

Gems for the Household.

THE RELIGIOUS INTELLIGENCER.

Can a Church Member meet his Responsibility without a Religious Newspaper?

The member of a church who allows himself to live without the intelligence given in a good religious newspaper, must be ignorant of the polity, doctrines, measures and doing of a church to such a degree as to have very little appreciation of his responsibility to the church or of the obligations and privileges of a professor of religion.

It is unquestionably the duty of every member of the church to make himself acquainted with the progress and condition of things in that branch of the household of faith of which he is in fact a component part. And can it be supposed that any church member, male or female, having the heart of a Christian, will or can feel otherwise than profoundly interested in all that pertains to the interests of the church and the cause of the Redeemer? We think every one who takes an intelligent or proper view of the subject, will not only say that there is a religious newspaper in the hands of every church member, but place it in the hands of the masses. In no way can the pastor or missionary so much enlarge his usefulness as by awakening an interest among the people in religious newspapers.—St. Louis Observer.

OUR SAFETY.—With God as our God, we are safe and happy everywhere. A gentleman once riding across a dreary moor came upon a cottage and entered into conversation with his inmate, who was standing at a garden gate. When about to leave, he said,

"Are you not sometimes afraid to live in this lonely place?" "O, no!" said he; "for faith closes the door at night and mercy opens it in the morning."

"He that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; in Him will I trust."

"He careth for us."

VALUE OF SCRAPS OF TIME.—An hour every day, says the author of "Self Help," will draw from frivolous pursuits would, if profitably employed, make an ignorant man a well informed man in ten years. Dr. Mason Good translated Lucretius while riding in his carriage in the streets of London, going his rounds among his patients. Dr. Darwin composed nearly all his works in the same way while driving about in his "sulky," from his house in the country, writing down his thoughts on little scraps of paper, which he carried about with him for the purpose. Hale wrote his "Contemplations" while travelling on circuit. Dr. Burney learned French and Italian while travelling on horseback from one musical pupil to another in the course of his profession. Kirke White learned Greek while walking to and from a lawyer's office; and we personally know a man of eminent position in a northern manufacturing town who learned Latin and French while going messages as an errand-boy in the streets of Manchester.

EARNEST THOUGHTS.

"You cannot ask too much of spiritual good for your soul; you cannot ask more than Christ's death has merited; you cannot ask more than Christ's power can effect."

"No object conceivable by man can stand comparison for an instant with the reign of Christ over a subdued world. Perish all gain, all power, all science, all art, all honor, in comparison."

"Look out for the deepest, fathomless part of the ocean, for a place whereto to cast forever that burdensome mill-stone about your neck—I mean evil. Show it no mercy. For Christ—for his cross—for his crown—for his people, count all things but loss."

"Christ Jesus!—there is no higher name, there is no more regal glory. When we arrive in our ascent at Christ Jesus, we reach the name of Divine sovereignty, we are brought to rest in the centre."—Br. J. W. Alexander.

BEAUTIFUL DEFINITION OF HOPE.—Among some of the South Sea Islanders the compound word for hope is beautifully expressive; it is *manuana*, or the swimming thought—faith floating and keeping its head aloft above water, when all the waves and billows are going over one—a strikingly beautiful definition of hope, worthy to be set down along with answers which a deaf and dumb person wrote with his pencil, in reply to the question, "What was his idea of forgiveness?" "It is the odor which flowers yield when trampled on."

When the world frowns most then generally God smiles most; when the world puts its iron chains upon the saint's legs, then God puts his golden chains about their necks; when the world puts a bitter cup in one hand, then the Lord puts a cup of consolation in the other; when all the world cries out "Crucify them, crucify them," then commonly they hear that voice from heaven, "These are my beloved ones, in whom I am well pleased."

A GOOD ANSWER.—A young lady in a Sabbath School, a few mornings since, asked her class, "How soon a child should give its heart to God?" One little girl said, "When thirteen years old;" another, "Ten;" another, "Eight;" and the last child in the class spoke; "Just as soon as we know Christ is."

A BIRTH DAY.

Lord spare me yet one year, and it shall be Devoted all to duty and to thee.

Lord, The boom I grant; but years are quickly flown, Seize them the days, and make each day thine own.

GOODNESS OF HEART.—The heart is the spring and fountain of all moral and spiritual actions; it is the *primum mobile*, the great wheel that sets other wheels going; therefore keep it with custody and caution, or else bid farewell to all true joy, peace and comfort.

The Bible requires Christians to come out from the world—to touch not, taste not, the unclean thing; but there is a wonderful mixing up nowadays with a conservative religion and the world. Devils had better not bring their innocency in contact with the wiles of the serpent.—J. Goodin.

It is a sad thing when Christians use magnifying glasses to behold their brethren's weaknesses, and refuse looking-glasses wherein they may see their own.

Yes, and when we look in the looking-glass we breathe upon it the mist of selfishness and do not see ourselves as we are.

Rain purifies the air by absorbing, as it falls, all the carbonic acid and ammonia which is always floating in the air. Snow absorbs a still larger quantity of these impurities, hence the peculiar purity of the air after a snow storm.

The poet Gray said: "I have discovered a thing very little known, which is, that in one's whole life one can never have more than a single mother."

This truth so quaintly expressed suggests to our young readers the love of which a true mother is worthy.

Leave your grievances as Bonaparte did his letters, unopened for three weeks, and it is astonishing how few of them at that time will require answering.

THE RELIGIOUS INTELLIGENCER.

TERMS.—The "RELIGIOUS INTELLIGENCER," is published every Friday, at Seven Shillings and Sixpence a year in advance. See terms to clubs &c., on last column, fourth page.

AGENT.—MR. WILLIAM CASE, Ambrotype artist is authorised to receive subscriptions for the "RELIGIOUS INTELLIGENCER."

AGENTS.—MR. REUBEN R. STEPHENSON has kindly consented to act as Agent for the "Intelligencer" at the Mount of Oromocto. Persons in that vicinity wishing to subscribe for the paper can do so through him.

MR. AARON McLEOD will also act as our Agent at the Cold Stream, Beckagumic, C. Co., through whom person in that place can order the paper.

CHANGE OF OFFICE.

The Office of the "RELIGIOUS INTELLIGENCER," is changed from Number 28, to Number 20 up Stairs, immediately over Mr. J. Burns, Watchmaker. Entrance to office, in the same recess, as to Mr. Burns's.

REMOVALS.—Subscribers to the "Intelligencer" in the city, who intend changing their places of residence on the 1st of May, will please inform our carrier, or leave word at Mr. Day's Office, where they wish their papers left after that date.

Religious Intelligencer.

SAINT JOHN, N. B., MAY 11, 1860.

CHRIST THE CHRISTIANS ALL.

There is no want of the soul but what may be supplied by the possession of Christ. He is the all-in-all to the believer. Those who expect to be satisfied with any thing short of the full possession of Christ in their hearts must be disappointed. Some persons seek for peace, others for hope, and others again for joyous emotions, &c., but all must fail until they seek for Christ. It is not the stream but the fountain they need. All these flow from Christ, and by having Him we secure all the blessings of the gospel. Get the fountain and we are sure of the streams. Get the Saviour and we have peace, hope, joy, and all we need. What the poor sinner needs is the Saviour, and in vain does he seek for pardon and hope until he finds Jesus; then he has all. Christ becomes his righteousness, his salvation, his hope. He is the friend of his redeemed in every emergency. A defence from the enemy in time of danger. He is their strength in the time of weakness; their joy and comfort in trouble. If disease and pain of body be their lot He is the peace of their souls. When in poverty they can look up to Him as their provider; in sickness He is their physician; in perplexity their councillor; in trouble and disappointment their comforter; in hunger He is the bread of life; when the floods come in upon them He is their Rock and foundation, their Refuge when assaulted by the enemy; their Sun in this dark world; their keeper in the night; their shepherd in the wilderness; their guide through life; their hope and support in death. He is their all in life, and when their bodies are consigned to the grave He is their Resurrection, and in Heaven will be their eternal glory.

Truly they only are wise who make Him their hope, and choose Him for their ALL-IN-ALL for time and eternity. Now is the accepted time. Now He may be sought and found. Everything else may be possessed, but without Christ the millionaire must be poor, and the philosopher a fool. He is the only true and certain riches, the only wisdom by which we can make certain calculations for the future. However we may feel whether weak, tried, discouraged or tempted, what we want is Christ. The most direct and only certain way to find a remedy for all our troubles is to go at once to the Saviour, and not rest short of knowing him to be our righteousness. "The Lord our righteousness" should be the theme of every believer, glorying in nothing save the cross. He is all the goodness we can possess. In us dwelleth no good thing. We have goodness just as we have Christ and no father. The true Christian feels that he cannot live without Him. He wants none but Jesus to live by, and done but Jesus to die by. In life, death, and eternity Christ is his all-in-all. When he is reminded of his own ignorance, he can say "Christ is my wisdom," when he is tempted and tried about his acceptance with God, he can claim Christ as his righteousness. He is both the redemption and the sanctification of his people. With Him we have all things, but without Him we possess nothing that can satisfy the wants of the soul in this life, or prepare it for the world to come. When the Law comes in with all its claims and condemning power, Christ says "I have died," and the believer claiming his merit stands justified and clear.

THE LORD IS THAT SPIRIT.

The Apostle Paul, when writing to the Church at Corinth, said "now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." He was here showing the ministry which they had received,—the ministry of the New Testament,—the ministry of Life—which he calls the Spirit—unquestionably referring to the Gospel, which is the law of the spirit of Life. He refers to the law which he calls the letter, and as the ministry of condemnation of death. It was notwithstanding glorious, and was shadowed forth by the glory that rested upon Moses when he came down from the mount, which glory was so great that the people could not behold his face until he put a veil thereon. Much indeed is signified thereby. The Law, notwithstanding it was the ministry of condemnation or death, was glorious—it had its shadows and types of future good things, and wrapped up in its services, its sacrifices, and its worship were the figures of that glory "which angels desire to look into." But the Carnal Law could not discover this—the veil hid the glory of Moses' face from his view—the veil of unbelief hid the glory wrapped up in the services of the Sanctuary also from his view, and hence the law to such was a system of bondage, a ministry of death. The law could not give life, if it could, their righteousness would have been by the law. But Moses described the righteousness thereby, that the man which doeth these things shall live by them. And so far was the law from being capable of justifying the soul, that by the law was the knowledge of sin—and the wages of sin is death. Hence the law was the simple letter of life, destitute of the Spirit—hence incapable of saving, holding in bondage, and instead of delivering from sin, pointing up the most minute offences, entering into the very thoughts of the

heart, and setting all the motions of sins, working in our members bringing forth fruit unto death, such was the law, well called the ministry of death. But this was not the ministry which the apostle had received; his was the ministry of the spirit, of life, and it was glorious, for if the law, which was only the letter, without the spirit was glorious, how much more the Gospel which is the ministry of life, and which comes not in word only, but in power, and in the Holy Ghost, and in much assurance, be rather glorious. The ministry which the apostle had received,—the Gospel was life, it was Christ the end of the law to every one that believed, and it declared the righteousness of God.

THE WHITE STONE.

Commentators differ in their explanations of the passage "To him that evermoreth will I give a white stone," but it is quite generally considered as having reference to an ancient custom, some, however, think it alluded to one custom and others to another of quite a different kind. The most likely one, and that that throws the most light upon it of any we have seen, is that of the Rev. H. Blunt's, in his practical exposition of the Epistle to the seven Churches of Asia, he says, "In primitive times, when travelling was rendered difficult, from want of places of public entertainment, hospitality was exercised by private individuals to a very great extent—of which, indeed, we find frequent traces in all history, and in none more than the Old Testament. Persons who partook of this hospitality, and those who practised it, frequently contracted habits of friendship and regard for each other; and it became a well established custom, among the Greeks and Romans, to provide their guest with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment whenever it was presented. This mark was usually a small stone, or pebble, cut in half, and upon the halves of which the host and guests mutually inscribed their names, and then interchanged them with each other. The production of this *testera* was quite sufficient to insure friendship for themselves or descendants whenever they travelled again in the same direction—while it is evident that these stones required to be privately kept, and the names written upon them carefully concealed, lest others should obtain the privilege instead of the persons for whom they were intended. How natural, then, the allusion to this custom in the words of the text, 'I will give him to eat of the hidden manna'—and, having done, having made himself partaker of my hospitality, have recognised him as my guest, my friend, 'I will present him with the white stone, and in the stone a new man written which no man knoweth, saving he who receiveth it.' I will give him a pledge of my friendship, sacred and inviolable, known only to himself."

REVIVAL IN BRIGHTON.

Bro. J. T. Parsons writes us from Lower Brighton under date of the 7th inst., giving us an account of a good work of grace now in progress in that place. After the demise of our venerable brother, "father Noble" who for many years had been the principle burden bearer in the church, of which he was the senior deacon, great fears were entertained by the resident brethren and others about the future prosperity of the church. The few brethren who were trying to live began to besiege the throne for help. Bro. Parsons felt a desire to go and visit them and accordingly did so, and found Elder McMullin under similar impressions had gone before him and was holding meetings. The church was in a very low and scattered state so that appearances were discouraging; but these brethren, McMullin and Parsons, continued to labour for a few days and God began to bless their effort. The church has been very much revived and quite a number have professed conversion. Bro. Downey made them a short visit and baptized three. Elder McMullin has baptized three, several others were expected to dedicate themselves to God in the same way. Bro. Parsons writes very encouragingly, and speaks of enjoying himself well in the master's service. We feel particularly glad that God is blessing the labours of our brother, and hope he may continue to see sinners converted.

NEW BOOKS.

THE BIBLE IN THE LEVANT, or the Life and Letters of the Rev. C. N. Righter, Agent of the American Bible Society in the Levant, by SAMUEL JENKINS PRIME. New York—Sheldon & Company. Boston—Gould & Lincoln.

This is a valuable little volume of 336 pages, got up in good taste, and printed on good paper. It contains twenty-two chapters on the early life and labours of the Rev. Mr. Righter, with a very interesting account of his labours at the Crimea in circulating the Scriptures among the soldiers at the time of the Crimean war, with extracts from his journal, and notes of his travels through Turkey, Syria, Egypt, Greece, Damascus, Nineveh, &c.

Mr. Righter was a young man formed for high accomplishments, and calculated for great usefulness. His early death was to all human appearance a great loss to the cause in which he enlisted. His letters written from Sebastopol to the Secretary of the American Bible Society, and others contain much that cannot fail to please all who feel interested in the success of the efforts of missionaries in the circulation of the Word of God among the soldiers. He did a good work in circulating the Bible and distributing religious tracts among the allied armies of England and France. The notes of his travels also are very interesting.

TRUTH IS EVERYTHING: a Tale for young persons, by MRS. THOMAS GELDAET. First American. From third London Edition. New York—Sheldon & Company.

This is a most interesting and instructive little volume, intended and adapted for young persons. Unlike the usual tales of fiction it can scarcely be read without leaving a good moral impression, is a safe book for the young, and would make a beautiful little present to either lads or misses.

For sale at J. & A. McMillan's, St. John.

HALL'S JOURNAL OF HEALTH.—We have received the May number of this monthly, containing good practical articles on the following subjects. Public Schools; Cold Water Bathing; The Olden Time; Depopulation; Poisoning; Rooms; Dying Nations; Infants and Air; Gym-

nasiums; Pure Milk; The Panacea; Throat and Lungs; Early Breakfast; Growing Old Happily; Spring Diseases; Singular Medicine; Sleeping in Church; Balance of Population, &c. &c.

UNCLE TOBY'S STORIES about Tobacco. by MR. GEORGE FRANK, Fitchburg, Mass.

This pamphlet containing 140 pages, is a series of letters on tobacco, written for American lads, or Uncle Toby's advice to his nephew Billy Bruce. Mr. Trask is an out and out Antitobaccoist, and has taken hold of this matter in right good earnest. In speaking of himself he says "I shall write as one redeemed from bondage." He knows the evil effects of this obnoxious weed upon himself, is very outspoken and clear. It contains a large number of cuts, particularly suited to the work. We wish it a wide circulation not only among lads, but among men and even members of Christian Churches.

NEW CHURCH BELL. The Rev. Mr. Baird's (Presbyterian) Church in Carleton has lately been presented with a fine new cast steel Bell—a handsome donation from a friend in England. Steel bells are something new, but it is said that the change in the material makes a great improvement in the sound, and produces more sound from the same weight. This is a very superior sounding bell, and it is said will be heard 10 or 12 miles after the tower of the church becomes properly prepared. We heartily congratulate our brother, the Pastor of the Church, and his congregation on this handsome and necessary acquisition to their beautiful Church. Its weight, 870 lbs.

Mr. McMonagle, who was appointed by the Board of Works to purchase four horses in the States, returned with them on Tuesday evening. We learn they are to be sold next week.

TO CORRESPONDENTS.—A. D. Foster, your very welcome letter giving an account of the revival at Clementsport, came just as we are going to press,—will publish it next week.

PREPAYMENT. Our contemporary, the "Christian Visitor," has decided to adopt the prepayment system. Nearly two years experience has confirmed us in our opinion that this is not only the best, but really the only safe way for publishers, and in the end the most satisfactory to subscribers. The "Visitor" says:—"After much deliberation we have determined to cut down our issue to advance subscribers, and from the 1st of July next no paper will be issued from our office that has not been paid for."

For the Intelligencer.

SABBATH SCHOOLS.

There seems of late to be more general interest manifested towards Sabbath Schools than formerly. The religious as well as moral training of the young has too long been neglected, or at least there has been but little real energy displayed towards that noble institution, which if properly conducted would produce beneficial results. The erroneous idea held by many parents that the Sabbath School is no place for them, must be abandoned before the School can exert its proper influence upon the minds of the children. Many say to their children they may go or stay at home just as pleasure may suit. At least they do not receive that degree of encouragement the moral training of children and the interest of the soul require. There is a vast difference between dragging an institution on in a half do-nothing way, with lukewarmness or indifference, cloaked with a little appearance of spirituality, and moving erect with energy and decision, carrying the School upon the shoulders of prayer, and placing it in the very arms of Jesus, who has said of little children that of such is the kingdom of heaven. Every professing Christian endeavouring to imitate his Lord and Master who went about continually doing good, should labour to do something for the rising generation. Let parents say to their children, Come, let us go to the Sabbath School, and we will do thee good. Then you would see an interest manifested that would cause both the old and young to attend. For the accomplishment of that object let every lover of the institution pray.

We have just re-organized our Sabbath School and commenced labour in that department of Christian duty for the Summer of 1860. The exercise of our School consists in part of reading, examination of Scholars, committing to memory the Sacred Scriptures, writing Essays, delivering Addresses, &c. The opening address was delivered by Bro. Amasa Coy, which was both instructive and interesting. We had an interesting School last season, and hope by the blessing of God who is willing to hear and answer prayer, to make it more so this season. It is my earnest wish that our Sabbath may be improved here so that eventually each member of the Sabbath School may be transplanted to that upper and better country where congregations never break up and Sabbaths never end.

Yours, &c., R. T. BABBITT.

Gagetown, May 7, 1860.

For the Religious Intelligencer.

Hamstead, April 25th 1860.

Editors of the Religious Intelligencer, Dear Sirs and Brothers,—Death is relentless death is still in our midst making inroads upon some families in this community, and peopling our grave yard in no ordinary manner. The aged sire, the gray haired matron, the youth in all its vigor and strength, together with the babe "Who received but yesterday, the gift of breath" are alike victims of the fall destroyer!

We have of late tread the paths which leadeth to the house of mourning not a few times, and oft is the hollow sound of the burial cloud as it falls upon the Coffin lid, heard in our little cemetery; mound after mound is raised which tells to the passer by, that the "wages of sin is death." One after another in quick succession is victimized by the "King of Terrors," and thus they fall, thus are they ruthlessly torn away from our presence and from the embraces of parents, brothers, sisters and sorrowing friends.

I have this week to record the setting of another sun, even before meridian had been attained! On Saturday morning, April 23rd after a protracted and painful attack of malignant throat, Mahabette, second daughter of Mr. Reuben Fox, aged 13 years and 3 months, departed this life. How true, that in the midst of life we are in death; but oh, how little is this truth realized and felt by many. May these oft repeated death knells which salute our ears, and the numerous visits which we are called upon to make to the receptacle of the dead be sanctified to us all. Amen and Amen.

B. F. R.

CANADA CORRESPONDENCE.

Cobourg, May 1st, 1860.

In looking over the estimates presented by the Minister of Finance, the Canadian reader meets with the following: "For support of Provincial Penitentiary at Kingston, \$33,901; do. Reformatory Prison, \$24,000; to meet balance due, etc., \$1,789; for support of Rockwood Buildings, \$21,141; Inspection of Prisons and Asylums, \$6,500. Total, \$99,365." Nearly one hundred thousand dollars for a certain class of prison accommodation in Canada! But this is not all. Examining a little more closely, we find two other large proposed appropriations, viz: "Administration of Justice, East, \$127,374; do. do. West, \$43,335; which added to the foregoing, gives a little more than two hundred and seventy thousand dollars for the administration of justice and its subsequent enforcement. Perhaps it may be objected that a portion of this is for the settlement of civil cases, and ought not to be included in an estimate which is obviously intended to be made the text for moral reflections. It does not require very extensive insight into motives to detect the purpose for which the figures are recorded, but it will be observed that nothing is said about Police expenses, as the local authorities are required to pay them, with a few exceptions,—let such sums be an offset against the expenses incurred through non-criminal appeals to justice. And yet \$15,000 are put down as the government appropriation for Water Police, Quebec, and River Police, Montreal. Let it be also noted that the sums paid by the Counties for criminals are not included; so that the amount expressed above, large as it is, has reference rather to the cost of a class of criminals than to all. If we put down the cost to the Province in appropriations from the public chest for its criminals at two hundred and fifty thousand dollars, any one who has taken the trouble to follow the train of thought in the foregoing statement, will admit its moderation. Will the reader lay aside the paper and reflect a little? or will he follow the reflections of another?

Crime is very expensive! It has always been so, and it always will be. Take war as an example. It accomplishes nothing with thousands, but demands its millions. Whence came England's gigantic debt—its eight hundred millions of pounds sterling? Chiefly, if not wholly, from war. England went to war with China a few years ago, and an iniquitous war it was. The Chinese were worsted, and called to "foot the bills," and pray, what was the amount? Only twenty millions of dollars! Or take the vices of a young man—a would-be sportsman or fine fellow. The particulars need not be given, but no one knows better than the young man himself that it drains his own purse right soon; his father's too,—and perhaps draws not a little upon his employer's. Or suppose two neighbors quarrel over some trifling matter of business, become angry, and under the influence of passion appeal to law—often as criminal as it is injurious—and will a few shillings or dollars or pounds settle the difficulty? So it is with all crime. Virtue is frugal, and adds to the wealth of a country. Vice on the contrary, tends to poverty, and costs too much to be fostered.

How much good might be accomplished by this large sum of money! Two hundred and fifty thousand dollars would give the snug sum of twenty-five dollars to ten thousand families—and twenty-five dollars would bring comfort to many a poor person whose fuel was unpurchased at the beginning of the severe winter, or whose family wardrobe needed replenishing. It would buy quite a nice lot of groceries, or it would purchase more than half a ton of flour, at Canada prices; and there are many loaves of bread in that quantity of flour. Two hundred and fifty thousand dollars would pay five hundred School-teachers five hundred dollars each, and with a small sum additional, would keep as many Schools open in this country; or it would support two hundred and fifty missionaries, allowing the fabulous sum of one thousand dollars each.

"Prevention is better than cure." So says the proverb; and so say the foregoing statistics. We have only begun the experiment of Reformatory Prisons, and cannot boast much as yet about their fruits; but at best it cost a large sum to reform a criminal, and the per centage of the unreformed will probably be painfully high. A neglected cold may end in Consumption; to cure the former is easy—to cure the latter (patent medicine manufactures to the contrary, notwithstanding) is impossible, if not impossible. A leak in a ship may be stopped immediately without trouble; but let the water be two or three feet deep in the hold, and passengers, crew, and captain may be forgiven if they manifest anxiety about the result. It is not easy to straighten a tree of thirty or forty years growth; but the crooked twig may be put right with very little care. What if we should give up the manufacture of drunkards on this principle?

Honesty is true patriotism.—We are not without our talking patriots, whose love of their country manifests itself at certain seasons; but the real patriot is the citizen, who renders to all their dues, tribute, custom, fear; owing no man anything; studying to be quiet, doing his own business, and as far as lies in him living peaceably with all men. If all were such, goals might be converted into manufactories, the police disbanded, and officers of Justice hold a perpetual holiday. No more Magistrates need be appointed—friendly arbitrations would settle all difficulties. The Christian who walks worthy of his high vocation lives a sober, righteous, and godly life, and does his part to lessen the large expenditure of public money for the prevention and punishment of crime.

A poor Government is better than none.—Canadians complain of taxation, and not without cause. On twenty, twenty-five, and thirty per cent duties, where five, ten, and twelve and a half formerly sufficed, are too much of a good thing; not to speak of heavy local taxation. But we have many privileges of which we would know nothing but the name, in the absence of all governments. While selfishness exists, we must have regularly constituted authority, or there would be no security to property or life. Let us be thankful for whatever is valuable, seek by lawful means to remove whatever is evil; prove all things, and hold fast that which is good.

A. B.

LONDON CORRESPONDENCE.

LONDON, April 20th 1860.

The re-opening of Parliament after the Easter recess has not been followed by any great progress of public business. From a variety of causes the business has been getting more and more encumbered, till a state of complete depression is threatened. The conduct of France in regard to Savoy and Switzerland has called forth almost nightly criticisms in the House of Commons from a fluent few, led on by Mr. Horsman, whose attacks on the Ministry, coming from a Liberal, has been the delight of the Conservative party. The numerous questions arising out of the Budget and Commercial Treaty with France have also tended to implicate affairs, not to speak of Church Rates, the Ballot, and other questions in which private members are interested, either in their destruction or support. Lord John Russell's Reform Bill has been fully advocated and as fully opposed. The debate on the second reading was commenced a week and more before the holidays, and the Tories are desirous of getting the subject shelved for another session. The only advantage to be got from this would be to defer the dissolution of Parliament.

A Reform Bill must come before long. Mr. Massey, the chairman of the House on Committee, (a post to which government influence elevated him) and who is said by nimble-tongued scandal to be a very near relative to Lord Palmerston, (who is without acknowledged children) is going to move that the Reform Bill be referred to a select committee. If this be done the House will not be troubled with the *rezata questio* for another twelve months. A gentleman of great ability, Mr. Hare, has proposed a scheme of representation which would overturn the present, but without being necessarily joined to radical or democratic politics. He proposes that local elections shall cease, and that at every dissolution a list of candidates shall be prepared to which all shall be admissible, and that any elector of the kingdom shall be free to vote for any one name in the list; each candidate being declared successful who receives (say) a thousand votes in his favor. In this way it is expected that a far more equal representation of classes would be effected, and that many abuses incident to the present system would preface expire. I am strongly inclined to this plan, and not the less because it would give a seat at once to several champions of temperance and prohibition. And we have need of the presence in St. Stephen's. In his Budget speech the Chancellor of the Exchequer described a plan of his own, or some friend's contrivance, by which licenses to sell beer and wine should be granted almost to all those who chose to apply. He afterwards amended the scheme, but without foregoing the chief object, that of bringing into circulation immense quantities of foreign wines. He has been opposed by two parties,—the publicans, who do not want more partners in their profits, and by teetotalers and Alliance men, who are alarmed at his deliberately designed extension of the drink trade. Above 1300 petitions with 130,000 signatures have been presented, and a strong Parliamentary opposition to it has been organized.

On the motion for a second reading Mr. Crook, M. P. for Bolton, moved its rejection, and two other speakers vigorously supported him, the debate to be resumed last night, but it was adjourned till Monday, and may then be postponed afresh. Mr. Crook appeared as the representative of the United Kingdom Alliance, to whose arduous exertions much of the public manifestation against the Bill is to be ascribed. The Beersellers support the Chancellor, and so I am sorry to say, do some well-meaning people who talk of light wines and their utility in a very dark and delusive manner.

Of social affairs I need not speak at large. Crime, in its worst form, is very prevalent, and compels us to shudder at the thought if its probable extent, if so many countering agencies were not in operation. The pugilistic contest for the 'champion's belt' has been a great thing in many people's eyes—it has, at least, made a great noise, and has in a degree brought back to view the barbarism connected with a once popular movement. Nationality has been involved, and to this feeling no doubt much of the excitement is due. The facts are that on Tuesday last between one and two thousand persons left London by Railway a little after four o'clock, that at about seven Sayers, the Englishman, and Heenan, the American, began their flat-fight, which lasted two hours and thirty minutes, and that when the latter had pressed the former over the ropes till he was almost strangled, the ropes were cut and the battle declared to be "drawn." A letter in the *Times* of this morning from one of Heenan's friends declares that he will not go back till he has been beaten or won the belt. In prize-rilling language Heenan was most "punished," but Sayers, owing to his being shorter and lighter than his antagonist, received the most knock down blows. The excitement in America will rival that which has been felt here. Some say in regard to this event which has been talked of with animation in circles where all sympathy with the cruel sport is absent. It would be well if, in respect to this and other subjects of attention, the words of Pope were more carefully remembered—

"There is a monster of such hideous mien As to be hated needs but to be seen; Yet seen too oft, familiar with preface, We first endure, then pity, then embrace."

With the patronage of the titled and the apathy of the public, the prizeering would soon become again the "national institution" its friends boast it was a quarter of a century ago.

Church and religious questions are not quiescent. The Anti-Church rate Bill is still before Parliament, the resisting minority determined to worry the majority as long as they can. During the last year's recess the Ecclesiastical authorities in many parts had set in motion a petition movement which resulted in their getting together 5000 petitions with 190,000 signatures; but the abolition party, roused by this unsuspected display, began their work after the session began and have presented more than 6000 petitions and 887,836 signatures! Old Mother Church is no match for Dissent at petitioning on this subject; yet the House of Lords is not prepared to abolish this impost, and will not do so, I believe till some Government takes up the case and uses words of menace to the Press.