

to his people, that many who were in the downward career might be led to the Saviour, never failing quietly to appeal most affectionately to such as he knew to be wayward. And what was the result? Before he was able to return to the sanctuary there was an earnest inquiry from house to house where he had visited, "Men and brethren, what shall we do to be saved?" The revival continued for several months, and went from church to church, until hundreds were hopefully converted. "It is the Spirit that quickeneth: the flesh profiteth nothing."

Religious Intelligencer.

SAINT JOHN, N. B., JAN. 4, 1861.

The Editors of this Paper thank those friends and patrons who have so promptly forwarded their subscriptions for the year just commencing. The lists of subscribers which we have had the pleasure of receiving during the last three weeks are highly gratifying; and we feel quite sure that the number of our subscribers will suffer no diminution this year. We have already received a considerable number of New Subscribers. We urge those friends whose terms have expired to renew without delay. Those to whom it is not convenient to pay into the hands of either the Editors, or some of their accredited agents, may forward us by mail at our risk.

We regret that our paper does not appear this week in NEW YORK as we expected. Our publisher, Mr. Day, has not yet completed his arrangements as anticipated. We trust the delay will not exceed a few weeks at furthest.

OUR NEW YEAR'S INTRODUCTORY.

We have much pleasure in making our eighth New Year's salutatory to our readers. We wish them much happiness, and much joy in the fellowship and love of the Spirit. But we cannot say that we wish any happy New Year out of Christ. There are two reasons why we should not, first, because we know there is no happiness out of Him—the element of man's true happiness is only found in fellowship with his Maker, and that fellowship can only be obtained in Christ; and for us to wish or desire for ourselves or another what we know does not, and cannot exist, would not only be unreasonable, but a direct assault on the wisdom of God, who has done all things well. The second reason is if it was possible to be happy out of Him, we should not wish our friends to enjoy it, for happiness found in any other element than reconciliation to God, is dangerous in the extreme, inasmuch as it diverts our thoughts and attention from that one only source of all true bliss on earth or in Heaven. Hence the happiness we wish our friends is that which is sweetened by the cup of joy, made full from the Fountain of God's unchanging love. Then we know they will be happy, whether in a Prison or a Palace, whether enjoying the blessing of affluence and friends, or compelled to live in self-denial and poverty, unthought and unobscured by wealth or fame.

We have entered upon the labours and duties of another year. These increasing upon us as they do, bring a corresponding increase of responsibility; and we feel ourselves every day more and more pressed for ability and knowledge, as well as for time. There is not a single situation in life, however humble, in which we would not be accountable to God, if we were placed therein, for the just and wise performance of its duties and labours, much more when we occupy a position influencing more or less the thoughts and conduct of men in so great a matter as the relation of the soul to God. A RELIGIOUS JOURNAL having a reasonable amount of patronage must necessarily exert a considerable influence on its readers, and our idea of the proper management of such a Journal is that it should aim to accomplish the greatest amount of general good without respect to individuals or classes. We entertain this idea because we do not think that the welfare of the mass should be sacrificed for the advantage of a few; and we think any Journal, especially a Religious one, that narrows itself down to exclusiveness, or sectarianism cannot possess that real dignity which is inseparable from true godliness. With this view of what our aim should be, notwithstanding our connection with a particular branch of the Church of Christ, we have endeavoured to maintain in our columns the spirit of christian freedom and charity to all. We have to the utmost of our ability endeavoured to promote the general interests of the Redeemer's Kingdom, and to elevate all to whom we have had access in the scale of piety and religion.

Entering as we now do, upon another year our object is unchanged, and it is our purpose at present to labour for its accomplishment more indefatigably than ever. Our whole sympathies are with the cause of truth and religion, and our best energies shall be exerted to promote them. Our Journal is a religious one—it is designed to give religious intelligence, and promote religious interest, this has always been the avowed object of its existence, and as it has been in spirit and aim, so will it continue to be.

The year now commencing seems pregnant with great events, and we have every reason to believe that the faithful journalist will have to record during this year some occurrences of great importance, not only so far as they relate to the political and social history of nations and people, but in their connection with the accomplishment of God's purposes, and the fulfilment of His word. We shall fail to keep our readers advised of all matters which we consider of general interest.

The operations of those Institutions and Associations, which have for their object the good of Society, we shall report as we have space. The dissemination of the Word of God, the Missionary and the Sabbath Schools interests, will not be forgotten. But while we speak of the future, we can offer no guarantee for it, but the past. We in conclusion solicit for our Paper a continuance of that patronage and favour which during the brief period of its existence it has been its lot to enjoy. We trust it will faithfully and unflinchingly pursue its original purpose; and in its weekly mission it will minister christian consolation and spiritual blessing in any of the numerous families which it enters—if it moves up any trembling soul to battle for God, or points a single sinner to the bleeding Lamb, then shall we feel its aim has not been lost, its purpose has been abundantly accomplished.

"I HAVE SOMETHING AGAINST THEE."

The beginning of the New Year is a proper time for special reflection and examination. It is prudent and wise to occasionally call up the past, reflect upon what we have done—enquire what we have left undone, and resolve by God's grace to improve by the lessons already learned. We have a few thoughts to suggest to the readers of the Intelligencer which are especially appropriate for the New Year. To the church of Ephesus in the Apocalypse it is said notwithstanding the commendation given—"Nevertheless I have somewhat against thee." Now we suggest the enquiry to our readers—Has God any thing against you?

First, the unconverted. There is a controversy between God and you. He has something against you! You live in a gospel land—you have the Bible—you hear the gospel preached—you have "line upon line, and precept upon precept;" you have been called, counseled, and reproved, but you have not obeyed the gospel. God's plan of redemption you have slighted—you have treated with neglect the propitiatory sacrifice of the Lord Jesus Christ—YOU HAVE NOT BELIEVED, and you stand convicted of IMPENITENCY AND HARDNESS OF HEART! God most assuredly has something against you. You cannot meet Him in peace. If it should be said of you—"this year thou shalt die," without immediate repentance and faith, THY SOUL IS LOST! Not the result of God's decree, but the consequence of their own neglect! Be assured impenitent reader, God has a controversy with thee, and without early reconciliation, thou wilt be "taken away with a stroke, and then a great ransom cannot deliver thee."

BACKSLIDERS. God has something against you. You have "denied the Lord that bought you, and put him to an open shame." You professed to take Christ before every thing else; but you have gone back to your idols and your sins, and you are a stumbling block in the way of others. Your sins testify against you, and your black-slidings are known to your God. "I have these things against you," saith the Lord. Also how many are found who have had a profession of religion, but who have thrown even that off and frankly confess they do not love Christ! What evil have you seen in Him that you should testify against Him? The cause is in thyself. Thine own heart deceived thee, and thy black-slidings testify against thee, and know that this is an evil thing and bitter that thou hast forsaken the Lord thy God, and gone after thy sins. Jehovah has somewhat AGAINST THEE, and thou cannot bear his presence without confessing and forsaking thy backsliding, and doing thy first work.

LUKEWARM PROFESSORS. There is a difference between God and you. Thou art "neither cold nor hot;" and because thou art neither cold nor hot, he has threatened to "spue thee out of his mouth." There are many lukewarm professors. They pray regularly, they attend worship—report themselves in conference and fellowship meetings; but their own hearts bear witness that their religion is a religion without life, and hence without power. It does not save them. They do not deny self, nor bear the cross. They have no zeal for God. Their religion is one of duty—with doing what they think is their duty they are satisfied—and think religion has sunk into one of forms, which is one of the most dangerous conditions men can be in. Lukewarm reader, whoever you may be, God has something against you. Are you willing to venture to the judgment seat of Christ with a controversy between Him and your soul. Set down alone with God one hour, and ponder thy case, and then rest not until a new baptism from Heaven reinvigorates thy soul.

There is another class, numerous indeed, against whom Jehovah has a charge. They are robbers—ROBBERS OF GOD. Blessed with means, made stewards of the mammon of this world, they treasure up their gains, or appropriate it to their own real or imaginary wants, while the cause of Christ is unsupported. How many Christians dole out a mere pittance for the support of the gospel, as though it was alms to the poor, or as though it was money thrown away; and never consider that he who gives to promote the Kingdom of Christ and do good, is laying up for himself and his heirs a treasure really durable. The robbery of God has eaten many a hole in the bag. Withholding from the Redeemer's cause has entailed many a curse upon otherwise honestly gotten gains. We believe God has a charge of robbery against many christians in this country. A man's liberality to a cause is the measure of his attachment to it. And he who will not give of his substance as he is prospered to support and extend the Redeemer's Kingdom, testifies by his withholding therefrom, that his heart is destitute of true love to it. Christian reader, do you love Christ's cause? Do you help to support it in proportion to your means? If not, God has something against you? Your covetousness will corrupt your possessions, and entail a curse on your heirs.

How many varieties of character there are, against which the Lord has somewhat. Does a sabbath breaker, a swearer, or a drunkard read this? Their "sins will find them out," and to their utter dismay they will find that God has somewhat against them. It will be no excuse that others have done wrong; the sins and miscarriages of others, will be a poor covering for our transgressions. Every man must give an account of himself. We had better have all the world against us than God. Peace with him is everything. Let each reader now, at the beginning of the year make the enquiry if God has any thing against him, and search out what it is. Be at peace with Him that thereby good may come unto thee.

REVIVAL AT JOHNSTON T. CO.—We received a letter from Bro. Dobson intended for last week's issue, but it did not reach us until we had gone to press. He writes that a good work of grace is in progress in that place. A week ago last Sabbath he baptized five persons. A number of others have professed religion and he thinks there is a prospect of much good being done.

HALL'S JOURNAL OF HEALTH.—The January number of this good monthly has come to hand. It has 28 articles principally on important subjects, such as health and Disease; How Life is Lost; Making coal fires; health of Cities; Cold feet; Death's doings in England; How to eat; Clerical Reading, &c. &c.

ROMISH TYRANNY IN SPAIN.

Much has recently been said and written by the friends of Romanism about the freedom and liberty enjoyed by the Italians, Neapolitans and Austrians. Most people know that even the persons who make the statements referred to, do not believe them. No man having the slightest knowledge of the governments of these countries, and the condition of the people, can help being convinced that neither religious nor political freedom were enjoyed by them before the revolution. But few of the subjects of either of these governments know what freedom is. An illustration of the liberty granted to Protestants in Romish countries, where priests hold the control, has recently occurred in Spain. Captain Lakey of an English Cutter has traded to a port in Spain for some years. Recently he carried a cargo to an English house there; and finding the people willing and anxious to know something of the Bible, he presented one of his friends with a copy, and also distributed some religious tracts. The story of this dangerous gift reached the priests, and they were fired with indignation. A great sensation was produced; disturbances and trouble followed of course. A guard of four men were set to watch the vessel, which they did for some ten days, in the hope that the Captain would go on shore, which had he done, he would have been taken prisoner forthwith, and plunged into one of the dungeons which the priesthood know so well how to use. Seeing his danger, Captain Lakey avoided landing, and resolved to seek safety in escape. He accordingly got out the side of his vessel at night, and lay down in his boat, taking with him one of his men to bring the boat back. He landed at another port of the coast, secured the friendship of a Spaniard whom he met, and got him to conduct him to the mountains, there to await another guide to take him to Gijon. Having passed in disguise the first and second sentry at the entrance of this tower, he found his way to the wharf, and happily fell in with an English Captain, who took him on board his vessel and locked him in his state room for six hours, when taking advantage of the darkness of night, he crossed the harbour in disguise, and got on board a vessel just on the eve of sailing for Liverpool, and thus he made his escape to the land of the free, where giving a Bible to a fellow creature is no crime, and where priests have long since lost the privilege of imprisoning men for acts well pleasing in the sight of heaven.

This is Romish freedom! This is the kind of government which Romish papers praise, and which they would like to see established everywhere. But Spain will probably soon follow in the steps of Naples. Some GARIBOLDI will be found there. The elements of true freedom are fast spreading. No wonder that she is sunk as a nation to her present degraded and characterless position. The morals of Spain are odious; at the Court, among the nobles, among the priests, among the multitude. Ruled over by an infamous woman, who in her turn is ruled over by selfish and cruel priests, the nation is wanting in honor, character, influence, and every thing which a nation should prize.

The deliverance however of Spain, how though she be, must ultimately come. The iron shackles of Romish priestcraft and tyranny will be broken of every nation under Heaven. But it is probable, that patriotism, like every other virtue is now at a low ebb in this land of royal corruption and priestly imposture.

DAILY UNION PRAYER MEETINGS.

In accordance with a recommendation of the British Branch of the Evangelical Alliance, Union Prayer Meetings will be held next week, daily, in Smith's Brick Building, Prince William Street, at 12 o'clock, A.M. and also 8 P.M.—From the subjoined address signed by 120 gentlemen in England well known for their attachment to the faith of the Gospel, it will be perceived that the subjects of prayer for each day is specified. May God graciously pour upon his people the spirit of grace and supplication.

ADDRESS.
Our missionary brethren at Lodiana, invited Christians throughout the world to begin this year with united application for the enlarged outpouring of the Holy Spirit. The cordial response to their appeal is fresh in the memory of us all. The earth was girdled with prayer. The sun for seven days never set on groups or congregations of praying believers. Many striking answers to these prayers are known to have been received. Eternity alone will reveal all the blessings which were vouchsafed.

The recent missionary conference at Liverpool directed their attention to the subject, and expressed their earnest hope that "the whole Church of God throughout the whole world" would set apart a week for special prayer at the beginning of next year; and the promoters of the conference have communicated their desire that the Evangelical Alliance would prepare and issue an invitation to this effect. A similar wish has been expressed by the Lodiana missionaries. The committee Alliance cannot hesitate for a moment to undertake the duty to which they are thus called, and they do it the more readily since it is so entirely in accordance with their antecedent practice.

It is proposed that the eight days from Sunday, January 6th, to Sunday, January 13th, inclusive, 1861, should be observed as a season of special supplication. This would leave the first few days of the year free for other engagements, to which, in many cases, especially on the Continent, they have long been devoted; and the commencement on Lord's day would afford pastors and teachers an opportunity of urging the privileges of united prayer.

With a view to give something of precision and agreement to our worship, the following subjects are suggested for thought, prayer, and exhortation day by day:

SUNDAY, January 6.—The promise of the Holy Spirit.

MONDAY, January 7.—An especial blessing on all the services of the week, and the promotion of brotherly kindness among all those who love the Lord Jesus Christ in sincerity.

TUESDAY, January 8.—The attainment of a higher standard of holiness by the children of God.

WEDNESDAY, January 9.—A large increase

of true conversions, especially in the families of believers.

THURSDAY, January 10.—The free circulation of the word of God, and a blessing upon Christian literature.

FRIDAY, January 11.—A large outpouring of the Holy Spirit upon all bishops, pastors, and ruling elders of the churches, upon all seminaries of Christian learning, and upon every Protestant missionary among Jews or Gentiles, upon the converts of his station, and upon his field of labor.

SATURDAY, January 12.—The speedy overthrow of all false religions, and the full accomplishment of the prayer, "Thy kingdom come."

SUNDAY, January 13.—Thanksgiving for past revival, and the enforcement of the solemn responsibility resting on every Christian to spend and be spent in making known the name of the Lord Jesus at home and abroad. Missionary sermons.

These objects are capable of every variety of treatment. Union is strength. United prayer, united praise, has power with God, and prevails—2 Chron. v. 13, and xx. 20-22; Acts iv. 31-33. Every day the standard of the Cross advances. Every day new fields of holy warfare open before us. Every day the conflict thickens. The aggressions on the camp of the enemy are stirring up all his wrath. The very successes of Christ's soldiers multiply the calls for re-enforcements. Our only hope is in God. Our expectation is from him. Shall we not arise, and with one heart and one voice call upon him from whom cometh our salvation? The Lord hath done great things for us. Showers of blessings have fallen on many lands. There is a sound of abundance of rain. Shall not the posture of the Church be that of Elijah, prostrated in importunate prayer? It was when all the people shouted with a great shout, that the walls of Jericho fell. Who will refuse to raise the voice of supplication? The last recorded words of the Son of Man are reverberating through Christendom, "Surely I come quickly." Who will not respond, "Amen. Even so; come, Lord Jesus!"

"THE CHRISTIAN WATCHMAN."—The first number of this journal has appeared. It is issued from the office of Mr. G. W. Day, Proprietor; the Rev. E. B. Demill A.M., Editor. It contains a large amount of original matter, well written. The Watchman is a Baptist paper and purports to advocate the interests of the Calvinist Baptist Denomination.

THE CONDEMNED CRIMINALS.—The unfortunate man Bean who was under sentence of death in this city has had his sentence commuted to imprisonment for life, and we understand has been removed to the Penitentiary.

A deputation of gentlemen including the High Sheriff and several of the Jury on the trial of the other criminal visited Fredericton on Wednesday, and waited on His Excellency in order to obtain a commutation of the sentence of death against Munford. They were favourably received, and assured that their representations would receive due consideration, and if the unfortunate man's life could be spared without doing violence to law and justice the desire of the deputation might be granted.

We have just heard that His Excellency has commuted the sentence, and he will therefore not be executed.

Correspondence.

For the Religious Intelligencer.

UPPER SUSSEX, Jan. 2nd, 1861.

DEAR BRETHREN:

It has not been necessary for me to make my accustomed missionary report for some weeks, as those interested have been apprised of my labours and whereabouts already through the columns of your paper. I came to this place some three weeks since, feeling a strong impression that God designed to bless the people, and commenced holding a series of meetings. The prospect for a time looked dark and discouraging, and very many things seemed to militate against the accomplishment of the object for which I was labouring. Sometimes the obstructions in the way seemed almost insurmountable, yet anon the interest increased, our congregation enlarged, and notwithstanding we have held twenty-nine meetings in succession, is on the increase still, and we purpose continuing them as long as will be deemed advisable. The church in this place has not been blessed with an extensive work of revival for many years. Under the labours of a number of our ministering brethren at different times, the Church got measurably revived, and there have been some few additions to their number, but not sufficient to supply the place of those removed by death from their midst, or whom a change of residence had rendered necessary to change their church connection. Notwithstanding the Church has passed through a severe struggle, and has seen some discouraging seasons, yet there have always been a few old burden-bearers who through darkness and light, have succeeded in sustaining the worship of God, and though often "faint," yet ever "persuading." With an occasional engagement with, or visit from, some of God's servants, they have continued until this day maintaining their integrity as believers in Christ, and members of his family. It would doubtless have been better if this church could have had pastoral care extended towards it continually, but as this was not possible in consequence of the limited number of public laborers, they with other churches have suffered in consequence. Our meetings are well attended and interesting. Deep conviction seems to pervade the minds of the entire community, and very many are enquiring the way to Zion; and I doubt not with faithfulness and zeal on the part of God's servants and people, the work will still go forward until righteousness and truth shall prevail, the flood gates of sin and iniquity be closed, and the entire land be deluged with the salvation of God. We should not put ourselves in a position to limit God's power, or willingness to save. He can and will save to the uttermost all that come to God by him. He that can convert one sin-sick, heavy-laden soul, can convert scores—the same power that can cleanse one that is polluted, filthy and defiled, and make him clean, pure and white.

can cleanse and save a world, and a continued exercise of the same faith that would accomplish the salvation of single individuals, would have the same effect upon the entire community. "According to our faith, so shall it be done unto us." If we ask for great things, and believe we shall receive them, the great God has promised to "supply all our needs, according to his riches in glory by Christ Jesus." On last Sabbath four young persons in the bloom of life publicly dedicated themselves to the service of God by following him in his ordinance. May the God of all grace enable them to "walk in newness of life." Many others are resolving to commence this year by publicly renouncing the service of Satan, and assuming that of the Lord Jesus Christ. They seem resolved to let the past time of their lives suffice to have served Satan, and henceforth wish to be identified with God's people, and assist in the advancement of the Redeemer's kingdom.

Bro. Ratray has recovered from his indisposition, and is again enabled to take his place in God's house and among his people. May this addition of strength and labour be sanctified to the glory of God and the conversion of sinners. We have also been favoured with a visit from Bro. Wayman who remained the sabbath. The strength in the church is increasing. Very many who had got far from their "Father's house," have returned, many who have allowed the fire to expire upon the altar of their hearts, have again kindled it, and dedicated themselves anew to the service of God. May God grant that his work may progress until this entire community be made recipients of his grace, and finally inheritors of glory.

J. T. PARSONS.

SABBATH SCHOOL CONVENTION AT HAMPSHIRE.

MESSRS. EDITORS:

It is much to be regretted that, our good earnest friends of Hampshire, did not offer some hints for the guidance of strangers who might have been desirous of a tending the convention. As it is very probable, had some information been offered, as to the precise locality, and best roads by which to reach the place, many would have been induced to attend. I left my residence and proceeded to St. John, under the impression that the place was situated on the mail route to Fredericton, and, really, after conversation with many persons, found few who were acquainted with the locality, after much enquiry, having obtained the required information at "Stockford's," found the day so far spent and the uncertainty, as to the state of the "ice" to be crossed—so conflicting and unsatisfactory, was compelled to abandon the project and return to my distant home. It is to be hoped, however, that the minutes of the convention will be published in the "Intelligencer," for the information of those who could not attend. This "convention of S. S. Teachers," is a step in the right direction, and urgently demanded by the present condition of the S. S. enterprise, and there can be no doubt that a convention, convened in the city of St. John, would induce the attendance of a large number of the best friends of Sabbath School efforts,—effect a delightful re-union among all engaged in the work, in the vicinity, and lead to much good.

A Sabbath School Union is much needed for this Province, for we are, in many respects, really behind the age, in our methods of working out the "Institution."

Will not our City friends take up the question, and call a Convention to meet at an early day?

I remain very respectfully,
A Country Superintendent.

CANADA CORRESPONDENCE.

COBURG, Dec. 18th, 1860.

Many persons are watching with deep interest for the decision of our Judges in the case of Anderson, at present confined in Toronto Jail, a fugitive slave who is demanded from the Canadian Government under the Ashburton treaty, being charged with murder. Anderson does not deny that he killed a man who endeavoured to arrest him as he was making his escape. There is no material difference between his confession and the statements and evidence of his accusers. Some anxiety is felt for the issue, because it is well known that his doom is sealed if he falls into the hands of the slave holders. The bearing of this case upon others increases the interest and anxiety. It is felt that if Anderson is restored to slavery, few fugitives are safe; and Canada loses its proudest title, "an asylum for the oppressed." We have seen a hint thrown out in some newspaper, apparently intended to suggest the propriety of a rescue, if the decree of restoration goes forth. It was a modest statement that in the winter there are only three ways of getting out of Canada, and it would give no surprise to the writer if at these points sympathizers would assemble in sufficient numbers to prevent rendition. It is not unlikely, and less so after the hint has been given. Very hard threats are spoken and written against the magistrates who committed Anderson. We are told that he was evidently in collusion with the slave-hunters, and has been well paid for the part he has performed. The Government is censured by some for not cancelling his commission of Justice of the Peace. If he has acted the part attributed to him, he deserves more than dismissal. Wm. Matthews, Esq., J. P., comes out in the newspapers in his own defence, and accuses one of Anderson's friends of "the intention of cheating the galleys of its prey." This is regarded as most unseemly in a magistrate, that magistrate being so closely identified with the case. The Executive Committee of the Anti-slavery Society of Canada has adopted and published a minute, of which the following is the concluding paragraph:—

"Finally, it is in obedience to that perfect law of philanthropy as well as liberty that this Committee bespeak from all the sisterhood and brotherhood of the churches of Christ, earnest prayers in behalf of the down-trodden, to Him who has the hearts of all men in his hand, the righteous Lord who loveth righteousness, who enjoins us to remember those in bonds as bound with them—who is the stranger's shield—who declares this to be the fast which he hath chosen—'to break every yoke,' and who, in terms most express, has counselled our protection of the fugitive from tyranny, and rebuked the selfish-

ness that turns away from the sight of wrong.—'If thou forber to deliver them that are drawn unto death, and those that are ready to die slain; if thou sayest, behold we knew it not; doth not he that pondereth the heart consider it? and shall he not render to every man according to his works?' (Prov. xxiv. 11-12). 'Thou shalt not deliver unto his master one who is escaped from his master unto thee; he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.' (Deut. xxiii. 15-16.)

One of the most successful of our Young Men's Christian Associations is that in Montreal. In its reports presented last week to a meeting of friends, it is stated that the Association has employed during the year two city missionaries, one of whom devotes special attention to young men, sailors, boatmen, prisoners, etc., and the other to visiting the poor, the sick, the intemperate and the depraved. During a part of the year a female missionary was employed, in invitation of the London Bible women. The president in his opening address stated that the idea was entertained by some that activity in the Association involved neglect of Christian duties in their respective churches; but it had not proved true so far as they were concerned. On the contrary, active Association members were also active church members; and members of Association who did nothing to advance its interests were in many cases of little service to their denomination. In this, as in some other things, "there is that withholdeth more than is meet, and tendereth to poverty."

Canada has copper ore minds, some of which are in successful operation. Fresh discoveries are being made from time to time. At Aetor, not very long ago, and more recently in the parish of St. Flavien, County of Lotbiniere; so says the Quebec Gazette. The produce of the Aetor Mines as reported at the Grand Trunk Station, outward for the United States for nine months is 1825 tons, valued at more than \$130,000.

We are having pleasant Winter Weather in the West; steady frost, but not severe.

A. B.

News Department.

LONDON CORRESPONDENCE.

LONDON, Dec. 14, 1860.

Continental Europe still presents a perturbed and volcanic appearance. Victor Emmanuel has visited Sicily and been received with extreme applause, and in the Italian Peninsula his popularity is second only to that of Garibaldi—who has settled down for a little season in Caprea, his Island-home. But the reactionary party has been very busy, and it will be long before the new provinces of "United Italy" are free from rebels and plots. Gaeta, where the ex-King persists in trying the arbitrament of arms, is being bombarded, and until its reduction (which the French yet help to prevent by keeping the sea-side unblockaded) he will not resign hopes of retaking it. The Pope's intentions are still concealed from vulgar knowledge, as also are the Emperor Napoleon's intentions respecting him; but there is every probability that he will be compelled to do what his pretended predecessor did by divine instruction, "render under Caesar the things that are Caesars." Austria continues convulsed, but the Hapsburgs are notorious for clinging to "hope"—the sole remaining treasure in Pandora's box. A more Liberal nobleman (who would pass here for a Liberal Conservative) has been called into the ministry, and his elevation into the official saddle will guarantee it is thought, the nationalities of the Empire; but whether he will be able to keep his seat in the saddle is a question which awaits determination. One part of his programme is said to be the repeal of the Concordat with the Pope; which, if true, will seem to Pius IX. another act of treachery and desertion from his royal children. France is to have two skies of freedom doled out to her; one through the Legislative body, and one through the newspaper press. Time will test the worth of these concessions. The press is grateful to Count de Persigny, the new Minister of the Interior, but it wants a security greater than any which a mere automatic alteration can afford. It naturally asks, What is given one year may be taken away some other year—perhaps the next. The complaint is reasonable, but how could it be redressed without stripping the Emperor of that imperial character which has become second nature, if it was not always first nature, by inclination before it was actually evinced?

At present we are thinking more perhaps about China than of European politics, and wondering what will be the end of such a beginning. The East is, indeed, the region of romance; and after the capture of Peking, long lauded as larger than London and certainly founded as London never was, we may cease to marvel at the tales recorded of the weeping conquests of Alexander and Genlix Khan, the "Brother of the Sun" flying before 15,000 European soldiers, and surrendering his capital and place without a battle, shows the inherent weakness of those oriental despotisms which look so imposing at a distance. They are in all respects *antical*—governments where you saw castles and towers, you find pasteboard and paint! The design of the fugitive "Lord of the World" is, perhaps, to nonplus the antedepots by leaving no officials adequate to treat with them; but what if they resolve to treat with the rebel king at Nankin and set up Tai-ping in the stead of Hsin-fung? How such tactics would blow before them like chaff the small tact of the Tartars! I doubt, however, whether Lord Elgin would undertake the responsibility of this movement, and I further doubt whether the English Cabinet would at present enter on that untrodden path. Installed at Peking, the Tai-ping dynasty would really be under our Anglo-French protectorate, and how long that would endure is hard to say with the experience of Indian annexation in the retrospect.

At home here, events have not been transpiring of a very stimulating description. The rapid semi-ecce visit of the Empress Eugenie has been taken very agreeably, and more so because the dignity of it (diversion of mind and improved health) seem to have been accomplished. Some patriotic Scotchmen had prepared a genealogical tree, tracing her lineal derivation from the Kilpatrick of some where, which he-