great care should be exercised in the choice of the work. We are happy to inform our friends and readers generally, that there has just been received at the "Religious Intelligencer Book Store," No. 26, Germain Street, an assortment of books from various publishing houses, among which are a large number suitable for presents. The following, with many others equally valuable, are included in the number, and we can recommend them to persons who wish to present to their friends some useful and cheap token of their friendship, as works of sterling merit and interest. They are in various bindings.

Home: A book for the Family.
Lights and Shadows of Christian Experience.
The Divine Life.
Elegant Narratives.
Heaven opened.
Sketches from Life.
Saints Rest.
Biography of Whitfield.
Lady Huntington and her Friends.
The Christmas Year Book.
My Saviour.
Guide to young Disciples.
Pilgrim's Progress.
Pictorial Anecdotes.
Laws from Heaven for Life on earth.
Jay's Works.
The Saint and his Saviour, by Spurgeon.
Persuasives to Early Piety.
The Bible in the Counting House, &c., &c.

These are only a sample of the assortment now on hand. Some historical works are also among them, and a very large supply for young persons, and children, embracing a great variety of useful and interesting reading. In these are also included many illustrated works. Several volumes of bound Tracts on hand,—each of these afford a rich variety of reading. Biographical Works, Hymn Books and Bibles, in large variety.

There are all sold at publishers prices, as low, if not *lower* than at any other Book Store in this City. Persons wishing Books will please call and examine.

The late Jail Tragedy.

Our citizens were startled on Monday morning last by the announcement that one of the men under sentence of death in our jail, had committed suicide in his cell, by hanging, the evening previous. A Coroner's inquest was immediately held,—the main particulars of the evidence adduced in the case, and the verdict of the jury may be seen in another column. A considerable degree of excitement relative to this circumstance has existed in this City since, and we think not without just cause. Both Shaw and Breen since their condemnation, have been carefully guarded from the approach of Protestant Ministers and Protestant hymnes, while a class of females bearing the name of *Sisters of Charity* and several other Catholic ladies, have had daily access to them, sometimes prolonging their stay for hours. It is said that some may out of morbid curiosity, and not out of any desire to do the criminals good, called to see them, that it was necessary to prohibit the admission of visitors. Unquestionably it was necessary to prevent unwarrantable intrusion on the men so soon to die,—but why exclude all visitors except a privileged class? Had the rule been carried out, which should be in all, and we believe is in all other jails, that the criminals should only be visited by the Chaplain of the Institution, the criminal's pastor, and their relatives and friends whom they wish to see, then no fault could be found. But a correspondent to the "Church Witness" of Wednesday explains the whole matter, a paragraph from which we copy:—

"At different times Breen expressed a strong desire to see a gentleman, in whose employment he had several times been. This person, when first sent for, was in Fredericton: he returned on Sunday last. At four o'clock, p. m. he went to see Breen: he was at first refused admission, but having stated his name, a female, the keeper's daughter, replied: "Yes, it's all right, Breen w shes to see him." He was then admitted, but was only permitted to speak to Breen through the wicket, while certain other persons had free access to him. Breen was much pleased to see him, and warmly expressed his gratitude. After one or two remarks in reference to his present position, and the reply on the part of Breen that he was sorry that he had not followed his advice in former days—this person said, "Hugh, you have sent for me as your friend, and now I wish to say a few words to you, and if your Pastors were standing here they would not object to what I will say; you have now only a short time on earth, and you I hope will use it, by preparing to meet Him who is your Judge. There is hope for the greatest sinner if he seeks pardon, with true penitence through a Saviour: Hugh, go to Him, and ask His forgiveness, and He will hear." The female standing by, at this time burst forth in the most violent manner: "We want none of your preaching here, for he has his own clergyman; you have seen Breen, and now you may go, but he wants none of your preaching."

Now it appears that the reason *some persons* were excluded, and *others* were not, was because that the former "preached" to the criminals, as this young lady jail keeper expresses it, or what the editor of the *Freeman* calls *dragging* them into "bitter, unprofitable religious controversy." If to recommend dying men to Christ for pardon and salvation produces controversy, the more we have of it the better.

The end of this matter in the case of Breen is now before us, and many persons will believe that some foul play has been at work. In the first place it seems to have been the great object to guard the criminals from the approach of all visitors but Catholics, and in the next place to use but little precaution to prevent them from suicide or escape. Gross dereliction of duty is somewhere, and we hope it will be looked into. It also seems strange that in so short a time after a lady had spent four hours (!) at one visit with Breen he should be found dead—hung by the neck—in the cell where she conversed with him. The nails in his pocket must have been given to him by somebody! Miss Creighton swore on evidence that she had "never heard of his attempting to commit suicide before." Yet blood had been found on his cell floor, and Mrs. Doherty swears that Miss C. "seemed afraid he would kill himself in consequence of her telling her that he threatened to kill himself with the nail." There is altogether a strange mystery about the affair, and we believe there are a good many persons who do not believe that Breen died by "hanging." One circumstance more in relation to these unfortunate men to which we will allude, and that is, the allowing of them to be daily feasted with the best luxuries in the market. We perfectly agree with a morning contemporary in the following utterance:

"Villans, whose mental and moral depravity had reached the lowest depths, as was not only exhibited by their fiendish murders, but by their disgusting conduct since their conviction, must have their vile bodies pampered with the choicest food, prepared by the delicate hands of fair ladies. Sympathy so misplaced produces its natural results. How much more charitable would it be for those sympathetic people if they would bestow their charity upon some poor but virtuous families in our midst, whose children may be pining for the necessaries of life, and who, if properly cared for, may make useful members of society. When sentence of death was passed upon the criminals, their career on earth was finished.—They could then neither injure society by their fiendish exploits nor benefit it by a return to the paths of virtue; and they should have been permitted to pass their few remaining days in their cells, content with prison fare, which was far better than they deserved. If left to themselves, secluded from the world, and fed on bread and water, receiving only the visits of such Clergymen as they desired to see, there can be no doubt that they would have been more penitent, and better disposed to meet the ignominious fate that awaited them."

No good whatever could accrue to the community from such manifestations of morbid sympathy, and it certainly was not creditable to the parties who showed it. We trust this late jail tragedy and the circumstances preceding it will produce a reform in the management of that and some other public institutions. Such an equivalent would be some satisfaction. The writer in the "Church Witness" from whom we have already quoted, says:

"We all know the creed of the principal portion of all those who fill our goals and poor houses; and we have no objection that the keepers of these institutions should be of the same creed, but they must be taught that this is a free country, and the moment they attempt anywhere to resort to "bull-baiting," they must transfer their persons to Rome and Naples, were these practices are more in accordance with the Government."

Mechanics' Institute.

We had the pleasure of listening to the lecture, the following notice of which is from the *Provincialist*, and feel that we can scarcely accord to it too high praise.

At the Hall of the Institute on last Monday evening, Mr. John Boyd lectured to a very large and highly respectable audience. The talented lecturer chose for his subject "the British Nation the hope of the world." After a few appropriate introductory remarks he proceeded to contrast the state of France during the Revolution of 1789, with the condition of Britain, and the terrible scenes which occurred in the former, with the peace and greatness which reigned in the latter. He gave as a reason of this difference the christianity of Britain, under the teachings of such men as Wilberforce, who by his "practical view of christianity met the sophisms of French infidel Philosophy, and the infidelity of France under the teachings of Voltaire, Rousseau, Marmont and others who placed the Goddess of Reason upon the throne which ought to have been occupied by the God of faith. The lecturer avowed the true principle of Britain's greatness to be *the recognition of God*, and the *Bible the nation's text book*.

Canada Correspondence.

FAST DAY IN CANADA—ROMISH ABUSES—POLITICAL RAILWAY AFFAIRS—MURDERS, &c., &c.

Cobourg, C. W., 26th Nov., 1857.

Mr. Editor,—To-morrow being Fast day, I anticipate by twenty-four hours my weekly communion. Those of us whose scruples on these points are exceedingly nice feel much gratification in the unpowed tone of the public proclamation, which *recommends*, without enjoining and commanding, its observance throughout the Province. This is as it should be in the judgments of not a few who are jealous of governmental interference in things religious. To this view I stand committed from conviction, and can see nothing pious or patriotic in refusing to join in the solemnities of the day. Our friend of the *True Witness* holds different views, and thus administers a dose to his protestant brethren:—"A proclamation has been issued by the Governor General to all Her Majesty's loving subjects—who acknowledges the Royal Supremacy in things spiritual—to observe Friday next, the 27th inst., as a day of fasting and humiliation. Orders have also been issued from head quarters for doing an extra lot of praying upon the same occasion; which orders will of course be very punctually complied with. A protestant "Fast day" is, it must be confessed, somewhat of an anomaly. If observed, it would be a practical condemnation of protestantism, which denies all merit to corporeal austerities, or works of mortification. Either the wrath of Heaven can be averted by these or it cannot. If it can then is the Lutheran doctrine of "justification by faith" *alone*, a lie: if it cannot, then is a day of fasting and humiliation, to avert the wrath of heaven, a humbug—a great protestant sham. * * * * What then is a fast day among Protestants? It is, as we said before, a day for the most part of unusual drunkenness and debauchery. It is a sunday with all the ponhouses and grog-shops open; and without the clean shave and the clean shirt, which upon regular Sundays "inspire some feeble sentiments of self respect in the breast of him who is conscious of a smooth chin, and whose back rejoices in the luxury of clean linen. It is a day, in short, in which more than an ordinary quantity of liquor is consumed, of oaths are sworn, and of business is neglected."

The "Streetsville Review," edited by an episcopal clergyman, has long enjoyed the reputation of being the most determinately Tory, and the best representative of *Punch* in Canada. Solomon's witticism's are quoted more extensively than those of any other editor by his brethren of the press. Not unfrequently he tells a wholesome truth in a sly way. One of the best I have seen of late refers to the "Catholic Citizen." It is put thus:—"The 'Catholic Citizen' asserts that no man ought to preach in the open air except his sentiments are in harmony with the religious belief of the great bulk of the community.—Was Christianity the dominant faith in Athens when St. Paul delivered his memorable sermon on Mars' Hill?"

Political movements are attracting attention at present. Col Tache—the Premier—has resigned, and the Hon. J. A. McDonald has been charged with the duty of reconstructing the Cabinet. If one can believe the popular report, he finds it difficult to procure men willing to fill the required office. The probability is that the difficulty lies in the way of compliance with the required conditions of acceptance. Money is not so abundant that men will throw over their shoulders smug salaries of several thousand dollars. A dissolution of Parliament is anticipated, and seems unavoidable.

The Grand Trunk affairs—Query, is this news?—are said to be in a very unsatisfactory state, and fresh relief is demanded, or the works must be suspended. Truly these gigantic Railways are troublesome. We have had another hook in the line between this and Port Hope. Eventually the line must be removed, or repetitions at every rise of the lake will be multiplied. The great wonder to every one who sees its precariousness is that the road was ever carried along the beach of lake Ontario, but any person in these parts conversant with the Grand Trunk affairs will tell you that it was constructed there for the benefit of the land-owners thereabouts, and some hesitate not to characterize it as a great swindle.

The majority of our council-men have resigned, being unwilling to share the responsibility connected with the confused state of town affairs. The fact is that Cobourg is no exception to the general rule of extravagant governments. The enormous debt contracted through the construction of the railway connecting the town with Peterborough hangs over Cobourg; an immense market-house, to cost many thousands, is under contract, and times are hard enough to make even well-disposed and honest rulers fear for the future. Self-government is a great boon; but only to those capable of exercising their rights, or disposed to do it.

Those who are acquainted with Lower Canada justice are well aware of the laxity which prevails. During the last ten years many murders have been committed and the sentence of death pronounced against some of the perpetrators, but in no instance has it been carried into execution. It is not so in Upper Canada. Just now efforts are being made to procure the commutation of the sentence passed upon Jones, a private of the 33th for the murder of corporal Reynolds, whose death was effected when in the discharge of his duty. Better far to abolish capital punishment than to make it a dead letter. But let the sentence be executed in the case of deliberate murders. Such at least seems to be verdict of the many in New Brunswick at present, and well it may.

Whiskey is doing its work daily in Canada. Alas, that it should awaken so little public attention. Scarcely an issue of any Journal appears without several instances of death from indulgence in strong drink. Two cases are reported in Toronto last week, and an equal number in Stratford, a place of inconsiderable size.

Canada attracts no attention from the Home Government in its efforts to serve the Queen in India. Col. Prince has received another rebuff in connexion with an offer to raise a Canadian regiment for that country. His services are declined and no reason given. "These paltry colonists!"—Canada fared no better at a Bible Society, her representative was twelfth on the list of speakers; this is, excluded from speaking. Canadian contributions are all very well, but Canadian occurrances not worth hearing about, especially from the lips of a Canadian, albeit he was British born.

We were spared another Desjardin accident on the Great Western railway a few nights ago. Just before the train was due, the drawbridge over the Welland Canal was swung to allow a vessel to pass. The locomotive dropped upon the masonry upon which the Bridge swings!—a few inches more, and—we shudder at the thought.

Our winter seems to have set in, and with great severity. For a week past we have had very cold weather—a parallel case has not occurred for many years. God pity the poor, and incline us to help them.

A. B.

(*From our New York Correspondent.*)

NEW YORK, Dec. 1857.

Election for Mayor—Wood beaten—Times improving—Great Sale of Spurgeon's Works—His Theology—Sheldon and Blakeman's New Juvenile Works—Gift Books—Crime—Congress, &c., &c.

Mr. Editor:—Our city election passed yesterday. Wood, of infamous memory, our present Mayor, was defeated by over two thousand votes instead of seventy thousand, as he ought to have been. The force and vigilance of our new police were put to admirable use yesterday, for though more than six thousand votes were cast yesterday above the number at any previous election in this city, the day passed about as quietly as the Sabbath did under the old system. Mr. Tieman, the Mayor elect, has the reputation of ability and honesty, but the motive of voting for him was mainly to get rid of Wood, what ever might happen after, being certain to be for the better. When one gets to the very bottom, any change is an evidence of improvement.—Men living in this city, even now, begin to feel the stimulus of returning self-respect. At a large meeting last evening after the result was known, a resolution was passed to request the new Mayor when he entered upon his office, to appoint a day of thanksgiving and prayer, in taken of the great deliverance. But when I remember that over forty thousand voted for a man convicted in our courts of State's prison crimes, it seems to me a day for fasting and humiliation would be more appropriate to the occasion.

The "Times," it is thought, are not growing worse. It is expected they will decidedly improve, not that the election has so improved the character of the city that our government can now probably raise a loan to carry on various public works to the extent to furnish labor to those now out of employment. Another thing that will do much is the favourable weather for bringing the western produce by water instead of rail.

The times seem already to have the effect to turn attention to religious subjects. It is said the churches are generally better attended than before the financial crash; there are also several additional prayer meetings, a daily one which is thronged by business men from twelve to one o'clock; it is said, too, that the books that sell best now are of a religious character.

Messrs. Sheldon, Blakeman & Co., of whose house I sent you a full account long ago, hardly feel the influence of the times at all in their sale of Spurgeon's works, of which, altogether, they have now sold One Hundred and Twenty Thousand volumes. "The Saint and his Saviour," which was announced not long ago, is out and will improve Mr. Spurgeon's reputation in this country. It is to my mind decidedly better than his sermons, both in matter and style; in the latter the improvement is decided and marked. Five Thousand volumes in one week were sold since the crash here—a compliment paid, I presume, to no other book in America.

There is one thing only which I had hoped might have been better in this work. Spurgeon is manifestly a man who has no well digested system of theology. Divine grace has touched his heart, and he proclaims its salvation with the earnestness of life, and while he keeps to the office of herald, he does nobly, but when he attempts to give systematic form to his thoughts he so signally fails. "Give your decision," said an old judge to a new occupant of the bench, "but do not attempt to give your reasons for it." He continued by saying that while the decision was right, the reasons given were not sufficient to justify it. So it is to some, we had almost said to a marked, extent in the case of Spurgeon. His views are not consistent to his own consciousness, or if they are, he fails to give the principles of classification. The tokens of this chaotic state often come out in his sermons; but we had expected to find in a carefully prepared work an improvement in this respect, and there is some, but much less than we expected. The same glowing life, the same consciousness of the great redemption through Christ, the same manifest gracious experience that we find indicated in his other works, are here with much less alloy. While there are passages that show that his pen labours, instead of works, at least, quite frequently, nevertheless, as a whole, it is a charming performance, even in respect of style.

The same enterprising publishers are bringing out a series of Juveniles, of which a competent critic says, "One of the best I ever read. It is unexceptionable in its moral," while it is lively and pleasing to the young. I did think of giving the whole list for the benefit of your little folks, but it would take all the rest of my sheet; it contains everything they want, and much more than they can think of, not by any means omitting Cock Robin, the House that Jack built, and Old Mother Hubbard, and very many of an instructive nature.

The Bible and Testament, they have in seventy or eighty different forms, published by Collins of Glasgow and London. Various booksellers have put up in almost every conceivable style of attractive gift binding for the holidays. Life in Israel, Life of Spence H. Cone, D. D., and Judson's offering, are among these interesting books. The practice of making presents in families and friends has, within certain bounds, an excellent influence, and especially if valuable and attractive religious books are thus circulated, much beyond the influence mere gifts may result to the good of the soul.

Crime, which has rapidly increased for months past in this city, we have hope will now very naturally diminish now the party of crime is fairly defeated.

Congress assembles next Monday, and "Kansas" is likely still to be the theme, concerning which I may then take occasion to write once more for your columns. I presume it will be difficult to persuade them that so many executions have occurred in that ill fated territory since I last wrote them concerning it.

Yours. G.

The Criminal Breen.

HUGH BREEN one of the unfortunate men under sentence of death for the murder of the MacKenzie family committed suicide on Sabbath evening by hanging himself in his cell. The other prisoner Patrick Slavin Senr., is to be executed in front of the gaol to-day at 10 o'clock. We subjoin the evidence as brought forward in the Coroner's inquest relative to Breen's death from the *Leader* of Tuesday.

The Jury having assembled proceeded to the gaol to view the body. It was laid out on the bed in the corner of the cell; the body was swollen and the eyes somewhat blackened, presenting the usual appearance of a person who has been hung without much violence. Along the end of the cell ran a shelf; on the side was a broad lath at the same height as the shelf. From the lath to the shelf in the corner of the room Breen had placed a short piece of wood, round which he had passed a handkerchief, and by bending his knees had accomplished his suicidal purpose. The effort must have been one of the most determined character.—After viewing the body the evidence was then gone into.

Catherine Creighton, I am daughter of Gaoler; generally speaking have charge of prisoners, act as Turnkey; deceased was a prisoner in the gaol, under sentence of death. I kept the keys of his cell, and opened the door to give him his meals when my father was not here. Saw him last about twenty minutes before he was discovered dead. About 6½, on Sunday evening, went to his room and called him, he made no answer; I then called Mr. Cary, one of the constables who watches the hall; I opened the door and we went in and found deceased kneeling on the bed hanging by the neck from a piece of board, one end of which was placed on the shelf over his bed, and the other end on the piece of lath nailed on the wall; round his neck was a handkerchief; one knee was on the bed the other foot was hanging beside the bed and touching the ground. His face was turned out from the wall. I went for Dr. Travers; I think Cary cut him down; I did not see him after that. I had no reason to suspect that he would hang himself. Never heard of his attempting suicide before. Never heard him make any remark on the subject before. A week ago I went into the cell and found he had put the bench into his stove; he said he had sat upon it and broken it; I took the pieces out of the stove as it was dangerous, and put out the fire by dipping the pieces in a tub of water. I know of no [illegible] by which he could have got the piece of wood. Never took notice of any nail in the board against the wall. Never saw him with a knife or gimlet in his room. His room was searched every morning. I have seen the handkerchief with him, he got it washed two or three times. He was once or twice sick since he has been in. Dr. Humphrey attended him. He could have got no poison. The doctor said he was a little bilious. He was constantly watched. No other was in the room with him, but he was looked at every half hour. Between the last time I saw him and when I discovered him hanging, no one seen him. I am sure of it, for I kept the keys. He must have been hanging some little time. I let Mrs. Doherty out the last time I saw him alive. Never saw him with any nails. Do not know where the several nails produced came from. The only parties allowed to see him alone were Mrs. Doherty, Rev. Carwell, Mrs. Travers, and Miss. Hogarty, the Sisters of Charity, and his Clergyman. No one else. Mr. Ewin, of Portland, saw him yesterday.—He did not put his hands near the wicket. Breen put his hands out to shake hands with him.

Mrs. Margaret Doherty, was in the habit of attending Breen. I saw him last from 2 3 4 till 6½ on Sunday. Miss Creighton let me out. While I was in the room I saw nothing and