

Christ, came up to him in the workshop with tears in his eyes, and with a look never to be forgotten, said: "Friend, although you have no care for your own soul, don't be the murderer of other souls." The appeal was like an arrow entering his heart, which he could not tear out. He went home, was smitten with the most appalling convictions of sin; came with his burden to the Saviour, whom he had so long slighted, and found rest at his feet.

After a meeting a visitor spoke to a girl, whose bright, heavenly expression, though she was bareheaded and without shoes, struck him with kind of awe. "What in the world makes you look so happy?" said he. "Oh, sir," was her reply, "haven't I got Christ? and if He does not make a body happy, I do not know who can."

The Rev. J. Denham Smith, of Kingston, writes:—"I have the most precious remembrance of two dear little girls both of whom had, along with other little girls, been stricken in the national school. They were very poor, and very young—one nine and the other seven years of age. The eldest was deeply interesting. Her face and feet were as brown as the sun could make them. Her auburn locks hung in careless beauty over a countenance covered with smiles. I said to her: 'Mary (for that was her name), you do not love the Lord Jesus Christ, do you?' Thinking that I had denied the fact of her love to the Saviour, the tears broke down her face, and her hands were clasped in the greatest earnestness whilst she replied: 'Oh, sir, I do love the Lord Jesus Christ I do, I do love him.' 'Mary,' I asked, 'how long is it since you commenced to love him?' 'Oh, sir, ever since we first began to seek him.' 'Now, dear,' said the little companion, a thin, pallid-faced child of dark intelligent eyes, 'I may say that I did not seek the Lord Jesus. He it was who first sought us.' 'Wonderful!' I thought; 'what praise is this that I hear through the mouths of babes and sucklings!—and what truth! How sound is this theology! how suggestive and comprehensive! I said: 'Mary, would you like me to pray with you?' adding, 'Remember you must pray for each other.' 'But I don't know how to pray,' said the little disciple, taking me at my word, began in a low, soft tone to warble such a prayer as I had never heard. She prayed for her companions, then, for her poor neighbours. She said: 'Lord Jesus, thou has come into our hearts with thy love; wilt thou not go into all their hearts with thy love?' She then extended her requests for our country, that all its people may know the Lord Jesus; and for the whole world, that the poor heathen especially may soon hear of him and love him. Having prayed most fervently for the whole human race, she concluded by saying, 'And now, Lord Jesus (or dear Lord Jesus) I have nothing more to say. Amen.'

In reading the extract from Mr. Smith's letter, I was struck with the "one spirit" which breathes in the prayer of the royal Psalmist and that of the little Irish convert. When the sweet singer of Israel prays, "Let the whole earth be filled with thy glory," he adds, "The prayers of David the son of Jesse ascend to thee, O Lord, as the incense of the altar; and let the King rejoice from sea to sea, if he is singing over all the earth; if his name endure for ever, and the whole earth be filled with his glory, I can ask no more; this is my utmost wish—the sun of all my prayers; I have no further request to make! Our prayers are bounded only by the blessed fullness of that promise of our ever faithful God, that 'the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea;' and then our employment shall be to praise th King who reigns in righteousness for ever and ever!

Under the guidance of the Holy Spirit the Hebrew monarch and the Irish maiden pray and feel alike, although living thousands of years apart. Let us all join in their universal prayer.—*British Messenger.*

AMONG the numerous testimonials to the work of grace in Ireland we have found nothing more satisfactory as proof both of its genuineness and its thoroughness than the following statement made by W. Armstrong, Esq., Assistant Barrister for County Kerry, at the opening of the Quarter Sessions in Coleraine, on the 7th inst:—

"When I look into the calendar for the last three months, and in memory look back on calendars that came before me, I am greatly struck with its appearance on this occasion. During the entire of the three months which have passed since I was here before, I find that but one new case has come before me, and one which in some respects very unimportant. As I said before, I am greatly struck at the appearance of this calendar, so small is the number of cases, when I formerly had calendars filled with charges for different various practices, pocket-picking and larcenies of various sorts. Now I have none of these, I am happy to say. How is such a gratifying state of things to be accounted for? It must be from the improved state of the morality of the people. I believe I am fully warranted now to say that to nothing else than the moral and religious movement which commenced early last summer can the change be attributed. I can trace the state of your calendar to nothing else. It is a matter of great gratification when we see the people of this county improving, and I trust that no temptations of any sort will arise which they can be induced to forsake the paths of rectitude."

Such testimony from such a source is of the highest value. Here are results of the revival in the permanent improvement of society, which no caviler can set aside, which no unbeliever can gully. None can question the genuineness of a reformation which leaves the prosecuting attorney of a criminal court with an empty calendar.—*A. T. Ind.*

BELFAST.—A dergymen of the established church says of Belfast: "There, above all other places the genuineness, and purity of the Revival have been best authenticated, and most successfully vindicated by the results. There the whiskey shops are almost universally closed; party spirit quelling and wrangling at home and in the streets have died away, and love and union prevail among all classes and creeds. The Sabbath is observed with a solemnity never known before; places of worship are crowded; the clergy, Episcopal and dissenting are worn out by their feet, with the new interesting and multiplied forms of duty and Christian labor devolved upon them. In one word, many have been truly converted, many more have been awakened from their sleep of death, to a state of conviction and inquiry, and many more still morally, if not spiritually reformed, compelled to give up their evil practices, and lead outwardly at least, a decent, virtuous life."—*T. & Journal.*

WALE.—In various parts of North Wales, Carmarthenshire in particular, hundreds were brought to the Lord during the month of November. His blessings have descended in showers. At Sharon, the power of the Spirit followed the preaching of the word, and many are crying for mercy. Wales has been distinguished for several great revivals in the past two hundred years. In 1791, a very great revival occurred, and the British and Foreign Bible Society was established to furnish the Scriptures to the Welsh people in their own language. The present revival commenced in December, 1855 since which time, about fifteen thousand have been added to the churches. The work still goes on, sustained by the efforts and prayers of Episcopalians, Methodists, Independents, and Baptists.

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Religious Intelligencer.

SAINT JOHN, N. B., MARCH 2, 1860.

THE FATAL DECISION.

Perhaps no uninspired language ever conveyed more solemn truth than the following words by the late lamented Rev. J. A. Alexander:—

"There is a time, we know not when, A point we know not where; That marks the destiny of men, To glory, or despair. There is a line, by us unseen, That crosses every path; The hidden boundary between God's patience, and his wrath.

To every man living there is a moment and a place, somewhere between the cradle and the grave, when "the door is shut," either including or excluding him for ever. When this door is shut, it can be no more opened. Saved or lost, to all eternity, is the result. All persons are not within the reach of grace until their eyes close in death. Those who are accustomed to stand by the dead bed of impenitent men, have sufficient evidence that many outlive their day of grace, and become vessels of wrath fitted to destruction. Nor is this true of those only who have been addicted to great vices, or to others who have long withstood the gospel; it is true of some of those who have "heard the word gladly," and of others who are young and gay and happy. Seasons of revival are always *seasons of death*. Some are sealed for glory—some for infinite despair. And how momentous is the thought, that heaven or hell lies in the power of the choice. As we ourselves decide, so it will be with us forever. The disclosures of the eternal judgment will make manifest the truthfulness of these remarks—but alas! too late then to benefit us. God, however, wisely allows some instances to stand out to the view and knowledge of the living, as beacons of warning—as sign-posts to point the traveller from the terrible danger by which others have fallen. The following well authenticated incident illustrates in a solemn manner the subject on which we write. We commend it to the consideration of all our readers:—

"At the close of a powerful Sabbath evening sermon, the minister finished by asking his hearers if after all they had heard and felt, they would defer the matter of personal religion, and thus run the risk of losing their souls. In the congregation there was a young lady about eighteen years of age, who had been deeply impressed during that sermon. The Holy Spirit was powerfully at work on her heart. She was almost prepared to decide for God and heaven that night, and yet the great tempter of souls was urging a more convenient season. A friend observed the emotions of her mind, and urged an instant surrender of all to God. The young lady, as a reason why she should not decide then, pleaded her youth and what her companions would say about her—quitting her conscience by saying, 'Before long I will seek the Lord with all my heart!' Seeing how matters stood, her friend closed by asking, 'Will you then run the risk of losing your soul?' 'Yes,' she replied, in a subdued tone, 'I think I will run the risk just this once.' And so they separated. In the course of the following week a funeral ceremony in that place attracted great attention. The whole village presented a melancholy appearance. It was soon ascertained that the young lady, who, on the previous Sabbath, had said, for a time at least she would run the dreadful risk of losing her soul was now being borne to her final resting place. She had been called to change worlds, almost without a moment's notice; and it is feared quite unprepared for so awful an event. Who does not tremble at this incident? Who would postpone his salvation for an instant, when the next moment may find him in heaven or hell?"

Oh, what infatuation, what folly is in man, who for a bauble would risk a deathless soul, and an eternity of happiness. If the soul is lost, all is lost, and life is a lost adventure. Reader, how is it with you? Are you intending to repent at some future time? When? To-morrow? You have no promise of to-morrow. To-morrow you may be dead and damned. The present is the only time you can rely upon for seeking the salvation of your soul. Oh, remember the solemn warning of God's word, 'He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.'

WHAT IS NEEDED.

It cannot be doubted that much and very earnest prayer is now being offered to God. Meetings for prayer are not only appointed in many places where they never were held before, but they are held at times, which not long since, would have been considered quite out of place while there are persons now regular supplicants at the throne of grace, who until lately, were never heard to pray in public. This is a very gratifying state of things to the friends of religion. That it has been induced and brought about by the movement of the Holy Spirit on the hearts of God's people, few, of course, will doubt. That a further manifestation of the Spirit is very ardently desired by many of those who pray, is very evident from the nature of the petitions offered.

But with this even so, is there really that strong living faith in the "power of the Holy Ghost," and the real necessity for that power being manifested in order to the accomplishment of the very things for which the Spirit himself makes intercession in the hearts of believers.

What is now wanted, we believe, more than any thing else, to stir believers, and awaken them to the work before them, is a deeper baptism of the Holy Ghost. This is wanted also to convince the impenitent and hardened of their state, and lead them to repentance. The most solemn truths uttered without the "anction from the Holy One" will not break the rocky hearts of impenitent sinners. The prayer of the Psalmist might well be adopted by every praying heart.—"It is time Lord, for Thee to work, for they have made void thy law." The evident manifestations of God's willingness to work, should be a great

encouragement to believers to still pray; "O Lord revive Thy work." This can only be done by the power of the Spirit. Do those who pray really believe that *they themselves* may be baptized with the Holy Ghost. That they may be filled with the Spirit? Or satisfied with their own attainments in godliness, are they looking for showers upon others, and not on themselves.—How should the prayer be—"Let great grace rest upon me, O Lord, so that with all boldness I may witness for Christ." Reader, are you baptized with the Holy Ghost—are you filled with the Spirit? Are you an heir of Heaven or Hell? Look well to it!

THE DEATH OF THE RIGHTEOUS.

The late Mrs. Jones, of Portland.

It was the earnest exclamation of one of old whose character was very far from wanting an answer to his prayer, "Let me die the death of the righteous, and let my last end be like His." Thousands beside old Balaam, have had this desire, but who also like him, have been unwilling to adopt the life that would secure so desirable and happy an end. Probably but few of those who did not choose to die well; but it is a melancholy truth many live as though their manner of life would have no relation to their death, or that which follows; or, as though a little penitence and prayer at the close of life would be an atonement for neglected grace, and secure peace with God. They do not seem to consider that a death like the righteous, must be preceded by a righteous life, and that whatever our last end may be, it is not of so much importance how we die, as how we have lived. Several years observation, which have included the death beds of a considerable number of persons of almost all ages, and conditions in society, have convinced us, that *as persons live, so will they die*. If they live without God, they will die without him—if they live self-deceived, they will probably die so; if they live for God, He will be with them in the hour of trial and death. That the history of men does afford occasional exceptions to this rule, as in the case of the thief on the cross, we admit; but these are rare exceptions, growing out of peculiar circumstances and far from being rules to warrant a similar risk. Really satisfactory deaths, are those which have been preceded by lives practically illustrating the gospel. A "life of faith" will always produce a triumphant death; and there is a melancholy pleasure in dwelling on the last and happy moments of those who die in the Lord.

The sister whose name stands at the head of this article, was probably not extensively known. Occupying a respectable, but only limited position in society, together with being exceedingly reserved in her habits and conversation, she therefore did not make as many acquaintances beyond her own circle of relatives and friends, as others of different temperaments of mind. It was our lot to form her acquaintance about eighteen years ago, when we were struggling in our early christian experience. Since that time we have always been on terms of christian intimacy with her, and we perhaps have been as well acquainted with her experience, and the deep conflicts and trials of faith, through which she passed, as any other person. She publicly professed religion in Portland, about two years before we made her acquaintance, was baptized by the Rev. Mr. Beckwith, and united with the Portland Baptist Church. Subsequently when a Free Baptist Church was organized in St. John, by the Rev. S. Hart, in 1842, she united with it, and continued a most consistent member until her death. Her change in church fellowship was in consequence of early attachment to the latter people; her parents and friends in the county from whence she had but recently removed, belonging to that denomination. In our early christian experience it pleased God to lead us through deep, and troubled waters. In this sister we ever found a judicious counsellor; and that she has now passed to her reward, we deem it due to her memory to say that from her, and one other, who still survives, we received more real strength and encouragement, than from all others together. To us at least, God made them mothers in Israel.

Sister Jones was never one that rejoiced greatly—this was not her experience—but she ardently loved the Bible—she fed on God's Word. Christ as revealed in it, was to her "all and in all." Many were her sharp conflicts with the enemy—arising sometimes perhaps from her natural temperament as well as from other causes; but however deep, severe, or lengthy her struggle with the enemy, she never gave back. Her life and conversation were becoming the gospel.—Her husband's house for many years was open weekly for prayer or preaching meetings, until a more commodious and convenient place was obtained. For several years her health (from consumption) was feeble, preventing her, especially during the last two years, from attending the public worship of God. This she much regretted, and often conversed with us in relation to it. She requested a prayer meeting one evening in the week in her house during the present winter—it was held for some time.

Her health was not apparently very much worse during the last few months than usual, until about ten days before her death, when she was suddenly taken very ill. From this period the light within began to shine out with greater lustre in her calm reconciliation to the Divine Will, accompanied with expressions of the strongest confidence in the wisdom and faithfulness of God.—Her husband had been absent from home for about three months, and did not receive the intelligence of her illness in time to arrive at home, until the second day after her death; her eldest son, in Hartford, Conn. She had not seen him for several months. At our first visit to her during her last illness she referred to these, and expressed an ardent wish to see them, that she might again press upon them the importance of religion; but in conclusion checked herself and said,—"It is all well—the will of God be done." She suffered much bodily pain, and often repeated in our hearing, during our visits,—"The cup which my heavenly Father giveth me, shall I not drink it." During a few hours which we spent with her on Friday and Saturday, she conversed much.—At one time she remarked,—"I do not" said she, "rejoice, but I feel the deep abiding peace of my Saviour within—I feel that he hath done all things well—that all is well." She referred to former experience and some former conflicts through

which she had passed; and when we repeated to her the words of Paul, "I have fought a good fight, I have kept the faith" &c. She replied, she "feared she had not kept the faith as she ought, but Jesus' grace was all her trust—on Him she could rely." All her conversation evinced the utmost trust in her Redeemer, Christ was to her ALL. During the Sabbath, on the evening of which she died, she continued in the same happy frame of mind, and although very weak, frequently gave utterance to words expressive of her strong and yet humble confidence in God.—The following words of Watts she frequently repeated:—

"There shall I bathe my weary soul In seas of heavenly rest; And not a wave of trouble roll Across my peaceful breast."

As the hour of her departure drew near, she often repeated the words, "Come, Lord Jesus, come quickly." Perfectly sensible until the last moment, and entirely conscious of her approaching dissolution, she descended the vale of death. She had committed, as she told us on Saturday, her children and all to God. She had nothing to do but DIE. About 10 o'clock on Sabbath evening, without a struggle or groan, her ransomed spirit passed away. In recording this notice of her experience and death, we feel we are only paying an imperfect tribute to her, to whose christian sympathy and encouragement, we are much indebted.

With her bereaved husband and children we deeply sympathize. Her remains were conveyed on Wednesday to Greenwich, K. C., and on Thursday (yesterday) were interred near where she was born and married. A funeral sermon was preached by the writer. "Mark the perfect man, and behold the upright for the end of that man is peace."

SIXTH DISTRICT MEETING.

The sixth district meeting, formerly held in June, has just been held with the church in Concord in the "five points" meeting house. Although the travelling was very bad, neither good sleighing nor wagoning, the attendance was good. The opening meeting on Saturday was a season of much comfort. Many of God's dear children felt it good to meet again in the sanctuary. The churches were pretty generally reported.—The accessions since June have not been very numerous, but the churches generally have reported in good union, and some of them with good prospects. The business of the district was attended to on Monday. All was done harmoniously and we trust in such a way as shall conduce to the prosperity of the cause of Christ.

On Saturday evening Elder J. Noble preached on Sabbath Elders Hartley, Perry, and Brother Joseph T. Parsons. The house was densely crowded, and we doubt not but that the truth preached that day will bring forth fruit to the glory of God.

Bro. Parsons is labouring faithfully, and we trust will make an able and useful minister of the gospel. Preaching on Monday by Perry, Wayman and Hartley. In the evening there was quite a move among the people in coming out and asking for the prayers of God's people. This morning Bro. Lane (Methodist) preached and very many spoke of the love of God. It was a good season, and we are hoping and expecting to enjoy a gracious season of the outpouring of God's Spirit.

May the Lord revive His own cause! H.

Last Sabbath twenty-five persons were baptized in this city by the Revs. Messrs Robinson and Bill. The work of God is still progressing. Some of the Methodist congregations are, we learn, also sharing in the work. The Noon day prayer meetings are still largely attended and a gracious spirit is manifest in them.

NOTICES of Provincial Estimates, Post Office Report, and other printed documents not received until Wednesday, we are obliged to defer until next week in consequence of our being absent from the city on Thursday.

Our weekly receipt list must lay over until next week for the same cause.

DEATH OF THE REV. MERRITT KEITH.—It is our painful duty to announce the unexpected death of this faithful servant of Jesus Christ. This melancholy event occurred at the house of Deacon William Titus, Upland, on Wednesday, the 22nd inst. His illness was short but very severe, but God's presence sustained him in the fearful struggle, and gave him a glorious triumph over the fell destroyer.—*Visitor.*

Amongst the touching and tragic scenes occurring at the late Lawrence disaster, the Boston Herald's reporter relates the following:

A touching incident is related of a company of girls, who were safe, and comparatively uninjured, till the fire broke out. They would soon have been rescued if the devouring flames had not shut out every hope from the prison in which they were immured, but, when the fire began to roar around them, they, as if by inspiration, joined in singing the hymn—

"We are going home to glory." Their voices rose clear and musical above the crackling of the flames, but they were soon silenced to be heard no more till they had passed the narrow sea that divided them from the heaven of their faith.

Father Chiniquy, after a protracted and rigid examination by the Presbytery of Chicago, was received into the Presbytery as a Minister, and his congregations of St. Ann and Kankakee have been taken under the charge of the Presbytery, which proposes to establish a Presbyterian College at St. Ann for the education of Canadian French youth. So says an Exchange paper.

A SAILOR'S EXPLANATION OF FAITH.—A pious sailor was once heard explaining the nature of faith to a shipmate of his. Among other things he said, "Mark you, it isn't breaking off swearing and the like; it isn't reading the Bible, nor praying nor being good—it's none of these; for even if you would answer for the time to come, there is still the old score, and how are you to get over that? It is not anything you have done or can do; it is taking hold of what Jesus did for you; and expecting the pardon and salvation of your soul, because Christ let the waves and billows go over Him on Calvary. This is believing, and believing is nothing else."

Reader, do you believe? "He that believeth shall be saved, but he that believeth not shall be damned." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The monks and friars of the two great begging orders have distributed over Europe to beg "Peter's pence" to relieve the Pope from his present embarrassments. In Paris they are seen in great numbers bare-headed and bare-footed, bravely treading the snowy and frozen pavements.

General Intelligence.

From our London Correspondent.

LONDON, Feb. 10th, 1860.

It is one of the trials of a correspondent who has to be in time for the mail that he is cut off occasionally from describing some circumstance which is about to appear a few hours after the post goes out. I fully expected that I should have been able to inform you about what Mr. Gladstone's Budget had brought forth, both in the way of information to the country and of resulting influence to the Government. But the gentleman caught a severe cold, which has postponed his speech from Monday to Friday—keeping not only newspaper correspondents but crowned heads and prime ministers on the tender hooks of anxiety. Were I clairvoyant, now, I might be able to give you a sketch taken by mental impression, or could I contrive to purloin a copy of the speech, the triumph (as too often occurs in life) might be told to atone for the turpitude—but all resources fair and foul must fail. Clairvoyance, like most wonderful things, fails when it would be wonderfully serviceable; and Mr. Gladstone has been able to keep his M.S. (if he has one) safe from the "catch-em-up" hands and eyes of newspaper prowlers. His secret is safe with himself till to-night; and then away it will flash in the form of telegraphic "news" into the cabinets of kings and the sanctums of editors; and in every variety of form, with every variety of commentary. You will get it when this communication is transferred from steamer to shore.

The Conservatives have been talking of making a "dead out" against the Ministry about the Commercial Treaty, and the Irish M. P.'s would, it is thought lend a helping hand to turn Palmerston and Russell out of office. The "Wild Irish" would do anything no doubt that was supremely angry and absurd, but I do not attach any importance to these rumours. Lord Derby doesn't want another Reform bill thrown upon his hands—he would much rather criticize the new Whig pattern than supply another specimen of his own. Neither would it follow that a defeat would cause a resignation. The Ministry might appeal to the nation, and the Tories are not so very desirous just now of taking country airings so soon after the last.

Recent discussions in the Houses of Parliament have been greater in number than in magnitude. W. Bouvier tried on the first day of the Session to arrest the desultory talk which takes place on Fridays, but the House of Commons would not be bound—not in such a matter by its own resolutions. Nor do I blame the decision. The members do well to keep what footing they have, or Government business would gradually encroach upon their common land. The outrageous outrages in St. George's Church, which have been getting worse and worse, have provoked several short debates, and it is yet doubtful whether the law will promptly vindicate its rights. The case is complicated by the prevailing feeling, except among Puseyites, that the Rector has brought this trouble on himself by his semi-Romanizing tricks—I do not think that it is at all creditable to give over to a mob the censorship of religious follies, be they ever so foolish. On one question the Government were defeated, and it is now probable that a Select Committee for enquiring into the appropriation of the civil estimates will be appointed each Session—a good check on imperfect auditing and reckless expenditure. Lord John Manners' attempt to give power to the Judges of the Divorce Court to sit with closed doors was completely defeated—Parliament sharing in the popular repugnance to any admission of a precedent which might work hereafter as a means of judicial oppression. And, indeed, however disgusting the details of many of the Divorce causes, the publicity given to them serve as the most effectual impediment to collusion between parties wishing to prevent the object of the Court. As I anticipated, the Tories mustered with unusual strength on the Church Rate question, the second reading of Sir J. Trevelyan's Bill being carried only by a majority of 17—265 votes to 248 (including the Tellers). Every inch of further progress will be disputed; but now that their blood is up, the friends of the Repeal will exert themselves to defeat their most active assailants. M. Duncombe submitted a motion for applying the Ballot to Gloucester and Wakefield, but the motion was lost, yet by a majority so small as to encourage rather than to disappoint its supporters.

Spirited discussions have taken place in the House of Lords on the supposed desire of France to annex Savoy and Nice to the Imperial empire. Lord Shaftesbury and others were very strong in condemnation of the scheme, and their outspoken wrath could not be palatable to the Ruler of France, who, I doubt not, would very much relish a share of Italian soil.

You will hear with great pleasure that the Association of Master Builders of London have agreed to drop "the declaration" and to adopt Lord Leonard's suggestion of putting up in each workshop a statement of the law as it stands, to which every workman is understood to give his promise of submission. The dregs of the strike are still existing, and about 2,500 skilled workmen take the weekly dole which the funds can spare. We may hope that now no false pride will cause them to pursue a course so fraught with misery to their families.

A splendid meeting in honor of Dr. F. R. Lees was held at Leeds a fortnight yesterday,—1400 persons sat down to tea in the Victoria Room of the magnificent New Town Hall, and a deed of trust was presented, making over to Dr. Lees' family the yearly interest of £1000 in the event of his decease. The differences between the zealous admirers of Dr. Lees and Mr. Gough are still renewed—they are scarcely abated—but they are outnumbered by a larger body of those who are not the partisans of either. The subscribers to the Lees' testimonial numbered nearly all the chief friends of temperance in England, and one at least who took a very prominent part in behalf of Mr. Gough, and is still his very intimate ally. A deputation from the National Temperance League has paid a visit to the Home Secretary, in regard to anti-liquor agitation; but I fear that nothing will be done this session, if the initiative is left with the Government. The

United Kingdom Alliance is prosecuting its crusade with unflagging energy, and the future results will alone disclose the breadth and depth of the impressions made. Any delay in such manifestations will but clothe them with augmented power. The revival services are prospering. An aggregate prayer meeting was held in Exeter Hall, last Tuesday, and the list of daily prayer meetings in London continue to lengthen. At most of these the attendance is pleasing. The special Sunday evening services answer all expectations—not omitting vexation of straitland Episcopalians, who deem everything 'common and unclean' which a successor' of the Apostles has not consecrated by his presence and prayer. Methinks many a poor closhopper's prayer is more consecrated and consecrating than the stilted utterances of more lordly prelates. Mr. Spurgeon preached in Paris last Tuesday, but he could not get the people—American, and English—to sing up. That would have been vulgar, and I dare say they thought him vulgar for wishing it. Happy they who, whether the voice is high or low, make melody in their hearts unto the Lord!

THE POPE AND LOUIS NAPOLEON. The rupture between the Pope and Louis Napoleon is complete. The Encyclical Letter of Pius Nono is a final and defiant rejection of the policy urged upon him by the French Emperor; and Napoleon, meeting the Pope with a resolution equal to his, pronounced a more sweeping and emphatic rejection of his claims than any which he had previously ventured, insisting upon strict definition and limitation of even the spiritual authority. Louis Napoleon not only denounces the assertion of the Pope that the Princes of Italy have been "unjustly despoiled of the domains," as equivalent to an assumption to attribute between political sovereignties in the manner of Boniface VIII. and Innocent XII., but declared that in questions of faith the authority of the Pope is absolute only, "when conformable to the sacred canons, and in accord with the universal consent of the assembled Church." The Emperor talks of observing respect, the Pope insinuates soft words and flattering titles into his Encyclical Letter; but it is manifest that the feeling of the Emperor for the Pope is irritation tempered by contempt, and that of the Pope for the Emperor hatred which can no longer be curbed by fear.

And so the alliance which for ten years has been a check upon the progress of civilization, and a monument of hollowness and hypocrisy, has come to an end. Simulated devotion on the one side, profane and grovelling sycophancy on the other, made up the unholy and ill-omened league. Priests of the Church of Rome, on occasion of the baptism of the Imperial Prince, did not scruple to make prayer to God the vehicle of blasphemous flattery to the Emperor; and Louis Napoleon, the notorious facts of whose private and public life render any association of his name with the profession of religion painful to every honest and reverent mind, purchased the base aid of the Jesuit by subjecting education to his control, and gratifying his spite against the Protestant. The death-day of a sham, like the birth-day of every sound and wholesome sentiment, is a fit occasion for rejoicing. The stifling atmosphere of Jesuitism will no longer pervade French schools. The harassing persecution of Protestants will cease to be heard of. Certain of the most heavy and depressing bonds which have weighed upon the energies of France since the establishment of the Empire are struck off.—*Dial.*

A NEW THING.—Until the year 1828, when the Duke of Wellington and Sir Robert Peel consented to the repeal of the disqualifying statutes, no dissenter could hold certain offices in England. Above all, no dissenter could be a judge. A great advance has been made, for religious opinions have ceased to affect a British subject's civil capacity or position.—Lord Palmerston has just appointed a Methodist, the son of a Methodist preacher, to the responsible and lucrative office of Solicitor General of England.—The vacancy was made by the preference to the judicial bench, in the room of Mr. Jusice Crowder, of the Court of Common Pleas, of Sir Henry Keating, who resigned the office of law officer to the crown, for the dignity of the bar. This is the first dissenter placed on the judicial bench since the time of Cromwell.—*English Paper.*

The Jesuits are fast driving Austria to destruction, as they have done many a State before. The persecution of the Hungarians, Protestants bears many features in common with the persecution of the English Non-Conformists and Scotch Covenanters by the late Kings of the Stewart family, and it will probably have a similar end. A great national Protestant meeting was to take place in Hungary on the 14th January, which the Government was determined to put down.

ESCALANTE.—If the stealing of the boy Mortara by the Pope caused a thrill of horror and indignation throughout the civilized world, what will be thought of this atrocity.—A Protestant, a British subject, a harmless colporteur, to be seized by order of Spanish priests and after a tedious imprisonment to be condemned to NINE YEARS OF PENAL SERVITUDE FOR THE CRIME OF READING THE BIBLE. Think of this who cry "Proscription" in Nova Scotia! Think of Escalante who seek to live under a Government subordinate to the British priesthood! How would you like to be nine years in the Borgia Priory for selling or distributing Bibles? Yet this is the fate of poor Escalante.—*Presbyterian Witness.*

SAD AND SORROWFUL.—Stephens, recently executed for the murder of his wife by poison, had a little girl, some seven years old, who testified on the witness stand. She was an interesting child and watched the proceedings of the trial with the deepest interest, as it involved the character and life of her father. When the verdict was found, and people began to leave, she ran to her father, and in a most affectionate manner said—"Come father, it's over now, let's go home." The fate of her parent has never been made known to her, and yet one night she woke up in great distress, exclaiming, "They are hanging father." It was with difficulty she could be soothed, and from that time she has been pining away, until last week she died. The excitement of the trial may have superinduced feverishness and disease, but her love for her father was always most warm and tender.—*New York paper.*

ARRIVAL OF THE 'ANGLO-SAXON.' PORTLAND, March 1. Anglo-Saxon arrived at 3 P. M.

Austria replies to English proposition. Italian question cannot retreat from engagements of Villa Franca and Zurich. Russia also declines to accept English proposition as solution.

Sir William Napier is dead. Furloughs French soldiers at Rome suspended.

Political arrests, excesses; Police in Sicily increasing.

[Conspiracy discovered in Neapolitan Army—scrutinized Piedmontese agency—Naples would complain to Powers.

British steamer "Pluto" took slaver with 600 slaves. Lord Elgin goes to China.

Funds improved 1-8. Consols 94 1-2. Breadstuffs slightly advanced. Cotton dull.

(Friedrich)

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