counsel in a case conducted before Judge Hughes, who conceived himself insulted, and ordered the arrest. The trial went on while the counsel was in prison, and resulted in the defeat of Mr. Stanton's client. At the close of the imprisonment, Mr. S. was met by a procession, feasted, and otherwise honoured. An M. P. P. presided at the dinner.

John Toronto, who holds the Episcopal reins in Canada West, has subjected himself to much animadversion of late, by dismissing a curate of the Rector of Niagara, without trial. The Rector was guilty of immorality, which led to his suspension, with an income of £100 per annum. The curate's alledged crime is cruelty, and indiscretion in making the matter public. Verily, ecclesiastical tyranny is a great evil.

Our Anniversary meetings are announced to come off next week, and are expected with interest. The Temperance society takes the lead, and the Sabbath School Union brings up the rear.

Montreal is supposed to have added five thousand to its population during the past year.

A. B.

Bangor Correspondence.

Bro. McLeod:—I have been thinking the year past about you and your readers, your paper has brought me from week to week good news from the East; and its pages have contained much to interest and cheer my heart. The reason of my long delay has been my difficult labours in this missionary field. The F. W. Baptists have ever found it difficult to sustain churches in cities on account of their poverty and strong position against *Rum* and *Slavery*.

It has been a hard task to build up a F. W. B. Church in Bangor city, their prospect of success the past few years has been dark.

In 1846 our brethren obtained a lease of a Meeting house lot for ten years. Last April this lease having expired, the society small and poor—not being able to buy this lot at a reasonable rate—scarcely able to hire a hall, they saw death looking them in the face. One or two things must be, either die, or buy a lot and build a new house. A lot would cost two thousand dollars and to erect a house seven or eight thousand more. To raise ten thousand or die, was the alternative. The society concluded, God helping to try. The brethren subscribed one, two and three hundred each—the children in the S. School, a hundred, (bringing a cent every Sabbath till it has been paid)—the ladies a hundred. One class of young ladies in S. School a hundred more. In this way, and by the aid of our citizens we obtained one half the money, and thought we could obtain the other half out of Bangor. Last spring we commenced, adopting as our motto "pay as you go." In June, purchased a lot for $1,700 and paid for it—have since erected a house 50 by 72 with vestries. We have furnished and entered the vestry. It has cost thus far about seven thousand dollars.

I have had the care of the church, and been agent for the meeting house in order to raise money out of Bangor—have obtained nearly three thousand. God has been for us, and has prospered us. We have great reason to thank Him. What we have passed through this year has taught us several lessons.

First, that it is hard for a church to die, our church laid down to die and could not. I tried to preach its funeral sermon and could not.

Second, the devil and wicked men cannot kill the church even if it is poor and in reproach.

Third, we would advise your churches in the Provinces never to build a meeting house on leased land. Your Home Mission Board would do well not to appropriate their funds to help churches without much prospect of permanency.

Fourth, in building up churches in your large places, secure a lot of land the first thing and then "pay as you go."

In our F. W. Baptist church in Bangor very many of our best members came from your churches. I find them to be sound in faith and spiritual. We are glad to say to your brethren and sisters in the Provinces that we now have a fold in which to gather the good sheep with the Free Baptist mark upon them who come to us from you. Those that have come have our mark, and Bro. Editor I will take as good care of these as possible. I hope soon you will have a large number of subscribers to your valuable paper from this city.

Yours, M. H. Tarbox.

Bangor, Jan. 20, 1857.

Methodist.

We are not acquainted with the writer of the following letter; we are happy however to give publicity to the narrative of so extraordinary a work of grace, and earnestly pray there may be many such:

Middle-Simonds, Carleton Co., January 20th 1857.

Mr. Editor:—Knowing that your valuable paper is the means of carrying good tidings to many of God's people, I feel it my duty as one that the Lord has been pleased recently to bless, and for the encouragement of all those who love the Lord Jesus Christ, to avail myself of that medium, to speak of the goodness of the Lord, and how he has especially poured out his blessing upon many sections of this County, under the faithful preaching, and zealous labours of the Rev. John Prince.

Surely we have reason to say, that goodness and mercy have followed us all our days. How pleasing it is to see individuals with proud hearts bow down, and to hear them crying to God for mercy, and thanks be to Him, I have heard many rejoice and testify before the world, that they believed God, for Christ's sake had forgiven their sins.

This blessed work commenced at Victoria Corner, and extended to Sunny-Side, Williams town, and Butter Milk Creek.

I cannot forbear to speak particularly, of the meeting at Williamstown, I think it impossible for any that were there, to forget it. Saints and Sinners, universally appeared to feel as in the immediate presence of the same God, that appeared on Mount Sinai, to Moses and the children of Israel. I think that scarcely ever in this Province did God manifest himself to a congregation in so remarkable a manner, and I rejoice to say, that nineteen souls were blessed that evening.

How pleasing and how Christian-like, to see God's people of all Evangelical denominations, praising Him together, for his goodness and for ds wonderful works to the children of men, and I rejoice to say, that I have witnessed such in these blessed times. I believe that upwards of one hundred souls have been blessed through the course of these meetings, and much good is still being done.

May God continue to bless His work here, and elsewhere, and may the time soon come, when all shall know the Lord, from the least unto the greatest, whom to know is life Eternal.

Yours truly,

John Palmer.

The Intelligencer.

SAINT JOHN, N. B., FEB. 6, 1857.

SPECIAL NOTICES.

All business letters for the Religious Intelligencer office should be directed to B. J. Underhill.

All communications for the paper should be directed to the Editor.

Parties remitting money will confer a favour by stating in all cases whose papers it pays for, and whether they are new or old subscribers.

Great care should be taken by persons sending the names of subscribers, to give the correct name of the Post or Way office to which they wish the papers sent.

One Dollar enclosed to this office (post paid) will secure the Intelligencer one year.

EDUCATION.

Religion in Common Schools.

There are two classes of objectors to religion in common schools. The first are those whose religion is sectarian, or who believe their church to be the only true one, and who would rather that children and men should be without any religion than embrace a faith which would not bring them within their fold. This is not only strictly true in relation to Catholicism, but also of many Protestants, and it is a narrow, exclusive system, productive of much evil. The second class are those who have no religion themselves, and who are not anxious that others should in this particular, differ from them. This class of persons are well rebuked by the Indian who inquired of the white man what religion he professed. The white man replied, "Not any."—"Not any!" said the Indian, in astonishment, "then you are just like my dog; he's got no religion." Now these men who are like the Indian's dog; and we regret to know that there are too many of them; are generally opposed to religion in schools. We venture to affirm that no large-souled Catholic christian, whose charity abounds to all true believers, and who earnestly prays for the redemption of the world, will oppose the introduction of a religious element into common schools. Religion must be the basis of all right education, and is the only proper foundation for true elevation of character. Without it, men may be intellectual giants, but they cannot be truly virtuous, useful and happy. And hence the importance of its introduction into our common school system. But by religion in common schools we do not mean the system or faith of any one religious sect or party, the dogmas or forms of this or the other church; we mean the pure precepts and truth of the Bible, which are recognised and cherished by the universal Protestant nation. None but Romanists pretend to declare the Bible a sectarian book, and it is only because it is opposed to their system that it is regarded as such by them. All true religion must be founded on the Bible, and hence the Bible should be the text book of morals in every school. Now we ask what objection could any prefer against pupils in common schools being taught the ten commandments, the Lord's prayer, the whole sermon on the mount, and the committal of many portions of the sacred scriptures to memory. Who could object to the inculcation of such sentiments as the following in the minds of our youth? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself."—Again, "As ye would that men should do unto you, do ye also to them likewise." And this also, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

There is something strangely inconsistent in advocating the Bible for the family, for the heathen, and yet eject it from the common schools. It may be said that the Bible should be taught at home, in the Sabbath school. True, it should be, but is it not well known that a great majority of parents are without religious training themselves, and, therefore, will not train their households? and is it not generally conceded that the people should be educated by the state, and if so important a trust as this is confided to the "powers that be," are they not bound to provide such a system as is congenial to pure morals and conducive to elevated character? Can this be done without incorporating with it the elements of Biblical truth—the lost condition of the world, man a sinner, and the science of redemption by Jesus Christ? Now we ask if there be any sectarianism in this? But another objection to the Bible in common use in schools is, that it detracts from its sacredness in the eyes of the children, and renders its doctrines less influential in after years. But this is not so. We ask who are the most moral and well-principled class of persons in the community? Those who have been accustomed from childhood to read and love the Bible, till it has become the most familiar of all books, or those who read it but little? Which family is most orderly and best governed, that which is taught and instructed from the Bible and instructed according to its precepts; or the, one that is controuled and influenced by a different principle? The answers to these questions are easily given. But we go farther than this. How do Roman Catholics, Jews, and Mahommedans do in the education of their children? Do they exclude their sacred books from their common use, or discard them from their schools? Very far from it. Are not the Missal and the Breviary the most familiar school books among the Catholics? In Persia, Turkey, and all Mahommedan countries, the most common school books are, portions of the Koran. The Jewish school establishments are well furnished with the Law and the Prophets, the Targums, and the Talmud. In Hindostan, you will find the Shasters, and in China, the sacred books of that country. Wherever there are schools for the young, there the religion of the country is taught. If Great Britain is a religious nation—if in her government she recognises a religious faith—and this she did, not only at the coronation of William III., when into his hands were given the sacred oracles, but, even now, in the administration of every judicial oath to her subjects when they touch the Holy volume, in token of the truth and sacredness of their affirmation, and, if this is so, let it be acknowledged in the provisions made by the state for the instruction of our youth. What folly to swear a man upon a book out of which he never was taught, and of the contents of which he knows nothing. And why require a man to believe the Bible, and reject his testimony if he does not, when no provision was ever made to instruct him in it? We are as far from contending for sectarian schools supported by public funds as any other man, but we do contend that the Bible should be the text book of morals in every school, and should be daily taught in every one that receives government support; and we not only contend for this because we believe the Bible is the best of all books, and the only one that reveals true religion, but, also, because we are a Protestant nation, and the Bible is the book of all true Protestants.

Nothing to Do!

There are many very sincere professors of Religion who are absolutely doing *nothing* in the cause of Christ. We do not mean those who have backslidden from their profession—but a class who having very sincerely taken upon them the profession of Christianity, and obtained a place in the Church, have set themselves down there, as having done all that was necessary, and make no inquiry in relation to what is now required of them as Christians, or are so blinded as not to see the vast field of labour that lies before them. Now we confess we pity the christian that can live and move about in this world of sin, and sorrow, and death, and see nothing to do, or seeing it, is content to let others do it, while he sits idly by. Some suppose there is nothing to be done, only in the place of worship; prayer, preaching, exhortation, the relation of christian experience, &c., with them, constitute all that God requires of his children beyond the mere duty of the closet, and in the family.—This however, is a great mistake. When the religious labours of an individual, or a church, become narrowed down to this, decay of piety immediately ensues, and the religious influence of that individual or body will be more of an injury to the cause of Christ than otherwise. It is singularly strange what excuses are often made by persons as coverings for their uselessness in the world. *The want of influence* is often pleaded, and regarded by those pleading it as an unanswerable argument for their idleness and indifference. Now we admit the fact, that many professing christians have but little or no *religious* influence! But we ask—whose fault is it? Many of these have a strong influence in the world. Their precept and example influence the conduct of many others. Some of them are leaders in enterprises, entertainments, and pleasures, which are without a religious character. In these they have an influence which is widely felt. And why? Because they love them—they labour in them—their precept and example are with them, and trifling obstacles do not deter them from seeking their accomplishment. They have an influence, *but it is not religious*! To have a religious influence, *men and women must be religious*. It is *the influence of religion* that is needed to accomplish good, and no matter who has *it*—minister or layman, man or woman, rich or poor, lettered or unlettered—that person will exert an influence which will not only be felt by those professing the same faith, but which will tell on the world as widely as their acquaintance extends. But we have no faith in abandoning our religion, *occasionally*, and going over to the ranks of the world, under the pretence that we can thereby do good. We may flatter our consciences that we do good, but we deceive ourselves, and throw away whatever religious influence we may have had. The man or woman—no matter what their position in society may be—that has no religious influence, *it is because they have no religion*. Wherever there is religion, there is religious influence; and to excuse ourselves that we can do nothing in the cause of God because we have no influence, is to bear testimony against ourselves, and confirm our own guilt.

Some do nothing in religion, because they cannot do the work of another—they are dissatisfied with the allotment God has given them. There are others again, whom the slightest opposition will deter from christian labour; while another class supposes that their work can be done by prayer. Some again there are, who can do nothing unless they are impelled by some irresistable influence—some inward impulse.—They feel, and therefore act, but when their feeling subsides, their action ceases; and these often do far more injury than good in the cause of God. But whatever may be the apparent cause of our idleness in religion, it has its origin in the want of love to God. He that loves God supremely, will seek some way to glorify him.

Not unfrequently does it happen also, that those who do the least to promote and advance the Redeemer's Kingdom, are among the first to prefer charges, to blame, and impute improper motives, to those who are toiling on in their works of faith, and labors of love. Not content with wasting their own time and talent, they would feign prevent others from the occupancy of theirs.

Christian readers, what are you doing in the cause of Christ? What does your interest in that cause cost you annually? Does suffering humanity receive your alms? Do the poor rise up and bless you? Do you love in word and in tongue, or in deed and in truth? These questions you can answer yourselves in the sight of Him who will say, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

Family Bibles.—Our Colporteur, brother T. O'Donnell, wishes to state for the information of the parties whom he promised to supply with family Bibles, that the delay in furnishing them, is in consequence of their not being received here from Boston. But as soon as received they will be forwarded.

The "Intelligencer"—Nonpayment and Stoppages.

We tender our sincere thanks to the numerous subscribers to the "Intelligencer" who have so promptly forwarded us payment for the present year. We beg most respectfully to remind others of the importance of doing so immediately. We are giving to the public a cheap paper, and without advanced payment of the very low price required for it, our office must necessarily be embarrassed, and some change made in its publication. We stated some time since that we anticipated more danger to the interests of our paper from *nonpaying* subscribers, than from any number of stoppages that might be ordered. The result has been more in agreement with our statement, than we even expected ourselves. For the information of our readers who may feel interested to know what effect the position we took last summer has had on our subscription list we herewith publish the number of stoppages from every cause between the 1st of June last and the 30th of January, also the number of new subscribers received during the same time. Stoppages, 247; new subscribers, 361; Nett gain, 114. The greatest portion of these stoppages were on the 1st of January. Scarcely any are now requested to be discontinued, while new subscribers are increasing. Let our friends comply with our terms—*advance payment*, and we shall be enabled to continue to furnish them with a paper worthy of their patronage, and which we hope to make the household paper of New Brunswick.

Death of Mr. James Slip.

It is our painful duty to announce in our columns to-day the sudden death of Mr. James Slip, Senr., of Hampstead, which event took place at his residence there on Thursday of last week, after an illness of only four days. Mr. Slip was aged 57 years and has left a wife and large family besides numerous other relatives and friends to mourn their sad bereavement. He was for many years a member of the Free Baptist church where he lived, and enjoyed the confidence and esteem of all who knew him, not only as a man, but as a Christian. He has suddenly passed to his reward, and his demise speaks loudly to others, "Be ye also ready." May the event be sanctified to the family—the church, and the neighborhood. "Be still, and know that I am God." The funeral did not take place until Tuesday last, when Elder Pennington preached on the occasion, and an immense concourse of people followed the remains of our departed brother to the silent grave.

Eastern Churches.

We have received the following interesting letter for publication from Elder G. A. Hartley, who, with Elder Hartt, have been on a visit to Westmoreland since the 10th of January last. We have also received a private letter from brother Hartt, giving an interesting statement of the cause, generally in this eastern section.

Dover, Westmoreland Co., January 31st 1857.

Dear Brother,—Ere this time I expect you have began to look for something from me in the shape of a report, from this, the eastern wing of our connection. I should have written you some day's ago, but a number of circumstances have rendered it at least quite inconvenient, and would have caused my first report from this place to have been even more unsatisfactory than it may be at the present time. Our "long neglected" churches have became very low and much scattered, nevertheless the present appearance of an increasing interest in this and the Taylor village churches is to me somewhat encouraging.

We (Elder Hartt and I) got as far as the Moncton church on Saturday, after leaving St. John on Thursday, and remained in that vicenity, holding meetings at different places until Wednesday morning. We were warmly received by a number of the brethren and sisters and friends there, but found the little vine quite scattered and rather peculiarly situated, yet some of them appear to be struggling for life, and earnestly contending for that faith once delivered to the saints. We left them quite encouraged expecting soon to be there again. In persuing our journey, we next called at the Bend, where we had a few scattering members, but as yet no church organization. That night we reached brother Dobsons in this place, when we learned of the very low state of this church. Leaving an appointment for one of us to attend on Saturday, we passed on the next day to the Taylor village church, the most distant on this way, which we found in languishing condition, but without divisions or difficulties. For the want of ministerial labour they had become much weakened, albeit, by holding their Sabbath prayer meetings had kept their visibility. Elder Hartt returned to Dover and I remained for a number of days, and whilst many came up and began to mourn the loss of that blessedness they once spake of, I endeavoured to encourage them to the strengthing of the little that remained. They now appear quite encouraged and pleased with the prospects of having more labour amongst them for the time to come. On Sabbath evening last, I came up here and again met with Elder Hartt, and although this church in consequence of deaths, removals, and others going into captivity had lost its visibility, now began to present the appearance of people having a mind to work, by clearing away the rubbish and rebuilding the wall that they should "be" no more a reproach: In order to save the cause here, it seemed to us necessary that the Lord should give us a revival in the church and a reformation in the land. For this we are praying to the great Head of the christian church, and already whilst many of the church members seem revived in their minds some other have given evidence of their feeling, the need of a Saviour and receiving the knowledge of their sins forgiven. Elder Hartt has gone to Moncton expecting to return here next week. We have not visited the north river church yet, but learned from brother Wallace with whom we met at Moncton, that he had made an engagement with the folk there, for one quarter of his time and that the appearance of the cause there is encouraging. Will not all our brethren, who feel an interest in these churches pray for us?

Yours in Gospel bonds,

Geo. A. Hartley.

Words of Cheer.

With gratitude to God we can say we often get words of encouragement in our arduous labours, often by letters for our own perusal only. The following we presume was intended for publication, but was mislaid for several weeks.

Annapolis, N. S., Jan. 5th, 1857.

Dear Sir,—I generally get the *Intelligencer* on Tuesday morning, just before I leave for Liverpool, and as I have to drive fifteen miles through the wilderness, generally alone, I put the paper in my pocket to have a look at it as I go along; and I often find articles to interest me, and sometimes to "kindle a flame of sacred love in this cold heart of mine."

But in all the papers that I have read, there has none of them given me more pleasure than the last. When I opened it, the first thing that caught my eye was your remarks about the "Closing year." Immediately, all the years of my life were crowding about my memory, like real spectres, each one clamouring to remind me of what they had done for me—some of evil, and some good. One had taken my father, and another had deprived me of the best of mothers. Many of them had robbed me of friends that were very dear to me, but some of them had given me children, that are dearer to me than life.

But oh! how gladly would I have seized upon some of those fleeting shadows, and forced them back again into their former place, that I might have an opportunity of doing many things that I did not do when I had the opportunity, and leaving undone many, many things that I have done. Alas! I know that this can never be, for all my acts have gone before me into eternity, and I shall have to meet them there, whatever may be their results.

I will not say that your remarks "alone shall live, within the pith and volume of my brain;" but this I will say, that I never shall forget the impression they made upon my mind during the solitary ride through the wilderness. And I hope that I may yet have an opportunity of seeing you and hearing you preach, and to thank you in person for your kindness in sending me your paper.

Every year since 1825 has deprived me of some dear friend that I took an interest in; and of the schoolmates of my early days, there is scarcely one left.

But what a blessing it is that we can form new associations along the road of life. Otherwise, the latter part of our journey would be a weary tour indeed. The Lord in his wisdom has made the arrangement, and "He doth all things well."

W. T. Waterman.

New Publications.

The Pictorial Sunday Book.—Part 21 of this work is received; and is equal in beauty and interest to any of the former. The compendium of Scripture Geography in this Sunday Book is of great interest. For sale by R. Hunter, Market Square.

The Russian War.—Part 14 of the War with Russia is before us. It contains beautiful portraits of Admirals Hamelin and Dundas, and continues to keep up the interest of the events in the Crimea. For sale by R. Hunter, No. 9, Market Square.

The American Missionary.—We have received the January number of this new and beautiful Magazine. The American Missionary Association has been publishing for some time a monthly paper detailing their operations in the Missionary field. The Magazine is intended to contain the same matter as the paper, but is designed for preservation. This Association is doing a great and good work; they are sustaining an important mission among the Copts in Egypt, also Missions among the North American Indians, and in various places in the South and West. The Magazine is price 50 cents a year.

The Colporter of the American and Foreign Bible Society.—We have received a copy of this work, published quarterly. It contained many interesting reports from the Colporters of this Society who are employed in various fields, distributing the Word of God.

The Tribune Almanac and Political Register for 1857.—The publishers will accept our thanks for a copy of this work. In addition to the Almanac it contains a vast amount of useful information on the United States; also, articles on Kansas, Nicaragua, and the state of Europe in 1856.

American Papers.—Subscribers to the American Messenger and Child's Paper at our office, are informed that the delay in their receiving the January numbers of these is in consequence of the navigation being stopped between Boston and this port. These papers are sent to us during the winter months by sailing vessels, and the following paragraph from a private letter received from Boston shows the reason that no vessels have arrived from there during the last month.

"The weather here has been very severe, and the snow is deep. Boston harbor is *frozen over*, so that teams of four and six horses drive down on it four or five miles."

As soon as the papers arrive they will be forwarded.

The Leader.—This is the title of a tri-weekly paper, which commenced its existence in this city on Tuesday morning last, under the editorial management of Mr. Bellingham. "The Leader assumes to be the Organ of sound Liberal principles in Government," and in the first number is fairly laid down what those principles are. We have no doubt but The Leader will be ably and judiciously conducted as a political paper, and will well merit and also receive the support of the *Liberal* party in this Province.

Mr. G. W. Day is the Printer of The Leader, and its mechanical appearance is excellent.

CHAMBER OF COMMERCE.

Postal Derangement.—At a Meeting of the Chamber of Commerce held yesterday to consider the irregularities of the postal arrangements between St. John and the Western part of Nova Scotia, it transpired from information collected by the members, that there were in the Post Office 1318 letters besides newspapers, now waiting to be forwarded, and that the contract for their conveyance was not signed, and consequently not binding, leaving the Contractor to act as he pleased.

It was proposed by Mr. Thomas, and resolved: That a Committee be appointed for the purpose of addressing the Government on the subject of the present irregularities in the carrying of the mails, to and from this City to the Western part of Nova Scotia.

The Committee appointed were Messrs Wm. Parks, G. Thomas, and T. W. Daniel.—*Leader.*

St. John, Feb. 3, 1857.

Bro. McLeod,—As many of the subscribers for the Sailor's Magazine are your patrons, allow me to say to them that the January number has not arrived, being frozen up in Boston Harbour, but will soon be sent with the number for this month. E. N. Harris, Agent.

Missionary Success among Roman Catholics.

We stated last week that we should give our readers a statement in this number of our paper of the operation of a single Missionary Society among Roman Catholics, which we now proceed to do. The American and Foreign Christian Union is the name of an association having its head quarters in New York, but whose operations are very extensive and principally among Roman Catholics in both Europe and America, with the design of reconverting that class of religionists to the purity and simplicity of the true faith. A tract has been published by this society, showing the remarkable success which has attended its efforts, and from which we make the following extract:—

There have been gathered in different parts of this country about twenty congregations of French, German and Irish, which have grown into churches, and added their numbers and strength to the evangelical denominations in the land.

More than one thousand Romanists have been reported to the office, from various ranks in society, though chiefly in the humbler walks of life, as having given creditable evidence of a change of heart in connection with the services of the missionaries employed. Besides these there are, doubtless many others not reported.

About *ten thousand* Romish children and youth have been collected in Sabbath schools, taught by the missionaries themselves, or conducted to schools in their neighborhoods connected with some evangelical church. Many hundreds of adults, of both sexes, fathers and mothers, have been collected in little groups, and taught to read the Holy Scriptures, who previously had never learned, and in many cases, had never before had a copy of the Bible.

More than a *quarter of a million* of Roman Catholics of seven different languages, scattered in almost every part of our national domain, have been personally visited, and many of them many times, for religious purposes, by missionaries of the Society.

Its widest field of effort, by far, is in Papal Europe and Southern America. In France local committees or societies of French Christians, it aids by annual appropriations of money and in other ways. Of these the number is four; two are located at Paris, having branches in various districts of France; one at Lyons, working energetically in the city and vicinity, and another at Geneva, in Switzerland, which expends its resources almost wholly on French ground. These are all conducted on thoroughly evangelical principles, and are all working with great efficiency in spreading those principles.

Our Society is now engaged in the erection of a church edifice for the Americans in Paris, who there number several thousands. Here, we hope that God will gather a faithful band of American Christians, who with their minister, may be organized so as to carry on our work in France.

In Belgium, a small but populous country near to France, and closely allied to it in political and material relations, but much more thoroughly Popish, a process of gradual enlightenment is going on, in which this Society also bears its part.

Our operations also extend into Italy. Using that venerable relic of primitive and persecuted Christianity, the Waldensian Church, as the basis of our operations, we are doing something to scatter the precious seed of salvation over the fertile mind of Italy where it is rapidly taking root, and promises to became abundantly fruitful. In Rome itself, within its carefully guarded gates and its crumbling and tottering walls, we have, for six years maintained a pure Protestant worship, most wonderfully protected by the flag of our country and the mighty providence of God.

In Ireland we have for several years employed a highly effective agency in the companionship of the truth. And though our work there in this form is brought to a close we are about to re-open it on another plan which promises to yield the happiest practical results, having already been attended in other lands with signal success. This branch of our missions will henceforth have a special interest for the numerous Irish Protestants among us, and their still more numerous progeny.

There are othe Papal countries of Europe on which our eyes is watchfully fixed, and in whose regard we are taking initiatory measures, whereof it is not yet time to speak as matters are not ripe for prudent publication

On our side of the Atlantic we have our incipent missions in Southern America and the West-Indian islands.

Atlantic Cable.—The New-York Evangelist describes the new cable to be employed in crossing the Atlantic, and by which intelligence is to be communicated from Europe to America, and from America to Europe in a single minute. We think our readers will be pleased to know what kind of a cable to connect the two worlds, and perform the wonderful service:

"An electric conductor, consisting of seven copper wires, each about the size of an ordinary pin, is insulated by gutta percha, and the whole enclosed by a covering of wire rope (embracing 126 wires of fine iron,) very flexible, and of such strength, that, according to Lieutenant Maury, it will sustain, in water over six miles of his own length, suspended vertically. *It is but five eights of an inch in diamater*, and weighs 18 cwt., to the mile. Its flexibility is such that it may be coiled with almost the ease of a common rope."

The distence between New-Foundland and Ireland is 1,900 miles; but the inequalities of the bed of the ocean require that the cable be 700 miles longer than the actual distance between the two coutries,—that is, 2,600 miles.—*Tel.*

From Australia we learn that the reports of finding of new gold fields was confirmed at Melbourne. Coal had also been found. The diggings yielded plentifully.