ONLY COPY AVAILABLE
SEULE COPIE DISPONIBLE

He began his lecture by intorducing the celebrated English horse Cruiser, whom nobody ever could tame until Mr. Rarey took hold of him. After having made him docile, he brought him to this country for exhibition. The conquered horse stalked toward the foot-lights, pricked up his ears, deliberately surveyed the house and showed no evidence of having ever been unmanagable. Rarey introduced to the audience several horses which he had never seen before, and which had been sent to him that he might try his skill upon them. One of these was a wild horse from South America, which had never been broken except to a halter. All the animals were tamed successfully, the time occupied with each not exceeding fifteen minutes. We give a few extracts from his remarks.

HOW TO APPROACH A HORSE.

Never run at a horse, said he. Most people, in attempting to catch a horse, grab at him, thus, (here suiting the action to the word, Mr. Rarey rushed violently at the horse, that naturally jumped back.) Rarey then feinted a grab at his bridle, which he also resisted. Then, catching the bridle, he pulled with all his might, while the horse pulled stiffly in an opposite direction. This was kept up perhaps five minutes, till the horse, not knowing who, what, or where he was, pranced and kicked, plunged and reared, and shied one way and then another, as if he was distracted. That, resumed the lecturer, is the popular way of catching and quieting a horse. How would you like it if, meeting a friend in the street, you should be caught by your nose? [Laughter.] Not much. Well the horse, is just as sensitive about his nose as you are about yours. Treat him kindly, use him gently, and you can handle his head with perfect impunity; and not only that, but he will rest it against you, will smell of you, and put his head in your pocket, if it's big enough.

HOW TO SHOE A HORSE.

I have often, said he, been angry with farriers for the bungling and careless way in which they took hold of a hoof when about to shoe it. There is a right and a wrong way. Don't grab at it as if it was a roasted apple in a furnace, but begin thus—pat his shoulder, lean yourself familiarly against the upper part of his leg, run your hand gently and soothingly down to his foot, and then easily, steadily (not steady by jerks) take it up—all motive for resistance being absent, the foot will lie peacefully in the hand, the nerves are relaxed, and you can throw it up and up, so, and there will be no trouble.

KICKING IN THE HARNESS.

I will here say a few words about the reasons which impel horses to kick when in harness. They kick because they are afraid—looking back they see the wheels running after them, and they at once think—for think they do—that they ought to run too, and so they try it on; that being the case, the wheels keep up with the horse and he finding that he can't get away, becomes still more frightened, begins to kick, and kicking, gets hurt, and being hurt, continues his fear until the wagon is smashed to pieces. Now if the horse had been shown the wagon, had nosed it, and been aware of its peaceful nature, he whuld not have been afraid. If not, he will do the same every time he is put before a wagon.

MOUNTING.

In mounting a horse, many people go to work with the wrong end first, as indeed they do about everything. It's as simple as possible. You don't want to have all of your weight come on one side of the horse; if you do, the saddle is drawn on one side, and it is not easy for the horse to sustain it, but you should do so—place your hand on his neck, bearing so that the hand shall balance the foot, then spring lightly in. You can do this as well when the saddle is ungirded as when tightly fastened.—N. Y. Independence.

TERMS.

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We will send a copy of the *Watchman* free for one year, to every minister who sends us two subscribers and three dollars in advance.

Notices relating to services, &c., of any Christian Denomination, will be inserted in the columns of the *Watchman, free of charge.*

Christian Watchman.

ST. JOHN, N. B., JAN. 23, 1861.

Some of our remarks upon American Colleges seem to require a little explanation. The Institutions to which we alluded are Denominational, not sectarian. There is some difference between the two classes. Harvard University was begun by the Congregationalists, under whose direction it continued for a long time, until it came into the power of the Unitarians. Its constitution was such that any religious Denomination could gain control over it by obtaining a majority in its governing body. This was effected by the Unitarians, gradually, but so effectively, that at the present time they have a complete and powerful hold upon every branch of the University. The President is always a Unitarian; so also are nearly all the Professors in the College proper, and in the Schools of Law, Medicine, and Divinity. The Rev. Mr. Huntingdon who was appointed to a kind of college chaplaincy a few years ago, was a Unitarian, and when he became an Episcopalian, was forced to leave. It is well known to all who are acquainted with Harvard, that Unitarian influence is complete throughout the whole Institution. In the same way the Congregationalists control Yale College, and the Baptists, Brown University. This latter is pre-eminently the Baptist College of the United States, but this fact does not prevent it from being even more liberal than either of the former two; for men of different creeds are among its professors; and among its students there are sometimes not only very class of Protestants, but even Roman Catholics also. The character of a Denominational College is this. It is originated by some religious body who are always careful to appoint the President and the Principal Trustees, and Professors, out of their own body. A small minority of useful men from other denominations will not be unacceptable. But for the students, the college will be as free as air. There will be no questions asked as to religion, no subscription required to any articles of faith. It will be the care of the governors to see that the young men shall have the opportunity of religious instruction, but not to force it upon them. The reason why this plan is so successful can easily be seen. A college can thus be under the fostering care of a Denomination, enjoying its love, its confidence, and its support, with all the unequalled advantages of united Denominational action. In addition to this, its liberal reception and treatment of all classes of students, ensure it a constant support and a just popularity. Such is the character of each of the three Universities to which reference has been made, and to this they undoubtedly owe their success.

The issue of the present crisis in the United States is beyond the reach of conjecture. It is a mistake to attribute the secession movements to the mere action of Buchanan, however vacillating or cowardly; it is an equal mistake to think that schemes of Crittenden, or the honesty of Lincoln, can suffice to restore affairs to their former position. After all, in spite of our sympathy with the North, we cannot but see that the South is just in its alarm. It is a fact that Freedom is encircling slavery, and that the latter is threatened with final extinction by the former. It is a fact that a continuation of the Union will surely shut up Slavery in the original states, to be cribbed, cabined, and confined, until it shall wither away upon a worn out sail.—To a patriotic Southerner ardently devoted to the perpetuation of slavery, and wide awake to the dangers that threaten the peculiar institution, hatred to the Union seems natural under the circumstances. This has long been forseen by penetrating minds at the South, the disunion sentiment is not new, and the present secession feeling is but the fruit of long growing fear and discontent. Such being the manner of its growth it is evident that this feeling will not easily be subdued. No matter how many compromises may be made, the facts will still remain as they were, to excite perpetual discontent, and produce periodical excitement.

History gives us no precedent by which we may imagine the result of all this. Never before did a great community like the Southern States, hold so large a proportion of its people in similar slavery. In no ancient nation was slavery so widely extended, so progressive, so interwoven with their life, so necessary to their existence. For such an Institution to exist in the present age, is an anachronism, and yet its strength and vitality are all produced by the age. To the wide extended commerce, the rapid exchanges, the insatiable demand, the quick supply, that characterize our times, slavery owes its position. It is from this civilized, progressive, christian age—that slavery draws its power. Without this the bonds of the slave would be but light; this binds him with fetters of iron. Slavery will be guarded with jealous care as long as it is profitable, and it will be profitable until the commerce which it nourishes can find other and better means of support.

But whatever dangers may threaten Slavery from a perpetuation of the Union, it is evident that they are not at all equal to those which would result from a separation. The greatest obstacle to the freedom of the slaves is the moral power of the North; the consciousness that behind all that is immediately around them, rises the resistless might of the Great Republic with which any contest is hopeless for them. Take this away, and it can only be replaced by a great military system. Standing armies must be formed and distributed all over the country; the citizens would have no respite, but would themselves be forced to watch and guard continually. Such a system would be necessary; but while its vast cost in money and in anxiety would be scarcely repaid by the safety of their institutions; that very safety would be uncertain. Such iron bonds would be beyond the endurance of man. The former chastisement was with whips, but this would be with scorpions. It is not in human nature to endure this quietly. Thus the New Republic would be forced into enormous expenditure of money, men, and corroding care, to gain only disturbance and more certain insurrection. But even if peace were possible, security for Slavery would still be impossible, for where the border line extended for thousands of miles, there every slave who chose to strike for freedom, would find a thousand ready avenues of escape. This vast and necessary expenditure, this incessant watchfulness, would actually be less a means of safety than a cause of danger; and the neighbouring free states would forever provoke flight and ensure escape.

The Southerners, therefore, are placed in this dilemma, that whether they remain in the Union or leave it, they cannot avoid danger. If the Union threatens them, secession will destroy them. To the force and truth of this they are not all blinded. There are many, especially in the border States, who proclaim this everywhere, and assert that in spite of everything, they will not dissolve the Union. The South is a house divided against itself, and even in South Carolina the Secessionists are not more opposed by the North than by many at home. These, in addition to the facts above presented, are influenced by other considerations. To them, the thought of that glorious Union, which has risen with such matchless progress, to so sublime a height, is powerful enough to crush out petty interests. They are unwilling that any rash action of theirs should stop that progress, and turn the energies which are now devoted to peace, to the ruinous effects of intestine war.—We may rely upon finding a majority who hold these sentiments in Delaware, Maryland, Virginia, Kentucky, Tennessee, Missouri, and perhaps Arkansas. It is probable also that this conservative element predominates in North Carolina. In the last papers which we received from the Capital of that State, we find reports of an interesting debate which resulted in a peaceful decision. The sentiments were prudent and kindly. It was suggested that the South and the North form a convention each for itself, which shall meet and come to an understanding; that the reckless politicians at Washington be passed by, and the appeal be made to the great masses of the sovereign people. Such sentiments as these in the mouths of the chief people, do honor to the State, and go to prove that all is not yet lost. Let us hope that the present tide of rebellion may be stayed by those wiser counsels, and that the dreadful alternative of civil war may be forever averted.

WE have received the communication from Mehetable, and will attend to her suggestions.—We have not space for her article this week.—The letter and money from Westmoreland have been received. The papers will be sent as directed. We apologise to those of our contributors whose articles do not appear this week. The news from the United States is of such importance as to engross our usual share of one column. We have received the Sabbath School Bell, and will notice it next week.

ERRATA.—A mistake was made last week in our notices of the various services held by the Baptists in St. John. The services in the hall of Ritchie's building were said to be held at 3 in the afternoon. They are held at 6 o'clock in the evening.

We would also state that the services in the Marsh Bridge Baptist Meeting House are kept up as usual. On Sunday morning, at 11 o'clock, on Sunday evening, at 6 o'clock. The prayer-meeting is held on Monday evening in a private house. The Lecture delivered on Thursday evening. These weekly meetings commence at half past seven.

Rev. A. W. Crawley attends to the meetings in Ritchie's building. Rev. E. B. DeMill geneally attends those which are held at the Bridge.

The Rev. Mr. Narraway, delivered a lecture in the Mechanics' Institute, on Monday evening. The subject was—Self Culture. The audience was unusually large, and the lecture very interesting.

We have received the "Colonial Empire."—It makes a very creditable appearance.

MR. EDITOR:—I suppose that gentlemen of your craft, as well as other men, require words of encouragement. I will therefore tell you what one of the oldest and most influential of our Baptist ministers here, said to one of the members of his church, respecting the "Christian Watchman":—"That it was about the best paper he receives, that he takes several of the leading American religious periodicals of the day, and found the reading matter of the "Christian Watchman" of a higher order than that of any of them." DITTO.

We are, of course, extremely gratified to find our efforts appreciated in the quarter alluded to. Though modesty forces us to acknowledge that the gentleman flatters us, yet we shall spare no pains to make the reading matter of the Watchman interesting and profitable, so as to render it at least as useful a paper as any in British America.

For the Christian Watchman.

Congregational singing is an object to be earnestly desired by every Christian who is animated by the same mind that was in Christ Jesus. "And they sung an hymn and went out." Let us, brethren and sisters, endeavour to follow the example given us by so great an authority. Let us if possible establish congregational singing in our midst. It is very pleasant to sit and listen to a well trained choir, but in doing so remember we are giving up our privileges into the hands of those who are often unqualified to appreciate them. And when we engage in this delightful service, let us do so with all our hearts. In order to get the good of this service, it is necessary to be in earnest, and to enter fully into the spirit of the poetry. There's no place for a lukewarm person in the musical department of a Baptist church; better to be either cold or hot. Were our talents in this respect realized and cultivated, our religious meetings would have an interest of which we have now but a faint conception.

VOX HUMINA.

For the Christian Watchman.

MR. EDITOR:—

Allow me through the columns of your much esteemed "Watchman" to say a few words touching the state of our denomination in the Northern Counties, more particularly, that of Restigouche.

It has long been our opinion, that the Baptist denomination is not sufficiently interested in the cause of Christ in the North. The County of Restigouche is one of large extent, is fast increasing in population, and will yet be second to none in the Province. What a field for the denomination! And yet apparently how little appreciated.

In the extensive counties of Gloucester and Restigouche, there has never been a Baptist Minister stationed until the last two years; since that time the Rev. W. A. Crandal, has been laboring in these counties and occasionally receiving valuable assistance from other ministering Brethren.

This man like a noble Pioneer is working indefatigably amidst countless difficulties and disadvantages.

Baptists here are few, and far between; but by the blessing of God, they are increasing. At the time when the Rev. Mr. Crandal first visited the North, there was only one Baptist Church in these Counties, this numbering only ten persons. Two others have since been organized, the three now numbering fifty six persons in all. As the churches here are small, so are their means to support a minister among them. This is one of the many hindrances to the advancement of the cause; and we are surprised that the "Baptist Home Missionary Board," is not more liberal in this direction. Report says, the Baptist Minister in Restigouche receives from the Home Missionary Board only Forty dollars per annum. What a demonstration of the interest which the Board has in the welfare of the denomination in these Northern Counties! How can a minister be expected to live in Gloucester, or Restigouche on a sum not much exceeding forty dollars a year. But we hope the future will give better accounts to record.

B.

For the Christian Watchman.

St. George, Jan. 1861.

MR. EDITOR:

The village of St. George, is the largest and most flourishing settlement on the route between St. John, and St. Andrews, being situated at the mouth of a beautiful river, abounding in mill sites and water power. Many of its inhabitants are well off in the things of this world if one may judge from their well constructed and beautifully finished dwellings, or from the well-filled store-houses abounding in the necessaries of life.

The Baptist Church in this place, although not at present enjoying any special tokens of the Divine presence, is making commendable exertions to sustain the preaching of the word among them, and have secured the services of brother Philps, late of Nova Scotia, for some months to come. Bro. Stephen March, also resides here at present, but preaches at the Second Falls and at St. Andrews alternately. We were pleased to learn that Mr. M. is well received at both places, and has been especially successful at the former settlement where numbers have been gathered into the fold of Christ, through his faithful instrumentality. Possessing a clear and well cultivated mind, enlarged by careful observation of the manners and habits of men, he will, in our opinion, at no distant day, when the season of youthful diffidence shall have passed away, exercise a great influence in the world.

The Church at Second Falls, has quite recently enjoyed a precious season of revival, are now in good working order, and labour with great unanimity for higher attainments in the Divine life. Laborious, watchful, and spiritual, with no very lofty ones among them to lord it over God's heritage, this people may rank among the best organized Churches in the Province. No dram-shop is allowed to exist in the settlement, and in consequence, but few of the many evils springing from those dens of iniquity, those breathing holes of Hell, are to be felt or endured by this community. Surely no human or Satanic device ever conceived, or could conceive, of a more powerful instrumentality than this for the destruction of the race.

SIGMA.

For the Christian Watchman.

MR. EDITOR:

I would like to offer a few observations with regard to our Colleges. If I mistake not the number of Pupils in attendance at our institutions at Horton and Fredericton, has never been at all in proportion to the number of Baptists in these Provinces. There are now over 20,000 communicants in connection with our churches and probably four times this number would not be far from the amount of Baptist population. Now take 20 as the average number of students in the college, and 100 for the two Academies, and what do we find? That only one out of every 4,000 goes to College, and but one in 700 who avails himself of the advantages, offered in our three institutions. Now, is this as it should be? Yet I think the fault does not lie wholly in the people at large. I find many of the brethern in New Brunswick, with ample means, who have sons of a proper age, but never think of sending them away, because they either have not the subject brought to their attention, or are misinformed in many necessary points, with regard to cost, health of location, wholesomeness of food furnished etc., and thereby prejudiced against them, or are ignorant almost of the existence of such institutions.

Now this ought to be corrected. Necessary information should be disseminated among our brethren, and their attention awakened by advertisements in the principal papers, or by circulating pamphlets, (which very useful means has not I think been tried, though universal in the United States,) or by public lectures from some of the officials of the College and Seminaries. I would like to recommend the example of President Hea of Fredericton, who, by lecturing in the larger towns of our Province, has directed Public attention to the Provincial University, and almost trebled the number of students this year. I believe Dr. Forrester of the Truro Normal School, has been very successful in the same way.

I have written so much already, Mr. Editor, that though I would like to say something to the holders of Scholarships in the Horton College, in the *argumentum "ad Pocketum,"* about doing what they ought to do to increase the number of its students and turn their investments to use, that I shall have to stop.

In the best of bonds,

ROGER WILLIAMS.

For the Christian Watchman.

HOPEWELL, Jan. 21st, 1860.

MR. EDITOR,—Bro. Fitch is no more. After months of wasting sickness, he quietly fell asleep in Jesus on Friday last.

His lingering illness gave him abundant opportunity to glorify his Master by a patient waiting for His "salvation." Nor was his patient waiting in vain: day by day and hour by hour it was evident that the as outer man failed, the inner became stronger; when heart and flesh failed, God was the strength of his heart, and portion forever. The estimation in which Bro. Fitch was held as a minister of the gospel, beloved for his work's sake, was significantly manifest in the last duties of respect by the hundreds that followed his remains to their resting place, there to remain till those in the grave shall obey the voice of their Lord.

The occasion was improved by a sermon from Bro. Marshall from the passage, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever." The pathetic remarks of the preacher contributed to the solemnities of the hour. Brethren Hughes, Duffee and Chase took part in the services. May God speedily raise others to fill the place of the removed.

It is presumed that some one will soon prepare a memoir of the deceased, whose piety, zeal and usefulness are embalmed in the memory of a host who shared largely in his affections.

☞By the recent census of the United States (taken before South Carolina seceded) it appears that there are in that country 27,112,000 free inhabitants and 3,878,000 slaves. The State of New York has 3,827,000 inhabitants.

Religious Intelligence.

CAPE BRETON.—Bro. David Freeman writes from Baddeck to the Christian Messenger. His letter contains some interesting information respecting the church which he had visited. At Mabou the cause seems to be in a very low state. "For many weeks" he says "the church had had no meetings of any kind." At Margaret the church is in a more promising condition. Bro. Freeman writes:—

The pastor Bro Shiels appears to be doing well and is esteemed by the people. The church are determined to move forward in financial matters and to sustain the gospel among them. A meeting was called on Monday at ten o'clock, when after a discourse by the college agent, an auxiliary to the Home Mission was formed to facilitate the support of the missionary. Bro. Shields performs a mission now and then along the North and East coast for a distance of one hundred miles from Margaree. And it seems to me that he should be sustained in these labors. The church in Margaree pay him for his services among themselves; but when he goes abroad, he must be aided from some other source. The Home Mission Board by granting this aid will at the same time enable him to give the residue of his labors to Margaree, which is the largest church in the northern part of the island.

The cause in Baddeck is in a very low condition, and the once flourishing church has lost its visibility. Bro. Freeman writes:—

Bro. McPhee, lately from the College, is laboring here, with good acceptance, trying to "gather the fragments together," to rear the broken columns and to "strengthen those that remain." He has a noble field to cultivate, and if by the blessing of God he succeeds, he need not die without the consciousness of having done some good. The few friends and brethren are doing what they can, and are looking somewhat imploringly to the Home Missionary Board. This feeble interest is surrounded by a vast population and should be nursed.

NOVA SCOTIA.—The literary societies in connection with Acadia college and Horton Academy, and others are noticed in the Christian Messenger.

"The Acadia Athenaeum is a literary Society composed of students pursuing their studies in the College. All graduates of the College are honorary members of this society.

The Mutual Improvement Association is composed of students belonging to the Academy. It is the aim of these societies to favor the public with a course of lectures during the winter season. The Rev. J. M. Cramp, D. D. delivered the first of the series before the "Athenæum" on the evening of Nov. 19. Subject—"The strange and incomprehensible." In this lecture the Dr. well sustained his reputation.

Mr. T. H. Rand followed on the evening of Dec. 19th, before the mutual improvement Association. The lecturer gave an able and satisfactory solution of the question, "shall woman learn the alphabet?"

The Rev. S. T. Band is expected to deliver the next lecture before the Athenaeum on the 23rd inst., at 7 o'clock, P. M."

CANADA.—The religious news from Canada this week is not very important. An effort is being made in Montreal to reclaim the fallen women, and the city missionaries who are the agents in this good work, are not discouraged by the difficulties they encounter. The French Protestants in Lower Canada seem to be increasing in number, and to be coming out more prominently before the public. The College question is again being agitated; the Wesleyans are advocating denominational colleges.

UNITED STATES.—We have some items of Religious Intelligence from the United States.—The churches of the different evangelical denominations have responded to the invitation of the Evangelical Alliance and the missionaries in India to spend the second week in January in united prayer for the outpouring of the Holy Spirit in the world.

The secession movement is having its influence upon the religious bodies. The Methodists are having their trouble with the slavery question. The Presbyterians and Episcopalians are dreading a schism in their respective bodies, and are seeking to prevent it.

The North Carolina Presbyterian says:

"The position which we assumed when disunion was probable, we maintain with equal earnestness now that disunion is certain. The unity of the Church amid all political convulsions should be the motto of every Presbyterian in the land. The Synod of South Carolina, at its late sessions, adopted this principle, and we doubt not will consistently adhere to it. The two oldest Presbyterian papers at the North have expressed similar views. The Banner at Pittsburgh responded fraternally to the sentiment of our article, and in its last issue the Presbyterian of Philadelphia, deprecates the possibility of a church separation."

"Several correspondents," says the Church Journal, "have written us, especially from the South, expressing the hope that even though the United States may be split into two or more confederacies, the Church may nevertheless continue its present union in One Body. The Episcopal Recorder also takes the same view, in an editorial last week. We decline to consider the question now, in any shape. But as many minds will think on it more or less, we would remind them that as Catholic usage and all ancient canons require two or three Bishops to unite in every consecration of one of their own order, no one Diocese can be entirely independent alone. For the continuance of the succession in case of a vacancy in the Episcopate, it would be dependent on other Bishops, by some arrangement or other; unless it were subdivided into three or four sees, which would then enable it duly to effect consecration of Bishops within its own limits."

The Rev. John B. Jones a Baptist missionary among the Cherokees has been compelled to leave the country by the U. S. Agent. He and his sickly wife after enduring great hardships reached Illinois in safety.

We learn that in Wisconsin there are two hundred Baptist Churches, and one hundred and fifty ministers. Of these more than half are obliged to pursue some secular calling.

A Chinese Baptist church has been organised in Sacramento, and some other new churches recognized.

ENGLAND.—The new Bishop of Durham is offending some of the high Churchmen, and delighting all good men by patronizing the Bible Society and establishing a love for the "brethren." The following letter is interesting.

The new Bishop of Durham, Dr. Villiers, was one of the rankest of the Shaftesbury-directed Low Church appointments to the episcopacy. He was first appointed you may remember, to the see of Carlisle; and has lately been translated to that of Durham, where he has just been making an exhibition of liberalism common enough, perhaps, with you in the United States, but, happily, of comparatively rarer occurrence, nowadays, in the Church of England. He is a supporter of the Bible Society; and at a meeting of one of its auxiliaries the other day, in his neighborhood, he declared that "to be called upon as Bishop of the diocese to act as patron of a society which enlists under its banners Christians of every name, he considered as one of the highest honors, one of the greatest compliments, that could have been paid to him." The meeting consisted principally of schismatics of various denominations, who, of course, received such a declaration from a Bishop to the Church with great enthusiasm; and a Methodist preacher on the platform was so much delighted with it that he rose and exclaimed he "was happy, on that occasion, to be recognized as one of his lordship's clergy!" adding, that "he was thankful that, on that platform, all their denominationalism dwindled into mere rivulets," whilst under the guidance of the Right Rev. Chairman they were permitted to roam on the banks of the river of the water of life—a river which was untinged by Church-of-Englandism, Baptism, Methodism, or by any of the soil of their denominationalisms." Even the Quakers (who repudiate the sacraments which the Bishop's Church deems necessary to salvation) are said to have been in ecstasies with his liberality. How, after this, can the Bishop pray. "From all false doctrine, heresy, and schism, good Lord deliver us?"—[English Correspondent of The New York Churchman.

We clip from the Church Witness the following remarks on Dr Philpott, the new Bishop of Worcester.

The *Record* states in reference to Dr. Philpott, the new Bishop of Worcester, that he has not published any thing from which a clear knowledge can be ascertained of his theological sentiments, but although he is claimed by the Broad Church party, we may hope that this uncertainty may be attributed to the heavy weight of the University atmosphere depressing the feelings generated under early traintng.

England seems to be on the eve of a new agitation respecting church rates. Disraeli is determined to commit the political party of which he is the leader, to the defence of this abomination To increase the disgust of the opponents of the church rates, the Record, the organ of the better Evangelists of the church of England, has come out strongly in favor of Disraeli—and the new tory policy.

The "Spectator" says:—If Mr. Disraeli succeeds, and abolishes the rate by stirring up a religious war to defend it, on the ground that it is part and parcel of the Church of England, then he will really enable the opponents of the Church to say that the Church has lost its national character, just as the opponents of the Jewish emancipation say the House of Commons has lost its Christian character. We have heard a good deal about Conservative reaction. Let Mr. Disraeli induce the clergy to back his scheme, and he and they will probably see a liberal reaction, which will not stop short at church rates if once aroused by the spectacle of a body of ministers of Christ working day and night to secure the continued existence of a compulsory church rate. Mr. Disraeli has given much rash counsel in the course of his variagated career; but of all the rash advice he ever gave to the tory party this embodied in the cry of church-rates and no surrender! is the rashest, and woe unto the Church, and the Tories too, if they take the counsel of the Seer of Hughendon Manor."

EUROPE.

ENGLAND.—The news from England is somewhat interesting. The Hon. and Rev. Baptist Noel recently addressed upwards of 200 unfortunate women in the Restaurant, St. James' Hall, upwards of twenty of them have entered. The Montreal Witness publishes the following letter from Edinburgh: We have a glorious work of revival in the city, thanks be to God for his kindness to us. I am happy to state that hundreds every week are brought to believe in Jesus. At a midnight meeting, three hundred fallen women assembled; about one hundred are rejoicing in God their Saviour in truth. We had a man named Richard Weaver, from England, a converted collier. Thousands went to hear him preach. One Sabbath morning, at nine o'clock he preached in the Queen's Park to fifteen thousand people; never will I forget it.

Father Chiniquy before embarking on board the Canada, delivered a farewell address to a crowded audience in Concert Hall Liverpool.—He said:—

I am going back, my dear friends, to-morrow, after a four months visit. It is not for the money that I have got from you that I am delighted, but for having seen the glorious British people, of whom I have read the history. But to read your history and to see you are two different things. Although I have not obtained the £5000 I wanted, I have got £2600; but with that I will go back, and begin the work. If I had but £3000, I could begin with more pleasure, for those who know what it is to found a College, to pay the master, to feed the young men, to provide the books that £5000 is nothing. But I will not go back with a broken heart and tell my countryman that I have failed. I know that something more will come, and that you will do what God has told you to do in spreading his Gospel abroad, because you are his children."

FRANCE.—We have nothing new of a religious character but the following account of the state of Protestantism in Paris, we clip from the Church Witness:

"A new Protestant church is in course of erection in Paris; when it is completed, Paris will have twenty Protestant Churches and 104 working clergymen. The number of children attending Protestant Sunday Schools is 2,600. The "Post" Paris correspondent speaks highly of the state of affairs at the English Church in the Rue d'Agueseau, of which the Rev. E. Forbes is minister:—"One of the most valuable of his introductions has been that of Mr. Moore, the Scripture-reader, who is charged with the important duty of reading the Bible to poor people who are neither able to read it for themselves nor to leave their own homes to attend church."

SPAIN.—While the readers of the Bible are suffering imprisonment, the friends of truth are endeavouring to supply the people with religious information. Tracts in great numbers have been printed in London and smuggled into Spain.

ASIA.

CHINA.—The news from this country is exceedingly interesting. We stated in our last number that recent accounts tended to give a favourable opinion of the rebels, and the prospects of religion in their midst.

INDIA.—A revival of religion has taken place in North Western India, limited however, to the British troops quartered there. An officer at Sealcote became converted, and then sought the conversion of others. He organized a daily meeting for his men. This meeting was well attended. Then he, with some Christian friends, laboured from house to house. Officers and men have been converted—in all forty-seven.

The Watchman and Reflector gives the following from the Delhi Gazette, dated Futteghue 27th Oct.:—"A bigoted Brahmin, named Mohun Lall, has been baptized by Rev. I. L. Scott, in the northern extremity of the Sudder Bazaar of