class is called in its turn, and when it is called, the Superintendent states the facts in regard to it as he noted them in his first visit. The class is then examined, as thus it is made to appear with what success the class is passed the term. This process serves to make or unmake the reputation of a teacher, according to his merits or demerits.

We are judgment-bound beings, and the more distinctly we keep before us the account to be rendered up, the better we perform our duties in our various relations. G.

Wadworth, Feb. 18, 1856.

Mr. Editor,—Whether my letters reach you or not, for the last five or six weeks, I am not informed, as I am entirely shut out from the world by the snow drifts. It is now two weeks since our protracted meeting was to begin in this place, but such is the state of the weather, we have had, thus far, but six or seven discourses. There has been usually deep interest when we have been able to have meetings.

The meetings are appointed at eleven o'clock in the morning, and at half-past six in the evening. When the snow drifts that the trains cannot get through, the meetings, of course, adjourn themselves till the roads are rendered passable by the process of shoveling. As soon as the roads obtain the men are out to clear the roads, apparently nothing discouraged that in an hour or two their work will need to be done over.

Last Saturday evening, for instance, was very mild when meeting commenced. All the afternoon it was, in pleasantry, remarked that the *January thaw* was at hand. Before meeting closed, that is, before eight o'clock, the wind was blowing next thing to a hurricane, and when the meeting closed, I heard the boys saying, the thaw had suddenly taken a bad cold. All day yesterday (Sabbath) the storm continued. Not a train passed. Not even did the sexton reach the church. The storm continues. There can be no meeting to-day, nor this evening. Some young friends came a few miles on Saturday evening on account of the meeting to spend the Sabbath; they will think themselves well off if they can return as soon as Wednesday. Such scenes are so new to me I cannot forbear to write about them, and if they are familiar to your readers they will have mercy on my greenness.

I said there was no meeting at church yesterday, but it was still an interesting Sabbath to me. I am spending a few days in the interesting family of brother Francis Hill. This brother is one of that class of laymen who feel an interest in missions and other causes of benevolence. He is a member of the Board of our State Missions Society, and otherwise identified with the public interest of the church, such as the institutions of learning. His family, and that of his sisters, near at hand, with the friends passing the Sabbath with them, were together with me natural, in one place, viz. at brother Hill's, yesterday, at eleven o'clock, despite the storm, some sixteen or eighteen, mostly of young gentlemen and ladies. It is not often we are in prayer-meeting more solemn and interesting than that of yesterday. One of our number read the second chapter of the Acts, and two or three engaged in prayer. One remarked that he was accustomed often to attend meetings at private houses." He was glad, however, he said, to be permitted to attend one where he saw not the coffin and heard not the voice of lamentation, for it was funerals to which he had allusion. He was reminded that we are to have a home where death can never come. So deeply interesting was the meeting in the morning that we could not forbear to have another in the evening. One of our number in the evening meeting read a chapter, each one present proposing any question or offering any remark occurring to him from the reading. When the reading was over, some eight of the young friends present, requested prayer in behalf of their conversion. Be assured it was a solemn scene, the whole company prostrated before God, while three of our number led in prayer. I think, with one exception, this was the first time any of the eight manifested any interest for their conversion.

This is a good place to remark, where there is a will to serve the Lord there is a way. In our friendly social circle yesterday, it is quite likely some of the young friends made known their requests for prayer, who, in other circumstances, would have neglected it till on a death bed. This one step taken, the principal hindrance to conversion seems to be removed, as each is perfectly free to converse on the subject of his soul's salvation.

May we not see, too, from this, the duty of parents to accustom themselves to converse with their children on religious subjects, especially in reference to their personal piety? May not impenitence in christian families be traced to the neglect here hinted at? What must be the pain of a christian parent on a death bed, to reflect that he has not often impressed upon the attention of his child the duty of personal piety? Christian parents resolve upon setting your houses in order before God, and his blessings be upon you and your children to the latest generation. "G."

China Decoration.

New York, Feb. 9, 1856.

Mr. Editor,—It may not be known to many of your readers that the decoration of China is carried on to a great extent in this city, and that a great portion of the beautiful vases, dinner, and tea ware, that ornament the houses and tables of our wealthy citizens, our magnificent hotels and steamboats, are decorated in the City of New York.

About eight years ago, two enterprising young men came to this city from Staffordshire, England, and commenced this important and beautiful art. Their skill and industry soon attracted the notice of the firm of Hamm & Haughwout, now in the name of E. V. Haughwout, 361 and 363 Broadway, which is one of the largest and most beautiful stores that adorn the City. Seventy or eighty persons have been employed in the various branches of decoration; and their gold now glitters in nearly every City and State in the Union, and in the President's house in Washington. When the gold is put on china, it has the appearance of black paint, and is laid on with camel hair brushes. The gold is dissolved in acid, and reduced to a fine powder by mercury; it is then mixed with flux and ground in turpentine, and is ready to be laid on the china. After being well dried it is put in the furnace where it is subjected to a very severe heat. It comes out of the furnace a dull yellow and requires much labor in polishing, which is performed by females.

Many of the workmen in this establishment are very skillful, turning out every week the most beautiful fruit, flower, figure, crest, and landscape painting, and most elaborate gilding.

This establishment has just completed an order of seven hundred dozen of decorated china for one house; and have an order in hand now still larger, besides several large orders for the *Bay State* and other lines of steamers. G. T.

Canada Correspondence.

Montreal, C. E., Feb. 19th, 1856.

Mr. Editor,—Do newspaper readers possess memories sufficiently retentive to recall what they have read three months before? Do your readers remember a letter in your issue of Nov. 30th, bearing the "Canada Correspondence."—Would they peruse a second from the same source? Will you help me to give them the opportunity?

It is too late to dwell upon first impressions, after four months residence in any locality; yet I may be permitted to state that I have a distinct recollection of being pastured with, "Want a cab, sir?" for some weeks after my arrival, till my countenance became familiar; that the narrowness of the streets in some parts of the city, the foreign aspect of many of the houses, and the continual hearing of the French language arrested my attention; while I could not help noticing whenever I passed along the streets, the many proofs that fire had at some time or other, done extensive damage. Having said this much, perhaps needlessly, for the sake of connexion, allow me to speak of the Religious Anniversaries which were held on the evenings of the week, beginning January 28th. These are the Religious Tract Society, the Canada Sunday School Union, the Montreal Auxiliary Bible Society, the French Canadian Missionary Society, and the Montreal Temperance Society; the whole concluding very appropriately with a Union Missionary Meeting. These Anniversaries are anticipated with pleasure, and well they may be, if they always wake such Christian cordiality and sentiment as were characteristic of the meetings of the present year. The place of meeting is a commodious building belonging to the Wesleyan institution, erected at a cost of £24,000, admirably adapted for comfort both to speakers and hearers, and capable of containing when the aisles are crowded—as they were two or three times during the week—about three thousand persons.—The two meetings which attract the largest share of attention are those of the Bible Society and the French Canadian Missionary Society. So great is the rush that policemen are stationed at the doors to preserve order, and eventually to warn those who have been lately that they are too late. It would interest your readers in no respect to be told the names of many speakers who took part in these religious meetings; rather let me notice some of the sentiments which impressed my mind afresh, and seemed worthy of serious, prayerful, and practical consideration.

Among the benefits connected with Tract distribution were named—the importance of the truths they contained—the simplicity of the agency employed—its power to go where the living voice would not be heard or tolerated—and the many proofs that God has blessed it in the conversion of souls—the distribution of tracts requires much wisdom—more perhaps, than many persons suppose. It is "a work of faith and a labour of love," when conducted aright. It demands patient continuance in well doing, much prayer, and a willingness to have results with God.—The distributor is expected to keep a record of his labours; to make himself acquainted, as far as he can, with the wants of the families and individuals visited; to gather children into Sabbath Schools; to persuade the negligent to attend public worship; to obtain temperance pledges; to hold prayer meetings, if opportunity offers; to reclaim backsliders; in a word, to do all the good he can. No Christian need be ashamed of Tract distribution; no one should think the occupation beneath his notice. Books as well as tracts are distributed by this society.

The claims of Sabbath Schools upon the christian church were presented on Tuesday evening, and based upon their efficient aid in seconding the efforts of pious parents to impress the truths of the Bible at an early age upon their children; their great service where parents and guardians were without a correct apprehension of their duty to instruct the young in religion; and the increased capabilities of well-trained Sabbath School scholars to do service for God in future years. Statistics were produced to show that comparatively few who were taught in the Sunday School become inmates of prisons; and it was suggested that each might be found to lessen the number of the various by more vigorous efforts to bring our youth under the influence of these schools. The importance of giving teachers were shown; teachers were urged to be *punctual, persevering, prayerful and hopeful*, to be anxious to bring children *at once* to Christ, and to be particularly attentive to a *suitable preparation* for their important duties. They were called to minister a *simple and interesting* style of address; and the hope was expressed that the day would soon come when no one would think himself too old to attend the Sabbath School: but when the transition would be from pupil to teacher, and a love for the study of the Bible would bring together the multitudes as readily as popular preaching does now.

If you will permit me, I shall continue these remarks in your next issue. A. B.

For the Religious Intelligencer.

The Importance of Education.

The culture of the human mind has ever been considered as one of the most important concerns of society. It has for its object the improvement of the intellectual powers. The mind in its natural state is always dark and ignorant. It bears a strong analogy to the unhewn marble, which has nothing remarkable in appearance, and is passed by unnoticed, and would remain forever in oblivion, but for the polisher who exerts his skill to remove all the natural defects, till it is at last refined and beautified; it thereby becomes an object of admiration to all who behold it. Hence, education has raised from obscurity men whose illustrious names will never be blotted from the annals of history; have set the words of sublime poetry flowed from the lips of the plebeian; the plough-boy became the distinguished orator, and the shepherd boy an astronomer. Innumerable are the instances wherein education has snatched gems from the lowest depths of poverty, and placed them where they have shown so bright that time cannot dim their lustre. An uneducated man disgusts every company in which he enters, either by his total silence and stupidity, or by the ignorance and impertinence of his observation. He is obliged to act an inferior part among his equals in fortune, and often forced to seek shelter for his ignorance among the lowest orders of mankind.

Education goes hand in hand with religion; it receives the smiles of the aged, the favour of the good, and the support and encouragement of the law.

Parents, educate your children; if they possess faculties susceptible of a high degree of cultivation, their happiness will be promoted by the improvement of those powers. Education is better than wealth or vast possessions; for if it be acquired in humble life, it can be used as a means of support, but if in a more elevated position, it is required to embellish its possessors for the circle in which they move. From these considerations we must rank the means of education among the vital interests of mankind, therefore it demands the most serious attention and liberal support of every individual in the community.

M. F. L.

The Intelligencer.

SAINT JOHN, N. B. MARCH 14, 1856.

The following article was written by us, and published in tract form, several years ago. We have often been requested to republish it in our columns: and in consequence of our being absent from our post this week, it therefore becomes convenient for us to comply with these requests. We pray that God will bless it to the awakening of some soul.

Are you a Christian?

Start not, kind friend. Your soul, alas! your soul, which must exist forever, is of too much value to be unconcerned about; for you would not be profited if you were to gain the whole world and lose your soul. If you regard its interests as deserving of little personal consideration, so much so, as to render the exercising of your faculties for its safety unnecessary; this, nevertheless, renders it none the less imperative on me to study to show myself approved unto God, in the discharge of the solemn duty of endeavouring to alarm your apprehensions, and beseeching you in the name of God to "stop and think," before you proceed one inch further. How many there are who value their eternal destiny so little, as scarcely to give it a daily thought. Immersed in care, in pleasure, or pride, they as unconsciously rush onward to their own destruction, as the bullock passes to the slaughter. But allow me to repeat the question, *are you a christian?* Your friend, the writer, understands christianity to be *a good deal more* than a profession of religion, and mere external conformity to christian morals. These are correct in their place, but they *do not* constitute religion. We may occupy prominent places in the visible church of God, and our morals be as unexceptionable before the world, as were those of the Scribes and Pharisees in the days of our Lord, and yet we be as far from the kingdom of Heaven as they were who would neither enter themselves nor suffer those who were entering to go in. The Bible, *the Bible only*—God's own exposition of the science of eternal life—is the *only* infallible rule of faith and practice; by it our religion must be examined; by it we must be judged; and though now neglected and contemned by both professor and infidel, as uninteresting and strangely mysterious, yet by it we shall be condemned or acquitted in that day when God shall judge the *secrets* of men.

We think there is a vast difference between the religion of the Bible, and the religion (so-called) of the present day. Primitive Christianity was heart-purging, soul-cleansing, cross-bearing, and cross-glorifying, world-hating, and God-loving. And *real Christianity* is the same still. The service of God is not an irksome service, it is the service of the heart, it is the fruit of choice. The true *Christian*, like Moses, *chooses* rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. True Christianity is Christ in the heart and life, God in us, and we in God. It not only improves men's morals, but it purges the conscience, it makes a clean heart, it renews a right spirit, it brings with it the witness of acceptance with God, and begets in the heart the *seen of immortality and eternal salvation*. It enlightens the understanding, it changes the affections, subdues the will of man to the will of God; in a word, it is *a new creation*—"created in Christ Jesus." Eph. 2: 10. But we speak advisedly when we say that such (generally speaking) is not the religion of the present day. In the boasted progress of the age, religion has outrun its zeal—that deep, intense, and glowing zeal, which so marked it in earlier times. With some it has only become the seemly discharge of all relative duties. With others, it is the adoption of a creed or a connection with a church. With others it consists in bustle and outward zeal. The hindrances to living religion is the want of a purged conscience, and until the conscience is purged from dead works, there can be no real religion, no true service of God.

"The religion of the day is an easy-minded religion—a religion without conflict and wrestling, self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the devil, day by day, making us long for resurrection-deliverance, for the binding of the adversary, and for the Lord's arrival. It is a second-rate religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self denyedness, no all-constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not of rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinew and bones of earlier times—very different from the indomitable, much-enduring, storm-breasting religion, not merely of apostolic days, but even of the reformation. It is an *uncertain* religion, that is to say, it is not rooted in certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing: there is a working *for* pardon, but not *from* pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, unfruitful character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed."

Such is the religion of the day. But how unlike that of the Bible in both its character and its aim. "I count all things," says Paul, "but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; IF ANY MEANS I MIGHT ATTAIN UNTO THE RESURRECTION OF THE DEAD." Phi 3: 11. In this declaration of the Apostle are both the nature and hope of real christianity. The nature, the loss of all things for Christ. The hope, the resurrection unto everlasting life.

Reader, are these the main features of your religion? If so you are purifying yourself, even as the Lord is pure, and although you have many temptations, weaknesses, and infirmities, your will stands firm with God, and opposes all that would rise and is offered contrary to Him. But on the contrary, if your religion be only the *fashionable* religion of the day, cast it from you and humble yourself at the feet of Jesus. Oh, venture not thy soul on uncertainty, examine thyself, and think it not unnecessary. Would you risk all your worldly prosperity in an uncertain speculation? Alas! how much more is depending on this. Life, death, heaven, hell, "infinite joy or endless woe attends on every breath."

But, perhaps dear reader, you frankly say I have never professed religion. I am not a christian. What! and are you willing to lay upon your bed to-night *unreconciled to God; under the curse of his law, under sentence of death from Him that cannot lie.* How deplorable would you think that man's case who might be confined in one of the gaols of your county under sentence of death, speedily to be executed. But thy condemnation is much greater. THE SOUL THAT SINS IT SHALL DIE—sentence is passed—but execution has not taken place, because the long suffering of God is salvation. Can you, *dare you* close your eyes in such a state as this. Reader, I am speaking to you—to you young man, young woman. But hark! I hear the distant thunder—fly, fly, Sinner yours, it shakes. I hear its voice, "CURSED IS EVERY ONE THAT CONTINUETH NOT IN ALL THINGS WHICH ARE WRITTEN IN THE BOOK OF THE LAW TO DO THEM." Oh you, sinner, that curse rests whether you believe it or not. And if you escape not to the only refuge provided, you must experience it to the full. *That refuge is Jesus Christ.* "HE HAS BEEN MADE A CURSE FOR US!" No other means in Heaven or earth whereby you can be saved. He has been given for salvation to the ends of the earth. O then escape to Christ ere the storm overtakes you, put away from thee thy sins, *repent and believe on Jesus Christ, and thou shalt be saved.* Let not the day close on the prayerless and careless, think when thou lest on thy bed "I am more than a brute, I must exist forever, and where shall I be when ages of ages have rolled on in eternal uninterruption!" O reader consider!!!

Anti-Sabbath Movement.

A great excitement exists in England, in consequence of an attempt being made to secularize the Sabbath; that is, to make a portion of it a season of recreation and amusement. For this purpose attempts are being made to obtain an Act of Parliament for the opening of the Crystal Palace, the British Museum, and the National Gallery, and other secular places after Divine services on Sundays. Christians of all denominations are aroused by this attack on one of the strongest defences of our Protestant faith, and to destroy which would be to destroy the Christian religion; and a deputation of ministers and laymen of all Evangelical denominations (numbering about one hundred and fifty persons,) headed by the Archbishop of Canterbury, waited upon the Premier, Lord Palmerston, and presented to him an address upon the subject. Petitions are also being presented to the House of Commons from various parts of England against this irreligious movement.

London City Mission.

The Christians of London are doing much to reclaim the masses of that great city. Probably the most important agency they have in operation is the City Mission, which employs 326 missionaries, all devoted men, and whose labors have been greatly blessed. But notwithstanding this, in the midst of that great city ignorance and crime largely exist. In it are found hunger, nakedness, and theft, despair and stability, with shame that cannot blush, and profanity without a shadow of compunction.

THE NEW-YORKER MAGAZINE for February, Rev. A. McLeod, D. D., Publisher and Editor, has come to hand. This number fully sustains the character we have before given it.

☞ Several Communications, &c., crowded out of this number, shall be attended to next week.

Secular Department.

BRITISH AND FOREIGN.

(By Telegraph to the News Room.)

ARRIVAL OF THE "ARABIA."

Seven Days later from Europe!

HALIFAX, March 11.

The "Arabia" sailed from Liverpool on Saturday, March 1, at 1 o'clock, p. m., and arrived at Halifax on the 11th, at 11 o'clock, p. m. She brings 133 passengers.

The "Hermann" sailed from Southampton on the afternoon of Wednesday, 27th ult., with 90 passengers and a large cargo, partly trans-shipped from the "Belgique."

The "Quaker City," had not arrived.

The "Arabia" met no ice on her passage.

The "Pacific's" non-arrival caused the following despatch to be sent to Brown, Shipley & Co., Liverpool, agents to the Collins' Line:—

"*Glasgow Feb. 27.*—The steamer "Edinburgh which arrived here from New York on the 14th inst., passed on Jan. 7th large quantities of broken ice, and on it saw a quantity of broken cabin furniture, five ornamental doors, with white on glass handles, a lady's workbox, and some other articles, such as would be in use in the cabin of a first-class ship or steamer. The "Edinburgh" was then out 5 days from New York, lat. 40.36, long. 45.40, time 9.30 morning, 7th Feb.; it is not thought to have belonged to the "Pacific."'"

Insurances have been made on the cargo of the "Pacific" at £26 5s. free of average.

The ship "James Baines" is out 94 days from Melbourne; anxiety felt.

Conferences.

Plenipotentiaries held their first meeting at the Hotel of Foreign Affairs, Paris, Monday, 25th. Present—Buol, Huber, Walewski, Clarendon, Cowley, Orloff, Brunow, Cavour, Villamarina, Ali Mehemet. Count Walewski presiding.

Session lasted three and a half hours. Walewski opened by an interesting speech. Credentials exchanged. Written guarantee signed not to divulge proceedings until the whole be concluded.

Discussion on armistice. Armistice settled until the end of March, but not affecting blockade. Austrian propositions were formally proposed as basis of negotiations; meeting adjourned.

On Tuesday there was no meeting, that time might be afforded to formulate and ratify the armistice agreed to on the previous day.

Wednesday—Congress held second meeting. Nothing can be known with certainty of proceedings—rumours abound; now asserted that Russia, while assenting to the dismantling of Sebastopol, Bomarsund and even Nicholaieff, refuses to cede protectorate over Greek Christians; thus far indications favour the supposition that Russia really desires peace.

A Vienna letter asserts that Gortschakoff the diplomatist had stated that the Russian Government considers a convocation of general European Congress immediately after peace is signed, as the best means of settling all questions.

France and Austria favor the idea. England does not.

The evident cordiality existing between France and Austria begins to excite uneasiness in England, and a triple league of France, Austria and Russia against England, is surmised as not an insuperable incident of the future.

Crimea.

Orders have been forwarded to the Allied Generals in the Crimea respecting armistice, and it is said that Napoleon has intimated to his Generals and Admirals now in Paris, that probably they need not return to their commands.

Leave of absence is now freely given to officers in the Crimea.

Allies were about to destroy the sunken ships in Sebastopol harbour by dropping heavy shells to explode under water. The health of the armies continues good.

Via Vienna it is stated that Ismael Pacha supersedes Omar Pacha in Asiatic command. Omar security demanded from the Porte the appointment as Minister of War, with power of Commander-in-Chief of all the Turkish forces; on being refused he sent in his resignation which has been accepted. Private advices do not confirm this.

The Sultan's decree in favour of Christians had been read in the presence of the Turkish dignitaries at Constantinople.

30,000 Russians are employed day and night in constructing a triple row of piles right across the Gulf of Finland, 22 miles across, and 6 miles from Cronstadt.

Great Britain.

Mayor's company consisted of members part representing leading commercial constituencies, also American and Colonial merchants. The Mayor made a speech regretting the absence of Mr. Buchanan, because the reception he would have met with from the representatives of the leading interests would have proved to him the absence of all unfriendly feeling in Britain as regarded America, and shown that though big words might arise on either side, the interests of commerce, peace, civilization and humanity, were too powerful to permit a collision between England and the United States.

Similar feelings were expressed by other speakers, among them the Earl of Elgin and Mr. Cobden.

The Queen held a Levee on the 27th. Mr. Buchanan, also Brazilian, Peruvian, Mexican and Egyptian Ministers, attended.

Parliamentary proceedings are interesting. It is reported that the Government succumbs in the Wensleydale Peerage, and will issue a new hereditary patent.

Lord Derby in the meantime has obtained a committee of Lords to define the Appellate Jurisdiction of the House of Lords.

In the Commons, Sir De Lacy Evans gives notice of a resolution disapproving of the Government having refused direct offers of troops from Canada, while at the same time abortive attempts were made to enlist in the adjoining neutral territory of the United States, contrary to the international laws.

The military court of enquiry into Crimean Commissioners report is to be an open Court.

The liberal electors of London have under consideration whether again to contest the question of Jewish enfranchisement in person of Baron Rotchschild, or to elect a more serviceable representative.

Lowe's "local does on the shipping bill is withdrawn, and it is rumoured that Lowe, its author, offered his resignation, which Palmerston refused.

Muntz, of Birmingham, moved for a select committee to enquire into the present monetary system—motion refused by fifty majority.

On Friday night Mr. Roebuck moved the following resolution—"that the appointment of a committee of general officers to report upon the report of Sir J. M'Neille and Col. Tulloch is to substitute an inefficient for an efficient mode of enquiry, and that the effect of such appointment will be to hide the misconduct of those by whom various departments of our army have been inculpated by the commissioners appointed to enquire into the conduct, this motion was intended to defeat the ministry on a division.

The protocol of Warsaw, of 1852, relating to Danish succession was laid before Congress.

The Board of Trade returns for the month of January published, showing a value of million and half sterling. Considerable improvement over previous month.

Frauds of the late John Sadlier continue to develope, amounts not known, but supposed immense.

Messrs. Allan & Gillespie have applied for permanent berths in Wellington dock, Liverpool, for the Montreal Ocean Steam Company.

Fog guns are to be placed at Holyhead.

France.

Paris is extremely gay, continued round of festivities in honour of diplomatists assembled.

It is announced that if Napoleon's child be a son, the Emperor of Austria will be Godfather by proxy, and the Pope will come personally to Paris to baptize.

Washington's birthday was duly celebrated by the Americans in Paris.

PARIS, Feb. 29.—The Congress has not met to-day, it will sit to-morrow. Rumoured break up of the conferences.

Agitation in the money market.

From the *Morning Advertiser*.—It is deemed not improbable that the result of the new mode of the artful diplomatists of Russia may be the immediate breaking up of the conferences; a very grave hitch in the conferences has already occurred; though the fifth point is the last of all, it has been agreed to take it first. It was accordingly, on the second meeting of the conference, submitted for the consideration of the plenipotentiaries. No sooner had it been formally laid on the table, than Count Orloff and Baron Brunow took objections to its being taken into consideration with a view to its being decided by the conference. They proposed that it should be referred to a congress of the representatives of all the crowned heads in Europe, if so referred, they pledged themselves in the name of the Czar to abide by whatever decision that congress might come to. This new and unexpected phase in the Eastern question has produced the greatest consternation in Paris, and caused a further fall in the French funds. It has also no less alarmed and surprised our own Government.

We were informed last night that Lord Cowley is expected in London this afternoon, to take the instructions of his Government on the subject.

The London *Times* says:—"A number of rumours were circulated that the conference at Paris had taken an unfavourable turn, and as some persons were ready to believe that all the precautions that were taken for secrecy had merely proved useless against the means of information possessed by a few of the speculative dealers in stock exchange, a fall occurred of more than 1 per cent. As the close of business approached, and none of the rumours thus put forth received confirmation, a rally occurred; looking at the agitation on the London Stock Exchange, the Paris money market may be considered to have exhibited great firmness.

The following American transports are at Marseilles: Great Republic, Albion, Tempest, William Dickie, Lady Suffolk and steamer City of Manchester.

SPAIN.—It is reported that General Concha will be created Count or Marquis of Havana.

SWEDEN.—Stockholm is to be fortified by land and sea, including Valley of Malar.

DENMARK.—Trial of the ex-Ministers has resulted in acquittal, the expenses will be paid by the State.

INDIA AND CHINA.—Telegraphic news from Trieste brings Bombay advices to February 26, and Canton to January 12th.

Oude was annexed.

Bombay Banks raised their rates of interest to 12 per cent.

At Calcutta the money market was improved and Exchange on London 2s 2½d. Exchange at Canton, 4s 11d. At Shanghai, 6s 3½d.

A great fire occurred at Macao.

War with America.

There is too much reason to fear that the powerful empire just brought to reason in the old world put a false construction on the reluctance of the Western Powers to go to war. We have even been ourselves accused of fostering her delusion. It is necessary, therefore, to guard against that mistake. We are perfectly aware—none more so, of the extreme loss, difficulty, and risk of such a war as a class of Republican zealots are endeavouring to force upon us. We are aware that we should at once interrupt the most valuable portion of our commerce and manufactures, and that our merchants would find a foe, as well as a rival, in every part of the world. We are aware that we should have to deal with an enemy inheriting all our enterprise and daring, but not burthened, as we are, by a national debt and a host of incapables or trammelled by a court, an aristocracy and the *rouge*, of which the report from the Crimea we publish elsewhere discloses such sadly fanastic examples. We do not forget how quickly the United States raised the armies that reduced Mexico and wrested from her whole provinces. We know that twenty-five millions of men of European and chiefly British blood, are not to be despised. We could hardly expect to suffer much less damage than we could inflict. Nevertheless, we have not the least doubt in