

with it. I desire only that it may be abundantly sanctified to us all." His beautiful private, personal address to his wife, and two addresses to his family, and particularly to his little children, who were severely brought to him, and to whom he gave separately a father's parting kiss and blessing, these were all so spiritual, so sweet, so solemn, that they can never be effaced from the memory of those who heard and saw the remarkable scene which they made up.

But the power of life was now fast going, and he seemed no longer conscious of our presence. I aroused him again and asked him—

"Do you see me, my dear son?"

"No."

"Do you hear me?"

"No."

"Do you not know your father's voice?"

"No."

"His wife made the same attempt, but with it emphatically, *I have not one fault to find* no other result."

I then said, "My darling son, do you know Jesus?"

"Oh, yes?" said he, in a voice of wonderful strength and deliberation, "Oh, yes! I know Jesus—I have a steadfast trust in Jesus—a calm and steadfast trust. He spoke it with astonishing distinctness."

This was, perhaps, within an hour of his departure. After this he could say no more, connectedly; yet, one half hour afterwards, perhaps, I thought he might still be conscious of my voice, and I asked him,

"Are you happy, my dear son?"

"And he answered me very distinctly,

"Oh, perfectly, perfectly!"

How strange! They were the very words with which his sainted mother closed her testimony six and twenty years before, within five minutes of her death. From that moment he gently sobbed away his life like an infant who had fallen asleep in crying. His sobs became fainter and fainter, until the last one gently passed, and all was quietness and rest.

The Intelligencer.

SAINT JOHN, N. B., MAY 14, 1858.

Terms for the Religious Intelligencer.

The Terms of this paper are ONE DOLLAR if paid in advance, or within three months from the time the subscription commences. SEVEN SHILLINGS AND SIXPENCE if payment is delayed until after three months. These terms will be strictly adhered to.

B. J. UNDERHILL, Agent.

All letters of business for the Religious Intelligencer Office, should be directed to the Agent.

Repentance.

Repentance towards God, and faith towards our Lord Jesus Christ, was the doctrine that Paul preached to both Jews and Greeks. This was one of the objects for which God chose him as an Apostle and Preacher—"to open the eyes of the Gentiles, to turn them from darkness to light, and from the power of Satan into God, that they might receive forgiveness of sins." With this authority received by the Apostle from Christ himself, Paul boldly declared that "God now commandeth all men every where to repent." Repentance is therefore clearly the duty of all men; it is as clearly the condition of forgiveness, as faith; and hence the necessity of a clear, well defined, and properly understood conception of what repentance is. It is not a mere regret that we are sinners—it is not simply a sorrow that we have broken God's law. Genuine repentance includes an abhorrence of the evil of which we repent, and hence a turning away from it; and is represented by the Apostle as the fruit of "godly sorrow" (2 Cor. 7: 10). True repentance is practical sorrow; the same as obeying the gospel is living practical faith.

All genuine repentance has an element both of feeling and of action. One of these without the other, though either may be better than neither, is not true repentance. Both must be combined. The kind of feeling, and the kind of action or conduct, which the feeling produces, depend greatly upon the nature of the wrong, and the circumstances attending its commission. But in all wholesome and genuine repentance, there must be first, feeling excited in view of the wrong, and then, action in turning, or in endeavoring to turn, away from it.

Repentance of a single wrong act, is grieving at it, and then stopping it. Repentance for a continued course of wrong conduct is sorrow for it, and an attempt to change and improve it. Repentance of a whole life that has been wrong and of a whole character that is bad, is the most radical of all kinds of repentance, and is a genuine sorrow for what has been impure and is still corrupt, and a resolute turning away from it, with all the powers of the mind and the body, toward a better and nobler life.

Many persons suppose however that there is some healing influence in the pang of repentance or some merit in it, by which they must be commended to God's favour; and hence they excuse themselves from repentance because they have no more feeling. They forget that suffering only acts the same as pleasure as a stimulus, and that there is no benefit in it merely as suffering. If a man is conscious of having sinned, that God hates sin, that he must repent and obtain forgiveness or be lost,—if this knowledge does not make him feel, and begot sorrow in his heart, it must be because he is incorrigibly hard, and in eminent danger of never feeling any more. For such a man to wait until he feels more, before he repents, is to linger for his own damnation.

"Persons oftentimes repent in so far as a general turning away is concerned, and yet neglect some part of that turning. A man that has made himself rich by a dishonest course, may repent of his course after he is rich. But when a man has grown rich by cheating others, he cannot make a true repentance without also making reparation. Simply to stop his dishonesties for the future, and to live comfortably on what he has reaped by them in the past, is not repentance. A man who has injured another by a slander cannot repent by merely ceasing to repeat the slander; he must go and contradict it, and apologize for it. God otherwise will not accept his repentance, for it is not genuine. Christ says, 'If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the

altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' If men do wrong to their fellow-men, and suppose that they can repent without reparation, they deceive themselves; but they cannot deceive God. All their subtleties, all their pretensions of goodness, all their pious prayers, will be contemptible in His sight: so long as they have not honestly, candidly, and in a manly way, sought to right the wrong they have done."

"It is possible for men to deceive themselves by playing off sorrow and regret for a change of conduct. They are sorry they do wrong, but think it is necessary only to be sorry, and not to stop the wrong. They silence their consciences by feeling bad for it. This is not repentance, but only self-deceitment. One man does wrong, and strips himself bare for self-flagellation, and then goes back to the wrong again. Another man who has done wrong, instead of pricking his skin for it, goes solemnly to the confessional, and after confessing it to the priest, goes back and does the same thing over again. Men are very willing to repent of their general wickedness, who are not willing to acknowledge individual and particular sins. They will say vaguely, 'I have broken God's holy law,' but will not come directly to the point and say, 'I have cheated my neighbour.' They are willing to repent of God's law broken, but not for their neighbour's bargain broken. Gluttonous men—'whose eyes (and more than their eyes) stand out with fatness'—'whose God is their belly'—who eat and drink like beasts, yet just keeping within the bounds of respectability,—have been known to pray and weep because 'they have done despite to the spirit of God's grace,' who yet never once confessed before God that they were gluttons and wine-bibbers."

Reader, what sin have you unrepented of? It may be no presumptuous violation of the rules of outward morality. Have you 'sorrowed after a godly sort?' Has it wrought in you carefulness of thought, word, and act; clearing of yourself from all evil; indignation against all sin; fear of doing wrong; vehement desire after good; zeal for God; revenge against all iniquity? (2 Cor. 7: 11). If these fruits of repentance are not found in you, you have reason to fear that you are yet 'in your sins.' Look well to this soul!

The Great Revival.

On our first page will be found a number of interesting and instructive incidents of the present extraordinary outpouring of the Spirit in the cities of the Union. We have the pleasure of stating that our American exchanges still represent the work as progressing without any diminution of power or interest. It is now not so much confined to the union meetings as formerly, but is extending into the churches, and many of these that had shared but little in the work till of late are now being greatly blessed. Our N. Y. exchanges give accounts of an interesting season on last Sabbath week in the Rev. Henry Ward Beecher's church, in Brooklyn, on the occasion of receiving one hundred and ninety persons into Church fellowship; one hundred and sixty-five of whom were on the profession of their faith, the rest by letters from other churches. Among this great number coming into the church at one time were many youthful persons, many heads of families, and in some instances almost whole families together, also business and professional men, sea captains, and others. Twenty-three of this number were baptized by immersion on the Thursday evening previous by Mr. Beecher himself, although a Congregationalist. This ceremony was performed in the fount of a Baptist Church, in the presence of a large audience.

On the Sabbath in which these were received into the church fifteen hundred persons participated in commemorating the Lord's Supper. The church consists of over 1100 members, (700 of whom are new converts), the rest were members of other churches. In inviting others to commune with them, Mr. Beecher said:—

"It is the Lord's table, and open to you, not in your capacity as members of other churches, but to your presence, whoever you may be, if conscience witness that you are vitally united by faith to Christ."

We rejoice to learn through various channels that there are indications of the same glorious work in England that has been going forward in America. May it spread far and wide, until 'the whole earth shall be filled with the glory of God.'

Revival at Caverhill.

BROTHER GEORGE W. KNOX writes to us from Caverhill, Queensbury, York County on the 4th inst., that the Lord has been graciously pleased to visit the people in that place with revival influence. He says:—"About four weeks ago a series of daily prayer meetings were commenced. We have no pastoral care, but the Lord owned our efforts. One week after these meetings were commenced, brother G. H. Maxson, Licentiate, came to visit us, and the work of revival progressed, but as brother M. is not authorized to administer the ordinances, a number of those who have experienced conversion have only come under the care of the Church. The work is still going forward, there is no excitement, but it appears to be a work of deep reflection, and extends to the aged and the youth. Surely the solitary places are glad, and the desert does blossom as the rose."

The Bible Cast Out.

The Board of School Officers of the Fourth Ward, New York, at a regular meeting held April 5th, 1858, passed the following resolution:—

Resolved, That the reading of the Bible be dispensed with in all the schools of this Ward.

Of the fifty-four teachers in these schools, thirty are of the Catholic faith, and all of the School Officers.

The "N. Y. Tribune" describes the character of this Ward as follows:—

"About every fourth dwelling in the Fourth Ward is either a grog-shop, gaming house or brothel; many of them are two of these 'rolled into one,' and some are all three. At least half the voters of this Ward are 'dependents of grog-shops,' or brothel-keepers; and these 'institutions' are rather lower, filthier and more revolting than similar dens almost anywhere else."

Gathered Thoughts.

We occasionally select from our daily reading a striking, or original thought for future meditation. The following paragraphs are from these selections, and may afford some of our readers food for profitable digestion. Their brevity and excellence will commend them to the favour of readers in general—

In Christ believed we find peace with God; in Christ beloved we learn a new morality.—Dr. TWEEDIE.

If the heart be full of the world, there will be no room for the Spirit of God to enter; for where the one is the other cannot be. Turn away thine heart from the world, the creatures, thyself, and thine own will and affections, that so this Holy Spirit may have room to act freely.

All creatures, as such, are broken syllables; which signify nothing as separated from God.—R. BAXTER.

A man who hath anything in the world so dear to him that he cannot spare it for Christ, if he call for it, is no true Christian. And because a carnal heart will not believe that Christ calls for it when he cannot spare it, and therefore makes that his self-deceiving shift, I say further that the man who will not be persuaded that duty is duty, because he cannot spare that for Christ which is therein to be expended, is no true Christian, for a false heart corrupteth the understanding, and that again increaseth the delusions of the heart.—In.

No power but that of Christ crucified can really humble the heart of a man. You may strip him bare of every earthly possession; you may leave him like a leafless trunk, or a dismantled wreck; you may bereave him of all that is held dear. Affliction may weep over him; authority may command; agony may lacerate; poverty may press him to the dust. To all these the law of God may add its terrors; and the dread of an undone eternity, of a lost soul, or a forfeited heaven, may complete the climax of woe; but all will not suffice to humble man. To Christ he must come to learn to be meek and lowly. 'Till then, pride, however disguised, is ruling in his heart; and never, never till the love of Christ expels them; do the enmity and antagonism of the carnal mind against God, yield up the soul to the control and the guidance of grace.—Dr. TWEEDIE.

The same voices who cried "Hosanna," when the Son of David entered Jerusalem, cried, "Crucify Him," when the popular current turned. There is a world of warning in this early fact of Christianity.

Foreign Religious Intelligence.

The Sabbath question is occupying the minds of many good Christians in Great Britain, and a tendency is apparent to take more vigorous action both for the closing of shops in England and the stoppage of railways in Scotland.

Religious liberty has been recently extended in Sweden by the abolition of what is called the "conventicle law." Persons will now be permitted to assemble in private houses for prayer-meetings even when laymen preside. Persons will also be allowed to receive the communion in any parish where they choose.

Nothing new in religious affairs from the dominions of the Pope. In different parts of Sardinia the work of God continues to make progress. In Palestine, and throughout all Syria, as also in Turkey in Asia affairs are in a very unsatisfactory state. We cannot help but believe that God is preparing these nations and the world for a great moral revolution; who knows but it may be the ushering in of the "latter day glory" when Christ shall reign with his Saints on the earth "a thousand years."

The Religious Tract and Book Society of Scotland has thirty Colporters employed who report great success in their work. Large numbers of religious books and periodicals are disposed of by them, and many interesting incidents and conversations are related by them.

The system of Colportage is pursued by the Irish Presbyterian Mission in Connaght, Ireland. Those engaged in this work there, are not merely book peddlers, but also Scripture readers and Missionaries; and ample opportunities are afforded for this means for reading, conversing, and prayer with Romish families. Many Bibles, Pilgrims Progress, and Abbots Young Christian are sold to Romanists. "A person taking meal from a poor man's barrel turned out a Bible. I heard the Priest, said its owner, so often talking against it, that I bought one, to see what made it so bad, and for fear his reverence should see it, I hid it in the meal." A gentleman who was deputed by a Committee in Glasgow to examine into the National School system in Ireland, has returned a report highly unfavourable to the present working of the system.

An intimate friend of General Havelock says: "He invariably secured two hours in the morning for reading the Scriptures and private prayer. If the march began at six, he rose at four; if at four, he rose at two."

The Wesleyan Mission of the Fijee Islands are resulting in great good, 14,000 converts to Christianity are reported from heathenism during the last year. The whole number now professing Christ of these Islanders, who only a few years ago were Cannibals, are over 52,000.

On Sabbath the 18th ult., the Rev. W. P. Merrill, Pastor of the Freewill Baptist Church in Portland, Maine, baptized between forty and fifty persons. More than ten thousand spectators were present. The time occupied in administering the ordinance to the whole number was thirty-seven minutes. A great work of grace is said to be progressing in connection with this Church. A large number of revivals are reported in the "Morning Star" among the Freewill Baptist Churches in New England and elsewhere.

The Rev. W. Taylor an acceptable street preacher from California who has been labouring for some time in New York, was recently prevented from speaking in the street by the police. Some of the religious papers very justly complain of the injustice of allowing the news boys to cry Sunday papers in the streets for sale

on the Sabbath, and also the opening of bar-rooms and groceries, while the gospel is forbidden. The aggregate weekly circulations of Sunday newspapers published in New York is stated to be in the neighbourhood of 200,000.—All these are devoted to the work of demoralization.

There now exists in the United States about 125 Young Men's Christian Associations. At a meeting held by the New York Association a few evenings since, 120 names of new candidates were proposed by the members.

It is well known to those who are acquainted with the history of the Protestant reformation that Holland not only owes its former greatness, but its national existence to the Bible and to Protestantism. Before the small but resolute people of that country, with the Bible in one hand, and the sword in the other, a mighty empire was obliged to succumb; and the Romish hierarchy was made to feel that there was power and strength in even a few people struggling for spiritual emancipation, when impelled and sustained by an encouraging confidence in God's Truth. Strange that with such a history, now at the end of three centuries Holland should adopt a law which excludes the Word of God from the people's schools; which forbids not only all religious teachings, but even the handling of history, except in a form equally inoffensive to Protestants, Papists, Jews, and Infidels. On the 1st of January last, this law came into operation. Two causes have conspired to produce this bloodless, but melancholy revolution; 1. The deep but ill-concealed dislike of the legislators to pure Christianity. 2. The divided state of society in respect to religious opinion. What tends to render this national act most disgraceful and humiliating is this fact; that not only the Bible is excluded, but the very history of those achievements is repudiated, which made the country honored and respected. Instances like this should teach the lovers of the Bible, and of sound education every where an important lesson. Every tendency to retrogression is dangerous, and should be carefully watched and instantly rebuked.

Thoughts.

BY T.—NO. V.

INFIDELITY, in whatever sense we view it, is dangerous. Assuming new forms and establishing new dogmas is its characteristic in the present age.

Tom Paine, Diderot, and Voltaire only unlocked the door, but Hume and others of more modern times have ventured an entrance and endeavoured to tunnel over its defaced and defective interior.

The difference between ancient and modern infidelity is found in the fact that with the former, "God may be, with the latter God is not." The first expresses a doubt, the second is positive. Paine and Voltaire would argue the matter apparently with a view to establish their position, but at any time open to conviction. Hume would sneer at the slightest possibility of right reason upon the question at all. Much like our Macaulay, he would pen volumes of History, narrating wars, famines and pestilences, but could never understand what God had to do with any of them. In this way his infidelity assumed a new form. The Historian who fails to discover God in all history is like the Astronomer who believes in a solar system but doubts whether it has a Creator.

While infidelity in the abstract is a positive denial of the existence of God, yet we must admit that its spirit is discernible in many of those who repudiated the name, and who would apparently desire oblivion rather than be thought of as a Christian. True, they may attend the house of God and kneel at the throne of Grace. They may mingle with the holy and the devout; they may sing God's praises in the sanctuary, and worship Him in the family, and after all be infidels.

Reader, have you never heard of hypocrites? Have you never seen the Church attended—the apparent Christian—more desirous of being admired, than admiring? Have you never seen him lounging in his own home on a Sabbath day, reading a Novel, and excusing himself for non-attendance at the house of God because he had not fashionable clothes to wear, or that the day was unfavorable? Ah, what is this but the very essence of infidelity. The poor preacher has travelled miles perhaps to tell God's love for sinners, but the action of the professor implies that Jehovah cannot love the ragged. Oh how much to our real benefit would we add if we could see ourselves as Christ sees us? Every oath we utter is infidelity. Every dishonest act is infidelity; and if we would reach the portals of immortal bliss hereafter we must remember that this is a Bible age—an age of enlightenment, and our Christian infidelity will prove our ten-fold greater crime than though we had breathed the air of heathenism, or crouched in reverence at the wheel of Juggernaut.

Restitution.

The following incidents illustrating and confirming our remarks on the doctrine of Repentance in another column, we commend to the candid attention of all classes of readers. These were communicated by a minister to a New York paper:—

"A number of cases of restitution have come under my notice. A fine looking young man called on me and stated that he felt his need of religion, but there was a matter in the way about which he felt great uneasiness. Some years ago he had robbed his employer of a sum of money, and no one had ever known it but himself and God. Now when he thought of changing his course of life, that matter came up before him with great distinctness about it, and he did not know what to do. I told him the road was plain, he must 'pay up,' that sine committed before God, and known only to him and the sinner, required no public confession, but he must pay up and square the books. He sprang up and said 'I will.' I saw him a few days after, happy in the love of a Saviour."

"You would be astonished to hear how many of these cases are constantly coming under my notice. Secret dishonesty keeps more men from coming out good Christians than almost any other sin."

"A lady called on me on a Monday morning, not long ago, and stated she was much concerned with great darkness about it, and she had a difficulty in the way of her coming to the Saviour. She had in a fit of jealousy grossly slandered a neighbour,

and she wished to know if she could obtain ease of mind without regard to this matter. She was of mind without regard to this matter. She was promptly informed that she must 'bring forth fruits meet for repentance' by going to the injured party and making restitution. It was a hard road to travel, but she went and made the proper reparation, and found rest to her soul."

YOUNG MEN'S CHRISTIAN ASSOCIATION.—A prayer meeting has been commenced by this Association in their Rooms, on Tuesday and Friday evenings. We learn that on Tuesday evening quite a number of persons were present, and the season interesting.

Canada Correspondence.

MR. EDITOR.—Our spring weather seems to have come at last. The snow left us many weeks ago, and the usual predictions of an early spring were made, but old father time refused to honour them with fulfilment. Now however the air is balmy and the breezes have lost their chilling qualities. The earth begins to put on her green robes, and the buds are bursting into leaves.

There is much sickness at present among children. The prevailing disease is Scarlet Fever, and it is more fatal than usual. One of the ministers of this town has been sorely tried in his family. Two of his children have died very suddenly, and one two or three are now sick. In one case a fine healthy lad went to school in the morning apparently well, and by midnight he was dead. The external signs of fever did not manifest themselves; the disease took hold of the brain, and vitality was speedily destroyed. How true is it that our relatives are only lent; and He who lends often unexpectedly withdraws the loan without consulting our wishes. A young man of this town was suddenly snatched away a few days ago. Happily there is good reason to believe that he was ready. If we could but realize the importance of preparation in health it would be well for many with whom it is now ill, and ill without remedy. Procrastination is one of Satan's best devices. By means of it he secures many a victim who would have been terrified at the bare thought of deliberate continuation in sin. But perhaps we are accustomed to think of spiritual things too much in the light of their bearing upon ourselves. Certainly we are called upon for our own sakes to abandon sin and love God; but ought we not to dwell more upon the dishonour brought upon truth by our impotence? God is worthy of our service. It is our privilege to serve Him. Our chief end is to glorify Him.

While estranged from Him we do Him great injustice. We abuse His mercies. We deny His right to control us. We slight His invitations. We laugh to scorn His threatenings.—We deny His thankfulness. O that we were wise and understood this. Lord, lift thou up the light of thy countenance upon us.

Our prayer meetings continue daily; but as yet no special manifestations of Divine blessing have appeared. "Then shall we know, if we follow on to know the Lord." In their appointment reference was had rather to what was being done in other places, than to any indications of quickening among Christians, or of inquiry among the ungodly. It is not surprising therefore that we are called upon to humble ourselves more than we have done ere we see the doings of our God in the sanctuary. In Toronto the meetings have been attended by few comparatively, and were expected to cease this week. In Montreal they are kept up with unabated interest. The reports from Quebec and other places are encouraging. The enemies of the cross are not idle. Some of them even exceed themselves in their opposition to the truth, and without scruple pervert every thing that can be used, when perverted, against it. Scoffers have been in mercy. So may it be with many of the most bitter foes of vital godliness. The Lord's arm is not shortened that it cannot save. After all, it is not open opposition which the church deprecates so much as indifference. A. B.

News of the Week.

THE RAILWAY.—The Morning News of Wednesday complains of the slow progress made on the Railway works. A strike among the labourers occurred last week. The men, who had been working 10 hours a day for four shillings being required to increase the time of labour two hours per day and receive five shillings, demanded the increase of wages, without the increase of time. This the contractors refused, and a number of the labourers left, and have not since been at work. The consequence is, the work is nearly at a stand still. It appears by the News that the contracts are taken so low, that the contractors are not able to increase the wages of the workmen without great loss. Some of the sections are reported to have progressed very little for the last four months. The Bridge across Hammond river is also proceeded with very slowly. The News very justly urges that the works should be completed according to contract, which would give the public a railroad as far as Groton's Bridge in November next. This, however, is very uncertain according to present appearances.

THE MAYORALTY.—A protest was made on Monday last by Mr. Foster against Mr. Smith being declared duly elected to the office of Mayor for the ensuing year, on the ground of partial and disreputable conduct on the part of some public officers connected with the election. Also on account of bad votes. No mode of appeal being open only through the Supreme Court, Mr. F. carries the matter no further. He subsequently congratulated Mr. S. on his success.

A case of Stabbing occurred in Portland on Thursday night of last week. A man by the name of Franklin stabbed another by the name of Brown. We believe not fatally. Franklin was arrested by the Police.

SUPREME COURT.—The Supreme Court for this City and County is now sitting; Judge Wilmot presiding. The Coroner discharges the duty of High Sheriff, no person being yet appointed to fill the place of the late Mr. Johnson. A few criminal cases are on the docket, one of which is the robbery of letters deposited in the Post Office by one of the officials, which we noticed at the time of occurrence.

COUNCIL.—We learn that a Committee of the Executive Council have been in session this week in St. John, preparatory we presume to some new appointments, as well as in relation to railway matters.

At a meeting of the members of the Mechanics' Institute held at the Hall on Monday evening last, the following gentlemen were elected Officers for the ensuing year: J. W. Lawrence, President; Robert Foulis, and Wm. F. Smith, Vice Presidents; Wm. L. Avery, Treasurer; James R. Ruel, Corresponding Secretary; Wm. F. Bunting, Recording Secretary. Directors—Isaac Woodward, Elisha Broad, George H. Lawrence, George Fleming, Wm. K. Reynolds, James Paterson, James Gerow, James Allan, J. S. Melick, Robert Shives, Charles Lawton, Wm. P. Dale.—News.

Cases of Small Pox have occurred on board of two vessels which have recently arrived at this port. A Physician is in attendance on the afternoon of Tuesdays and Fridays at the Board of Health office to vaccinate the poor, gratis.

At the Annual Meeting of the Young Men's Christian Association, held on the 5th inst., the following gentlemen were elected Officers for the ensuing year:—

Hon. W. B. Kincaid, President.
James Paterson, Esq., L. L. D., Vice Pres.
LeBaron Botsford, M. D.,
T. W. Daniel, Esq.,
G. E. Lockhart, Esq.,
B. J. Underhill, Esq.,
E. H. Duval, Sr., Esq.,
J. H. Calhoun,
A. A. B. Smith,
W. F. Hawkins,
J. R. Calhoun, Rec. Sec'y.

The Leader calls attention to anomalies in our postage laws. Books printed in United States pass free—British books pay a heavy postage. Merchants send their circulars to be posted in Eastport—compelled to patronize the circumlocution office in order to avoid postage. These matters ought to be set right, though they are small compared with the great and grievous wrong of Sunday labour in the Post Office.—Presbyterian.

We are informed by one of our citizens who is largely engaged in the fisheries, that the run of gasperaux in this harbour, the present year, is very great. He has been fishing in it for upwards of forty years, but he never remembers seeing the fish so numerous. Six thousand dollars or fifteen thousand pounds is said to be a moderate estimate of the value of the gasperaux alone, that will be secured here this season. It is a most providential circumstance, that this rich store of wealth should be cast upon our shores. Trade in all its branches is extremely depressed, and the fisheries now afford, not only material wealth, but also active and profitable employment for upwards of five hundred of our population.—Church Witness.

NOVA SCOTIA.

TO BIBLE QUESTION IN NOVA SCOTIA.—In the Legislature the Hon. Joseph Howe moved the following Resolution:—"Whereas Christianity is the only basis upon which a sound system of education can safely repose.—Resolved, that no school within this Province shall be entitled to aid from the public funds, until it shall have been made to appear, that the Holy Scriptures of the Old and New Testament are daily read therein."

He spoke briefly, but set the matter in a fair light in a few words. He showed how great a blessing the Bible had proved wherever it was read—how different the country, the city, the street, the family which possessed the Bible and obeyed its precepts were from those in which it was an unknown book. He thought when the representatives of a foreign Potentate who had no interest in common with us, had in solemn convocation pronounced our Bible *reprobate*, that it was time for the Legislature of Nova Scotia to record on its statute book its reverence and admiration for the Holy Scriptures, and to provide that they should be read in every endowed school. This was a Christian—Protestant country—but the voice of history tells us that we cannot be great, happy or free if the Pope can help it, can rob us of our Bibles.

Mr. Johnston rose and reviewed Mr. Howe's speech at considerable length, and moved the following amendment:—"This House records its respect and veneration for the Holy Scriptures, and its desire to facilitate and encourage their use in all the schools of the province. This important object is essentially in the power of the people under the Common School system, and the House believes that the use of the Bible in our schools is, at present, very general, and is steadily increasing, and the Rev. John Forrester, the Superintendent of Education, in his recent report has declared, in relation to this subject, that it is 'well and wisely provided for in the present Educational arrangements of the Province,' and the House is of opinion that its interference by special and coercive legislation would retard the object which it is the professed design of the resolution before the House to advance."

This amendment, passed by ten of a majority, the Catholic members of course voting for it.

By the new Liquor Law passed in the Nova Scotia Legislature, it is provided that in the shops where Liquors are retailed nothing else shall be retailed. It is also provided that a fine of \$5 shall be imposed on a man who sells drink to an habitual drunkard—after he (the seller) has been informed of the buyer's character.—Presbyterian.

The Provincial Parliament of Nova Scotia was prorogued on last Friday.