

Look, look," he added, in a voice that he (Mr. Spurgeon) should never forget, and whose tones of thunder made his own sound weak—"Look to Jesus now and be saved." "Are you lightened of your burden?" said he; and he felt that he could have sprung into the air, for he had looked and his burden of sin had left him.

The Intelligencer.

SAINT JOHN, N. B., FEB. 26, 1858.

Terms for the Religious Intelligencer.

The Terms of this paper are ONE DOLLAR if paid in advance, or within three months from the time the subscription commences. SEVEN SHILLINGS AND SIXPENCE if payment is delayed until after three months. These terms will be strictly adhered to.

B. J. VANCE, Agent.

* All letters of business for the Religious Intelligencer Office, should be directed to the Agent.

Fifth District Meeting.

The Annual Session of the Free Baptist churches composing the Fifth District Meeting was held with the Church in Wickham on Saturday and Monday last. The ministers present were Elders Hart, Merritt, Noble, Perry, French, and McLeod, beside several licentiates. At an early hour on Saturday a large congregation assembled, and at 10 o'clock meeting was opened by singing and prayer, after which nearly three hours were occupied in social conference.

It was a season of much interest, fellowship, and joy to many who were present.

The afternoon was as usual in such meetings, devoted to hearing the reports from the churches. Elder Merritt was appointed Chairman, after which the reports were read. There are nineteen churches belonging to this meeting, fifteen of these were represented by delegates, the other four were not reported in any way. The following synopsis of the state of the churches may be interesting to sister churches in other parts of the Province, although by no means so full as the reports brought in.

1st CHURCH HAMPSHIRE, (Little River), Organized September, 1831, by Elder Hart; now numbers 123 members; Elder T. Connor has had the pastoral care during the last year. Some little revival during the present winter, six were added, five of whom were by baptism. A Sabbath School is kept during the summer; a temperance society has always been in existence in connection with the church, and temperance meetings held as often as once a quarter.

2nd CHURCH SPRINGFIELD, (West side Bellisle), Elder French held the Pastorate of this church for the last three years; laboured assiduously and faithfully; he recently expired. Church is now enjoying a season of special revival under the joint labours of Elders McKenzie and Connor; more than twenty have been added during the present week, most of them by baptism, making the number about seventy. Sabbath School held during the summer.

4th CHURCH HAMPSHIRE, (New Ireland), He had no Pastoral care; had occasional visits from Elder Knollin and Merritt. A protracted meeting recently held resulted in much good; nine were added by baptism; now number 30. Sustain a Sabbath School, numbering between 30 and 40 children; also a Temperance Society in connection with the church.

1st CHURCH GREENWICH, (near Dea. Connor's), Organized in June 1833, by Elder Penning on; Elder Connor has laboured with them one quarter of the time during the last year; but little interest; no Sabbath School.

3rd CHURCH WICKHAM, (Henderson settlement), Bro. Downey laboured a portion of the year with them; also Bro. Flewelling some, and recently Bro. Barnes, to considerable effect. Six added by baptism during the year; now number thirty-three.

1st CHURCH WICKHAM, (Carpenter's Settlement), Elder French laboured a short time with them; no Pastoral care; a little interest exists; two added during the year; several moved away. A good Sabbath School in the summer. Numbers not given. Probably about forty.

1st CHURCH KINGSTON, (East side Long Reach), Bro. Downey is engaged to labour with them one quarter of the time. In a low state; number sixty-one. Two Sabbath Schools numbering seventy-four children.

2nd CHURCH KINGSTON, (Narrows), Organized by Elders McLeod and Perry in August 1856. Elder Perry is Pastor; had revival this year, twenty-four added, sixteen of whom were by baptism. Now number sixty-eight. Congregations large, flourishing Sabbath School, and Temperance cause in the community prosperous.

1st CHURCH JOHNSON, (Perry's Point), Organized in March 1842, by Elder Hart; no regular labour. No Sabbath School weak.

2nd CHURCH GREENWICH, (Jones' Creek), Elder Knollin is Pastor, labours one quarter of the time with them. Have had no special revival, are in good standing; number forty-three. Have a flourishing Sabbath School.

1st CHURCH ST. JOHN, (Waterloo Street), Organized in April 1842, by Elder Hart; now number resident members 154. Elder McLeod, Pastor. No special revival; some interest at present existing in the neighbourhood of Portland and Inhamtown. Fifteen added during the year. Two Sabbath Schools, one in Waterloo Street, and one in Portland Temperance Hall.

2nd CHURCH ST. JOHN, (Carleton), Organized in February 1855, by Elders Hart and McLeod; no regular pastoral care, but little ministerial labour the last year. Ten have been added, present number eighty-nine. A large and flourishing Sabbath School, of which 150 children. Have monthly concerts, which have proved highly beneficial.

2nd CHURCH WICKHAM, (Bald Hill), No regular pastoral care; Elder Merritt visits them occasionally, are maintaining their viability, number thirty-five.

3rd CHURCH WICKHAM, (Shannon Settlement), Have had a long season of desolation. Brother Barnes has recently visited them to great effect; revival is apparent.

The churches in Campbellton and Grand Me-

nan, both under the pastoral care of Elder Taylor, were not reported.

Church at Douglas Valley, has had no ministerial labour, not reported.

Church at St. Stephens, not reported, probably lost its viability for want of care.

A few remarks from Elders McLeod and Hart and the afternoon session closed. Preaching in the evening to a large and attentive congregation by Brother W. Downey from Rev. 22:17. The exercises of the day were interesting, and we trust profitable.

The Sabbath services commenced at nine o'clock by a prayer meeting. Preaching at half past ten, a. m., by Elder E. McLeod from Rev. 20:12. At three, p. m., by Elder Noble from Matt. 1:21. Social exercises in the evening. The meetings on the Sabbath were numerously attended, and we cannot but hope that some seed was sown from which fruit will be gathered unto eternal life.

BUSINESS SESSION ON MONDAY.

Met pursuant to appointment at nine o'clock, a. m., for business. Opened by prayer by Elder Perry. After some preliminary matters were attended to, a conversation ensued on the practice of some Church members in neglecting conference meetings.

BRO. LEONARD SLIPP complained of this practice, and spoke of it as a serious evil. He wished to know what could be done in such cases. He was jealous of himself, lest he had failed in the discharge of his duty toward such persons. He wished some rule to be adopted; Church members should be brought to covenant or dismissed. He was troubled about the matter, and as we were convened for the consideration of this and other things, he was desirous that our session should result in some benefit to the cause of God.

BRO. D. W. CLARK said, that when members of Churches did absent themselves from conference meetings a number of times consecutively, they should not be considered in good standing in the Church. He was of the opinion that some action in relation to them should be taken. He had proposed to the Church of which he was an officer, that members absenting themselves from the monthly conference six months in succession, should be dismissed; but the Church did not adopt it as a rule.

BRO. W. PETERS said it was difficult at present to discipline neglectors of conference, because it was not considered immoral, and any thing short of immorality was not regarded by many as a matter requiring discipline. He suggested that some definite rule should be proposed by this District Meeting for the direction of the Churches in this matter.

ELDER J. PERRY thought that no definite rule could be adopted. There would be too much difficulty connected with its execution, and evil consequences would result.

ELDER S. HART said, that persons neglecting conference should be visited, and if they persist in neglecting, they should become subjects of labour; and in cases where they cannot be reclaimed they should be dismissed as soon as the union of the Church could be obtained in the matter.

BRO. J. LAKE thought that no other definite rule than this could be given. What would do for some would not do for others, and might in some cases be attended with bad effects.

BRO. D. W. CLARK stated that a rule had been adopted by the Church in Carleton to appoint quarterly male and female visiting committees, whose duty it was to look after those who neglected conference, and in other respects declined in their duty. It had been attended with good results there, and he did not doubt but it would be found judicious in other churches.

It was finally agreed that the best course was to visit, labour with, and shew care toward those members who neglect conference meetings, and restore them if possible; if they would not keep their covenant in this particular, after due time, to dismiss them from the church.

A PROPOSITION.

The Delegates from the Church at Jerusalem laid the following paper on the Clerk's table:

"Where three or four churches (or congregations) adjacent to each other wish to secure ministerial labour, they unite and pledge (to the General Conference) whatever amount they can raise toward the support of a minister, and that the Conference then supply said Churches with such ministerial care as they think most suitable."

This proposal was favourably regarded by several brethren, and remarks were made upon it by Elders Hart, McLeod, and others. Its adoption would remedy an evil which is sometimes felt relative to the choice of a minister by churches, and we are inclined to favour the idea that the setting off of all our churches and preaching stations in circuits and the appointment of ministers to them by the Conference, after the manner of the Methodist Church, would be a decided improvement, and tend greatly to the furtherance of the cause among us as a denomination. No definite action could of course be taken on the above measure, it being a matter beyond the jurisdiction of the District Meeting, it was therefore agreed to lay it before our next General Conference. In the meantime we trust brethren will duly consider it, and be prepared to adopt some rule for the better care of the churches, and more judicious disposition of ministerial labour.

The subject of Sabbath Schools elicited some considerable conversation; enquiries relative to the best mode of conducting them, and other matters were put. It was accordingly agreed to hold a Sabbath School Convention at New Brunswick, in March, a notice for which may be seen in another column.

Several other matters of importance to our churches were disposed of and committees appointed, to attend to matters of a local nature.

Brothers D. W. Clark of Carleton, and T. Smith of Jerusalem, were appointed Delegates to the next General Conference.

The next District Meeting will be held with the Church at the Narrows, Johnson.

A disputation of Brother W. Downey will take place on Wednesday next, in the Meeting House West side of Bellisle, near Brother

The Business Session, which was harmonious and agreeable, closed with prayer by Elder E. McLeod.

Meetings for public worship in the afternoon and evening. A very large attendance was present throughout, and we trust some good was accomplished. Much hospitality and kindness was exhibited by the friends residing in the neighbourhood, and all, we believe, were freely and comfortably entertained. May God's rich grace be vouchsafed in return.

Revival Intelligence.

We are glad to state that a special work of grace is now in progress in the church at West Side of Bellisle, under the joint labours of Elders McKenzie and Connor. The church itself has been greatly revived, and wanderers restored; twenty others (at our last intelligence) had professed conversion, and been baptized. Several previously baptized had also united with the church. The work is said to be one of more than usual power. The Baptist Church, (Calvanist) at the head of the Bellisle is, we learn, sharing in it, and have had several additions by baptism. May it go on and prosper.

NOVA SCOTIA.

Elder C. Doucet, who has been labouring in Nova Scotia since September last, has just returned to this city; he informs us that during his labour in Falmouth thirty-one were added to the church there, twenty-seven of whom were by baptism. Recently at Hall's Harbour forty were added, thirty-six of whom professed religion during the revival under his labours and were baptized by him. We also learn that some revival has existed during the winter at Yarmouth, and that Elder Bannison has baptized a number at Barrington.

REVIVALS IN THE UNITED STATES.

The last New York Observer says:—"We have not given any extended account of Revivals under our Domestic head simply because they are so numerous that we could only give a summary of the names of places, which would be unsatisfactory to all readers. We take great pleasure however in recording the fact that the Spirit of God is poured out upon the churches of our land more generally and more copiously than for many years. Some of the churches of this city and Brooklyn are sharing in the blessing. The churches of Newark and Orange, N. J., of various denominations, have been visited, some of them with remarkable manifestations of the divine presence and power. Indeed a large part of the State of New Jersey has been pervaded by these visitations of the Spirit more strikingly than ever before. From many churches East, South, and West, we have the same tidings. Our exchanges abound with such intelligence.

This must be the occasion of gratitude with all who love the cause of the Redeemer, and it should incite and encourage those churches that are not thus visited to wait on God, with whom is the residue of the Spirit, for a blessing to be poured out upon them."

Death of the Rev. Joseph Crandall.

The venerable Joseph Crandall well known throughout these Provinces, died at his residence in Salisbury, on Friday night last. He was a minister of the Calvinist Baptist Church for over sixty years, and died triumphantly, aged about 87 years. The Christian Visitor of Wednesday in noticing his death says:

"He was ordained in Sackville, N. B., nearly sixty years ago. In the course of his protracted ministry he travelled extensively in New Brunswick, Nova Scotia, Prince Edward Island, and the State of Maine, and probably no preacher of our denomination in these Provinces could boast of more signal success in saving souls than Joseph Crandall."

HALL'S JOURNAL OF HEALTH, for February is received. We have had the pleasure of an exchange with this excellent monthly only a short time, but we have no hesitation in pronouncing it one of the most valuable works among the periodical literature of the day. The number before us has articles on the following subjects:—New Orleans in May; Malarial Precautions; Late Suppers; Eating between meals; Dyspepsia—what is it? Breakfast early; Cheap eating; Pulpit Power; Ministerial support; The best Preachers; Training of Children; Greatness and Health; Health a Duty; Warm and Cold Baths; Victoria as a Mother; Passing away; Bread by Weight; Bread, Cheapest and Best; Longevity of Slaves; Choking to Death; Safe Reading; Yellow Fever Antidote; Health Lectures; Vermin Ridance; Parlor Ornaments; Planting Trees. We give the subjects to show the design of the work; they are treated on in a plain common sense manner. We should be glad to see this work in every family. Only one dollar a year.

We have received the Annual Report of the Chief Commissioner of Public Works. It is a pamphlet of about 90 pages, in which are detailed all public matters coming under the control of that officer, and we think it is a document that will give general satisfaction. Reports of the Board of Commissioners and the Superintendent of the Provincial Lunatic Asylum, is also received. The number of inmates under treatment during the last year was 227; of these 28 were discharged recovered—six much improved; fifteen improved; five unimproved; and twenty-four died. The total expenditure of the Commissioners was £5,374 6s. 4d. of which the Province paid £4,000.

Rev. Mr. Somerville of the Reformed Presbyterian Church has in press an able and eloquent Lecture on the Bible as an Educational Agent. We do not know the exact title, but believe the pamphlet will prove a "Tract for the Times."

Rev. Dr. Macleay, says the Watchman and Recorder, is reported to have accepted the agency of the American and Foreign Bible Society, a work in which, we trust, he will have the same feeling and the success of former years.

Sabbath Desecration.

AT WHOSE DOOR DOES THE SIN LIE?

MR. EDITOR:—Sir, The Spirit of God has declared that "Sin is the transgression of the law." The word law, in this place, means the whole revelation of God's will given for our guidance. Now, as all men are sinners, by nature and by practice, the law of God, taken in this sense, is violated every day, and every moment, by the best of men, but we should remember, that there is a twofold sense, in which God's law is transgressed, namely—in the letter, and the spirit of it. The spirit of the law may be, and often is violated, without any breach of the letter. Our Saviour declares, that a *scintilla* look, is a transgression of the Seventh Commandment—and the Apostle pronounces the man a *murderer* who is a breach of the Sixth Commandment—and in neither case is the letter of the Commandment broken. The same rule is strictly applicable to every precept of the decalogue—which may be compared to the *Sun* of the system of divine truth, to which all revelation tends, as to its common centre, hence the fountain of revelation, the Lord Jesus Christ; after condensing the two tables of the moral law, or ten Commandments, into two commands viz.—love to God and love to man, says, "on these two Commandments hang all the law and the Prophets." My object in these remarks is to direct special attention to the letter of the fourth Commandment.

The open profanation of the Lord's day, the public desecration of that sacred day of rest on the River Saint John, and its tributaries, by wood-boats men, rafa-men, owners and managers of steamers, employed as tug-boats, fishermen, and pleasure boat excursionists, is truly deplorable, and calls loudly for decided action, on the part of the Christian community, and of all who have any regard for the Glory of God, and for their own best interests, these being inseparable. The parties referred to, habitually, during the summer season, pursue, some their profits, and others their pleasures, utterly regardless of the authority of him, who has left on record these solemn words, "Remember the Sabbath day to keep it holy," and thus impiously and practically ask the question, "Who is the Lord that we should obey him?" and add, "We know not the Lord, neither will we obey him." Christianity blushes at the thought; that men who call themselves Christians, should be capable of thus outraging Christianity. At such conduct, *piety* droops her head—the enemies of religion laugh, the Devil triumphs. I now repeat the question, at whose door does the sin lie? Has God authorized the punishment of the transgressors of his law? Into whose hand has he put the sword (the emblem of power and authority) for the punishment of evil doers?

Do those who hold this authority, use it, when their own worldly interests are concerned? Is the Glory of God a thing of naught, in the estimation of these men, that his law and his honor are never vindicated by them? are such men the "ordinance of God, to men for good or for evil? Are they a terror to evil doers or a praise to well doers? Are they the praise of them that do evil? if not, are they "the right men in the right place?" Christian men of New Brunswick, have you sent your representatives to the halls of legislature, merely, to legislate in matter of pounds, shillings, and pence interest—and wholly to overlook, and disregard the proper execution of those laws, which preserve the purity, and moral tone of society? And do you think that in all regarding the precepts of the first table of the decalogue, which has special reference to the duties which man owes to his God; and in enforcing the precepts of the second, which have a more direct reference, to the duties which man owes to man; your representatives are doing for you the very best thing that could be done, even in a worldly point of view? Are you sure of this? True this is a *laudable* motive to christian obedience, but there are persons, both rulers and ruled, whose consciences you can never reach but through their pockets. Has it never entered the thoughts of such persons, that the potato-blight and the wheat-weevil, with which our Province has of late years been visited, may possibly be a small detachment of "God's great army"—Joel 2nd chap. 11th verse, sent to "turn a fruitful land into barrenness for the sins of those that dwell therein," because his Sabbaths are profaned, his laws broken, and the transgressors left unpunished; "the powers that be," Galio like, "caring for none of these things," forgetting that it is "righteousness (not money) that exalteth a nation," and that it is "sin (not the want of money) that is a disgrace to any people." I believe we have many good men in authority who are grieved at the existing state of things, and whose hearts sink within them at the thought that Sabbath Desecration has become so prevalent and wide spread, but whose hands are tied up, for want of a well defined law in relation to the matter. Why not enact at once an efficient law, and put it into the hands of men who will see that it is faithfully executed, instead of suffering it to become a dead letter, as the prohibition did in the hands of a time-serving, non-punishing magistracy? I have now a word to say to the gospel ministry. Yours, is at once an honorable and an awful responsible position.

You are called to "watch for souls as those who must give an account to God." Read Ezekiel's fearful denunciation against the unfaithful shepherds, and then ask yourselves have we been faithful to our God, to our souls, to our people in relation especially to this heaven-daring sin, Sabbath Desecration? Have we fearlessly and faithfully denounced the sin and the sinner from our respective pulpits? Have we seen to it, that those of our respective congregations who profane the Lord's day have not added to the transgression, by profaning the symbols of a Saviour's dying love, by being permitted to take a seat at the Lord's table. Have we cut off all such from the fellowship of our respective churches, and thus purged our churches from the sin, if we are unable to purge the land? To the magistracy belongs the punishment of the letter of God's law, its open violations. To the christian minister belongs the duty of keeping the church rid of flagrant offenders, of feeding the flock of God, over whom the "Holy Ghost has made them stewards," of preventing the entrance of wolves into the fold as far as human discernment can

prevent it. "Christ's kingdom is not of this world," but faithless ministers have amalgamated the church, and the world suffered men to have a name and place in the church who have not even the "form of godliness," much less its "power." Thus the "hedge" of the vineyard of the Lord is broken down, and the wild "boar of the forest enters and makes a prey of it;" and thus, the Church or Christianity is saddled with all the outrages done by swarms of hypocrites under the mask of a Christian profession. One "Achan" in the camp, caused the death of hundreds in the armies of Israel. Is God less jealous now for the purity of his Church than he was then for the purity of Israel's army. I am seriously of opinion that you share largely in the sin of Sabbath desecration. You are too often afraid to offend your hearers, especially if they are of the wealthy sort. You do not like to incur their displeasure and forfeit their support, which you will be sure to do if you probe too deeply the concerns of a wicked wealthy hearer. Let me instead you one and all, to cast away from you all such unworthy fears, and do your duty faithfully and independently—and then, and not till then, may you expect God's blessing on your labours.

If the magistracy and the minister of Christ will only faithfully discharge the duties inseparably connected with their respective offices, the sin of Sabbath Desecration will soon be as ashamed to hide its head and not be found throughout the length and breadth of our land—then would the Throne and the Sanctuary be both purged. And then no longer would the devotees of the pious worshipper on the river Saint John be broken in upon and disturbed by the whistle and song of the rascals, the splash of the fisherman's oars, the revelry of the pleasure party, and the puff of the Tug-boat on that sacred day of rest, which the Lord God of the Sabbath has commanded us to "remember and keep holy."

AN ENQUIRER.

Cambridge, Q. C., Feb. 22nd, 1858.

Progress of Truth in Spain.

Pious men are looking earnestly upon the Iberian Peninsula. There is a nation of seven millions of souls, which had seen glorious and heroic days, and might have ranked among the first in Europe, if it had adhered to a true Christianity. Unhappily this people endowed with high natural qualities, have been enervated, impoverished, degraded by an army of priests and monks who feed them with monstrous doctrinal errors. Oppressed by religious imposture and by despotism, the Spaniards lag far behind other civilized nations. In vain they struggle to free themselves, by bloody revolutions; their victories, gained by the sword, are ephemeral; and soon the twofold tyranny of the Priest and the King is recovered.

This people can only be freed permanently by being taught the great doctrines of the Bible; then civil liberty will accompany religious liberty; and, released from the Popish Yoke, the Spaniards will also acquire the rights of citizens.

Impressed with this conviction, evangelical Christians in England, Scotland, France, Switzerland and throughout Europe, have formed societies for the evangelization of Spain. A Society for the evangelization of Spain exists in the city of Edinburgh; it supports various agents in the Peninsula, and publishes pamphlets, and portions of the Bible, in the Spanish language. A similar Society is established at Bayonne, a city on the frontiers of France and Spain; it furnishes copies of the scriptures for colporteurs to distribute amongst the Spaniards who come there for trade or other causes. In Geneva, Paris, Toulouse, pious persons are engaged in the same work.

These efforts are not in vain, as you will see in the course of my letter. But the difficulties of evangelization in Spain are great. First a vigilant watch is exercised upon the frontiers of the country. Books and pamphlets coming from abroad are suspected. Bibles are particularly prohibited goods, and they must be passed secretly, as if they were poison! Shame upon a nation bearing the name of Christian! Further, the lower classes in Spain know not how to read; they are carefully kept by the priests in the grossest ignorance, and they trust in the relics of some saint rather than in the Word of God. Lastly, ancient prejudices against Protestants exist throughout the Peninsula; they are hardly regarded as human beings; horrible crimes are falsely laid to their charge by the priests, so that everything from a Protestant is rejected with horror or contempt.

The Jesuits and the priests, I need not say, are unwearied in their efforts to hinder evangelization. They cannot, as formerly, burn heretics at the stake; but they oppress the conscience and hinder the open preaching of the Gospel. Sometimes they seize copies of the Scriptures and burn them. Sometimes they imprison or banish from the country those whom they suspect of inclining to the Reformed faith. In every city and village they employ spies upon the private life of people, in order to denounce those who disobey the orders of the church. Last year, at the suggestion of bishops, the Minister of Justice addressed to the governors of provinces, a circular directing to attend religious duties! This neglected to attend to religious duties! This singular measure was not executed rigidly; but the Spaniards may be constrained, under penalty of fine and imprisonment, to go to mass, to fast upon the days appointed by the church! Spain is still, after so many revolutions, the land of Catholicism, in the full meaning of the word.

In spite of this abominable intolerance the work of evangelization goes on. I have in my hand a recent report, which, while cautiously written, informs us that the light of the Gospel begins to penetrate the Peninsula.

Within two years, more than a hundred copies of the Bible or religious books have been distributed. The work goes on quietly but constantly. The agents know that the clergy demand of the government rigorous measures against every attempt to proselyte, and that the bigoted royal cabinet stood to aid the clergy in their persecutions. Hence the evangelists and colporteurs act with the greatest caution; but thus far, by the blessing of Providence, none of them have been arrested. Missionary tours are made by converted

Spaniards. In some cities, private religious meetings are held for expounding the Word of God. These meetings are held with closed doors, and only a dozen persons are admitted, so as not to awaken the suspicions of the priests. A pious girl goes to read chapters of the Bible to the mechanics in their sheds, or to the peasants, and ask in the extempore prayer for the saving grace of the Holy Spirit.

Revolted by the new doctrine of the Immaculate Conception, seven worthy families have embraced the Reformed faith. Others would follow their example, if they did not fear persecution by the government. These converts meet in small numbers at each other's house. Lately, three Spanish gentlemen came to the evangelist, saying they were Protestants at heart, and that they knew many families, in different places, whose earnest wish was to escape from the abyss into which Spain had been plunged so many years by Popery. These three gentlemen of distinguished character, have prepared religious tracts, and the missionary, after examining them, pronounced them well written, and fitted to promote the cause of the Reformation in Spain.

General Intelligence.

BRITISH AND FOREIGN.

The news from Liverpool are to the 10th inst. The City of Canton has been bombarded, but no particulars are received. Parliament re-assembled on the 4th inst. The Princess Royal left England on the 3d; the Leviathan was successfully launched on the 31st ult.

In the House of Commons Lord Palmerston had given notice of a Bill in regard to conspiracies to murder, which meets the Refugee question.

In the House of Lords Lord Clarendon announced the determination of the French Government that the French Consuls hereafter are not to grant passports to British subjects. He approved of the course, and stated that it was the intention of the British Government to invite other Governments to abandon the system of passports altogether. The Atlantic Telegraph Company have renewed their preparations for operations next Summer with the utmost vigour, and are very sanguine of success.

FRANCE.—The papers are occupied with an account of the military arrangements and legislative measures of a precautionary measure, which have been taken in consequence of the recent attempt to assassinate the Emperor. Several of the papers point out that the true cause of the Emperor's danger is to be found in his attempts to uphold the tottering throne of the Pope. It comes from Rome and not from London. On this subject, we beg to refer our readers to an excellent article on our first page.

INDIA.—The news from India is satisfactory. There have been no fresh disturbances, and there have been some fresh victories. Sir James Outram—left at Alumbah with a force of 4000 men, to hold in check the rebel army at Lucknow, and keep open the communication between that capital and Cawnpore;—touched off of his position on the 22nd December, attacked and utterly worsted a considerable body of insurgents, and "captured four guns, with ammunition and stores, himself sustaining but a very trifling loss." Colonel Seaton defeated the rebels in three sections—at Gungere, Puttalee, and Mysore. At the latter place the mutineers had greatly the advantage in point of numbers, and occupied apparently a very strong position; he disconcerted their arrangements by a cleverly conducted flank movement, and compelled them to retreat precipitately, leaving all their guns behind them, and 250 of their number dead upon the field, while he himself lost not a single man. The reported troubles in the Panjab amount to nothing. Sir John Lawrence is quite equal to any difficulty which may arise there.

We cut from an exchange paper the following excellent article on the alliance just formed between England and Prussia.

The union which has just been cemented between Prussia and England by the marriage of Prince Frederick William and the Princess Royal, demands something more than a mere passing notice. Prussia and England are the two greatest Protestant nations of Europe, and we are led to enquire what will be the result to Protestantism. A glance at the map of Europe shows that troublesome days are near at hand. Popery has long been seeking to bind the nations under its detestable yoke, as in ancient times; but whether it will be permitted to succeed, time only can reveal.

The efforts made so far, with Austria, France, Spain, and Italy, seems to be successful, and the people are evidently disconcerted. France is shaking from one end to the other; Italy is under the rule of an infamous Court; Austria is growing under an oppressive Concordat, and Russia is watching the state of all with wary eye and calculating policy. Who can tell what course events may take at any moment? And what human hand is strong enough to guide Europe, should the agonies of oppressed nations lead them into madness? We repeat, then, what will be the result to Protestantism of the union of Prussia and England?

We say Protestantism, or in other words Bible truth, because in that one word are involved freedom, progress, light, evangelization, and happiness. The one word indicates the ultimate battle ground on which the destinies of all these nations must be decided. With Popery in the ascendant in the European Courts, religious and civil liberty is impossible in European nations; and as the international policy of the courts is always retrogressive, hope for the people there is none, save in Protestant Christianity. The Despotism know this, the Pope and his priest-hood know it—aye, and tyrants upon tyrants of French, Italian, and Austrian know it too, as well as we do. The rulers hate the Book; the people, in numberless instances, long for it as the Divine fire which will melt their chains and set them free. Would that the future Sovereign of Prussia, with the daughter of England by his side, may so rule his country as to convince other European states that Protestantism is better than Popery, constitutional Government better than despotism, and national liberty better than oppression! But Kings are dull pupils when the lesson sought to be imparted relates to the welfare of the people; and the Romish priest-hood

have so long plied of copying a good just because of pray that, the ascend the throne commence a long the influence, and that Book which strikes us that a tions, both Protest have, if not a dire of Europe, influence Cabinet, will influence the European states, present, and our Lord reigneth over all events are used that He is working the complete and His own most glorious but whilst we do earnestly for the saints, and to rebuke that tends to drain fountain of light.

AMERICA.

A bill has been introduced of Minnesota migration into actual settlers recovery of delinquency coming into the view of taking.

Miss Susan injured on the road, by a collision of July, and the residence of she was teaching, she has obtained.

Ex-President Wednesdays Schuyler man line McIntosh.

Rowdism. tives at Washington scene of a morning last session on Pennsylvania, the floor of the House throat clutching who probably but was frustrated getting killed man. A general which several Keitt was the assault on.

THE COLLEGE THE SHERIFF line are in the Brown Brothers' cuion for \$100 and Liverpool the steamers to satisfy the 29th of January have been all amount.—N.

NEW PROVINCES.

(By T. B.)

There was transacted in to day.

Mr. Allan a Police Act Progress by Mr. McAdams the Presbytery Progress amend an Act the City of St.

The House of Supply, and thereof until Mr. McAdams Webber, J. ing that an Justices of for the ed Stephens.

Mr. Gray move an Act relative to the Mr. Ferri an Act to re serve in the

A Bill to tain bodies Church in mitted.