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Religious Intelligencer.

SAINT JOHN, N. B., FEBRUARY 27, 1863.

"THE WORLD OWES ME A LIVING."

This is an idea not only entertained, but freely uttered by a large number of persons who have never improved the world any, either by the power of their intellect or the labour of their hands. In many instances, the world would have been quite as well without them; and some, instead of being a benefit to the world, have been the very reverse. It should be the aim of every man born, to improve the world, and leave it better than he found it. It may be vastly improved; the field is large, the material to work upon is varied; there is room and opportunity for every description of talent, taste, and genius; and if one does ever so little, it is something in the aggregate of usefulness, which is designed to transform the wilderness into a garden, and the barren waste into a fruitful field. The idea that the world *owes* a man something, implies that *he has done something* for the world; that he has improved it in some way, or been a benefit to it. Society should be the better of every individual—each might do something to make others happier; and there is none with opportunities and influence so limited, as to preclude them from all usefulness to the generation to which they belong. But we assert that there is a large proportion of those who boast that the world owes them a living, to whom it owes nothing. The debt is on the other side. They owe the world much. It has contributed to their comfort and happiness in a thousand ways. Its fruit has fed them—its industry clothed them; by its light their eye has drank in its beauty, and their ear have enjoyed the melody of its sounds. Art, science and commerce, have all been laid under tribute to their enjoyment, while *to religion they owe more than to all the rest.* Their debit is daily increasing, while they fail to make a single return, or pay a single instalment on the long debt they so justly owe.

But there are others to whom the world does owe much. The world's reformers—the men who have not only had sagacity to discern abuses, but moral courage enough to expose them, and labour for their removal. The greatest heroes have not been found on the battle field, nor leading a forlorn hope. They have been the men to whom the truth was more sacred than every thing else, and who shrank not from scorn and shame to enforce it. Heroes and heroines have been found in every grade of life where calm endurance has been required in a good cause, and these have been the world's benefactors. These are the model men and women whom we should do well to imitate. But those to whom the world is indebted, are not the only men who have laboured against public abuses, and procured healthy reforms in society. There are others also; the inventors of useful arts and sciences, who have done much to add to the well being and happiness of mankind. The merchant, whose commerce is lawful; and the manufacturer, whose business contributes to the good of the people, are each in their way performing a good work, and by giving employment to labourers and artizans, as well as in other ways, they are doing something toward helping the world. The hardy yeoman, who goes into the wilderness and cuts down the forest, and toils in summer and winter, until he makes that forest a farm—until the green fields and waving corn are found where wild beasts roamed, and civilization drives back further in the wilderness the barbarism of savage life, is doing a noble work. In fact, honest industry and toil in any department of labour, no matter how humble, is meritorious, and lays the world under tribute to him who toils.

But if we were called upon to name one particular class of persons to whom the world is more indebted than to almost any other, that class would be the intelligent, pious and excellent mothers, who have anxiously, conscientiously, and prayerfully trained their offspring in the way they should go, like the grandmother and mother of Timothy of old, and have reared up children, nurtured in industry, integrity, and true manliness, with principles proof against temptation, and with energies sanctified by a religious faith. Many a mother, unknown beyond her own family circle, and whose labours were all within her own household, and whose grave has been marked by no monument of stone, has done more for the world than scores of proud ladies of noble blood and birth.

On the other hand, if we were required to name one who is not only the most useless, but who mars and deforms the beauty of the world the most, and turns many an image of God into a thing lower than the brute, and hideous as a demon, we should not hesitate to say—THE RUMSELLER IS THE MAN! What does the world owe the rumseller? Does he do any good in the world—does he improve society—does he add any thing to the happiness of the race? Whose fields does he make more fruitful; whose child more intelligent; whose home more happy? Alas! his work is the reverse of these! The vulture of society—his business preys upon the vitals of the weak and innocent. Such may say, they must live, and cannot without recourse to this traffic. But we answer to this, it would be better for them not to live; their lives cost too much; society cannot afford them life at such expense; and instead of the world being indebted to them, they are running a *score* to the world—to the well being of mankind—to religion, and to God, which an eternity of remorse and pain will not wipe out.

But there are many others who boast that the world owes them a living, who are only loafers on the world! They are consumers, but not producers. Their capital, if they have any, is hoarded in avarice, or squandered in wastefulness. If without capital, their time—which is the best of capital—is wasted without any proper aim. To find pleasure and gratification, that neither improves the taste nor purifies the heart, is the object of their lives; and if in a whole lifetime they do a single good act, it is simply by accident.

Now we suggest, in conclusion, that each one make the inquiry—What am I doing to bring the world indebted to me? Whose condition have I improved; whose happiness have I contributed to; whose morals have I reformed; what good have I really done? If the world does in *reality* owe us, let us know it; if not, let us not be deceived. To all young men, we say—seek some honest calling; do not be afraid of honest toil; choose your pursuit—one that will make the world your debtor—and then live in earnest. *Gather* up the fragments of time, of opportunities, and of privileges, that nothing be lost. Then you will leave the world better than you found it; while it will pay back into your bosom a hundred fold—in a good conscience here, and a higher life hereafter.

AN OLD PAPER.

To our hitherto large exchange list we have recently added the *Herald of Gospel Liberty*, published in Newburyport, Mass. This paper is the organ of the "Christian Connection" (*not* the Campbellites, so called). It was established in 1808, and is said to be the oldest religious newspaper in America. The body which it represents exists largely, we think, in the Middle States, and also in the Eastern and Western States. They accept no uniform declaration of principles or faith but the Bible, and are hence composed of discordant elements which will probably yet destroy them. This denomination has, however, had many able and useful men. The *Herald* is a well conducted paper, and is, we understand, well sustained. The number now before us (of the 19th inst.), has an editorial on the "Signs of Progress" in the denomination. The writer, in referring to the effort being made to provide for destitute churches, gives some hard hits to ministers who leave their vocation for some other calling. We copy a paragraph or two as follows:—

Every minister who has the welfare of the cause at heart, should consider *himself* a committee to watch over, and take care of, the feeble churches in his vicinity. Our prosperity would be increased ten-fold by such a course of conduct. The great secret of the success of the Methodists, is the fact that they are eminently a *working* people. They allow no drones in their hive. Their ministers and laymen are kept at work. This is right. For our own part we maintain that the minister, originally *called of God* to preach the glorious gospel, who yet has cease to proclaim the "unsearchable riches of Christ," has, unless disabled by age or sickness, grievously backslidden, and, should he die unrepentant, would sink into perdition. God does not usually employ men by the *hour*, or by the *job*. The stipulation is "Be thou faithful *unto death*, and I will give thee a crown of life." That Christian minister who, in the heat of the conflict, flings down his weapon and retires from the field, is a *deserter*. His act admits of no palliation or excuse.

If these lines meet the eye of any "retired minister," any one who, in the prime and vigor of life, has doffed his harness of battle and betaken himself to some worldly avocation, or to the enjoyment of selfish indolence and ease, to such an one we would say, "you are verily guilty before God. Your conduct savors of slothfulness, cowardice, unbelief and treachery. You have broken solemn vows, and violated sacred obligations." We would thunder in the ears of every such one the terrible denunciations of God's word. And we would do all in our power to aid such in girding on again the gospel armor.

Among other encouraging signs of progress which the *Herald* notices, is the following:—

To the lover of Zion, another most inspiring circumstance is the fact that *God has not forsaken us*. He hath not withdrawn from us His Holy Spirit. Frequent notices of revivals, more or less extensive, appear in our columns. The door of mercy is not yet closed. Jesus hath not yet left the mercy seat. Sinners may yet turn and live. To the devout hearer what an occasion of gratitude does this fact afford. Let all pray fervently that the Spirit may be poured upon us from on high.

A GREAT REVIVAL.

The pastor of a Presbyterian Church in St. Joseph, Mobile, writes to the N. Y. *Observer* an account of a great work of God in that place. He says:—

"For five weeks, ending on Saturday, February 7th, we have been holding nightly, and for a portion of the time, daily services in my church—Presbyterian. We commenced by observing the first week in January. In a very few days, it was apparent that the Lord was with us by His Spirit. We had no preaching, except on Sabbaths, for three weeks; but God's people prayed, as I never heard any of them pray before. For the last two weeks our excellent and beloved brother, Rev. A. P. Forman, of Hannibal, Mo., was with us, rendering me valuable and indispensable assistance. We hope and believe that God gave him precious souls for his hire, while with us. In my own congregation, not less than 13 adults, up to this time, have asked an interest in the prayers of God's children. We have received since the commencement of the meeting about ninety members, more than fifty of whom were baptized at the time of their reception into the Church, and these of all ages, varying from thirteen to fifty years. It has been the most quiet and widespread work of grace we have ever known. So pervasive is the influence of the Spirit, that we find no difficulty whatever in approaching men on the streets, and in their places of business, on the subject of salvation. We are still continuing the services, and hope for further and like precious results. A similar work of grace is in progress among our Baptist brethren, who we learn have already added to their numbers nearly one hundred souls. "The Lord hath done great things for us, whereof we are glad."

DEATH OF JOHN SIMPSON, ESQ.

The demise of this well known and highly respected christian gentleman took place at his residence in Fredericton, somewhat unexpectedly, on Sunday evening. He had been unwell for some days, but had partially recovered, and after sitting up some time on Sunday, retired to his bed, complaining of being very weary. A little while only elapsed and he became conscious of approaching death. He briefly requested that his farewell might be given to his friends, and signifying that all was well, he quietly passed away. Mr. Simpson was for many years the Government Printer. He was a member of the Methodist church, and was highly respected for his urbanity, uprightness, and christian integrity.

"DRINK—MADNESS."

The most pitiful cases of madness, says the Halifax *Presbyterian Witness*, are those in which men deliberately make themselves mad and persist in doing so. A man learns to like strong drink; it has incapacitated him from discharging his duties; he is rapidly coming to abject poverty; he is constantly miserable. Still he drinks. He has attacks of delirium, and the physician tells him that unless he reform at once he must speedily perish; still he drinks. The miseries of this life close in upon him on every side, and the out-look into eternity is clouded with awful gloom; still he drinks—drinks the last pennies from the grasp of his famishing children, the last ember from the cold hearth, the last hope on earth or in heaven. He is mad, raving, worse ten fold than an ordinary lunatic. No object in the universe can be more desperately forlorn and wretched.—He is an illustration from real life, quoted from the City Missionary's Report for 1862:—

A woman, the wife of an industrious mechanic and the mother of four children, is the slave of intemperance. She is sober for a time and then has what is generally called "a spree." When in her right mind everything is carefully attended to about the house, and she is a devoted mother to her children, but when drunk she is a maniac. Her boy has suffered long from her cruel treatment, and the coming in of her husband one evening when she was beating her little girl, saved the child's life. She forces her children to take provisions and other things of value and sell them for a few pence. Not long ago she made her little girl take about eight pounds of beef, desiring her to sell it for three pence. The family happened to be out, and when they returned in the evening they found her asleep in the porch, where she had fastened herself in for fear of her mother, with the beef lying beside her, having been there about five hours. The mother has twice attempted suicide by hanging herself. The first time her little boy saved her, and the second her husband. It was some time before she came to herself at the last attempt.

We could ourselves point to instances equally deplorable. No rank in society is safe. "Dipsomania" extends its fatal ravages into the smallest and most select family circles, robbing the widow of her only son—robbing the wife of her husband—the child of its mother! No disease is so prevalent or so calamitous in this community as this "Drink-madness." What shall we do? We are all interested. There is probably not a congregation of Christians, the smallest in this city, but has to mourn over fallen brethren.—There is not a family perhaps in this city which has not felt directly or indirectly the ravages of the pitiless and loathsome destroyer. What shall we do?

GREAT ANTI-SLAVERY DEMONSTRATION IN LONDON.

One of the greatest and most enthusiastic public demonstrations that has taken place in London for some time, was the public meeting convened at Exeter Hall, on the 29th ult. The throng was so great that the chairman and speakers had extreme difficulty in getting in; the three thousand seats of that great hall were filled with a rush, and every inch of standing ground occupied. Subsequently the lower hall, capable of holding one thousand more, was thrown open, when it, too, was immediately filled to suffocation. This great meeting was called by the Emancipation Society, to express sympathy with the Emancipation policy of President Lincoln, and to pass congratulatory resolutions, to be presented to the United States Government. The platform was crowded with ministers and gentlemen. The principal speakers were the Hon. and Rev. Baptist Noel and the Rev. Newman Hall. Similar meetings were held at the same time, and since, in other large towns and cities in England, and resolutions strongly condemnatory of slavery were passed unanimously, and with great enthusiasm. We subjoin condensed reports of the addresses given by Mr. Noel and Mr. Hall, which reflect a rapidly growing public sentiment in England, and plainly show with which side of the American combatants the sympathy of the English people is:

The Hon. and Rev. Baptist Noel moved the first resolution, "That the revolt of the Southern States of America against the Federal Government having avowedly originated in the determination not only to maintain but to extend slavery, and having been followed by the organization of a Confederacy based upon the denial of human rights to the negro race, this meeting indignantly repels the assumption that the English people sympathize with a rebellion that thus violates every principle of political justice, or with institutions framed in defiance of the moral sense of civilized mankind, and which are an outrage upon the religion whose sanction has been claimed in their support." In supporting this resolution he cited facts and arguments to show that if the Southern people succeeded in gaining their independence they were not likely to emancipate their slaves. All the official acts and declarations of the leaders in the Secession proved slavery to be at the bottom of their movement. Slavery was also the avowed basis of their national life, and if that basis went their national existence would go with it. They maintained that slavery was a Divine institution, that their material prosperity depended upon it, and that if free the negro would not work; so that they must themselves be reduced to pauperism. Moreover, these proud oligarchs saw that, with their republican form of Government and the rapid increase of the black race, they would before long be ruled by their own slaves. With their views and principles, then, no wonder if they would rather die than make the experiment of emancipation. Freedom, they asserted, would be the destruction of one of the races. Did the Southern whites mean to immolate themselves? With what bloody determination they would hold their human chattels fast was evident enough from the sanguinary deeds which shocked us, as recounted from week to week in the little intelligence which reaches us from Southern sources. At Charleston, the other day, 19 negroes, for no other offence than secreting arms in a graveyard, were hanged upon the spot. At Murfreesborough, again, the black unarmed teamsters of the Union army were ruthlessly murdered in cold blood by the Confederate cavaliers. The rev. gentleman, in referring to these and other alleged atrocities on the part of the Confederates, was interrupted by cries of "Butler!" and "M'Neil!" In rejoinder he said that M'Neil was not an officer of the Federal Government, and Mr. Lincoln, so far from sharing these sanguinary tastes, when he heard of a single rebel having been put to death, issued an order to his Generals to execute none without first communicating with him. President Davis's proclamation declared that every captured negro soldier should be handed over to the authorities of the State in which he was taken, to be treated according to their laws, or, in other words, to be executed. All this evinced a preterhuman thirst for blood, and was the inauguration of a murder policy. President Davis pronounced Mr. Lincoln's proclamation to be a "measure by which millions of human beings of an inferior race are doomed to extermination." ("Shame.") What did that mean? It did not mean if they rose upon their masters. The negroes could not do that if they wished; it was impossible for such unarmed men to rise where there were 500,000 hostile whites with rifles in their hands. They could not rise except where the Federal troops had penetrated, and where those troops had come there was no instance of violence having occurred. The language of President Davis meant that if these slaves attempted to fly they should all, men, women, and children, be murdered by those whose powerful intellects were linked with Satanic energy. ("Shame.") Now, he and those who acted with him in that room had been sneered at as being few, insignificant, and, in fact, mere "nobodies." (Laughter.) He unaffectedly believed that that was true ("No, no!") but he said that they were only the "pickets" of a great emancipationist army scattered throughout the country. (Cheers.) If these, then, were their principles, let them carry them through the length and breadth of the land. Let there be everywhere such an echo of them that no man in his senses could any longer pretend that England was in favor of slavery. Let them proclaim in unmistakeable accents that they had no sympathy with the oppressors of the black race—that they were for no alliance with the murder policy of Mr. Jefferson Davis—for no Alabama to prey upon the peaceful commerce of the North in return for their George Griswolds, sent out to feed our distressed operatives—for no war with the United States for the sake of slaveholders—no premature recognition which led to war—no hostile mediation which led to both—no recognition at all till they emancipated—no jealous or spiteful wish to see the United States dismembered, impoverished, and disgraced; that they were for emancipation and reunion (enthusiastic cheers); that they gave all honour to Mr. Lincoln, his Cabinet, his Congress, and all anti-slaverymen of all parties; that they desired a speedy peace through emancipation and reunion and the mediation of France, England, and Europe to promote both; that they were for compensation being granted to the slave owners for the loss of their slaves; and, lastly, that they were for England and America ever continuing friends and allies in promoting religion and liberty throughout the world. (Loud cheers.)

The Rev. Newman Hall, in supporting the resolution, said: The truth which they had come together to proclaim was this, that inasmuch as slavery disparaged and dishonoured the Divine cause of labour throughout the world, and trampled under foot the plainest principles of Christianity, and that whereas a war had arisen between the slave-holding States of the South and the free States of the North, and whereas that war was begun and was carried on by the slave States of the South, with the purpose of maintaining and perpetuating slavery, and for the purpose of carrying out their conspiracy against humanity—the sympathies of free England must be with the North rather than with the South, because with the success of the North rather than with the success of the South was identified the great cause of negro emancipation. They were not there to defend all the treatment that negroes had received from the North, or to justify the conduct of all the statesmen and generals of the North since the breaking out of the war. They were not there as the advocates of the American Union, but they were there as advocates of emancipation. (Cheers.) They wanted emancipation with the Union, and they could get it, and they believed they would—(loud cheers)—but they wanted emancipation without the Union if they could get it in no other way. At all events they wanted emancipation. (Cheers.) Of all the conceivable issues of the war to his own mind it would be one of the most disastrous that the Union should be restored under the old slave constitution. It would be better that it should be split into a thousand fragments than that its consolidated strength should be employed to rivet for ever the fetters of the slave and to carry out the fiendish fugitive slave law. (Cheers.) They were not there as the advocates of insurrection and massacre. The Southern slaveholders began insurrection, and the blood shed in the war might be looked upon as a kind of massacre. If the South had a right to rise in insurrection against the North, much more had the slaves the right of insurrection against their masters. (Cheers.) It would be a terrible day that would send back indefinitely the cause of emancipation if it were to be sought in that way, and they prayed to God still to support the sublime patience of that long oppressed people, and that, like the Israelites of old, they might be enabled to stand still and see the salvation of God. (Cheers.) They could not by their opinions influence the war. They could not stop it, but they might do much to prevent war breaking out between us and America by-and-by, which would be one of the most fearful calamities that could happen to the world. Who was doing most to prevent such a calamity—those who sought to stir up the fury of the nation in the affair of the Trent, and who aggravated all the faults of the North and overlooked all their virtues; or those who sent to us a messenger of peace, a ship freighted with food? (Cheers.) Another ship was on her way, and our thanks should go back to America in the shape of sympathy with her in her great struggle for Abolition, a sympathy which would do more than anything else to bind more closely the bonds of love between a free America and a free England. (Cheers.) Let it not be supposed that because a great deal of sympathy was expressed for the South that it meant English sympathy with slavery. There were many who had been misled upon this question by continual one-sided representations. There were some who maintained that slavery had nothing whatever to do with the war; but it was undoubtedly to maintain slavery that the South had the struggle to get Missouri as a slave State, and it was to maintain slavery that they continually returned Presidents pledged not to interfere with it; and when they got a President who differed with them, South Carolina at once declared that with an abolitionist President she would no longer be connected with the Union. As regarded the North, what had they done? It was said they were not sincere. Let them be tried by their acts. The Constitution gave them power to emancipate in Columbia, and they had emancipated there. They had recognised the Republics Hayti and Liberia, and they had promised compensation to all holders in the Southern States who would voluntarily manumit their slaves, and he might tell the meeting that Missouri had accepted the scheme. Generally wherever the armies of the North had gone they emancipated—200,000 negroes were now free who were slaves at the beginning of the war. Jefferson Davis had been compared by one of our legislators to Garibaldi—the man who was fighting to keep in bondage three and a-half millions of slaves was compared to a man who hated slavery all over the world. It was that they were holding that night a carnival of cant; but very little attention need be given to such a phrase, emanating as it did from those who considered it cant to rescue the drunkard from the streets, and who sought to support slavery upon an authority of the Bible. To be abused upon such an authority was no slight praise, and in spite of such abuse, it would go forth as the opinion of that meeting that the trade in human beings was an abomination—that it was an abomination to offer men and women for sale, like beasts, by public auction, and that it was an abomination to flog a naked woman, whether she were an Hungarian countess or an African slave. (Loud cheers.) Recognition of an empire involved the reception of its ambassador, but the loyalty of Englishmen loathed the very thought of such an indignity being done to the sovereign lady we delighted to venerate as that her pure matronly widowed hand should be contaminated by the kiss of any representative of so foul a conspiracy against civilization, and humanity and God, as was being carried on in the Southern States of America. (Mr. Hall resumed his seat amidst loud and repeated applause).

The resolution was then carried by an overwhelming majority.

THE POOR AND THE BLIND.

We make the following interesting extracts from the monthly paper on "Religious Intelligence," in the February number of the *British Messenger*.

LONDON BIBLE WOMAN.

In reviewing the glorious Bible-woman Movement in London, it is truly delightful to find that without solicitation, save through the eloquence of facts published from month to month, as well as from the confidence established and the sympathy awakened in past years, a sum of £10,000 has been received during the eleven months ending on the 1st of December, 1862. The number of Bible-women is now 190, but there are vast moral wastes which are not yet reached. The whole of the £10,000 received has been expended. The purchase of Bibles by the London poor during 1862 was somewhat less than the previous year, arising in part from previous supplies; yet it was very large. After the Bible, has come the bedstead, the blanket, the cleansed house, and the tidy well-clothed children sent to school, with the husband reclaimed from drunkenness, because he found a "home" at home, and a wife no longer wasteful. Oh! what blessed results have followed this movement. The mothers' sewing-classes grouped around the cradles in which sleep their little ones, and the lady superintendent reading aloud the Word of God, or some pleasant and profitable book, with "Mary Anne," the Bible-woman, cutting out or furnishing materials, or moving noiselessly among the matron-workers; and then the parting song and the kneeling company:—all this, dear reader, is no fancy picture, but, thank God, a blessed reality. *Let the Bible woman movement* spread everywhere! Not long since, in the city of York, the writer was the guest of a lady who is doing thus a large amount of good among the wives of Irish labourers resident there.

THE BLIND SEEING.

Two months ago, I called attention to the Society for supplying home-teachers and books in Moon's type to the blind, to enable them to read the Scriptures. This society is thoroughly catholic and evangelical in its spirit, and has for its president the Earl of Shaftesbury. It has taught many blind persons in London to read, and it is now spreading auxiliaries throughout the country. Of the spiritual illumination thus brought to souls in darkness—in other words, to "the blind who have eyes"—by the reading aloud of blind Scripture-readers, the following anecdote is a touching example:—

"A few persons were collected round a blind man, who had taken his station on a bridge over a London canal, and was reading from an embossed Bible. Receiving from the passers-by of their earnal things, he was ministering to them spiritual things. A gentleman on his way home from the city, was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the 4th chapter of the Acts, lost his place, and while trying to find it with his finger, kept repeating the last clause he had read—'none other name—none other name—none other name.' Some of the people smiled at the blind man's embarrassment, but the gentleman went away deeply musing. He had lately become convinced that he was a sinner, and had been trying in many ways to obtain peace of mind. But religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load, and enable him to rejoice in God. The words he had heard from the blind man, however, rang their solemn music in his soul—'None other name!' When he reached his home and retired to rest, these words, like evening chime from village tower nestling amongst the trees, were still heard—'NONE OTHER NAME—NONE OTHER NAME—NONE OTHER NAME! And when he awoke, in more joyful measure, like matin bells saluting the morn, the strain continued—NONE OTHER NAME—NONE OTHER NAME—NONE OTHER NAME.' The music entered his soul, and he awoke to a new life. I see it all! I see it all! I have been trying to be saved by my own works, my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save. To Him I will look. 'Neither is there salvation in any other. For there is none other name—none other name—none other name—under heaven given among men whereby they must be saved.'"

There are 2300 blind persons in London, of whom 700 have been taught to read the Word of God. In the country upwards of twenty associations have been established; the results being, that instead of 150 adult blind readers in the country, in Moon's type, as when the society began its operations six years ago, there are now 2000 who have learned to read. The blind in *foreign lands* are also being cared for—in Sweden, in Germany, in India, as well as *in Egypt and China*, where the numbers of the blind are lamentably great. A young blind Chinese woman, who was educated in England, has, since her return, been principally engaged in teaching the blind of Ningpo to read, by means of the embossed copies of the Gospel by Luke, in the Ningpo dialect. *Two of her pupils have since been baptized.*

A TRUE TALE OF THE LANCASHIRE DISTRESS.

A correspondent sends the following tale of the Lancashire distress to the *Christian Cabinet*. Surely "it is more blessed to give than to receive":—

The wind rushed angrily up a narrow entry, howling as it went; it whistled fiercely through the chinks of a battered door, and savagely nipped a shivering family who were huddled round a few sparks of fire that were struggling for existence among a handful of cinders which were inside the rusty bars of an old grate. Three half-naked, hungry-looking children, were squatting upon the cold flags with which the room was floored. It was a desolate-looking room, for the new furniture which made it a comfortable home a few months back, had all gone for bread;—had all gone except an old, ricketty table; so old and ricketty that the broker refused to take it. He said if he were to keep it till doomsday he should not get sixpence for it; or else that had gone too. Ah! it was sad to see those three children crying so quietly, crying with hunger. They had left off asking for food hours ago, for they knew their mother had spent her last penny to buy a few scraps which gave them a scanty breakfast. Their mother—oh, the misery of being such a mother—was sitting silently by them upon an old tea chest. She was thinking of her husband, who left her a fortnight ago to try to get work, for he could not stop at home and see his wife and children starve. She had received a letter from him that morning, in which he told her how he had walked two hundred miles—the greater part of the way without food, for he had but twopence half-penny in his pocket when he left home, and he could not beg. He said he tried to tell her how he felt at four o'clock one morning when he sat on London-bridge tired out, and wept bitterly because he had not a penny to post a letter home to her and the children. He told her to cheer up for he had got a few days' work in Kent, and hoped to be able to send her a little money soon. She was wondering whether he would be able to tell her to "cheer up" if he saw how much they were suffering now. Poor fellow! He had been discharged the day before, and was now trudging wearily along in search of employment elsewhere perhaps, hoping that his little ones would never suffer as he had done. The mother was startled from her musing by a long low moan of pain from her youngest child, an infant a few weeks old, lying in her lap. It had been ailing all day, but was evidently much worse now. "Margaret," she said to her eldest girl, "run to Alice Green's and tell her baby is worse, and ask her to come in for a minute." Margaret, a girl about eleven, got up and slowly crept out of the room. Presently she came with Mrs Green. She was in comparatively good circumstances, for her husband was working half time, and earned twelve shillings a week—little enough for eight of them to live on, but she said "it got mate for the childer, so they fettled pretty weel." Mrs. Green said they had better get some physic for the child, and ran at once for the parish doctor. He did not go for some time, and when he did, the child was dead. Another drop in the bitter cup of the poor mother. The doctor soon left. As he was going out of the door he met another person coming in. It was a minister, who had just heard of the destitute state of this family. Being acquainted, after a friendly greeting, the medical man mentioned how he came to be there. "What did the child die of?" asked the minister. "Starvation. It had better die now than suffer as it must have done. Good night." The other went in. He tried to console the poor woman, but though the consolations of the Gospel are neither few nor small, he knew that the only consolation he could give must seem but cold comfort. He had never felt how poor he was till then. After a few words of prayer, he left with a sad heart. As he walked slowly home he thought that such a sight as this would touch the hearts of those who bless God for the abundance he had given them, but seem to forget that it is more blessed to give than to receive. How much he pitied the sufferers he saw, and how he longed to help them. God and himself only know. But how could he help them? He resolved to cast all his care on Him who cared, and to seek help from Him. That night he prayed long and earnestly that He who had the hearts of all men in His hand would incline some to give as freely as they had received. A day or two after a cheque for several pounds was sent him from an entire stranger; and, since then, various sums have followed from various sources, so that he has been able to feed and clothe many a hungry, naked family, and to make many a sad heart glad. He believes now, as he was never able to do before, that "they that wait upon the Lord shall not want any good thing." Better days have now dawned upon this poor family, too. The husband is now working in Staffordshire, and regularly sends his wife all he can spare of his earnings. This, and what Margaret receives from a sewing-class, provides them with food, and keeps a bright fire upon their hearth.

FREDERICTON BIBLE SOCIETY.

The Fredericton Auxiliary Bible Society held its annual meeting in the Temperance Hall on Wednesday evening. The large hall was densely filled. The President, Judge Wilmot, presided. After prayer by Dr. Brook, the Secretary, Dr. Spurden, read the report. This Society has a very efficient staff of female collectors, who compose a Ladies' Branch Society, and also several branch societies in the country. A handsome sum is annually transmitted to the parent institution, besides what is required for domestic purposes. A large district in the vicinity of Fredericton is, with commendable zeal, canvassed by the female collectors, and a large sum raised. Resolutions were moved and seconded, and speeches made by the following ministers:—Revs. J. England, E. M'Leod, R. Wilson, of Sheffield, —— Smith, of Nashwaak, Dr. Brook, J. C. Hurd, and —— Strang. The President reserved his speech for the last, and made eloquent allusions to the influence of the Bible in connection with the Lancashire distress, and the late assault upon the Pentateuch by Bishop Colenso. A collection was taken up, and the doxology sung at the close. The Rev. Mr. Johnson (Presbyterian) and the Hon W. B. Kinnear were on the platform with the speakers, and we observed several members of the Legislature among the audience.

THE NEWS.

FEBRUARY 27, 1863.

PROVINCIAL LEGISLATURE.

The event of the week in connection with the Legislature, is the death of John Jordan, Esq., M. P. P. for the County of St. John. His death took place at his boarding house, on Tuesday morning. The House, on meeting, adjourned until Wednesday at 2 o'clock. Mr. Jordan had not been able to attend to his parliamentary duties since he arrived. His disease was of a painful character, and he continued to sink under it, until he died. His remains were conveyed (on Wednesday) to St. John for interment. Mr. Jordan was far advanced in years, and had several times represented the County of St. John in the Assembly. He was a firm supporter of the Liberal party, was, we believe, an honest man, and had the respect of his colleagues and the House generally.

A lengthy correspondence between the Imperial and New Brunswick Governments has been laid before the House by the Provincial Secretary, relative to the election of President of the Legislative Council. Copies of the same were presented in the upper branch several days before, and caused a warm debate between the members of that body.

One day last week a good deal of conversation, and some excitement, was produced in the House by the Chief Commissioner calling attention to a memorandum which had been laid upon his desk by one of the servants of the House, to the effect that several articles, including water jugs, a mat, inkstands, and fluid lamp, had been abstracted from some of the rooms. The matter elicited debate; but how disposed of we do not know, as the galleries were cleared, any further than we learn that some of the articles were returned the next night! The Chief Commissioner stated that he believed these peculations to be between the servants of the House and the persons employed about it. The idea that some persons entertain in relation to public property is very strange. They seem to think that the abstraction of it from its proper place and use is not theft, because it is not the property of an individual. The fact that such property was purchased by public funds, and is for public offices and places of use, does not divest the abstraction of such articles from the character of theft; and he who would take covertly from the House of Assembly articles that do not belong to him, would be very likely to do the same thing from a private residence, if a similar opportunity was afforded him.

Mr. Stevens brought in a bill to amend the Parish School Act. The object of this bill is to associate the school inspectors with the school trustees in defining the limits of school districts in the respective parishes. It also provides for the sanction of the Chief Superintendent of schools being first obtained before opening a school in any district. Some slight alterations are necessary in this bill, which will probably be made, and it will then be likely to pass the House. Any further alteration than that contemplated in this bill, in the present school law, will probably not be made this session. A lengthy debate took place on Monday, on an application made through Mr. Costigan, for the amount of Government allowance to a Superior School, to be paid a person who has been teaching a school at Grand Falls, but who had not been recommended for such allowance by the inspector. Letters and documents on the matter were read, and the decision of the House was, very properly, to sustain the school authorities, and withhold the allowance.

The Hon. Ex-Attorney General explained to the House a few days since, the causes which led him to resign the office held by him when the Assembly separated last session. We condense Mr. Smith's remarks from the report in the *Telegraph*:

He spoke of the receipt of the despatch from the Secretary for the colonies, informing the Government of the conditions upon which the Imperial Government would aid in the construction of the Inter-Colonial Railway; and of the determination of his colleagues to send a delegation to Quebec to confer upon the subject with a view to the acceptance of the Duke's proposition. Before that delegation, Messrs. Tilley, Mitchell, and Steeves, left, and after the Executive Council had decided upon the railway liability which this Province would assume, he filed a written protest with his colleagues, intimating that if the arrangements debated at the Council Board were carried out, he would be under the necessity of resigning his office and his seat in the Government. When these delegates had returned from Quebec, after agreeing with the Governments of Nova Scotia and Canada, and after their action had been sanctioned by the whole Government of this Province, he made a formal resignation of his office and seat in the Council. He felt regret at separating from his colleagues, with whom he had long been on terms of intimacy, and for many of whom he felt a strong personal friendship; but he felt, that holding the views which he did on the Inter-Colonial Railway question, he would be justly held responsible for the action of the Government if he remained in it after the course it had taken. He would not enter into the railway question at present, but said that the scheme, as now presented, was entirely different from what was contemplated some years ago. Even yet he might favor a contribution of, say £20,000 a year.

The Chief Commissioner of Public Works laid his report before the House on Saturday. The whole expenditure in this department in the year 1862, was $91,558 50; of which, $53,529 was on great roads and bridges.

On Monday the Provincial Secretary brought in his "Budget." The following condensed report is from the *Globe*:—

The Hon. Mr. Tilley laid before the House the Estimates of the year, stating that these were brought forward some time earlier this year than last, chiefly owing to the anxiety of members to have them at an early day. The Government occupies a different position this year from last, for owing to the American war there had been a deficiency in the revenue, which had to be made up by a loan, but this year, he was happy to say, no such provision would be necessary. Last year application was made to the House for a loan, and that loan, and the ordinary revenue of the year, had suffered for the ordinary services, leaving the Bank credit untouched at the end of the fiscal year, and the financial state of the country was such as would be considered favorable, and the expenditure for the current year would be considerably less than for 1862, chiefly in the following items:—

In the maintenance of the Legislature there would be a reduction of $10,000, being last year $47,334, this year $37,330; in the Post Office Department there is a proposed reduction of $3,500; in Public Works, $5,500; which arises principally from the works carried on last year on the Lunatic Asylum, which increased the expenses of last year considerably, and the hon. Secretary referred particularly to the increased number of inmates now in that institution; in Educational expenses there would be a reduction of $1,500; and in the expenses of the Penitentiary, of $1,800, which institution the hon. gentleman also represented to have an increase of inmates, but owing to its management this reduction could be safely made; in interest on the Railway and other debts a reduction of $16,400 would be effected this year; while in incidental expenses there was a proposed reduction of $3,900. These are all the items in which there will be any reduction, while in none of the other items is there an excess except in Fisheries, and Bounties, and a few others, in which