

present position, in such a pass of their affairs.

A week or fortnight will yet elapse before tidings of the assault on Lucknow are received. Every care has apparently been taken to give the finishing stroke to the heart of the rebellion there.

SIR HENRY HAVELOCK.
Meanwhile, Sir Henry Havelock's Memoirs by R. Brock has been subscribed for to the extent of 30,000 copies—a more complete narrative is expected from his brother-in-law's pen, Mr. J. C. Marchman—and a grand testimonial meeting has been held in Drury Lane Theatre, presided over by the Duke of Cambridge, (Commander of the Forces), and addressed by the Marquis of Lansdowne, Sir W. Gomm, Lord J. Russell, Sir F. W. Williams, and other eminent men. It is intended to erect a statue in Trafalgar Square, on one side of the Nelson Column, and to devote the surplus of the fund to some appropriate object.

Miss Nightingale has received from the workmen of Sheffield a splendid case of cutlery as an expression of their admiration for her labours.

SABBATH DESERATION.
Next Sunday, if I mistake not, the Episcopal Churches of London will resound with many discourses on the sin of Sabbath-breaking. A committee of London clergymen have drawn up a report on the extent of Sunday trading in this city; they say that about one half of the shops are open after ten o'clock, and that there is a general increase in this untoward direction of Sabbath affairs. The Bishop of London has advised his clergy to make this condition of things a theme of pulpit comment.

The Lord Justices of Appeal yesterday decided a case which has been in the balance for many months. They emphatically affirm that any arrangement made in civil cases between opposing lawyers, without the consent of their clients, is null and void in point of law. For once, at all events, law is on the side of justice.

THE TRAFFIC.
On Tuesday a deputation from the United Kingdom Alliance waited upon the new Home Secretary to introduce the proposal of an Act for allowing districts to vote for the prohibition of the liquor traffic within their own limits, and to enjoy this result where two-thirds of the votes recorded should be in favour of the change. The deputation were courteously received and heard. Next day several members of Parliament including Mr. Bage, of Pale Ale celebrity were seen, and the subject is likely to come up in the form of a Select Committee of Enquiry.

A gentleman has offered two prizes, one of a hundred guineas, the other of fifty, for the first and second best essays explanatory of the numerical dissemination of the Society of Friends.

The question of "Weekly Offerings" as a means of complete church pecuniary support, is exciting considerable attention in the dissenting world. The pew rent system is one which would be well abandoned, if risk to the finances were averted. With a Christendom composed of Christians and they of the name, lack of silver and gold, there should be none for the holy crusade to which the Captain of Salvation calls all his followers.

B.

The Intelligencer.

SAINT JOHN, N. B., APRIL 16, 1858.

Terms for the Religious Intelligencer.

The Terms of this paper are ONE DOLLAR per annum 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.

The Pastoral Office.

A Word to our own Churches.

It has been fashionable with some very well meaning Christians to speak lightly of, and even condemn the pastoral office. Preaching by them is held in low esteem,—the social gatherings of the church, and the subordinate means of grace, are regarded as the only instruments for good. Far, very far, be it from us to detract from the utility and value of exhortation and experience meetings; we believe they are of incalculable value, but they can never supply the place of those higher means of grace which are in reality the seed times in religion, when faithful messages from God carry conviction home to the hearts of the impenitent, and prepare the way for their future conversion. In our own Denomination but few Churches and Congregations have the gospel preached to them regularly every Sabbath,—but few have ministerial oversight; many of our churches we fear have not learned to appreciate the real value of this provision for their growth in grace and enlargement in numbers. Many of our ministers have an aversion to the responsibilities of the pastoral office, and prefer scattering their labour, so as to render the probability of an ingathering therefrom exceedingly uncertain. We grant that churches are generally planted by the itinerant labours of zealous men, who "go everywhere preaching the word," but no church can long prosper without such means of grace as the Head of the Church has appointed for its use. If only requires a glance at our own churches to confirm this view. For while it has been customary with some to denounce those churches which have regular ministerial labour, and pastoral oversight, as formal and dead, we only require that the facts may be looked at, and judgment given accordingly. Where is there a single church and congregation that has grown and increased without the regular preaching of the gospel and corresponding ordinances? Many have managed to hold their visibility—but not one has retained its strength! Some have been blessed with revivals under the itinerant labour which they have received, but in almost all instances have these revivals been followed by declensions, which rendered the subsequent state of the church in some respects worse than before. These are facts, which we regret to place upon record, but our interest in the cause of Christ, and desire to benefit it, demands of us truthful utterances. On the other hand, where

is there a church that has struggled hard to secure and sustain regular ministerial labour, and has done so for any great length of time, but God has blessed them in adding to their graces and numbers? Pastors of churches are not always in revival—there is seed-time as well as harvest, but good seed faithfully sown will bring forth some fruit. An improper comparison is sometimes made between churches having pastors and those which have not, by the exercise of the gifts of each. The religion of the two is judged by the number who "speak in meeting;" but this is a very uncertain criterion, and one from which in many cases no certain evidence can be gathered. Where the existence of public worship depends on the gifts of the church, many may be found to take part in the religious exercises, beyond which they may feel but little interest. While in the church where the public services are maintained by preaching but few are heard to speak. This, however, in most cases, argues nothing in relation to the amount of religion enjoyed in each. "Let us not love in word and in tongue, but in deed and in truth." The existence of ministerial teaching and pastoral care in a church should never prevent the proper and judicious exercise of the church's gifts. Every gift should be cultivated, and the proper office of every member sought out; and the idea that the ministerial office in its proper exercise, conflicts with, or prevents the proper exercise of the gifts of the church, is a fatal mistake. Where churches hold only Sabbath services, and perhaps one week day service beside, and that very thinly attended, but little opportunity is afforded for the cultivation of those gifts and graces which adorn the social gatherings of the church. Proper ministerial teaching and pastoral oversight, with more prayer and social meetings for experience and enquiry, are now one of the fundamental wants of the churches of our Denomination. An efficient lay ministry is also an important necessity which our churches feel. Too much haste to advance beyond this honourable and useful position, has deprived some of our churches of efficient aid. There are qualifications for this office, and which are adapted to its usefulness, which are altogether inadequate for the higher ministerial office. To receive the "imposition of hands" is a matter of great importance, and which those only should receive who devote themselves "wholly to the work." We shall continue our remarks on this subject hereafter.

A First Step.

The following brief remarks relative to the first step in coming to Christ are from the N. Y. "Independent." There are many now in our city whose minds have been called up to the subject of religion, who would do well to heed the counsel in this brief paragraph:—
"In coming to Christ a first step must be taken, a first act performed, a first decision made. That first step is to come; that first act is to believe; that first decision to repent and obey. All else, attending prayer-meetings or inquiry-meetings, reading, thinking, seeking, is but preliminary, and is often needlessly prolonged. The point of conversion is immediate; and whatever may precede this, conversion never takes place until the mind itself renounces sin, and throws itself upon Christ for pardon, with full purpose of trust and to obey. Whenever this is done, it is done in an instant of time; and then the convert wonders that he had not done this long before.

What is requisite to this end, is not protracted feeling and long-continued effort, but a concentration of the mind upon one act of surrendering itself to Christ. Often the first step is an act of commitment, trivial in itself, but the turning-point of destiny. "I will arise, and go to my Father." There are crises in the history of souls, which at the moment seem insignificant to men, but which to the eye of angels and of God command eternal issues.

The following illustration of the value of the first step in the right direction, as well as the terrible consequences of indecision should be deeply pondered:—

"It was at some time during his college life, in his senior year, I think, that Dr. T., became decidedly a servant of Christ. Respecting that event I have heard him make a statement which is very instructive and worthy. There was a classmate and particular friend of his, who, at the same time, by the working of the divine Spirit, was concerned for his eternal interests. The two friends communicated their feelings to each other. And one day, while walking together, they raised the question whether they should then call on President Dwight, who had invited all persons thoughtful upon religion to call and converse with him. At length, while still talking and doubting on that question, they came to President Dwight's gate. They stopped and hesitated. At length Taylor said, 'Well, I shall go in.' 'Well,' said his companion, 'I think I will not, to-day.' Taylor went in; and the result of his conversation with that eminent Christian guide was that he gave himself to Christ in a covenant never to be broken, and became a burning and shining light to his kingdom. His companion from that time thought less and less on the subject; and though he lived for many years afterward a respectable man, he died without giving any evidence of a saving interest in Christ. Such are the crises in the history of immortal souls. Such are the turning-points in eternal destiny. Thus it is that companions travel together till they come to where they see plainly the open path to Christ. They consider; they decide; the one taking the way to everlasting life, and the other pursuing the way to everlasting death. Oh, let all see to it that in these crises of eternal destiny they act aright. Regard the divine warning, and heed the divine entreaty, 'Quench not the spirit!'

The religious interest in this City, within the compass of our knowledge, is unabated. Numbers of persons are each week coming forward and professing faith in Christ; while others are giving evidence of deep penitence, and in turn experiencing the saving knowledge of the Saviour. Last Sabbath baptism was administered by the Pastors of the Brussels Street, Portland, and Marsh Bridge Baptist Churches, and also by ourselves—EIGHTEEN in all were baptized. A number more will be baptized next Sabbath. The daily prayer meetings are continued; the one held in our own place of worship in Waterloo St., at 9 A. M., increases in numbers and interest.

The celebrated actor Edwin Forrest, has become the happy subject of the revival in Philadelphia. He was converted on Wednesday evening the 17th inst.

The Great Revival.

The work of God in the cities of the Union still progresses. The "New York Observer" says:—

"There is no perceptible abatement, as far as we can learn, in the remarkable work of grace which is going on in our city. The meetings are still crowded daily, and cases of awakening and of hopeful conversions are constantly occurring."

We desire to make a renewed and special record of the fact that the meetings in this city, although so large and so diversified in the character of those who attend them, and even of those who conduct them, continue to be free from the excitement and extravagancies which have marked former revivals of religion. This work seems to be quite free from reliance on human agency for the influences of the Spirit. There are few announcements of the names of preachers or speakers, and little running after any that are named. This is one of the many evidences that this is an outpouring of the Holy Spirit. God, the Father, Son and Holy Spirit, is honored and not man."

The noon meetings at Burton's old theatre, Chambers street, has been discontinued, on account of the transfer of the transfer of the building to the Government for the use of the U. S. Courts. Rev. Henry Ward Beecher presided at the final meeting on Saturday. We find in the Evening Post, the following sketch of some of his opening remarks:—

"What a history has been here! The history of this building in other days, no man has written, and no man can write: and only eternity itself can ever disclose the fictitious joys and the real sorrows—the seeming virtues that masked corruption of manners, or the ten thousand vice of external purity which covered hideous vice. What thoughts—what ripening feelings blossoming into corruption! What have been the histories that have here had their beginning and consummation? God Almighty knows and none other can know!"

"Then came the season of idleness—the old building, where the lights had flashed so long upon such varied scenes, was deserted—the mice played and gnawed in it, and nobody disturbed them."

"Then came this strange transformation. It was opened for God's people to sing and pray in."

"What a history has been this, too, God Almighty only can tell. Of this we are sure, that tens and scores of men, who with reckless haste were hurrying down to destruction, have been plucked as brands from the burning, and have here received an education to which their future life will bear witness."

"There are youths here whose gray-haired sires will tell their grand-children, in coming years, how their father went on in sin, until at last he was won by God's Spirit here."

"And in Europe there will be men who will think of Burton's old theatre, and thank God, and mer. riding through the forests of Oregon, shall pause upon their lonely journey, and drop a tear of gratitude in thinking of the meetings in this old building. Friendships have been here begun shall blossom and exhale fragrance for ever and for ever."

"God be thanked for these blessings—God be thanked that heaven's gate has been opened in the place of hell."

The Congregationalist, of Boston, says:—
"The various prayer meeting in this city continue to be very largely attended, with no statement of interest. It is impossible to make any reliable statement of the number of hopeful conversions. We hear of some in connection with almost all the evangelical churches in the city, while many of them report large numbers. The sermons at Dr. Adams' Church, by different Congregational pastors, continue to attract full audiences. At the prayer meeting in the Old South Chapel on Friday, it was stated that the captain and entire crew (of 30 persons) of a ship lately arrived in New York, had been converted upon the sea, without any other obvious instrumentalities than their religious convictions. Another gentleman reported five ships arrived at the same port, whose captains had been brought to Christ upon the sea. The prayer meetings at the rooms of the Young Men's Christian Association, from half-past 5 to half-past 6 o'clock continue to be of great interest. Many jades and young men daily pour out the ardor of their hearts at this meeting, in a manner truly affecting. On account of the great crowd at Father Mason's Chapel in North Street, Father Taylor has thrown open the doors of his Bethel, where a meeting is now held daily from 12 to 1 o'clock. Among the hopeful converts in Father Mason's society, is one who has been a professed Deist."

Thoughts.

BY T.—NO. III.

Love is the brightest attribute of Deity. A faithful picture of its active existence may, perhaps, lead some to reflect on the world of meaning and the measureless significance embodied in that little word Love.

The human heart wrapped up, as it is, in depravity and alienated by nature from God may, nevertheless, be still susceptible of love. The drunkard, though lost to himself and to every sense of honor and of dignity, may yet cherish a fondness for his wife and children. Though completely within the powerful grasp and under the fatal influence of the damning cup of old drop tears over the angel form which he once vowed to protect and love.

The wayward son, whose career of wickedness is breaking a fond mother's heart, and ripening her hair with sorrow for the grave, may, ere he closes his eyes to her admonitions, and leaves her roof a wanderer to some distant clime, bow his head upon her bosom and weep the tears of Love.

Instances such as these may be, but by far the greater portion of mankind are lost to every emotion of love, and on this account we would not wish to be understood to encourage any species of rite with the hope of entertaining a passionate affection.

John Howard, whose name is immortalized on the page of history, abounded in love. Wilberforce, whose memory is embalmed in the grati-

tude of every son of Africa, was full of love, but though these men possessed this glorious attribute in its fullness, we have yet to believe that either the one or the other would have laid down his life for the accomplishment of his purpose.—But the Love of God passeth understanding.—The Son of God, clothed in all the Glory of His Majesty, condescended to lay aside his royal robes and visit earth to die. It was Love that prompted Him to vacate His Throne in Heaven and to become the victim of Jewish envy. It was Love that accompanied Him from Bethlehem to Calvary. It was Love that lingered with Him by the way. It was Love that dragged Him from judgment seat to judgment seat.—It was Love for sinners that nailed Him to the cursed tree, and it was Love, infinite Love, that lit up His placid brow when He uttered these momentous words—"It is finished."—Yes, it was marvelous Love that opened up that fountain of blood "drawn from Emmanuel's veins," and in which we must wash if we would be clean. Though thousands have dipped their robes in the crimson stream and are now praising God in glory, still the fountain has not dried up. The blood of Christ is as efficacious now as it was 1800 years ago. If we have not Christ now, personally, to point out its whereabouts, we have His Chart, which is the Bible, and we have His compass which is Faith, so that at last if Heaven has not been reached it will be no excuse that we are ignorant. Strive, Oh strive then feeble sinner to reach to goal lest the dark curtains of Eternity close over you ere you had prepared.

A call has been made to the Christians of the United States to make the 25th day of April a day of special prayer for the rulers of the nation, "that they may be turned from the evil of their ways," and that the country may be purified and saved.

PRESBYTERIAN COLPORTAGE.—The Presbyterian Home and Foreign Record, for April, says:—

"The last reports received from our colporteurs in Canada, present exceedingly encouraging results attained by their labors during the preceding quarter. They say, 'Our colporteurs were received well everywhere, except in two instances. One was very ill treated by some Irish Roman Catholics. The books of the Board are doing immense good to many of our ministers and to our people, even to our little children and our aged grandmothers.'"

"The following is part of a letter from an aged but active and very useful colporteur in the province of New Brunswick:—

"Were I what a Colporteur ought to be, my idle days would not be many. Quoting Scripture and experience, and communicating with feeble minds that I never expect to see again on earth, is very pleasant, and profitable to my own mind, and I trust may be edifying to them. When I consider the dealings of God with me in my old age, I find myself singing,—

"Blest be the day that I began
A colporteur to be;
And blessed be his name who has
Conferred it upon me."

Canada Correspondence.

COBURN, April 24, 1858.

RELIGIOUS MATTERS.

MR. EDITOR:—You may be sure that Christians in Canada have been greatly interested in the accounts which have reached them from the United States with respect to the extensive revival of religion in that vast country. The peculiarities of the movement have arrested special attention. We find it difficult to realize the extent of the work. It seems like some pleasant dream, almost too good to be true; but testimony so reliable cannot be rejected, and the hearty "Bless the Lord" which arises spontaneously to many lips gives evidence that the tidings are credited. No religious movements, comparable with those among our American brethren, have as yet been developed in Canada. In some quarters, however, the good work has been begun; and prayer meetings similar to theirs are in healthy operation. From Montreal the reports of this week are highly encouraging.

Union prayer meetings, originating with the Ministerial Association, the Young Men's Christian Association, and the Wesleyans, all daily, the first named from four to five p. m., the second from eight to nine, a. m., and the last mentioned for business men from twelve to one, have been, and continue to be, well-attended, and cases of interest are reported in all the churches. Additional evening prayer meetings in the different churches are held, and prayer seems to be looked upon as the grand weapon to be used in the assault upon Satan's kingdom. May there be great joy throughout our vast country! It is well when the great centres of population are moved. We look with hope for large results throughout Canada, and I believe there is a pretty general awakening among Christians.—I think there are indications which warrant the hope and the belief. In Toronto prayer meetings have been recently begun; but the results have not transpired.

PARLIAMENT.
Some weeks since—in noticing the Report of the Special Commissioners appointed by the Assembly to inquire into the management of the Light Houses, Penitentiary, Lunatic Asylum and other public institutions, we published nearly the whole of a report presented to the Commissioners by the Keeper of the Penitentiary and we remarked as follows:—
"What a commentary" is all this "on the common school system." Of 305 prisoners committed to the Penitentiary in 1857, 204 were natives of Ireland, 240 were Roman Catholics, 170 could neither read nor write, 35 could read only, 213 were common labourers and vagrants, 222 are convicted in the city and county of St. John, only 6 are mechanics, 197 were committed for drunkenness and vagrancy, 50 for stealing. For whom have we jails and penitentiaries? For whom are we taxed to support a police establishment?"

The Leader copied this part of our article and accompanied it with the following remarks:—
"The Religious Intelligencer concluding a review of the report on the Provincial Penitentiary, repeats the sneer of the Freeman uttered some time ago against the 'Common School system,' with withering effect."
The true import of the criminal statistics of the Penitentiary will be better seen if we compare the ratio of crime with the nationality of the inhabitants of the Province as supplied by last census, since which time the proportions cannot have greatly varied.

FORGERY CASE.
The somewhat celebrated London forgery case has terminated in the acquittal of the criminal Anderson. It is another case of justice defeated through the verdict of a jury determined not to convict. The evidence was perfectly conclusive against Anderson, and the Judge did not hesitate to tell him so before discharging him. Indignation is expressed by a portion of the press that such a termination should be possible in a land of boasted enlightenment and vaunted justice; but who is able to devise, or patriotic enough to contend for the

adoption of a remedy? We ought to have such men among us. We certainly need them.

PROFITS OF OFFICE.
It has been stated on the floor of the House that the present Sheriff of the County of Norfolk purchased his office, if the figures are accurately reported, for the enormous sum of Five Thousand Pounds; and the appointment of a committee was moved to inquire into the facts. Surely there must be fat pickings in connexion with this office in Canada, or the vanity of the incumbent must equal the length of his purse, if the charge is well-founded. Let us hope, for the honour of Canadian public men, that Mr. Foley, the mover, is the victim of a misconception; yet, after some of our public defalcations and misdeeds, it would surprise few persons to learn that it is "an o'er tale."

SAD STORIES.
The list of run-victims is very full. We have an infant smothered by its mother in Toronto; a husband murdered at Angus by his wife's paramour; a man killed in a drunken fracas in a tavern in the township of Hinchinbrooke, among others items of equally tragic character. I was about to write a comment upon these facts: but why should I? Let them speak for themselves.

Under the heading: "A Sad Story," a paragraph is going the rounds, which has a moral of great moment attached to it. Two months ago—so the account reads—a girl of seventeen, in the enjoyment of good society and educational advantages, was an inmate of a female seminary in Montreal. She made the acquaintance of a worthless young man, with whom she fled, and who, after taking her from place to place, finally abandoned her at Niagara Falls. There she took up her abode in a house of ill-fame—that sad refuge of too many deserted women. Her father, meanwhile, had been doing his best to learn what had become of her, and one of his messengers having heard of her hastened to Niagara but found that she had fled to Buffalo on hearing of his approach. Another abode of shame received her for a little, but becoming sick she was sent to the Poor House, whence an officer from Montreal removed her to her father's house. A sad story, indeed! and yet how few reading it will properly estimate the baseness of the deceiver, or sufficiently pity the condition of the deceived. Him, society, with repentance or without it, if he have a capacious purse or a pleasing address, will receive with courtesy; her, it will for ever exclude from its circle, although her Saviour should forgive her and bid her go in peace. She is doomed henceforth by the world; he is already, or will soon be pardoned. Let young women beware of the man who would suggest an elopement.

A. B.
(From our New York Correspondent.)
NEW YORK, April 10, 1858.
MR. EDITOR:—Spring is with us again and almost without a winter intervening between autumn and spring. All the dread of winter would be over, could we know our last is a specimen of those to come. The winter which we approached with greatest dread, nor fear of unexampled suffering among the poor, has passed with less than extraordinary suffering; owing to the expected call charity has done her utmost, and as usual God co-operated with us to will and to do thus we are safely over the gulf and with grateful heart we praise Him to whom praise belongs.

In my excursions to places about the city, I notice that the farmers are busy in ploughing.—The weather though so mild has still not served thus far to put forward the fruit-trees unseasonably, so the prospect is still good for a fruit season. We have not entirely recovered from our shock in business, still business is reviving steadily though slowly. There is not to be much building done here this season. Many families have left the city, yet with the exception of the extreme upper end of the city there is no decline in house rents.

With the return of business the attendance upon the prayer meetings in the business portion of the city is declining, but it still continues to a degree that would excite great wonder in ordinary times as to religious interest. A good work still continues in the churches. The mormon leaders have magnanimously given our Utah army the choice between extermination and retreat. We shall see if the commander can find a third road for himself. If the army will retreat the Mormons will furnish the provisions requisite for crossing the plains. O the mercy of the prophets!

The Union prayer meetings have had such a good influence that a meeting has been called to devise measures to perpetuate the present denominational co-operation and direct it to the conversion of the innumerable population raised by that meeting has the matter under consideration and no doubt there will be strenuous efforts to realize the idea.

Criminal Statistics and the "Freeman."
Some weeks since—in noticing the Report of the Special Commissioners appointed by the Assembly to inquire into the management of the Light Houses, Penitentiary, Lunatic Asylum and other public institutions, we published nearly the whole of a report presented to the Commissioners by the Keeper of the Penitentiary and we remarked as follows:—

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The true import of the criminal statistics of the Penitentiary will be better seen if we compare the ratio of crime with the nationality of the inhabitants of the Province as supplied by last census, since which time the proportions cannot have greatly varied.

Nationality in 1851.	Committed to Penitentiary in 1857.	Ratio
English-Ir.	3,807	42 one to 93
Irish.	2,776	204 " 141
Scottish.	3,865	7 " 693
Natives.	153,368	16 " 9,586

In explanation of the apparently large proportion of criminals of English origin it must be borne in mind that Mr. Parley a few years ago imported nearly a ship load of London youths of the criminal class, individuals of whom are continually figuring in the police office reports, and no doubt help to swell the numbers in the Penitentiary. It should also be known that 60 of the commitments were soldiers belonging to the regiment in the barracks for the time being, a number of whom no doubt were English. The small proportion of criminals of British American origin, only 16 in a population of nearly 100,000, or 1 in about 10,000, is certainly most encouraging, and speaks volumes for the moral and religious character of the Province.

This has brought down upon us the peculiar ire of the "Freeman," the champion and defender of the mutinous Sepoys, of the Russians, of the Roman Catholics, of the wrongs of Ireland, of the Liquor Dealers, and of suffering and down-trodden mankind generally. The mere repetition of the Keepers statistics, he calls "an unchristian and dishonest commentary."

In the course of a long defensive article he remarks with some truth:—

"In the census all are called natives who are born in the Province, and those only Irish who came from Ireland; but in the criminal return of the keeper of the penitentiary the children of Irish parents are set down as Irish, and the account of natives is debited with none of them. That this is so the editor of the Leader himself must be satisfied. He has himself been in Montreal during 1857 seen more than sixteen of the young natives sent to the Penitentiary from the Police Office; and we are satisfied that if a true account were kept it would appear that of all those committed for larceny, whom the keeper reports as Irish, at least three-fourths are the wretched boys—natives of this Province—who learn to thieve about the wharves and slips.—By keeping account in this way the apparent relative criminality is increased several hundred per cent."

The Commissioners complain that the same persons are repeatedly committed for short periods, and are thus almost permanent residents. The majority of the people so committed, are we believe Irish, or the unfortunate children of Irish parents. We all know that from the position of the Irish everywhere on this continent, condemned as they are to be the bearers of wood and drawers of water, they must furnish the largest number of those, who, when they become drunken and worthless, become vagrants in the eye of the law, and the peculiar subjects of police vigilance; and that of the vagrant and thieving children who infest this as they do all other cities, the majority must be the children of labourers, who, condemned to incessant toil can pay little attention to the proper care of their families, or who dying leave them exposed to all the temptations that poverty and privations bring. Go through this city and mark its people well,—among the natives who are rarely so reduced as to be compelled to toil at the spade or pick, to do labourers work in the saw-mill or on the public works, you will find very many despoiled, worthless characters, drunkards, profligates, &c., yet you will rarely find any of these figuring in the police reports, and still more rarely any of them sent to the Penitentiary; but the Irish labourer who is a drunkard, invariably finds his way to both, not because he is Irish so much, as because, like people of his class in every country, he will find drinks renders it the duty of the police to take charge of him."

The reader will notice that the Freeman wishes those wretched boys, whom he says compose three-fourths of all those committed for larceny—which we believe to be true—who learn to thieve about the wharves and slips,—to be put down as natives. It may be unfortunately true that they are natives, the Freeman has the best opportunities for knowing—but who are the parents? and who are the teachers of these youths? by whose fault are they wretched and idle.

It is well known that the labourers of St. John in the year 1857 received as good wages and had as constant employment as mechanics—then what becomes of their earnings, does it go to educate their children, to the liquor dealers, or to the cathedral.

If it be the case that we are raising, and educating by our past or present system of education, a tribe of native thieves and vagabonds, much worse, and infinitely more numerous—according to the authority quoted—than those imported from London—is there no remedy?

We have ourselves seen a tribe of these young "Arabs of the city" in relaxation, after the toils of business, after begging, thieving, firewood, lumber, old iron, copper, and rope, seated smoking and drinking in the comfortable shade of a pile of deals at the end of one of the wharves about the foot of Union Street, and after one danced, another sang his song, and then a drink all round.

These are the schools they attend. In our opinion a system of public schools, (such as has been in operation in Massachusetts, and recently enacted in some Provinces in Australia), for all children, rich and poor alike, supported by direct taxation on property, and which would compel children to go to school or go to the workhouse, would be the ONE GREAT IMPROVEMENT NECESSARY, and that it would be not only better for the rising generation, but cheaper for the present and future tax-payer.

Life of General Havelock.
The life of this distinguished soldier and christian, by the Rev. Mr. Brock, is published, and is meeting with an immense sale.—The subjoined sketch of his career, from the time he first went to India, will be interesting to our readers:—

"In January, 1823, he sailed for India, on board the "General Kyd," and he tells us that it was then, "while he was sailing across the wide Atlantic towards Bengal, that the Spirit of God came to him with its offers of peace and mandate of love, which, though for some time resisted, soon revived, and at length prevailed." The ship carried out the hero of Jellalabad, but "she also carried out a humble, unpretending man—James Gardner, then a Lieutenant in the 13th, now a retired Captain, engaged in Home Missionary objects and other works of Christian benevolence at Bath. This excellent person was most influential in leading Havelock to make public avowal, by his works, of Christianity in earnest."

Thus was laid the foundation of that character which has been thus described in India: "Havelock was a Christian—not as men now usually are, according to a faint belief to the