

temporarily excited, and the Hindus are more like boys than men. Most of the Europeans here have one or two young children, and you will constantly see a tall powerfully built man, with huge black whiskers and moustaches, carrying the baby in his arms; another equally warlike looking character waiting at the bungalow to take away the clothes to wash; and another seated upon a mat making a la y's chemise, or preparing Miss M's frock or petticoat. Go into the brick yard, and you will see one of the same stamp cooking the dinner, another washing the dishes, and a third nursing the baby. And while the women and girls are working in the same quarry, carrying mud upon their heads out of the canal, or loading a bullock with large heavy stones; and yet nature has made these men as muscular and the women as delicate as they are in any part of Europe. The little children are of an extremely pretty, and their large black eyes beam with intelligence and life; but before they arrive at maturity the order of nature is completely subverted, and the delicate doctrine of their vile religion compels them to debase themselves to a degree far below the brute creation. They feel no shame at their own inferiority, but rather glory in it, as a proof of high caste; and the more worthless and useless they can make themselves, the more pride they appear to feel. Talk of such people being the children of nature—why they are the most unnatural characters that can possibly exist. It is the civilised man and the Christian that is the true child of nature; the heathen violates nature in every possible way.

"The Hindus worship the cow, the monkey, the kite, the river Ganges, and the Kishna, a wooden house, a cocoa nut, a lump of round stone, and the small peev. The Purse's worship fire, and declare every one who presumes to blow the fire with his mouth to be worthy of death. The Buddhists worship a monkey's tooth, and I know not how many other follies; and surely it requires no great amount of discrimination to discover the vast advantages that must accrue to a people who are relieved from all these absurd and disgusting trammels, and left free to think and to act as rational and sensible beings.

"I cannot, I think, be denied that missionary exertions do contribute to effect this desirable end more than any means that have hitherto been tried. It is their false religion that stands in the way of every improvement, and it is only by attacking this that we can reasonably hope for success."

The Intelligencer.

SAINT JOHN, N. B., JAN. 29, 1858.

The Doctrine of Regeneration.

Does the sinner use means in regeneration? The affirmative is, of course, denied by those who hold that he is passive in regeneration. But this position, as we have already seen, cannot be maintained. It is also denied by those who teach that the sinner renews his own heart. Some infer from such passages as Ezek. 18: 31, James 4: 8, that sinners may renew their own hearts. But such passages indicate no more than the part which the subject has to perform. The sinner has a duty to do, and unless he does it, he will never be regenerated. But he cannot do the whole; after he has done all he can, there is a work which God only can perform.

This subject requires careful discrimination. The sinner is not to use means in order to repent, or to fit him to repent; though he does use means in repenting, as truth, godly sorrow, prayer, faith. He is not commanded to read the Bible, hear the gospel, pray, &c., in order to obtain a right heart; but to attend to these and all other duties with a right heart. So should we exhort him—not simply to use means especially such as he may use, and still remain unregenerate; but exhort him to repent to submit with out reserve to God. This he can and must do, if saved, and in doing it he will use the requisite means. The danger of confining our exhortation to the use of means, is, that he may rest on the means, and so stop short of salvation.

God has appointed means of grace; these it is the duty of the sinner to use, and he must use them or remain unsaved. He must put himself under gracious influences, he must give attention to the truth revealed to his mind. Truth, however enjoyed, unless obeyed, can have no saving power. Here is the question which each one has to decide; will you follow the light of reason, the convictions of conscience and of the Holy Spirit? The sinner must pray, repent, exercise faith. It may be objected that those, to be acceptable, must proceed from a regenerate heart. "The sacrifice of the wicked is an abomination to God." Prov. 15: 8. We reply, this passage relates not to the penitent, but to the hypocrite. It is parallel in sense with Prov. 28: 9. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." In numerous instances in Scripture sinners are required to pray, repent, believe on Christ. What is impossible or sinful would not be required of them. Prayer, repentance, faith under the operations of the Holy Spirit, with a contrite and yielding heart, are never an abomination. The publican's prayer, "God be merciful to me a sinner" (that of Paul, "Lord, what wilt thou have me do?" the repentance of the Ninevites under the preaching of Jonah; the faith of the father who cried out, "Lord, I believe, help thou mine unbelief" were neither abominable, nor unailling. Such exercises of the sinner before regeneration are not meritorious, they are not strictly holy, since they proceed from a heart not yet renewed. Yet they arise under the operation of grace, they come from a heart struggling with sin, and making the surrender to God. Hence they are acceptable to him. So much the sinner must do, or he will never be saved.

The chief difficulty in understanding this part of the subject arises from the fact, that what God does, and what the penitent sinner does, are interrupted and contemporaneous. The awakened sinner struggles long against God, and these struggles are of course sinful; but there is a time of yielding and submission, and at this point the Spirit renews the heart. No space of time intervenes between entire submission and regeneration. So that really conversion, turning (what the sinner does), and regeneration (the work of the Holy Spirit), are contemporaneous.

Still, in the order of nature, (not wholly of time) acceptable prayer, repentance, faith, in their restricted sense, precede regeneration.

The Scriptures teach that there are evidences of regeneration. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reproved?" 2 Cor. 13: 5. Gal. 6: 4. "We know that we have passed from death unto life because we love the brethren." 1 John 3: 14.

Yet there is a liability of deception in respect to these evidences. There is need of the most faithful scrutiny respecting it.

Some suppose they are not Christians when they are. This may proceed, 1. From natural diffidence and a tendency to doubt. Some good people have a strong constitutional hesitancy of this kind. 2. From declension. Either unbelief or presumption always attend a low spiritual state. Indeed, if one continues to decline, he ought to doubt. A state of grace is one of progress, not of decline. 3. From making a model of another's experience. The work of the Spirit varies in different cases. It is, therefore, wrong for us to doubt, merely because our experience does not correspond in every particular to that of some other Christian.

The more prevalent and fatal error is for persons to suppose themselves Christians when they are not. Bias, self love, false tests and standards, mislead many in this vital matter, and persuade them that their condition is better than it is. Some rest on outward morality, or some suitable trait of character, some on natural sympathy some on particular emotions, some on forms, some on past experience. All such grounds of reliance are dangerous. One or all of them may be enjoyed without piety. Each should faithfully examine himself in the light of the sacred word.

The evidences most obvious, and on which we mainly found our judgment of others, is furnished by the life. He who loves Christ, keeps his commandments. Whatever one may profess, if he lives in the practice of sin, he is not a Christian. 1 John 3: 6. If the fruit is corrupt, we must infer that the tree is corrupt; if the streams are bitter, we must infer that the fountain is bitter also. The fruits of the Spirit are, "love, peace, joy, long suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23. When these appear, we conclude that they proceed from a holy heart. We may indeed be deceived. The outward manifestation may be but seeming and superficial. While, then, want of morality is decisive evidence that one is not a Christian, its appearance is not decisive that one is.

A very important evidence to the possessor is that furnished by consciousness. It is the privilege of believers to know their spiritual state, to have an assurance of hope. This assurance rests on present, not on past experience. Past experience is not to be disregarded. Many Christians as often refreshed from reading his roll. But we must also have a present and progressive Christian experience. We may or may not be able to mark the precise time when our sins were forgiven; our experience may or may not accord with some others; but we do know whether we are sincere or hypocritical, whether or not the governing purpose of our minds is to obey God under all circumstances, and whether our supreme attachment is to holy or sinful objects. These evidences may not be uniformly clear and vivid; but by impartial self-examination, prayer and study of the Bible, we may prove ourselves, and be established in the truth. When troubled with doubts, the best way to dispel them is to apply ourselves the more faithfully to duty.

The last evidence we mention is the witness of the Spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. This is not an operation upon or through our senses, nor can it be infallibly distinguished in all cases. Fanatics mistake the promptings of their own feelings for the suggestions of the Spirit. Still it is not to be denied, that the Holy Spirit does witness with the spirits of believers. This may be described as follows:—The Spirit produces in the heart the Christian graces—the "fruits of the Spirit." Gal. 5: 22, 23, which are a sure index of Christian character. He leads our minds to a contemplation of these evidences. He also enlightens our perception of these evidences, and thus gives us assurance of our spiritual state. In these various ways does the Spirit witness with our spirits, when we are the children of God.

Self-examination is a duty of great importance, not only to ascertain the beginning of spiritual life, but also its growth and present state. It serves to detect false hopes, increase the confidence of the true believer, correct faults, and excite to increased faithfulness. The most eminent Christians have had great delight in communing with their own hearts, and with God.

After the attention we have been able to devote to this subject, we have to confess how imperfectly we are able to explain, or even comprehend it. Nevertheless, it is a great and blessed reality, as revealed in Scripture, and confirmed by experience.

Christian Holiness.

NO. IV.

How Attained.

"Sanctify them through thy truth, thy word is truth." (John 17: 17.)

A knowledge of the way by which holiness is attainable cannot but be interesting to all who believe the sentiment or who wish to please God. The pious of many centuries have sought for holiness. All really good men hate and wish to be cleansed from sin. Yet for the lack of a knowledge of the means to be used many may be left to rest short of sanctification. Many are of the opinion that it consists merely in a certain state of happiness as the result of "ample faith." True faith is necessary; but to say that holiness is the result of "simple faith" alone is a mistake, for "faith without works is dead." The virtue is not in the faith, but in the person in whom we believe. It is not for believing, but "through faith." Not only is true faith necessary, but faith exercised in prayer. True fervent and continued intercession, both in the closet and elsewhere. An earnest devotional pleading with God, for the Holy Spirit. The Spirit sanctifies, but how? There is a danger here. When we pray for the spirit, we must re-

member that he uses means, and leads us into all truth. Hence the language of Him who spake as never man spake, when He prayed "sanctify them through thy truth, thy word is truth." In answer to fervent, faithful prayer the spirit is given. The spirit leads directly into the truth. The truth sanctifies. But the question arises how does the truth sanctify? Is it merely by believing it? No. Devils may believe the truth. It is by believing it, receiving it in the love of it, and by obeying it. As Peter says "ye have purified your souls by obeying the truth through the spirit. It is by obeying through the spirit. If the persons are sanctified by the truth, through the spirit, and the word of God is the truth, then it is not only necessary that the Scriptures should be carefully and constantly studied, but also that the aid of the spirit should be sought in searching the Scriptures, and assisting in obeying them. Here is where individuals should be very careful and listen to that scripture which saith "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." There is a very great danger in grieving the Spirit, not so much in studying as in obeying the truth. By so doing, very many who are convicted of sin remain unsanctified. The Spirit always leads persons to obedience, hence those who refuse to obey the truth grieve the Spirit, and that sin interferes with the work of purification. It will be useless to cry Lord! Lord! and not do the things that He commands. It will be vain for us to study the Bible to ascertain the will of God and then refuse to comply with it. Strange it is that so many refuse to be led into all truth, even after praying for the Spirit to guide them. It teaches self-denial, and a submission to the will of God, and leads directly into the commandments. To fear God and keep His commandments is the whole duty of man. It is necessary to do or keep the commandments, not only to hear and know them. James says, "Be ye doers of the word, and not hearers only, deceiving your own selves." Two many who are seeking after the truth when they know its requirements are unwilling to obey, and render as an apology for refusing a want of feeling on the point, and thus overruling God's word by their wrong feelings, rather than having their wrong feelings overruled by the truth of God. The Bible teaches us that we should obey the two great commandments on which hang all the law and the Prophets, viz.—Love to God and to man. Love is the fulfilling of the law. Those who do not obey this and love God with all their hearts, and their neighbour as themselves, are not holy. God has declared that He desires us to be holy, and he has provided for us the necessary means. We may believe in the doctrine, and pray for the influences of the Spirit, until we go to the grave, unless we are sanctified through the truth we will always remain unholy.

The following from the "M. Star," we think much to the point:—"Now God desires to see his church sanctified from every thing that defiles, and he has instituted the means to effect this. And if these means are used, the church will be holy. Every act of obedience, every act of virtue enjoined in the gospel, when done unto the Lord, sanctifies the soul. The act of repentance, of consecration, of baptism, of confession, of communion, of prayer, of benevolence, of liberality, of forgiveness, of defence of the good, of persuading men to be reconciled to God, every Christian act, done out of regard for the authority of Christ, and the gospel is attended by the Holy Spirit, and is a means of subduing all that is low, sensual and depraved in the soul, and developing all that is noble, holy and Christ-like. And this is the only road to perfection; in this way alone are we changed from glory to glory into the image of Christ. But this road is plain, intelligible, safe, scriptural and sure to result in the attainment of every Christian grace."

G. A. H.

(From our Boston Correspondent.)

MR. EDITOR:—I have just now returned from a visit to Perkins' Institution for the Blind, in South Boston. This noble building is situated on Broadway, and its external appearance is grand and highly picturesque, being only a foretaste of that which meets the eye after entering within its walls. Of all the benevolent institutions which do this fine land, none, I think, show so fully the magnanimity and charitableness of an individual or a community as such a one as this. I went over in company of one of my fellow students, and after a very pleasant promenade through the streets of South Boston, we arrived at the Institution. The streets of New England towns being lined with noble trees, present a very beautiful appearance in the summer months. I think it shows prominently a superior taste in this bringing nature as it were to take a part with art in the construction of a city. To return to my excursion I would say after our arrival we were introduced into the female department, and here I can hardly express my wonder and surprise at the sight of so many young creatures thus debarred from the external world by loss of sight, reading aloud from the Scriptures, and learning for themselves the way of life. Some of the teachers are themselves blind, and the old adage of the "blind leading the blind" may be rendered, in this case, "the blind teaching the blind." They read, as well perform other duties allotted them, almost wholly by the sense of touch, and are and quite expert at other domestic duties. I was attracted principally by one little girl who was making a bead basket, and it was very wonderful how quickly and without any apparent trouble she would manipulate. I noticed that the maps hanging around the room as well as the letters were raised from the surface, the boundaries of the state being better defined than other portions. While we were thus busily engaged in observing their various doings, one of the matrons came in, leading the world-renowned wonder of the age, Laura Bridgman, who, as you no doubt are aware, is both deaf, dumb, and blind, and it is an interesting, although almost painful sight to see her talking to the bystanders through her interpreter. Her composing powers are said to be of a very high order, and I believe writes occasionally. After leaving this room we enjoyed a

rich treat in listening for upwards of a half hour to the orchestra composed of about 20 youths. A march was executed with wondrous good effect, and created quite a sensation among the hearers. It seems as if that the other organs of sense are doubly active from the absence of this one. I need hardly add that the whole of the band were blind. The music teacher, as well as the other teachers, certainly deserve much credit for their unwearied labours and unremitting kindness to these poor creatures. It is pleasant to the visitor to see so many indications of cheerfulness and contentment apparent. There is a hall in the building expressly adapted for musical purposes, containing a fine organ and piano. Some of the blind performed on these instruments some very difficult pieces, and which are, in many cases, a task for one who not only enjoys his five senses, but who is, likewise, something of a proficient in the art. After spending a couple of hours full of interest, and I hope profit to each of us, we left, and the visit leads me to feel grateful for the many mercies vouchsafed to me by an all-wise Head. I take pleasure in acknowledging the receipt of your truly welcome Intelligencer, for which favor I am very grateful. Amid the many temptations thrown around me as a stranger in a large city, your paper, fraught with spiritual instruction, comes doubly welcome. It seems to me like a familiar face to have on my table near me, and it looks so much like New Brunswick as to divert my mind from the baneful influences that surround me, to think of home occasionally. Business in Boston is rather improving than otherwise, and a walk on 'Change reveals to the passer a sensible decrease in the physiognomy of its frequenters. Our Baptist friends both in the city and surrounding to us are enjoying the presence of the good Spirit at present, and revivals are everywhere manifest. The Methodists in this city are also engaged in the good work, and a refreshing season is now being enjoyed by them coming from Divine agency. I drop into their prayer meetings of an evening, and listen to old Father Merrill, familiarly so called by his brethren in the Lord. I think I can say it does my soul good to hear him preach. There were four candidates for baptism at Rev. D. C. Eddy's church a few evenings since, and I have since learned that one of the ladies is from New Brunswick.

So you see the good cause is still progressing in this corner of the Lord's vineyard and I hope to hear of a good time in my native place soon. Asking pardon for thus intruding upon your valuable columns,

I am, &c.

J. H. B.

(From our Canada Correspondent.)

CORONATION, CANADA, Jan. 12th, 1858.

MR. EDITOR:—Former communications have contained much truth, I believe, but truth having reference to the imperfections, frailties, follies and crimes of our Canadian people, interspersed with occasional items of a more pleasant kind. As it has been, so I presume it will be; but let me see if I cannot make the more agreeable predominate in the present communication.

In some parts of Canada it has been the custom—a custom commending itself to the hearts of the good, and to the consciences of the many—to gather the children together, with their parents and friends, and hold a religious service, embracing prayer and praise, with short addresses, on the first day of each year. Montreal has long maintained this appropriate beginning of a new year, and the last meeting of this sort is reported to have gone off happily. Not every Sabbath school in the city is brought together; but there are several meetings on that day. The Wesleyans, with four or five schools; the different Presbyterian Churches, with one exception, the Baptist and the congregational, with six or seven schools; the Episcopalians also, and others have, I believe, their Sabbath school new year's meetings. The meeting, awakening most general interest is the second named, which is held in the American Presbyterian Church, and it was this gathering which was before my mind when I began to write the present paragraph. The Wesleyans, and some others, if I am not under a false impression, add examination to the other exercises, and what is very attractive to young people—refreshments. Sabbath school instruction is not designed to supersede parental; but it has its place among the agencies for good. It would be pleasant to know that parental teaching had become so general and thorough that we need not organise Sabbath schools and seek to make them efficient. But the reverse is true. Like every other good agency, this has been abused; but who would dispense with any mercy, on account of its abuse?

But Montreal is not the only city whose pious people deem it good to devote a portion of New Year's day to the religious impression of the young. A very interesting meeting was held in the Town Hall of Port Hope—our neighbor and rival,—attended by five or six hundred children, and as many of the parents and friends as could find accommodation, on Friday, 1st inst.

It is not unnatural to glide from Sabbath schools to the Sabbath. For the better observance of that holy day, we have Christians annually making special efforts to secure a law requiring the suspension of needless labor on the Sabbath, especially in connection with the Post Office, the Canals, Railways, and all public departments. "The Sabbath Reformation Society" is the name given to an organisation in Kingston, embracing some of the best men of the city, and designed to resist an infidel tendency of the age. This Society has issued an advertisement inviting ministers of every denomination to make the Sabbath its principles, duties, and relations the basis of discourse" next Lord's Day, in accordance with the usage for some years past, of many Canadian Churches. Simultaneous preaching is often effective. It excites attention—the attention of the many. It provokes remark, discussion, and probably opposition. But opposition is sometimes a simple indication of the strength of a good principle. Let the opposition come then, and let Christians, led on by their teachers, exercise a healthy influence in relation to the Lord's Day. But to do this, we must have cordial feeling in favor of the Christian Sabbath, and we must understand its principles. On our knees let us study the Bible

in relation to it, and at every stage of our inquiry ask, "Lord, what wilt thou have me to do?"

We have one canal, at least—the Welland—which is closed on the Sabbath. Ten years ago this rule was put into operation, and a marked improvement is reported in Sabbath-keeping, although the reverse was perhaps not so uniformly predicted by those who look not below the surface. It was argued that it would be better to pass the vessels along, than by detaining the day in idleness and revelry. But this is an argument which proves too much. It would support the continuance of labor in every department for the prevention of idleness and dissipation. There is something in the mere suspension of regular business which impresses the thoughtful mind, and sometimes arrests the attention of the thoughtless. We often best estimate our mercies by imagining what would be our condition deprived of them. We have deplorable Sabbath desecration, even now, when the law of the land requires, at least, the suspension of ordinary business. But let all Sabbath laws be repealed, and labor be required on the first day of the week; let there cease to exist any institutions reminding us of God's claims upon our time; and what would be the results? Christian influence would not stay the torrent of ungodliness, and Christian sentiment would, we may fear, become akin to the worldly in course of time. Is not the Continent of Europe a beacon warning us not to forget, but to remember the Sabbath day, to keep it holy? Visitors, by no means strait-laced, acknowledge the shock experienced at the first sight of a Parisian or even a Continental Sabbath. Here there is little danger of undue strictness in keeping the Lord's Day. It is possible to err in this direction, and to convert the holiest, happiest day into a day of gloom; but few New Brunswickers need to be checked in that direction. As in Canada, the popular tendency is the other way.

Another transition, and I close. There seems to be a partial revival of the Temperance cause among us. Montreal, like London, gives birth to many crimes, like London, also, originates much good, and takes the lead in many benevolent and religious movements. Our Montreal friends are holding a series of Temperance meetings, once a fortnight, apparently. It is to be hoped that public sympathy may be awakened on behalf of a movement, which, if legitimately carried out, would greatly bless the world. It is too bad that drunkenness is looked upon as a matter of course by so many respectable people. What will be the end of the common apathy, is known only to Him who holds the key of all human hearts!

A. B.

Our Exchanges.

[From the Leader.] And who is it but the Roman Catholic hierarchy that oppose Common Schools? All other sects are contented with them. All acknowledge their paramount good and all who have experienced their benefits cling to them. Would Massachusetts give up its Common School system? Would Canada West? Would the Prince Edward Islanders? No, but the Roman Catholic hierarchy are bent on their destruction. Why? Because the hierarchy are not satisfied with teaching the children the dogmas of religion but they are bent on inculcating constantly the doctrines of passive obedience to the hierarchy themselves, and unless they do this in early youth there is little chance of their doing it afterwards. They must have the sole control of the children's education, everything must tend to one end—the supremacy of the hierarchy. And what is the effect of this? Look at Sardinia, look at Belgium, look at Mexico, and when Austria is in a blaze, as it soon will be, look there, and see the Roman Catholic laity of the towns, and inferior clergy divided against the much less informed Roman Catholic population of the country and the great hierarchies contending for political power. That occurs in Catholic countries going on between the clergy and the laity. And yet the Catholic Bishops of these provinces ask government to devote the public funds for the endowment of Catholic Schools which shall be entirely under the control of the Catholic clergy? We would entrust no clergy with such a control.

We have been told we are endeavouring to excite religious animosity and that we are this or that man's organ. We say we are endeavouring to destroy the seeds of religious animosity and we write at the dictation of the advice of no man or body of men. Our opinions are perfectly independent and free from any sectarian bias. We write on behalf of the whole people of New Brunswick and without regard to sect or party. We write on behalf of our common liberty against the control of political education by any clergy. We write as not only Protestants but Catholics have written. We are echoing only free and enlightened Catholic opinion when we say defend us from the power of children by means of state money. Even in Belgium, a country notoriously intensely Catholic, the government (to use the words of a recent writer) finds increasing support from the country against the pretensions of the clergy to the exclusive direction of public education, more especially from the leading men of the nation, and from the cities of ancient celebrity. Shall the control of public education be conceded to the clergy here? The Roman Catholic hierarchy say it must. Their organ says it must or there will be "trouble." If the people of this Province adopt the separate school system of the Roman Catholic hierarchy the control of the public education of a large portion of the people shall fall into the hands of the hierarchy. Are the people content that it should do so? Are liberal Catholics content that it should do so? We have already taken one step backwards by incorporating the Bishop of this city, we are going to take another by setting up a separate school system. This is not a Protestant question or a Catholic question, but a question of liberty against hierarchical intolerance. How is it to be answered? We tell the people of this Province of all creeds and of all parties, that on the day in which they suffer anything in the shape of a separate school bill to pass the Legislature they condemn their country to the endless fogs of sectarian animosity to the bitterness of race, and destroy the seeds of homogeneity and nationalism in the growth of which depends the advancement and prosperity of the country.

From the Patriot.

Rome, in fact, lets most men alone while immersed in the business of life: it only demands their adhesion, and the occasional payment of abolition money; knowing that it can work upon them in times of sickness and approaching death, when it rouses the reward of its forbearance with sinners, in costly pardons and masses. But it always needs the women, they are nurses and

masters of charity, capital men to the chambers; they teach children to sing hymns the Virgin, and young ladies of wealth to the church, and to marry it. The priest refuses to unite them with a Protestant husband, unless they promise and bargain that the children shall be brought up Catholics; and the love-sick gallantly accedes to this base covenant. From among the priest gets most of his fees at the Catholic churches, the burial of children, so forth, and females attend to prayers, masses, and confession, much more frequently than male sex. They dress up the images and present them with gifts, and in fact support the priest services. Then again, female servants govern as act as spies and insinuating propagandists, preparing a way for the priests. Through them, Rome gets possession of families, and knows what families to pursue. The celibate priesthood also needs the women for other purposes well known in Romish countries.

A HORRIBLE SIGHT.—A writer in one of the New York journals speaks of one pleasing and hopeful result of the "panic" in that city. It says:

The late commercial crash has taught many salutary lessons that could be got in no other way. It has driven some souls to better measures than depreciated bank-stocks. It has quickened Christians to duty, and checked the growing worldliness. One of its happy results is the daily prayer meeting of New York merchants and men of business, in the North Dutch Church room. This is a novel and delightful change in business hours. It is attended by bank presidents and railway directors, by bookkeepers and salesmen, by hard-working laborers and "men of leisure"—by all denominations and all shades and hues of Christians. The rooms are now so crowded that one must early to gain admittance. The members of the Congregational Church Congregational take their turn leading the meetings; sometimes other laymen preside. But the meetings do not need much leading. They lead themselves. As soon as one prayer is concluded, another brother stands ready to offer a word of admonition, or a testimony for Christ. Not a moment is wasted. Sometimes two or three arise at once, for suggestions or remarks. When attending the prayer gatherings in Fulton street, I have been struck with the earnestness of the petitions for the descent of God's Spirit upon our churches. This is going to the fountain head, cure the evils, moral, social, and financial, and which we are suffering, and one is reminded, the happy days of yore, when business men used to meet in counting rooms on Monday, pass a few moments in praying for revival blessings. Perhaps God may have such mercies store for us again.

General Intelligence.

BRITISH AND FOREIGN.

The "Europa" at New York.

—New York, Jan. 25th.

The Europa arrived on Sunday morning. She brings later dates from India. India.—The semi-monthly mail from India arrived at Suez on the 1st of January, and later dates from Calcutta and Bombay.

Gen. Havelock died on the 25th of November, of dysentery, brought on by exposure and anxiety. On the 7th of November, an engagement took place near Cawnpore, between Gen. Windham's division and the Gwalior mutineers, in which the British troops were repulsed with the loss of the tents of the three regiments, 3000 in number, which were burnt by the enemy. The 64th regiment is reported to be nearly cut up in the encounter. The Gwalior mutineers number more than 8000 men, completely organized and equipped. Sir Colin Campbell, hearing of the disaster, quitted Lucknow from Cawnpore. On the 7th December he came up with the Gwalior mutineers, and totally defeated them capturing 16 guns, 26 carriages, and an immense quantity of ammunition, stores, etc., and the whole of their baggage. The British loss in this action was insignificant, only one officer being killed.

All the women and children, sick, etc., from Lucknow, had arrived in safety at Allahabad. The official report of the defence of Lucknow is published, and shows that the privations endured by the heroic garrison, particularly the ladies, were fearful. Troop ships continue to arrive out at Calcutta, and among the celebrated American clipper ship "Lightning" had arrived out in a passage of 87 days, from the Downs. The "Court Circular" says the Queen would have made Havelock a peer, had he lived. She will now take the family under her especial care. Apartments in Hampton Court palace will as soon as possible, be granted with a pension of £500 a year, in addition to the parliamentary grant to be inherited by the son.

COMMERCIAL.

The Bank rates reduced to 6 per cent. Business is improving. Consols 91 7/8 to 95 5/8. Breadstuffs dull with little change. Tea slightly advanced. Other Markets generally unchanged.

Exchange at Calcutta 2a 2 1/2d.

Arrival of the "Canada."

(By Telegraph to the News Room.)

HALIFAX, Jan. 28, 1858.

The "Canada" left Liverpool at 20 minutes past 10 o'clock, A.M. on the 16th; called off Cork at 11 a.m. on Sunday 17th, and took in mails and sixty six passengers of the disabled steamship "Ariel," and proceeded about noon same day; arrived at Halifax at 4 a.m. on Thursday 25th. "Canada" reports spoke following vessels:—On the 16th, American ship Sayvink, bound out, British ship, Canada Snake, and Steamship Persia, bound out. Canada threw overboard dispatch about ninety miles off Cape Race, did not go nearer. "Fulton" sailed from Southampton for New York on the 13th. The agent of the Associated Press is indebted to the kindness of H. L. Holly, Esq., one of the "Ariel's" passengers, who came in the "Canada," for the subjoined particulars relative to that disaster:—

The "Ariel," with 96 passengers, mails, and heavy freight, left Bremen on the 27th December, and comes on the 31st; experienced strong westerly gales, which gradually increased until January 6th, when, at 9 p.m. in lat. 50 N., long 29 W., broke her starboard shaft just outside the ship; hove to under stay and storm sails; on the morning of the 7th found the port wheel could be worked; ship was then put about East, at 8 knots; shipped a severe tremendous sea, and