ONLY COPY AVAILABLE
SEULE COPIE DISPONIBLE

the doors was a fruit piece so admirably done as almost to defy the closest scrutiny. I saw the king's private apartments. They were very plain indeed—fitted up in no more costly a manner perhaps than those of most of his subjects.

The most magnificent room in the Palace is the Ball Room, which occupies the centre of the building. It is said to be the most beautiful in Europe. Its height is nearly 100 feet its length 120, and proportionably broad. When I saw it in the dusk of the afternoon I could not resist a feeling of awe and wonder. It is one vast scene of marble—columns, ceiling, floor, the seats, and the Royal throne at one end are all of ghastly whiteness. One longs to get away from such a place. I suppose none but Dutchmen could ever dance there. In dreary grandeur and solitude it seems rather like the coldly caverns one may discover in the depths of the earth than the scene of gaiety and pleasure.

To be Continued.

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The CHRISTIAN WATCHMAN is now the property of a Committee, the names of whose members we give below.

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Christian Watchman.

SAINT JOHN, N. B, APRIL 24, 1861.

THE ESSAYS.

The series of Infidel Essays which has recently been put forth by a number of clergyman of the Church of England continues to be extensively circulated, and to be productive of great excitement. The clergy and laity seem equally at a loss to know how to punish the offenders, provide an antidote for the poison and relieve the church from the scandal which has been occasioned. We do not clearly see how these evils can be remedied by ecclesiastical action. The Church is not free.—Being supported by the state it must accept of state control, and submit to have its discipline destroyed and its energies enfeebled. It is we suppose in consequence of this connection that almost every shade of belief finds a resting place, if not a home within its pale. Here we find not only Calvanists, Armenians, and Pelagians, but Second Adventists, Swedenborgians, Unitarians, Puseyites, and Infidels. But the National Protestant Churches of Europe have suffered still more severely from dependence upon the state, and the consequent loss of self government.

The Protestant churches of Germany embrace the Evangelical, Papist, and Infidel elements.—The doctrines of Calvin are almost forgotten in the churches which he founded, and the decendants of the Hugenots in France are just awakening from the long torpor produced by ages, practical or theoretical infidelity. Now no free church would tolerate the diversities of opinion, which exists in these national churches, in spite of creeds and confessions of Faith, and if these Essays result in leading the members of the Church of England to perceive the necessity of self government, and the consequent surrender of state patronage, truth will have cause to rejoice in the issue.

The publication of these Essays and their wide dissemination need not excite or alarm the lovers of Evangelical Truth. It has been remarked that just as soon as a heresy becomes unfashionable in Germany, the birth place of modern heresies, it is exported to England. This seems to be the case in the present instance. Those who are at all familiar with the investigation of German Critics and Theologians, will find that the essayists cannot rightfully claim the credit of originality either in thought, sentiment or spirit. Before men like Neander, and Olshausen and Tholuck had won their laurels, every student of theology who wished to avail himself of the results of the most scientific and thorough Biblical Investigations, was obliged to do so with sentiments such as those expressed by these essayists meeting him on the way, endangering the purity of his faith, or filling his mind with doubt.

But in Germany a great battle has been fought. For years the defenders of the old faith, and the Rationalists were engaged in incessant conflict. Reviews, magazines, newspapers, dictionaries, commentaries and sermons were the weapons of their warfare. The conflict began with living infidelity against a dead orthodoxy, it is concluding with dying infidelity against a living intelligent exulting Christianity.

DeWette the indefatigable opponent of evangelical sentiments, but whose commentaries are invaluable to every Biblical student—in his later years gave signs of a growing regard for the faith which he had sought to destroy, and the death bed of Bunsen proved that in the hour of necessity the yearnings of the heart had refuted the cold conclusions of the intellect.

But we do not anticipate in England or in the Church of England a renewal of the conflict which has so long waged in Germany, or a similar experience of the pernicious influence of such discussions upon the ignorant and depraved masses. The church of England possesses a body of evangelical clergy, which for piety, efficiency, zeal, second to no other. Even the Puseyites are, in spite of their heresy, laborious and conscientious, and we confess that in spite of the narrow spirit which animates them, and the fondness for ecclesiastical millinery and playthings which they exhibit, we like them better than the old high and dry port wine clergy. These combined will probably be able, not by church action, but by argument and influence to exorcise this unholy and unclean German spirit.

But in Germany we have the bane and antidote both before us. If on the one hand the infidels find an armory whose weapons are more keen and effective than the bludgeons of Paine or Voltaire; so on the other hand the Christian will find blades of better temper, and sharper edge than those provided by English, Scotch, or American divines. True hearted men have followed their opponents wherever they led, into Italy, Greece, Palestine, or Egypt, and have not been defeated. History, Archaeology, Biblical Exegesis tell how well they fought.

We look upon the Christian world with joy and hope. New realms are opening to receive the truths, earnest missionaries are going forth from every Christian land. The protestants of Europe are seeking out the old paths, and true hearted Christians are putting forth efforts, and meeting with success unequalled since the days of the Apostles.

Review.

Mr. T. H. Hall of the Colonial Book Store has handed in to us the following Sunday School publications.

The Children's Illustrated Question Book.—This will be found very useful to the younger members of the Sunday School.

Questions in the Acts of the Apostles, a very suitable book for the more advanced scholars.

The Explanatory Question Book, presents the doctrines of the gospel in a systematic form, and will be found very convenient for the Bible Class.

We would recommend these Instruction Books to the attention of Sunday School Teachers.

We have also received from Mr. Hall the following little books which will be equally in place in the Sunday School or Family Library:—

The Believing Tradesman is a wonderful but credible narrative of a series of remarkable deliverences from business difficulties in answer to prayer. This little volume reminds us of "Muller's Life of Trust."

The Gold Diggers, is an interesting but mournful narrative of one, who, seduced by an unprincipled friend, deserted family and home for the gold fields of Australia. His disappointment,—his sufferings,—his partial success, his conversion and return home to die, are touchingly narrated.

The old Red House, portrays in a very interesting manner the influence of a truly Christian mother. Her children with very diverse natural dispositions, and exposed to many trials and temptations, grew up and become useful and happy christians. It is a good book for mothers as well as for their children.

☞ The pressure of news from the States has crowded out several letters and communications. "Pais" and "Sigma" have been received and will appear next week.

A. H. M., Halifax, $4.00, paper sent as directed. W. S., Upper Sussex, your papers were directed Sussex. We make the alteration.

We are under obligations to Favor's Express for the latest American papers.

☞ The March Bridge Sunday School will hold their monthly Concert next Sabbath at 2 o'clock, p.m. The friends are invited to attend. A collection will be taken in aid of the funds.

From the Christian Messenger.

Acadia College.

Feeling deeply impressed with the importance of sustaining our Educational Institutions, especially Acadia College, I have thought, with others, of many schemes tending to this point So many plans present themselves, that I find it difficult to select the one that will be most acceptable to others, and which will be most likely to gain their support. That this Institution of learning has been greatly beneficial in its progress is evident to the most casual observer. That mistakes have been made in its management not a few, its most sincere friends will admit. The past is history that may be read with advantage. We should like to turn another leaf and write a brighter page for the future. The Governors and friends of the College dare not go back, their object is progress. They aim at improvement in financial management as well as in elevating its literary standard. To do this latter, more professors must be engaged,—(the Governors say four in all will be required,)—these cannot be employed by having sufficient funds, and these funds cannot be depended upon when arising from uncertain sources. Then a permanence in operations can only be secured by resorting to the Endowment plan; £10,000 will be need to be raised, which, with that now invested or pledged, and to be collected, will make up the amount formerly contemplated,—£15 000. I wish to suggest a plan to raise one half of this sum, (£5000) leaving the other half to be collected by the Governors and other friends as they may think best.

There are many in our churches and other friends of higher education, of respectable means, and imbued with a self-sacrificing spirit, who I wish to join me in this enterprise. I propose that Fifty persons come forward and give £100 each, and we have the £5000 at once secured In looking over the wealth, intelligence, and piety of the Baptist body in our three Provinces, I feel that this is not too much to expect. I propose to take the scheme in charge (with the sanction and by the advice of the Governors) and I will see to the collection and faithful investment of the funds, free of charge, that no part of the sum be used in Agencies. Let each one who is willing to come forward for the purpose named, write me to that effect; when, with my own name fifty names are obtained, which I anticipate will be before the Convention in August, a payment of £20 will be asked for soon after; the balance will be secured by annual payments of £20 by notes, bearing interest, which will spread it over four years. This will make it comparatively easy for the contributors, and secure the object sought, as the principal will be invested as it comes in, and the interest used for annual support.

Now let me ask who will send first her or his name to place on the list. From time to time progress will be reported in the Messenger. The writer is not visionary nor enthusiastic but is very hopeful.

J. W. BARSS.

Wolfville, April 12, 1861.

From the Christian Messenger.

Our Brethren in New Brunswick.

We have before referred to our two Baptist papers in New Brunswick—the N. B. Baptist and Christian Visitor and the Christian Watchman, and the antagonistic position in which they stand towards each other. The fire of their wrath over the Land squabble seems to burn more and more fiercely. The conflict becomes more and more deadly.

In themselves these matters do not much concern us in this province, but when they are made use of for the accomplishment of other purposes and our brethren are brought into unseemly collision we cannot remain unconcerned spectators.

We should not have troubled our readers with any notice of these political contentions but for a very *small* compliment paid to ourselves by the former of the above mentioned papers, and some remarks made in connection therewith, which we think may convey an incorrect impression of our body in this province.

The leading editorial in the N. B. Baptist and Ch. Visitor of the 3rd inst. entitled "The demoralizing tendency of political partizanship" shews some of the evils arising from religious men, and particularly those connected with the religious press, becoming political partizans; the article itself we think exhibits good evidence of the truth of its title.

The editor, for the purpose of illustrating his own position and his present relation to political affairs in that province, refers to some of the phases of the past history and present position of Nova Scotia politics.

In reference to the effect of political strife as seen in this province, he says:—

"From personal observation we are prepared to assert that there is scarcely a Baptist Church in Nova Scotia, of any note, that is not more or less disturbed in its peace, and weakened in its influence for good, by this hydra-headed monster. To such an alarming extent has this state of things gone, that we were informed by a very intelligent Nova Scotian, the other day, that even the Courts of Justice in the Province are polluted by this deadly evil, so that when a man goes into court with his cause, he looks round upon Judge and Jury, and decides what his fate will be, not by the justice of his claims, or by the force of evidence, but by the political leanings of the Bench and of the jury-boxes. This is a sad picture, but, we believe, truthful."

As regards the assertion that "there is scarcely a Baptist Church &c." we think we may, with a much better opportunity of knowing the truth, assert that such an accusation is almost wholly groundless. Difference of political opinion no doubt does exist in many of the churches, and probably will continue. The manliness and independence of our members would very naturally lead to such a state of things, but in very few instances indeed has such difference gendered serious contention, or caused division; certainly to a less extent than in many other bodies. We can agree to differ, and at the same time respect each other none the less, where independent enquiry has led to such difference of opinion. We also think the observations of our brother in reference to our Courts of Justice are very much nearer a libel than the truth.

After alluding to the efforts of "those politicians who are not Baptists and had no sympathy with the denomination, to divide the body" our contemporary remarks:—

"Did these leading Politicians believe that Mr. Johnson was a Tory, or that the Baptist Ministers who supported him were Tories? not so They knew that he and they were Liberals in the true sense, to the backbone, but it suited their purpose to call them Tories and therefore they lied and called them Tories, and the political dupes in town and country threw up their hats and said they were traitors to their own principles, and to the true interests of the country, and therefore they must be put down."

We are not called on either to endorse or to deny the truth of these sentiments. Our readers may be able for themselves to put their proper estimate upon them. The following extract contains the remark to which we alluded above, as but a small compliment to ourselves:

"Our esteemed contemporary, the Christian Messenger, took an active part in these early struggles, and nobly defended the right, on account of which it received its full share of contumely and abuse. But so thoroughly was the denomination divided when the present editor of the Messenger took charge of the paper, that he felt that the peace of the body demanded of him a neutral policy, and so far as we have understood him, has mainly acted upon it. In this we think, he has under all the circumstances acted wisely."

The incongruity in the comparison attempted between the former management of the Christian Messenger and the present, deprives it of any value. We are not aware that we have failed to "defend the right." We have had occasionally to do so with respect to the principles that are dear to Baptists. Attempts have been made by some of our cotemporaries in Nova Scotia and New Brunswick to advocate a "National Religion" or, by a mistaken policy to seek the patronage of the State in favor of the Douay version of the Bible. When this has been the case "the present editor of the Messenger" has not "felt that the peace of the body demanded of him a neutral policy." He has been vilified and denounced occasionally for refusing to echo the cry of one of his cotemporaries, but that has not caused him the least concern.

We believe however that it is always wise and safe to do right and to "defend the right;" and we hold ourselves at liberty and prepared, at all times to follow our predecessors in this particular

In political matters, whether they are made party questions or not we are under no obligation to declare ourselves "neutral." We are independent of party, and free to treat on any matter affecting the welfare of our constituents—the people; never having sold ourselves either to aid any party or to remain neutral on any question. Some violent partizan may occasionally have sought to dictate to us, but we conceive that we are the best judges of what course is consistent with our avowed principles, and have hitherto found our patrons ready to sustain us in our course.

We regret most sincerely that our brethren in New Brunswick should stand in the violently antagonist position they do with their press. We have no disposition to reproach either of our brethren, the Baptist, or the Watchman, at the expense of the other; the political history and issues of New Brunswick are not the same as those of Nova Scotia. The treatment Baptists have received from political parties in the two provinces has differed very materially; we consequently must not be molded by party names. Some who may sympathize with one party here, may without any inconsistency perhaps, have their leanings reversed on crossing the lines.

We have been sorry to see in our cotemporaries' columns, articles more appropriate to papers not professing a religious character. We have no objection to a manly contest for religious truth or civil rights, but christian men and ministers surely should not indulge in bitter denunciation of each other such as we have seen in these papers during the past two or three weeks. If nothing else will stop such proceedings, their brethren should not hesitate to interfere and demand a cessation of such abuse of each other, as might be expected only from men making no pretensions to godliness. The sad results of such a spirit, will, we fear, be, that the seed thus sown will bear bitter fruit in the churches of our sister provinces for many days to come.

We fully agree with the following strong expression of opinion from the same article, and hope our brother will carry out these views in all good faith and integrity.

"Where political questions deeply implicating the morals, education, or liberties of the people are pending, the pulpit and the religious press should not fail to make their influence felt, and by calm argument, and Christian admonition labor to guide rightly the public mind But when these mighty engines for good turn aside from their proper vocation, abandon their allegiance to the tide of mere party politics, and become the dupes and servile slaves of any class of politicians, call them Tory or Liberal, they so far as their influence extends poison all the springs of social, political and religious life, and become a damning curse, instead of a rich blessing."

Religious Intelligence.

The statement given by us in our last, from the N. B. B. & C. V. that Mr. Narraway had sprinkled 120 persons in Carleton was incorrect, only 18 persons were sprinkled or poured by Mr. Narraway on that occasion.

We are happy to learn that the revival in Carleton still continues; Brother Hartley baptised six last Sunday; Bro. Wallace baptized three, two in Carleton and one at Grand Bay.

NOVA SCOTIA.—The Messenger still reports good tidings from the churches in this province.

Rev. J. Skinner writes that the Margaret's Bay church has enjoyed a revival, he also says:

In compliance with their request I visited them for the purpose of administering the ordinance of baptism. I arrived on Thursday the 11th inst.—held meeting at 2 P M., after which we repaired to the water and nine persons were "buried with Christ in baptism." With one exception they were young people. Meeting was held again in the evening, when the newly baptized received the right hand of fellowship.

The church at Tancook seems also to have enjoyed a similar blessing. Bro Skinner in the same letter from which we extract the above writes.

Since coming to Chester I have visited Tancook also and baptized nineteen persons. Their meetings, I am informed, are still kept up with a good deal of interest.

Rev. H. Angell writes to the Messenger from Yarmouth, April 10, 1861:—Dear Brother,—The good work still advances. Last Lord's day 9 followed Christ in baptism. A large concourse assembled to witness the administration of the solemn and expressive rite. I first baptized 8 (4 males and 4 females) and Brother Normandy then baptized a French convert from Romanism. Others are inquiring. The work is quiet, but apparently deep and solemn. May its results be beneficial and lasting.

Rev. M. A. Bigelow gives an acount of revival at St. Mary's East. This letter is from Antigonish dated April 9, 1861:—Dear Brother,—God has revived his distracted cause at the back lands of St. Mary's, and poor sinners I trust have been converted. I have been laboring there for several weeks. Had the pleasure of baptizing 13, and hope others will follow soon.

UNITED STATES.—Rev. W. S Hall, pastor of the North Baptist church, Philadelphia, has baptized ninety two persons into its fellowship within a few weeks, and the gracious work is still progressing ——Rev. D. Child writes: "The Baptist church in Towanda, Pa, has been lately blessed with a revival, in which over forty persons have professed faith in Christ. Fifteen have been added to the church by baptism, and others have united with other churches. Others will follow Christ in baptism, and others still are seeking him."——The church at Clinton, Pa., has been revived, and ten have been baptized, most of whom are members of the Sabbath school.——Rev. J. Hubbard, jr., writes from Lowell, Mass.: "I gave the hand of fellowship, the first Sunday in April, to seventeen persons, fifteen of whom were baptized in March. We have enjoyed for several weeks past a very encouraging religious interest, during which between twenty and thirty have been hopefully converted."——A subscriber writes from Franklin, N. Y.: "The church in Unadilla, which had almost died out, by the blessing of God on the labors of brother Morse, our pastor, has become revived and reunited, and a few souls have been converted."——Seventeen persons were added to the Baptist church in Holley, N. Y., (Rev. R. C. Palmer pastor,) April 7th, fourteen of them recently baptized. A good work is in progress there.——The Lord is blessing the Central church, Elmira, N. Y., (Rev. F. Crane, pastor.) He gave the hand of fellowship to thirty-two brethren and sisters the first Sunday in April, making the whole number received since their last communion, sixty-one.——The church at Chenango, N. Y., has been greatly blessed under the labors of brother A. J. Morse, a student from Hamilton. Thirteen have been baptized, and as many more are waiting.——A pleasant work of grace is in progress at Mumford, N. Y. The church has been strengthened, the pastor encouraged, and some eight or ten souls hopefully converted.—[Examiner.

JAMAICA.—The last number of the Missionary Chronicle contains letters from several ministers in Jamaica. These letters deplore many of the excesses which have characterized the recent revival in that Island, which are specially noticable in those congregations which are under native preachers. The writers however agree that the work in the main is genuine, and has been productive of a great improvement in the morals of the people.

Rev. T. H. Clarke writes from "Four paths Jamaica, Feb. 23. "Towards the close of the year a very gracious and remarkable work manifested itself amongst us. The sanctuaries here are so crowded that additional accomodations must be provided, if the people who throng to hear the word of life are to gain admittance within their walls. To the classes at my station, I have added 421 additional inquirers since the work begun. At present I have not received one of the new converts into the church, because I think it of the utmost importance to themselves, as well as to the churches that great caution should be observed."

Rev. J. W. Gardner, dated Kingston, Jamacia Feb 23. "Last Monday a most extraordinary religious awakening commenced among some of the most degraded inhabitants of this city and has rapidly spread, though as yet only among the lower classes. The excitement has been very great, and I regret to state that there has been a vast amount of extravagance of a distressing character, and which I fear has been encouraged by some of the native preachers, who have considerable influence among the class referred to.

SCOTLAND.—A very remarkable revival of religion is now progressing in Dumfries and the adjacent villages and towns. It originated in a general prayer meeting held on Sabbath evenings in the market hall. The visits of Rev. J. H. Rutherford of Newcastle on Tyne resulted in the conversion of several hundreds. Much good was accomplished in prayer meetings formed by the converts, and still greater results followed their prayers.

A visit of Mr. E. P. Hammond, resulted in an increasing interest in the concerns of religion He came to Dumfries on the 27th January. All the dissenting churches were at his service.—The Free church was chosen because the largest in town, and was thronged with eager hearers. Though on his first visit he remained only a fortnight, yet the work after his departure advanced. Prayer meetings were held every afternoon and every evening meetings were held for address and conversation with inquirers. Several churches were opened every evening for conversation. On the evening of the second Sabbath of Mr Hammonds visit, no fewer than 1000 persons were converted within five churches, by ministers and members of the different denominations. The work extended to the adjcent towns, and many souls were converted. As an evidence of the extent of the revival in Dumfries, when Mr. Hammond on the 5th March revisited thetown, and at an enquiry meeting in the Congregational Chapel which was well filled, requested those who had been converted to hold up their hands, instantly four fifths of the congregation held up their hands.

SPAIN.—We have before referred to the persecutions waged in Spain against Protestants. The following notice of it in the British House of Commons we take from the "Christian World": On Friday night Sir Robert Peel did good service by calling attention to the imprisonment of certain persons in Spain for their religious opinions. He said he spoke from a personal knowledge of the actual facts. There are residing in Spain, especially in Malaga, Grenada, and Barcelona, a religious sect whose members are Dissenters from the Church of Rome. The chiefs of that sect are two men named Alhama and Matamoros. Alhama, at the beginning of last year, was seized and put in prison solely because he happened to be in possession of a copy of the Scriptures, and had read them in conjunction with others. Having been confined for some time in prison he was brought to trial. And did the House know what the punishment is which, in accordance with the penal code of Spain awaits the offence which he committed? Why, that he may be condemned for ten or twelve years to the galleys, and be made the associate of the worst of criminals. Such a state of things was a disgrace to a Christian country. Matamoros was found guilty on a similar charge, was condemned to prison, owing to some papers which were found in the possession of Alhama, and was dragged from Barcelona to Malaga and Granada. "It was my lot," added Sir Robert, "to travel with him in the same vehicle from Malaga to his destination, and I could not but admire the simple piety of the man. I afterwards saw him in prison at Granada, and the House will hardly credit it when I tell them that for no other crime than that which I have mentioned this poor man was thrown into a dungeon only a few feet wide, shut out from the light of the day, and deprived of everything which could tend to lighten the weight of his punishment." He cited parallel cases which, he thought, justified the call he made upon the Government for their active interference and moral influence and to remonstrate with the Spanish Government on this most intolerant persecution.

A Christian gentleman residing near Spain writes as follows:—

"When Matamoros was brought from Barcelona to Granada he was thrust into an inner prison and placed in solitary confinement; but through the kind interference of Robert Peel, who was passing through the town at the time, he was, after some days, removed to another part of the prison, the authorities at the same time telling him (Matamoros) that if he had been a robber, an assassin, or even a political renegade, they could lessen his punishment, or even liberate him, but as his offense was against religion (that is, the Church), their orders from head-quarters were to treat him with the utmost rigor. This, then, is the avowed sentiment of Rome when she has full swing. A robber, assassin, or revel, is better in her eyes than a man who reads his Bible and strives to follow it."

FRANCE.—The Examiner furnishes its readers with the following account of the state of religion in this country.

There is in France a growing interest in religious subjects: not what we mean by a revival, but an increased thoughtfulness, a hearing ear, a discontent with Rome, a desire to throw off the shackles, and at the same time, a disgust with the infidelity so rife some years ago. We have not been accustomed in this country to do the French people justice. They are vain, it is true but they are not thoughtless, they have exalted notions of human glory and honor, but they are, after all, as susceptible to the influence of the honor which comes from God only as any other people of Continental Europe; they have a bad reputation for licentiousness, but they are not as corrupt in this respect as we have been accustomed to regard them. At the present time, the finest intellects of the nation are, to a remarkable extent, disposed to investigate the Scriptures. The old leaven of hostility to the pretensions of the Romish hierarchy, which, in former ages, uttered its protests in the person of the Huguenots outside the Church of Rome, and in the Jansenists within it; that opposition of which the great Arnauld, and DeSacy, Fenelon and Pascal and the eloquent Bossuet were the exponents, still lives, and despite the denunciations of Montalembert and the Ultramontanists, backed by the thunders of the Vatican, develops itself in the writings of the most gifted and vigorous of the youthful writers of the nation. Prevost Paradol, Ernest Renan, MM. Nicolas and St. Hilaire are among the most prominent leaders in this movement. With the thoroughness which is the characteristic of the scientific Frenchman, they are examining successively every form of religion now prevalent on the earth, and when they find in Buddhism, for example, Monasticism existing previous to the advent of Christianity, they do not hesitate to say that the Romish Church borrowed it from the Buddhists. The Scriptures are studied by these men with intense interest and thoroughness, and with a reverence, too, that we have not been accustomed to expect. They are not yet, we fear, Christians, but they are certainly candid inquirers after truth—and having examined Protestant Christianity impartially by the light of Philosophy, they are ready to acknowledge its claims to a far greater extent than Rome has ever done.

Meantime, the Protestant churches are increasing in numbers and spirituality. The Emperor seems to be sincerely desirous of establishing a complete religious toleration, and any acts of persecution or oppression he promptly redresses, when brought to his notice. The rationalism which had well-nigh destroyed the vitality of the Reformed Church, is dying out, in France as in Germany, and in its place there is arising a more profound study of the word of God and a deeper spiritual life. The labors of the Baptist and Methodist missionaries in France, though humble in their beginnings, have yet exerted a powerful influence on the people. In the South of France especially, whole villages have abandoned Romanism, and enrolled themselves as Protestants under their labors—and the demand for copies of the Scriptures has greatly increased There is yet much room for hope that the land of Calingy and Arnauld, of Saurin and Monod, is to be the scene of the triumphs of a pure Christianity.

INDIA.—We hear only of the frightful famine which is now ravaging Travancore. In the three months of September, October, and November, not less that 1500 souls connected with the Presbyterian Mission have perished. From this fact we may judge of the nature and extent of the calamity. It is stated the parents are selling their children without any regard to the caste or creed of the parties into whose hands they may fall.

General Intelligence.

FIRST SPRING SHIP.—The "Lampedo," Capt. Cronk, arrived at this port on Sunday afternoon last from Liverpool, with a full cargo, and a number of passengers. Her passage was unusually short—only 21 days.

DREADFUL ACCIDENT.—The News gives the following:—On Tuesday evening last at 8 o'clock George and Charles M'Kee, sons of James M'Kee. of Mispeck, left this city for their home in two small row-boats. The wind at the time was blowing very hard, and nothing has been heard of them since. They lately returned from Minnesota where they had been engaged in lumbering. Parties left this city on Thursday by land and in boats, hoping to gain some tidings of them. On Friday evening a boat arrived here with parts of a skiff picked up at Russell's Cove, one and a half miles from Mr. M'Kee, supposed to be the one which the oldest had been on board.

UNIVERSITY OF NEW BRUNSWICK.—The Lieutenant Governor, as visitor, has rendered his report on the late difficulty between the students and the President of the College. The document is lengthy. Dr. Hea is censured for irritability of temper, and on other grounds; the students are also severely dealt with. The University is now in an unfortunate position. Some of the students have left. Two of the Professorships are vacant—three of Classics and Natural Sciences, vacated by the dismissal of Dr. Jacobs, and the death of Dr. Robb. The Senate has not yet appointed their successors. Mr. G. M. Campbell, Private Secretary to the Governor, temporarily fills the Classical Chair.

MR. BOYD'S LECTURE.—Mr. Boyd re-delivered his popular lecture on 'Go it while you're young,' for the benefit of the Ragged School Society.—There was a very respectable audience. Judge Parker presided.

FIRE.—On Thursday the Carriage Factory of Messrs. Price & Shaw, Indiantown, was totally destroyed by fire. Insured for £1,450.

POSTAL.—A law to enforce pre-payment of postages on letters, will come into effect on the first of June. All letters not pre-paid will be subject to a fine of two cents additional.

LAND JOBBING.—The News publishes a long account of fresh developments in the Crown Land Office. It seems that Moses H. Perley, so far back as 1835, entered largely into this sort of speculation, for which others much less innocent have been so roundly rated by him. The News concludes thus, on the back of these documents (in the Land Office,) is a note to the following effect:—"Moses H. Perley, purchased 80,000 acres of land in July, 1835, at 10s. per acre, and deposited in the Commercial Bank £500 on the 2nd Sept, 1835, which sum is forfeited for non-compliance with the conditions of sale."

The "Colonial Empire" after giving the evidence of Mr. Gower, as furnished by a telegraph despatch on the 14th instant—doubtless correct in every particular, then goes on to say in another paragraph, also purporting to be a part of the same telegram:—

"This is an addition to the lands which Mr. Tilley admitted on Tuesday, had been bought by him, in the name of John J. Fraser, and were managed for him by John S. Trites."

We challenge the "Colonial Empire" to produce this part of its despatch; and failing—as we know it must—to do so, we pronounce it a forgery.—[Fredericton Reporter.

GIANT OX.—The Reporter says, an Ox raised and fed by John T. Smith, Esq., in the vicinity of Fredericton, was weighed yesterday at the Hay Scales, giving the result of 1900 lbs.

NOVA SCOTIA.—The Halifax Reporter reports from the gold mines:—It is stated in town today that the "diggings" down in Tangier are yielding rich returns! Many of the diggers are making an ounce a-day, and some of the more successful gain a daily average of one oz. and a half. Certainly very lucrative employment this—so long as it lasts!

CANADA.—The public accounts have been published. The total debt of the Province is $65,000,000, the annual interest of which is, with charges, $3,800,000. The total income from all sources was $8,115,000, and the total expenditure was $8,884,000, exceeding the Income by $769,000.

The Montreal Advertizer says that Sir Edmund Head will leave Canada shortly after the present session of Parliament, and that his successor will arrive early in June.

The Grand Trunk Railway Company has given notice that it can no longer pay the rent on the lease of the Portland Branch.