

Religious Intelligence.

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E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ.—PETER.

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WHOLE NO. 186

The Missionary Spirit of the Christian Religion Illustrated in the Progress of Christianity from its rise to the present time.

CONCLUDED.

The mission at Stockbridge among the Mohican Indians, was commenced in 1734 by the Rev. John Sargent, then tutor in Yale College. He was succeeded by Rev. Mr. Woodbridge, at whose death, Rev. Jonathan Edwards took charge of the mission for six years.

In 1725 John Wesley arrived in Georgia, to instruct the Indians of that state, where he remained till 1738. The founder of Methodism thus began his career as a foreign missionary.

In 1743 the devoted Daniel Brainerd began his labours among the Indians under the patronage of the Scottish Society for Promoting Christian Knowledge, and after four years of successful labor he expired in the home of President Edwards, in Northampton, on the ninth of October, 1747. The record of his life by Edwards, held up his career to the admiration of the Christian world; and it is interesting to note that the missionary devotion of William Carey and Henry Martyn, was nourished, if not kindled, by the contemplation of his brief but triumphant career. A complete view of Indian missions in North America would not fail to include at least a passing notice of Dr. Wheelock's Seminary for the education of Indians and missionaries, founded in 1784, at Lebanon, N. H.; and afterwards removed to Hanover, N. H.; of the life and usefulness of Rev. Samson Occum, distinguished as an effective Indian preacher; of the forty years' ministry of Kirkland among the Indians of New York; of the labors and sufferings of the Moravians; and of others who did their part toward the rescue of the aboriginal tribes from the fate which uniformly overtook savages when brought into contact with civilization, unless it is arrested by the conservative force of Christianity. The proper effect of these benevolent efforts was greatly impaired by the vices and rapacity of the European settlers, and by the wars in which European policy, involved the colonies. But that any remnants of the once powerful tribes formerly inhabiting the country east of the Alleghenies have been preserved, is to be attributed to the elevating influences of Christianity, imparted by those devoted men whose labours have been reviewed, sustained by active charity in Europe and America.

The ardent zeal of Wesley and Whitfield and their associates, now began to develop itself. Their plans of operation both in England and America were practically missions; and contributed in a high degree to restore the spirit of evangelical Christianity. To this fact the grateful testimony of Christians of various denominations has been willingly rendered, and in the energetic words of Mr. Douglass of Cavers, we may remark: "The Wesleyans, after Christianizing the abandoned districts of England, and encountering the rage of their own savage countrymen, often backed by their own civil and religious guides—the neighbouring magistrates or clergymen—have carried the same zeal, dexterity and success to the slaves of the West Indies, more docile than their masters; and to the savages of the remotest countries and islands, less infuriated and dangerous than the rude agricultural population of England." No doubt these labors for the revival of pure religion tended to evoke that spirit of devotion from which the missionary zeal of the churches has since found its origin, and which characterized the close of the eighteenth century and the commencement of the nineteenth.

In 1750, the Rev. Christian Frederick Schwartz arrived at Tranquebar, and entered upon those apostolic labors which have since his name imperishably with the establishment and progress of Christianity in India. He had gained some knowledge of the Tamil while at the university, and in examining the proofs of a version of the Scriptures in that language, an incident which is supposed to have suggested to him the design of devoting himself to missionary life. On his arrival he pursued his studies with such ardor and success, that in four months he commenced preaching. His labours were indefatigable, in public and in private, in Tranquebar, Trichinopoly, Tanjore, and throughout the Carnatic, for the space of fifty years. His purity, sincerity, and disinterestedness, won the confidence of all classes, and those even who rejected his doctrine gave him the tribute of their unaffected veneration. In the distracting wars that marked that portion of the history of British India, his active benevolence was exerted to relieve the misery which he could not prevent, and more than once he was sent to negotiate treaties, as the only European who could be trusted by the natives. When a garrison was threatened with famine, and the people could not be induced to furnish provisions, through fear that the supplies would be seized without compensation, they accepted the security for the whole amount needed. He rendered important services both to the British and native princes, yet scrupulously avoided receiving any gifts or emoluments that might tempt him with mercenary motives, and sedulously guarded himself from being involved in any transactions that might impair his influence as a Christian and a preacher of the Gospel. With all the humility of a child and the wisdom of mature experience, the harmlessness of the dove and

the wisdom of the serpent, he was enabled to testify to the truth in every place and among all grades of society. At his death he was mourned as a father, and the Rajah of Tanjore erected a monument to his memory, with an inscription which is remarkable as the only specimen of English verse attempted by an Indian prince. Schwartz had in his life time acquired considerable property, through the kindness of the English government and the native princes. When he was dying, he said: "Let the cause of Christ be my heir." When his colleague, the pious Gericke, was departing, he also bequeathed his property to the mission. And afterwards, another of the missionaries, Mr. Kohlöff gave, from his private funds, upwards of a thousand pagodas a year. At the death of Schwartz the native Christians connected with the mission were numbered by thousands. The fruit of his labors were gathered rapidly by his successors. Bishop Heber, writing in 1826, says, "There are in the south of India about 200 Protestant congregations;" and he estimated their number at about 15,000. Many were undoubtedly merely nominal Christians, as the Lutheran missionaries were much less exacting in the qualifications they demanded for admission to the sacraments, than later missionaries have been; yet, considering the poverty of their labors were conducted, a large measure of piety must have been the result. These missions have since come under the patronage of the London Society for the Propagation of the Gospel, and the superintendence of the Anglican Bishop of Calcutta.

In 1760, the English Wesleyan Methodists began to send forth their missionaries. Eleven were commissioned for America, whose labors laid the foundation of the Methodist Episcopal Church. They next sent missionaries to the West Indies and to the East Indies; but their missionary operations were not regularly organized until 1816.

We now approach the commencement of that period, which has, by way of pre-eminence, been designated the Missionary Age, when the various churches of Christ began to wake up to life and activity on behalf of the heathen world; and the isolated efforts of individuals and churches were succeeded by the great organized agencies of the present day. As an approximation to an estimate of what this missionary Christianity has done for the world during the eighteen centuries we have sketched, in establishing the institutions of the Gospel, and bringing men into that relation to its agencies, from which their enlightenment and salvation may spring—we shall here insert a quotation from a writer of acknowledged ability. Mr. Turner, in his "History of the Anglo-Saxons," gives the following tabular statement, "as a conjectural, but probable, representation of the progressive increase of the number of Christians in the world."

1st Century	500,000
2nd "	2,000,000
3rd "	5,000,000
4th "	10,000,000
5th "	15,000,000
6th "	20,000,000
7th "	25,000,000
8th "	30,000,000
9th "	40,000,000
10th "	50,000,000
11th "	70,000,000
12th "	80,000,000
13th "	75,000,000
14th "	80,000,000
15th "	100,000,000
16th "	125,000,000
17th "	155,000,000
18th "	200,000,000

"But I think," he adds, "in this nineteenth century, the real number of the Christian population of the world is nearer to three hundred millions, and is visibly much increasing, from the missionary spirit and exertions which are now distinguishing the chief Protestant nations in the world."

We have thus endeavored to trace the connecting links in that chain of Christian labors which unites the missionary exertions of the Apostolic Church, down through the evangelical efforts of subsequent centuries, to the commencement of its present glorious development in our own day; and have at the same time glanced at the workings of that all-wise and gracious Providence, which in every age has been operating, not only in the religious, but also in the political, the arts, the sciences, and the literature of our race, to prepare the world for the full millennial glory of the latter days.

The Contrast.

NO. 1.
HE DIED UNDER A CLOUD.

A professing Christian lay upon his dying bed; friends were gathered there to take their last farewell; wife and children were sobbing apart, or bending in mute agony over the beloved face so soon to be hidden from their sight. A troubled and anxious expression is on those pallid features, and a deep silence souls the lips of the dying one, though all around him are long for some word to assure them of his peace in this parting hour. At length the faithful pastor speaks: "How is it with your soul now, brother? You are passing over Jordan; is the Lord with you?" "I hope so," replied the dying man, speaking very slowly and with difficulty,

"but I cannot see Him, there is a cloud over my soul."

The pastor knelt and poured out earnest supplications that the cloud might be taken away, that the Saviour would reveal Himself clearly to His servant, that He would glorify Himself now in these last hours of one who had spent a life in His service. He rose and spoke of Jesus, of His rich promises, His exceeding faithfulness, and His transcendent love, adding: "we long, dear friend, to have you bear witness to His grace in this trying hour."

A short silence ensued; all waited for the reply with breathless interest. At length it came; at first in tremulous tones, but soon deep feeling gave strength and energy to the words:—

"How can I expect to glorify God in my death, who have not glorified Him in my life. I have professed His name, I have in some degree been active in His cause in the world, but my impotent wife and children witness that I have failed to cultivate my own vineyard. I reach out my hands on every side, but a mist envelopes me, I cannot find my Lord. I think I love Him, I think I trust Him, I hope He will save me; but I see nothing clearly, a cloud is upon my soul."

He died under a cloud. These who knew only of his outward life looked upon him as a consistent Christian. Regular in attending with his family all the services of the church to which he belonged; ready to give of his abundance to the poor and for the spread of the Gospel; not inactive in the benevolent efforts of the day, none accused him of inconsistency with his Christian profession. When engaged in those duties he often felt enjoyment in them, his heart would be warmed by social Christian influence, and he would often utter prayers that were full of earnestness and feeling. His brethren were edified by his example, and their hearts responded to his emotions.—yet, He lived under a cloud. It settled down upon him when he entered his home—a home where many had once with loving looks and tones greeted his coming—and when he knew his Master had laid a great work to his hand. But in that home there had been raised no family altar; he had not the moral or Christian courage to speak to the companion of his bosom, or to his dearly loved children about the eternal interests of their souls. He saw his sons and his daughters growing up around him lovely, intelligent, accomplished, but choosing the world for their position. He never spoke to them of the beauty of holiness, he made no attempt to lead them to live for the Lord he professed to serve. The consciousness of neglected duty weighed upon his mind and chafed his spirit, and made him often impatient and irascible in his home; thus, as he was painfully conscious, placing an obstacle in the way of his exertions to become the servants of his Master, failing to show in his own daily home the excellence of the religion which he professed. Every night he laid his head upon his pillow with the resolution that the next day he would endeavor to commence the work his Lord had appointed to him in his household, but each day passed away that resolution yet unfulfilled. Then came, after years of nightly resolves, and daily failures, the dread summons which none may evade.

He died under a cloud. No Christian may expect, when passing over Jordan, the Redeemer's presence with him, and the clear shining of His countenance upon his soul, unless he has earnestly sought to "adorn the doctrine of God his Saviour in all things." It is true that from physical causes the mind of a Christian may be clouded when quite on the verge of Heaven, whose life like the sweet poet Cowper's has been one of prayer. But apart from this it may surely be expected that as the life of a Christian has honored God, so will God honor His servant by permitting him to glorify Him in his death.

It is a fearful risk that we neglect the duties God hath laid in our path. We may not turn aside safely from the duty we owe to those nearest and dearest to us, who dwell in the sacred shadow of our own home. Christian father, Christian mother, brother, sister, yield not to the reluctance which you feel to take up this duty. Once make the attempt and you will find the difficulty exists more in your own nervous dread, than in the reception which your own loving appeals will meet. It is not enough that out of the home circle you are an active Christian; here is the work your Master hath given you first to do. It will be no excuse that you have been made keeper of vineyards if your own has not been kept. Our Master would have the characters of His servants complete in Him; "therefore as ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also."—N. Y. Obs.

His Sun Set Without a Cloud.

NO. 2.

The short winter's day was fast closing in, when a group of heart-stricken mourners were gathered around the couch of the beloved husband and father to see him die, to gather up the last words which might fall from his lips, to be treasured in their hearts until their last words should also be spoken. So calm, so quiet is the expression on that serene countenance, that the attending physician thinks that he cannot be aware how fast the sands of life are running out, and requests his pastor, who is also present, to tell him. With some effort the pastor speaks:—

"Do you know, my dear friend, that life is fast fading, that probably before to-morrow's sun shall rise upon us, you will be with our Saviour?"

Composedly the sick man answers:—"I do, I have known for some days that the time was short, now I feel that the hour is at hand for my departure."

"And what is your feeling in this near view of death, dear brother?" asks the pastor.

"Peace, perfect peace; no ecstasy but light without a cloud. He in whom I have believed is with me, I lean upon His breast. His peace is in my soul."

"Is there anything you would say to us before you leave us for your heavenly home?" the doctor thinks you have but a little longer to remain with those you love so well."

"My worldly matters are all settled, but I wish to say a few words to my children. Are they all here? I do not see distinctly."

They gather closer about him, and one faltering voice whispers in his ear, "father, we are all here." Slowly but very distinctly, and pausing at intervals to recover strength, he speaks:—

"Children," here you see what remains of your father. I wish to leave behind me my testimony that I die in the faith by which I have professed to live. Though my failings have been many, I have endeavored to bring you up in the nurture and admonition of the Lord. If I know what religion is, it is simply this:—we are sinners, we were without hope, but God sent His only and well beloved Son, that through His death we might have life. No other foundation can any man lay, than that is laid, which is Jesus Christ.

"Embrace the Saviour and you are safe. Do it now while you have health and strength for His service. I assure you that sickness is no time to seek an interest in Christ; a death bed is no place to make a preparation for death."

"Take care of your dear mother, she has been like an angel of mercy to me—I have been sick."

"I wish to say more to you, but I have not strength."

He lingers yet a little, and as one and another bend over him to hear the whispered "farewell my beloved child," some word is added that sinks deep in the listener's heart, never to be forgotten. "Love God, my son;" "Love not the world, my daughter, yours is a better portion;" "Never forget our conversations about the dear Redeemer, my darling;" "Dear wife, we shall not be very long parted, make ready soon to follow me;" "I am almost home, brother; I see it just before me. His peace is in my soul, glorious light is there." And with such words as these upon his lips, his spirit winged its flight so peacefully, so quietly, that none knew that he was gone, till the wife of his youth said calmly indeed, but with a trembling voice; "my children, your father is in Heaven."

There were tears falling in that room, fast, but quietly; for there seemed a rainbow brightness there, every face was peaceful. It was as if we saw the gates of Heaven opened, and some of the bright rays from the excellent glory rested on us where we stood.—And as the gates of light closed upon our beloved friend, we looked after him with longing eyes, and we would fain have followed him into the presence of our Lord.

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—This life of mortal breath (Seemed) but a suburb of the life Elysian, Whose portals we call Death."

His sun set without a cloud. Ah, there had been no cloud upon his life. Himself, with all that he possessed, he consecrated in the flush of early manhood to the service of Christ, and it had been his life-work to do the will of his beloved Master and Lord. Seeking to do all things to His glory; with him even the daily occupation, the routine of business, was a something far nobler than the mere gathering of gold dust; it was seeking to do as unto God, the duties of that sphere in which His providence had placed him, taking up day by day the work laid ready for him by the Master's hand. While he was honored in the world and in the church as a bright example of the highest style of Christian life:—

There was no cloud resting upon his life in his own home. He was active in the church, to whose eldership he belonged; he was always at the prayer-meeting, and was well known to all its members. He was ever ready with gentle words of exhortation to the impatient; to him the youthful Christian came without fear for counsel and instruction, and neither his time nor his money were spared when they could advance the cause so near his heart. But it was in the sacredness of home, among those who knew and loved him best, that his character shone brightest. There it was seen how he walked with God, and all felt that though he lavished a rich store of love upon that home's dear inmates, his highest affections were set on things above. The very atmosphere about him seemed to have something of celestial brightness. Each child, as he received with loving reverence his father's gentle persuasions to seek Christ for his friend knew how earnestly that father pined for his salvation at a throne of grace.—He had heard him at the family altar and he was sure that these petitions were daily offered in his closet. To those of his children who had before his departure joined themselves to the church of Christ, he was a wise and faithful friend, he instructed and encouraged them;

and when he was removed from their sight, they felt as though the staff had been taken out of their hand which sustained them on their pilgrim way, until they were driven more closely to lean upon a higher arm.

His sun set without a cloud. He had honored God in his life. Possessed of many worldly advantages, fine talents and high social position, all was laid at his Redeemer's feet; he counted them but dross compared to the excellent knowledge of Christ Jesus his Lord. What wonder then that he should be permitted to glorify God in his death. Many years have passed since this saint has dwelt in the glorious mansion to which his Redeemer welcomed him, but his influence is living still.—Other generations are elevated by this ancestry divine.

"Of parents passed into the skies;" his holy and pure teachings still preserved like previous traditions for their use.

"The memory of the just is blessed."—New York Observer.

Correspondence.

London Correspondence.

Military—Mutiny in India—Italy—Spain—French Elections—Badge of Honor—Local Matters—Ballot System—Educational Conference—Discovery of a Murderer—Methodist—General Baptist—Congregationalist—&c., &c.

LONDON, July 3rd, 1857.

Military mutiny, on anything like an extensive scale, is so rare in our national history, that the recent news from India was heard with utter amazement. When we remember that but a century had elapsed since the battle of Plassey laid the first step of the British Indian Empire, and they were even discussing the proposal of a monument to Clive, the victor of that hard fought day, when the most exciting news from India since the Cabul massacre arrived. But the Anglo-Saxon is not apt to allow astonishment to paralyze action, and soon fourteen thousand troops will be on their way to the further East, arriving, as we trust, long after their services are needed. The origin of the outbreak is not yet understood we are informed, though I cannot think it has any very deep and mysterious cause. The beef-grass was perhaps a consecration ground of offence at first; but when we take into account the tendency of suspicions to propagate itself, especially when connected with vague alarms of religious interest, we shall not be surprised at what has happened. The most unpleasant part of the business (except of course the bloodshed which will be sternly avenged), is the proof the revolt affords that the power of the Government is so little appreciated by the Sepoys. The mutineers would hardly have dared to rush on certain death, though even here allowance must be made for the folly which madened superstition will impel on weak humanity to commit.

From India to Italy is a long distance, but in the latter unhappy country the embers of popular disaffection are, in some places, beginning to glow afresh. There are the rulers whom fear makes cruel.

The Spanish Queen has been addressing the Cortes; but her "interesting intuition," is one of little interest to the people. We are more interested in seeing that Spain ceases to break forth on the slave trade question. The Infanta (Duchess of Montpensier) and her husband, one of Louis Philippe's younger sons, have come to the English Court. They may claim to be respectable in comparison with their Royal Sister, but respectable impropriety, even with a gilding, (particularly a foreign one) is not popular on these shores.

The French Elections have nearly concluded. There has been a greater show of freedom than was anticipated, but many boldly say that the show is deceptive. The ballot boxes were in the keeping of a body appointed by the Government official of each district, and tampering with the votes of the first day is therefore easy. Where there is a will there is a way, and the will is said not to be absent. The second day's votes are announced the same evening, so that tampering with them is more difficult. If this change is believed in, why don't the opposition party reserve their votes to the second day? I question whether the corruption charged upon the officials is so general as is stated to be—the Ministry and the Emperor would be too much compromised by such an arrangement, if any confession was made. It will be said that despotism must be maintained at any price. In Paris several opposition candidates, as Cavaignac, have a fair chance, and it is remarkable that, taking absent voters and opposition together, the Government have not secured a majority of votes in the Capital. This in spite of the almost universal provincial success of the nominees of the Tuileries, is a symptom which the Emperor, if wise, will not despise. With Paris against him his hold upon the peasantry would benefit him little.—His best security at present is the army, but he may yet live as did his uncle to learn that "vain is the help of man."

We have had a succession of events which has kept up from falling into the indescribable ennui. The Handel Festival closed magnificently the last Oratorio being the best and the best performed. The net proceeds are from six to eight thousand pounds. A still grander celebration is announced for 1859.

Last Friday, (30th June), the distribution of the Victoria Cross for valor took place in Hyde Park, before seven thousand spectators, excluding soldiers, and many more thousand who tried to be spectators but did not succeed. Sixty-one men, some of them common sailors, received the Cross, which were placed in the breast of each by the Queen who stooped from her horse each time to do the graceful deed. The scene was very imposing, the most striking to the eye being of course the military display of foot-guards, marines, highlanders, rifles, with cavalry, artillery and the rest. The day was red-hot, and many people were on the ground from half-past seven to twelve, when the proceedings closed.

Manchester has again welcomed the Queen—not this time as in 1851 to behold her 70,000 Sunday Scholars, (whose cheering she is said to have dwelt upon as the most affecting kind of welcome she has ever had), but to gaze upon those treasures of art which the royal patronage and loans powerfully assisted to collect. All seems to have been of the best except the weather, and that could not deter myriads upon myriads of the Lancastrians from assembling to prove that looms and loyalty can keep pace together.

The Mayor of Manchester, Mr. Watt, was knighted, and that dignity was offered to, but declined, by the Mayor of Salford and Mr. Fairburn, the celebrated engineer.

A little commotion has been made in the haut ton by the granting of a patent giving to Prince Albert the title of Prince Consort during the Queen and his joint lives. This has been done that in his intercourse with other powers he may hold the rank of a British Prince. No one murmurs at the honor, though there would be a great commotion if the title of "King Consort" were applied for.

The Prince of Wales leaves this week for a tour in Germany, and on the Rhine. He travels in cog. (that is without exacting princely attentions) under the little of Baron Renfrew.

The Prince of Prussia prolongs his visit. At the Hyde Park ceremonial he rode on the Queen's right hand, and appeared at Manchester with his betrothed. Their marriage is expected early in the next year.

Legislative proceedings have been long and not uneventful. Several Election Committees have reported, generally in favor of the sitting candidates. The Rochdale enquiry led to the appearance of a witness at the bar of the House of Commons, but though every sort of bribery (bribing among the rest) was committed, the legal evidence was not sufficient to unseat the present member. Mr. Miall, Editor of the Nonconformist, therefore remains an ex M. P.

The case of Mays, an Irish Borough, is the most talked of, as associated with the interference of Romish priests. Archbishop M. Hale of Tuam was examined yesterday, and though he said as little as he could, he confirmed the impression that priestly influence, most grossly exerted, had returned Mr. Moor—who will probably be turned out.

Debates on India and divorce have agitated the Lords, and in the Commons the Ballot question again tried the feeling of the House. The vote was 189 for, 257 against—lost by sixty-eight. This is a less favorable result than was expected, even allowing for "pairs." Lord John Russell has committed himself against the ballot, and will increase his popularity thereby. The majority was principally composed of conservatives. It being an open question many Government officials voted in the minority.

An Educational Conference, extending over three days, was held towards the close of last month—23d, 24th, and 25th. The first meeting was convened in Willis' Rooms, St. James, and was presided over by Prince Albert, who delivered a lucid and able speech. Next day several Sections were held and papers read. On the third day, Earl Granville presided over a diminished but numerous assembly. The point acquired, was the cause of children leaving school so early, and the chief reasons assigned were—the demand for juvenile labor, parental indifference to education, the defects of school instruction, all associated with, and frequently depending on, as a means of school neglect, the intemperance and otherwise vicious character of the parents. The Conference could not fail of doing good, but the education of the young will not be materially improved till their homes are more worthy of the name.

Great interest is felt in the supposed detection of the murderer of Mr. Little, the cashier of an Irish railway in Dublin, who was so barbarously murdered. A wife has informed against her husband, Spollen, and the ministerial evidence is fearfully strong against the prisoner. It appears impossible that he can free himself from the charge which every fact elicited (and they are many) seem to fix upon him.

The Wesleyan Conference has commenced its sittings, and reports an increase of 6,000 members, and a similar result in the other branches. The General Baptists held their Annual Association last week at Loughborough, in Leicestershire. This body is almost identical in principle with the Freewill Baptists of America. They number about 20,000 members, mostly living in the Midland Counties of England. The Academy is to be removed from Leicester to Nottingham; Rev. W. Underwood to be the new theological tutor, and R. W. R. Stevenson, A. M., the clerical tutor.

A strenuous effort was made on behalf of the