

suppose it did? Does Mr. Phillips think the sentence "all men are born free and equal," &c., will loose any of its force when it gets to be three thousand years old, and some slaveholders think it is a "doubtful" one, and mayhap written in a "dead language?"

5. Next Mr. P. insists that this passage is not only alone, but opposed to the rest of the Bible, and particularly to the Saviour's command, "Thou shalt not kill." To this we answer that the Saviour's command is—not to commit murder, without saying anything in that place, about the punishment of the murderer. It would be as legitimate to quote a general statute against the restraint of personal liberty as criming the imprisonment of the guilty for crime, as to quote these words against capital punishment. We claim that the Hebrew word *ratsah*, which carries the burden of the prohibition in the Mosaic command "thou shalt not kill," which Christ reaffirmed—had a distinct technical meaning, viz. *to murder—to kill human beings without legal authority*—which technical meaning, by all the rules of the common law of interpretation, decides the sense of the command. We have not space to demonstrate here the truth of our claim, but refer Mr. Phillips, of any one else who doubts it, to the *Bibliotheca Sacra* for May, 1846, in which (pp. 307, 8, 9), it is proved beyond denial, by evidence which no man can set aside.

6. Mr. Phillips next makes the plausible point, that the command, if in force, as claimed, according to the common translation, is addressed "not to governments but to individuals." He says if the argument is a good one, and in force now, it might be pleaded in justification of the murder of a murderer by the next of kin of the first victim. Nay, it is the duty of the next of kin to kill the murderer of his kinsman. Moreover, he contends that the passage makes no distinction between murder and manslaughter, but that if it is good for anything now, it compels every man who takes life, however accidentally and unintentionally, to be slain. Thus, by making the passage prove too much, he seeks to empty it of all force upon us.

Could Mr. Phillips fail to perceive, all the while he was uttering the paragraphs which convey the ideas we have conceived, as above, that he was dealing unfairly by the passage, and violating one of his own sacred rules of law? Grant that the passage is a law, and to be held binding, as a law, on us—which we do not claim. How often and how eloquently has he argued for the strictest construction for acts carrying severe penalties. But is not the rule of law, which, in the case of the Fugitive Slave Act gives the pound of flesh, but no blood, just as sound and necessary in other laws? And does not the great principle which it embodies, demand a fair and close, rather than a loose and latitudinarian construction, of the passage under consideration? It is only necessary to reply to such a plea as his, that the words, being spoken by Almighty God, in a solemn manner and for some weighty end, are, presumably, sense—must be either sense or nonsense.

If construed strictly, as the overwhelming majority of interpreters have construed them, as conveying to civil governments the right and duty of the capital punishment of the murderer, they contain sense—they are understandable and self-consistent. Mr. Phillips may not like their sense, but cannot deny that they have one, and that, clear and weighty. On the other hand, if construed loosely, as he proposes—in the face of all the Hebrew and Greek and all the ages—they become absurd and impossible. If they command individuals to kill every man who kills, they command the extermination of the race, since when one murder has been committed, it is the duty of the next friend of the dead to kill the murderer, and of his next friend to kill his killer, and so on, until the race should be slaughtered, with the exception of the solitary last avenger, whose duty, we suppose, under Mr. Phillips' construction of the statute, it would be to commit suicide, and so end the tragedy! This is the nonsense which Mr. Phillips thinks Almighty God uttered and intended when he spoke to Noah, as recorded in the 9th of Genesis. We beg to differ.

All which he says about the Mosaic Statutes and the cities of refuge, &c., is alien to the subject. All which he says about the Christian's eating meat, under the fourth verse of the same chapter, is mere quibbling. The advocates of capital punishment neither beg nor urge that this sixth verse, or its context, is imperative upon the race as a binding law in the same sense as one of the ten commandments. We hold that it is a distinct expression of God's opinion, that he who commits murder should be punished with death, and conveys the right, and more than hints the expediency of such punishment for such a crime. So much for this first text.

Of the Mosaic Statutes we do not propose to speak, for, although they distinctly recognize the right and duty of capital punishment, we do not feel it necessary to dwell upon them, but prefer to pass on to the New Testament, where we find the subject coming up again under our own dispensation, and receiving the emphatic endorsement of the Gospel. Concerning the teachings of the New Testament on this point we remark,

1. That love, which is the central and animating principle of the gospel, is a love which recognizes punishment for the guilty as co-existing with itself. Hell is parallel with heaven. The same words of unending duration, side by side, affirm the happiness of the righteous, and the punishment of the wicked.

2. Our Saviour, distinctly affirms that the essential spirit of the new dispensation is the same as that of the old. He came not to destroy but to fulfill.

3. It is noticeable that Paul, in one breath, inculcates the forgiveness of private injuries—"Dearly beloved, avenge not yourselves, but rather give place unto wrath," and, in the next, speaks of the magistrate as "bearing not the sword in vain," as a "revenger, the minister of God to execute wrath upon the evil doer."

4. We find in the New Testament references to capital punishment, as an existing fact, with an endorsement of it as continuous. Our Saviour told Peter "all they that take the sword, shall perish by the sword." St. John, the mildest and most loving disciple, says, "he that killeth with the sword must be killed with the sword."

rightfully receive capital punishment, and announces his willingness to answer to the law as it was, as just and right.

6. In the 13th of Romans, Paul says, "the powers that be are ordained of God; whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works but to the evil. Wilt thou not then be afraid of the power? Do that which is good and thou shalt have praise of the same. For he is the minister of God to thee for good. But, if thou do that which is evil, be afraid; for he beareth not the sword in vain," &c., &c.

We understand this passage, in its place, to teach.

- a. The fact of civil government.
- b. Its divine authority and appointment.
- c. The existence of capital punishment for crime.

d. The fact that God regards it as legitimate.

e. The fact that God demands it as essential—as bearing his solemn sanction—making the sword-bearer the very "minister of God, a revenger to execute wrath upon him that doeth evil."

Mr. Phillips—under a mistake—urges Calvin's name as against the opinion that the passage in the 9th of Genesis teaches capital punishment. He may like to see Calvin's opinion of this passage. He says, "contendant igitur cum Deo, qui sanguinem nocentium hominum effudit nefas esse putant."

But all our space is full, long before we have said our say in regard to the teaching of Scripture on this point. We have said enough, however, to hint the ground of our firm belief that God advises, recognises and demands the punishment of death for the great crime against life. We hold these truths to be evident, viz:—

1. God understands man and human society better than Mr. Phillips or any other man or than all men put together, and knows better what is best for us, in this thing.
2. God gave the Bible to confer true and the best knowledge upon all subjects, upon which he has knowledge which we lack and need.
3. If God, thus knowing man, and for this purpose giving the Bible, has, in the Bible, expressed any opinion or given any command with reference to capital punishment, that should settle the case as against any mere human hypotheses.
4. God has advised, authorised and recognized, if not commanded, the punishment of the murderer by death. This he has done—in the Old Testament and in the New—clearly and repeatedly, as we have shown above.
5. Therefore, we hold that until it is shown that God's creatures are wiser than he, it is expedient, that the murder should be punished by death.

## THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., MAY 9, 1855.

### TO SUBSCRIBERS.

Terms of the VISITOR, 7s. 6d., per annum in advance, 10s., if payment be delayed over three months.

### TO CORRESPONDENTS.

No communication will be inserted without the author entrusting us with his name in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded, that short communications, as a general thing, are more acceptable to readers of *Newspapers* than long ones and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.

All ministers of the gospel, who will send us the advance, for six new subscribers, will get the "Visitor" for one year free of charge.

### Doctrinal Preaching.

The time was in the history of the Baptist denomination in these Provinces when the general character of its preaching was doctrinal. Every sermon was more or less an exhibition of the cardinal points of divinity, such as the total depravity of the human heart, the sovereignty of divine grace. The co-equality of the Son of God with his eternal Father, his vicarious sacrifice upon the cross, the absolute necessity of regeneration by the omnipotent power of the Holy Ghost—Justification alone by the imputed righteousness of Jesus Christ. These and kindred doctrines were largely dwelt upon by our fathers in the ministry, the most of whom have fallen asleep. Their successors, during the early years of their ministry, followed the example of their fathers, and preached plainly and distinctly these foundation truths. So constantly were the doctrines of the gospel dwelt upon in bygone days, that every young convert in coming into the church seemed to be thoroughly established in the faith of them, rooted and grounded in the truth.

But a marked change has come over the ministry in these later times. We do not mean to say that our ministers do not believe these doctrines as firmly as they ever did; but there seems to have been a wide spread impression amongst them that they were dwelt upon originally at the expense of practical godliness, and hence there has been a more constant setting forth of the precepts and requirements of christianity, the doctrine of free agency and human accountability, and truths lying in this department. The impression to which we refer is doubtless to some extent correct, and yet we perceive very great danger of carrying this view too far. If these doctrines so extensively embraced by evangelical christianity were true, then we say they are foundation truths, they constitute the basis of all evangelical experience and practice, and therefore should never be thrown in the shade, either by the pulpit or the press. If it was ever true that men are totally depraved, it is true now. If it was ever true that God elected his people in Christ before the foundation of the world, it is true now. If it was ever true that the sinner is justified solely by the righteousness of Christ through faith, it is true now, and the same may be said of every doctrine belonging to this class. They should then have a prominent part in our ministrations, not to the neglect of other portions of God's word, but they should be so exhibited, and explained from time to time that young converts when questioned in reference to their opinions on these points should be prepared to give an intelligent answer, assigning as their authority "as thus saith the Lord."

It is a mistake that preaching the doctrines of religion will lead to antinomian practices unless they have an undue prominence in our ministrations. When preached not as abstract dogmas, but as vital truths put in the Bible for the purpose of exerting a sanctifying and practical power over the heart and over the life, the influence will always be salutary. The records of God's Church do not afford brighter examples of evangelical piety in ancient or modern times than are to be found in connexion with those who embraced with a martyr's faith those sublime sentiments uttered by Christ in the 6th and 17th chapters of the Gospel of John, in the 8th and 9th chapters of Paul's Epistle to the Romans, in the 2nd and 3rd chapters of his Epistle to the Galatians, and in the 1st and 2nd chapter of his Epistle to the Ephesians. The great leading truths made so prominent in these portions of inspiration must not be kept in the background. Let them not only be brought out distinctly in our ministry but let it be seen that these doctrines perfectly harmonize with the free agency and the moral accountability of man. The more thoroughly we imbue the souls of our hearers with the knowledge and spirit of these sublime truths, and God hallowing sentiments the more prayer we shall have in our Churches, the more scriptural and deep toned will be their piety, and the better armed they will be against all spurious and false systems of religion. God grant that as ministers we may all be prepared to say to our people as the inspired Apostle said to the Elders at Ephesus, "I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God!"

### The European Conflict.

Such the present war between Russia and the Allies may justly be designated. True but four nations have as yet engaged in actual conflict; but is not the way rapidly preparing for a general European struggle, Austria, Prussia, and the German powers are all marshalling their forces, and we greatly mistake the significant signs of the times if all this preparation does not result in one of the most severe struggles that the world has ever witnessed. It will be seen by the latest news, that hopes of successful negotiation at Vienna have vanished, that Austria is occupying a doubtful and vacillating position not knowing fully which party to join, and that Prussian sympathies are all on the side of Russia. Such being the fact, the strong probability is, that, in the issue, both Austria and Prussia will ally themselves with Russia, and then the struggle will come on in good earnest. If such should be the result then we shall have a war that everybody will understand. No man will be at a loss to decide why England in this day of light and civilization has gone forth in her strength to waste and to destroy. Every one will see that it is a mighty conflict between liberty and despotism—a conflict that will involve every State upon the great continent of Europe, and will be conducted on all sides with an energy and determination, such as will shake as with a mighty tempest the dynasties and thrones of Europe. Bleeding Hungary, enslaved Italy, and degraded Poland, will fight for liberty with a desperation that will overpass all the boundaries of despotic sway, and the grave question whether despotism or liberty is henceforth to sit enthroned in Europe will be settled at the point of the sword. We hate war from the depths of our inner spirit; but we nevertheless believe that, it is one of those terrible agencies which a God of holiness sometimes wields with tremendous power to vindicate and to maintain those great principles of social, civil and religious freedom, which are the rightful inheritance of every son and daughter of Adam. If this war of principles must come, then we pray God that it may be the means of breaking up the foundations of despotism and of emancipating the millions upon the continent of Europe who for ages have been ground to the earth by the tyranny of despotic rule.

### Prince Edward's Island.

We feel much pleasure in complying with the request of an esteemed Brother to publish the following appeal in the columns of the "Visitor." Ever since our first visit to Prince Edward Island we have cherished a lively interest in the progress of truth there, and especially in the welfare and prosperity of those Churches with which we then formed a short but pleasing acquaintance. Prince Edward's Island is one of the most lovely spots on this wide continent, and there religion has been experienced in its sweetness and power, but the progress of our own churches has been somewhat retarded by circumstances of a distressing and untoward nature. We cannot but hope that the time is drawing near when they shall share largely with their sister churches in Nova Scotia and New Brunswick in those revival influences which shall scatter to the winds all the seeds of discord and strife, and link all hearts together in the bonds of holy fellowship. May the appeal of our Brother, which was evidently written in a truly Christian spirit have its desired effect.

To the Baptist Brethren in P. E. Island.

DEAR BRETHREN,—Allow one who feels a deep interest in the cause of God on your beautiful Island to address to you a few words of friendly and brotherly counsel, and in doing so it is not from any motive of egotistical vanity—it is not with the object of seeing my name in print, nor is it with the desire of awakening an unkind thought or an angry feeling in your souls; but it is from the purest, the most disinterested of all feelings, as God is my Judge, that I sit down to pen these thoughts. I have prayed for direction—every sentence which I now write is connected with a secret aspiration to God for his guidance. Why do I busy myself about your affairs? some may ask. It is because I love you. I love the cause of God—I love to see Baptist principles encircling the land with revival influence and converting power; and knowing well the condition of your Isle, and having prayed much for it, I am constrained by the love of Christ to address you as brethren of the faith, based upon the truth even the Word of God. I need not enter minutely into all the circumstances connected with Baptist history on your Island, such a recapitulation might only stir up strife and not answer any good purpose, but our business is with the present. Is the Baptist interest prospering with you? Do you enjoy the powerful manifestations of a preached Word, which sections of Nova Scotia and New Brunswick enjoy? Are sinners being converted to God? Are you a people holding the unity of

the faith in the bonds of peace? These queries are serious and important. Can God's minister be happy when God's cause is not prospering? Can God's people be happy when Zion is wasted or languishing? Let me direct you, dear brethren, to the situation of things with you. In the first place, there are ten ministering brethren connected with the Baptist name in Prince Edward Island. Brethren Shaw, Knox, Ross, Bolter, McLeod, Stephenson, Burnett, Reid, Crawford, and Douglas, (the last being Licentiate), are you, dear brethren, striving mutually to assist each other in promoting the cause of God and winning souls to Christ? Do you feel that the prosperity of the Baptists depends upon your being united and feeling a mutual confidence in each other's piety and ministerial character, such confidence must be felt for you to co-operate harmoniously for the furtherance of the Gospel. Where the element of piety is engendered in the soul, should we not be willing to overlook other matters which may not be essential? Him that is weak in the faith receive ye, but not to doubtful disputations. How good a thing it is for brethren to dwell together in unity. What a vast moral power would follow your ministry if the Island presented one compact united association; and before such an event can take place there must be union on your part. Religion requires much forbearance with each other. We should be willing to forgive each other, may, even humble ourselves to wash each others feet, and be willing for the sake of the precious cause of Jesus to forego every selfish and personal consideration. I humbly trust that you will not regard these great principles as intrusive. Every Christian must recognize them—every minister of Christ will regard Christ's cause dearer to him than his life. And dear brethren, do not receive the suggestions of an unknown signature as mistimed. He who thus writes loves your souls. He would rejoice in your usefulness to a far greater degree, and he prays that the Holy Spirit may dwell in your hearts with great power, making you a blessing to the Island where you dwell.

In order to bring about such a consummation, I would beg leave to suggest that a day of fasting and prayer be set apart for mutual union, (where you have reason to exercise confidence in each other's piety), and if the spirit of love and humility dwell in your souls those elements will be fused through all your hearts. The Holy Spirit will dwell in your souls, influenced by its reviving power you will go forth weeping, bearing precious seed, and having the joy of God's salvation in your hearts, you will teach transgressors their ways, and sinners will be converted to God.

And now, dear brethren, I will close this epistle. If I have written anything offensive you will forgive me the matter. I have prayed to the God of peace after writing these few thoughts that they may be blessed to you and that you may be filled with the fulness of God and have the peace which passeth all understanding. "Follow peace with all men and holiness without which no man shall see the Lord."

PAX.

WE beg to express our gratitude to our Agents and Subscribers for their prompt remittances during the winter months, and at the same time to remind them that for the last few weeks the amounts remitted have fallen far short of meeting our expenses. The Paper has to be paid for, the Publisher has to be paid, our Travelling Agent has to be paid, our Book Keeper has to be paid, and if we get an extra despatch giving the latest news it has to be paid for, and all these expenses must be met weekly. If the remittances therefore fail to come in the pressure is felt at once. "A hint to the wise is sufficient."

THE REVIEW.—For the last few weeks our first page has been principally occupied with the Rev. Mr. Mackay's review of the statements put forth in the "Morning News" in reply to his Pamphlet on Capital Punishment. This of course has left us less space than usual for selections; but we doubt not our readers have perused with deep interest the able arguments of our esteemed correspondent as they have appeared from week to week, and that they have felt themselves amply rewarded for any loss which they may have sustained on the score of selections in the lucid treatment of this grave and important question. Two papers more will complete the course.

### Christian Liberty.

The Dorcas Society in connexion with the German street Baptist Church of this City, made and distributed during the past winter upwards of three hundred and fifty garments for the benefit of the poor. The liberality of the Society needs no praise from us. Its members have been vigilant in searching out cases of destitution, and faithful in the performance of their duty; and a God of truth has said, that such shall not fail of their reward.

The "Baptist Memorial" in its monthly record of baptisms reports 2,890, as having been baptized during the last month in the several States of the Union. This is a large number, but at the same time we must understand that multitudes are baptized who are not reported to the "Memorial," and consequently are not reckoned in the above calculation.

ERRATA.—The cash contributed to Rev. L. Marshall at his recent donation visit was £9 13s. 2d. instead of £3 as stated through mistake in a former number of the "Visitor."

FREDERICTON, May 5, 1855.

DEAR BROTHER,—The accompanying statement will show what has been done with the amount received for the Seminary debt to this date. Another fifty pounds will enable the Society to cancel the smaller mortgage held by the Central Fire Insurance Company. There will then remain another mortgage for £250, and a note for £200. The amounts do not come in very fast, but I continue to receive the most gratifying assurances that the subject is not lost sight of. I may be allowed to say, that although the circulars are addressed to the Churches, there is nothing to preclude those who undertake to collect, from obtaining the assistance of any who are known to be friendly to the object. I trust too that the aspiration of the six months mentioned in the circulars will not be regarded as exonerating those who have not sent the amount apportioned them, from all exertions to procure it.

I am happy to tell you that five candidates for baptism and church fellowship were received at the Conference last evening.

Yours Truly,  
C. SPURDEN.

Baptist Education Society.  
Acknowledged before, £35 10 0  
Frederickton, by Elder C. Spurden, 13 0 0  
£78 10 0

(COPY.)

FREDERICTON, May 5, 1855.  
Received, per Rev. Mr. Spurden, Seventy-five Pounds, on account of mortgage, from Committee of Baptist Education Society, for One hundred and twenty-five Pounds.  
Dated 15th March, 1854.  
Signed, Wm. McBEATH, Secretary.

### RELIGIOUS SUMMARY.

ACADIA COLLEGE, N. S., April 30, 1855.  
DEAR BROTHER,—I suppose I need offer no apology for writing so frequently as I am quite sure your readers rejoice to hear of accessions being made to Zion's ranks.

Thirteen young persons, (seven of whom are students in the Academy) were baptized yesterday by Dr. Cramp, upon a profession of their faith. Hundreds of spectators crowded the banks of the river, and all seemed solemn, and respectfully regarded the interesting sight. There is surely great majesty and impressiveness in the administration of God's ordinances.

Two of the candidates were the sons of Dr. Hume of Halifax. Their baptism afforded a most touching scene. The brothers were led "down into the water" together by the administrator. Each waited calmly until the other had received the Scriptural rite and then with hands joined they peacefully came "up out of the water" to go "on their way rejoicing" and to walk henceforth "in newness of life." Their happy countenances indicated the joy and peace they felt in yielding obedience to the commands of their Saviour.

Arthur Chase of Sackville N. B. was among the above mentioned number. The gracious work is still progressing.

Yours most truly,  
I. W.

HARVEY, A. C., May 2, 1855.

DEAR BRO. BILL,—Since I last wrote, the good work with us has been steadily progressing; I baptized one (the 1st of May, I baptize again today, (D. V.). Forty-five have been added since the Revival commenced. I do expect to baptize on Sabbath 6th inst., at Rosheas; the Lord is doing wonders in our midst—many are suffused in tears, and are anxiously enquiring what they must do to be saved. I have been labouring night and day for about 6 weeks, I am almost worn out, but at times I feel my strength is renewed like the eagles, and my poor heart is comforted, and I feel to rejoice with those who do rejoice. A more powerful work I have never witnessed; you would be astonished to hear some of the young converts speak and pray, they speak with power. Sinners tremble before them, and stout and rebellious hearts are bowing to the mild sceptre of King Jesus. Pray for us dear brother.

Yours affectionately,

LEVI H. MARSHALL.

PRINCE WILLIAM, April 28, 1855.

DEAR BROTHER BILL,—I rejoice to hear that the Lord is reviving his work in St. John, you will likewise be glad to hear that the Lord is pouring out his spirit in this region, fourteen have been baptized in Prince William of late; a number at Kingsclear; five at the Macknack; and four at the Keswick; there was to be baptism at the two latter places on Sabbath last. Truly the Lord has done great things for us, wherever we are. Brother Saunders and Bro. Tupper, are engaged in this good work, our congregations are large and a deep solemnity seems to rest upon the minds of all classes, both old and young, and many are enquiring the way Zion; we expect more to come forward soon and tell what the Lord has done for them, and follow the Saviour in the ordinance of the Gospel. Brother pray for us that the Lord may continue this good work amongst us. Yours in Christ, A. C. M.

QUEENSBURY, May 1, 1855.

DEAR BROTHER BILL,—The Lord has been pleased in mercy to revive the Churches where I labour with refreshing seasons coming from the presence of the Lord. I have baptized 14 at Prince William, since the first of March, backsliders have been reclaimed and the power of the Lord has been displayed in that place, I expect there will be more to be baptized next Sunday. The Lord is also reviving his cause at Macknack; I have baptized six there in April, and there are several received for that ordinance, and more are expected; thus between the two places I have Conference every Saturday and baptism almost every Sabbath, and hope to be employed in the same way for some time to come. Our meetings are deeply interesting at both places and the work of revival is still going on. The Lord is also visiting Keswick and Kingsclear, through the labours of Brother Saunders and White.

Affectionately Yours,

JAMES H. TUPPER.

BAPTISMS LAST SABBATH.—Rev. Mr. Wines, pastor of Bowdoin Square church, baptized three persons. Two young men were baptized at the Second church in Cambridge, by the pastor, Rev. A. F. Spalding. Rev. Mr. Hopper, pastor of the First Baptist church, Charlottetown, baptized five persons in the baptistry of his meeting-house. At the same time and place, Rev. N. M. Williams baptized two persons into the membership of the Perkins Street church, Somerville. Rev. Mr. Hutchins, of Charlottetown, baptized nine. —*Watchman & Reflector.*

CONCORD, N. H.—The ordinance of baptism was administered to three persons last Sabbath, by the pastor of the First church in Concord, N. H., Rev. C. W. Flanders. Special interest marked the occasion from the fact that one of the number was a lad of 13 years; the last of an entire family who have within a few weeks received this ordinance. Thus another whole household of believers has been baptized, in obedience to the command and example of Christ.

NEW YORK.—The Recorder and Register reports revivals at Marion, Yates, Lefayetteville, Durhamville, Truxton, Schenectady, Elbridge, Weedsport and Poughkeepsie, all

in New York. In Truxton, fifty-four have been baptized, and "the revival in Homer has been a most glorious work."

One hundred persons were added to Rev. Dr. Hatfield's church, New York, on a late Sabbath, making nearly one hundred and fifty who have professed Christ in his congregation since the work of revival commenced a few months ago. Dr. H. communicates the details of this very interesting revival to the Evangelist.

RELIGIOUS INTEREST IN BOSTON.—At the Monday Morning Prayer Meeting, in the Old South Chapel, reports were made from several city churches. From these reports, it appears that the religious interest has increased during the past week. There is an increased spirit of prayer in the churches, as well as an increase in the instances of conviction and conversion in the congregations. The state of things is that in which we may rejoice with trembling.—*Puritan Recorder.*

BURLINGTON, VT. REV. HUBBARD WINSLOW, late of Boston, says the Burlington Free Press is temporarily to supply the pulpit in the Congregational Church, in this place, made vacant by the dismissal of Rev. Mr. Worcester. The religious interest and work of grace in the Church, and in College, continues. Fourteen or fifteen students, most of them members of the Senior and Junior classes, have recently experienced religion.—*Id.*

TROY, N. Y.—A letter from Troy, N. Y., to the Editors of the Independent, dated March 26th, says:—

We are in the midst of a blessed revival season in this city. For three months there has been a gracious outpouring of God's Spirit in many of the churches. In Doctor Beman's Church, the awakening has increased, until the present time, and the blessed Spirit is seen in the salvation of many souls. The daily afternoon and evening meetings for prayer and conversation, the regular dispensation of Divine services each evening, the ladies' special prayer meetings, the young men's stated convocations for prayer, all united, have seemed to bring the rich blessing of God upon this people, and our meetings are more fully attended than at any previous time. Last evening, (Sabbath), when our venerable pastor requested any present who were anxious for the prayers of the brethren in their behalf, to signify it by rising, six or eight persons arose in tears, and requested the prayers of the people. The meeting was a tearful and affecting one, and many hearts were melted.

NEW BAPTIST INTEREST IN BOSTON.—We learn by the Watchman that a movement has been started by some of our brethren in Boston for the establishment of a new interest at the "South End," near Roxbury. Sabbath before last, services were held in the hall recently vacated by the Universalists, on account of their failure to sustain their office; taking Rev. R. W. Cushman, D. D., officiated, and we learn that his very acceptable services will be enjoyed by the society newly forming. The Watchman adds. We bespeak a large interest in this useful and promising movement. There is no more beautiful portion of the city than where it commences, and none where, with christian fidelity and the Divine blessing, the prospect is better.

## General Intelligence.

### FOREIGN NEWS.

The steamship "Atlantic" arrived at New York on Friday morning, with Liverpool dates to the 21st April.

The Vienna Conference has been broken off. Russia has rejected the Allied demands. The new British Loan has been taken up. The Emperor Napoleon and the Empress have been a week in England. They were immensely glorified.

The British Loan of £16,000,000 has been taken up by the Rothschilds, in the shape of an annuity, terminable in 30 years. Taxes increased.

England assents to Louis Napoleon taking the command of the allied army in the Crimea; this is regarded as a doubtful rumour, however.

The Vienna Conference has broken off after the 12th session. The indications are strong that Austria will refuse to act against Russia.

Lord John Russell had left Vienna.

The bombardment of Sebastopol, with 500 guns, commenced on the 8th, and continued incessantly to the 15th. An assault was not practicable. The intention was to storm if possible.

MARKETS.—Wheat and Flour lower and quiet. Corn slightly advanced. Money easy. Consols had declined, closing at 89½.

### SECOND DESPATCH.

(By the Quebec and Fredericton Line.)

Dates are to the 23d.

The Asia arrived at Liverpool on the 22d. All hopes of Austria taking the field against Russia are at an end.

From the seat of war we learn that during the first two days of the bombardment the fire of the besiegers was superior to that of the city's and much damage was done to the Russian works.

It is stated that on the night of the 13th the left attack of the Allies obtained considerable advantages over the Russians. The latter were twice dislodged from their strongly fortified position which remained in the hands of the French. The possession of the position enables the Allies to fortify the summit of a ravine, which is of importance.

Since the siege began, five of the Russian Admirals in Sebastopol have died or been killed. Prince Gortschakoff has published an address to the Garrison, saying that matters looked more encouraging to the besieged.

Serious trouble had been created at Kravova by the brutal conduct of an Austrian officer. The people attacked the Austrians and drove them out of the City. 247 killed on both sides. The excitement continues, and a deputation is to be sent to the Sultan to demand justice.

Operations for strengthening the Russian forts in the Baltic are going on with great activity, and there are 110,000 troops in the Baltic Provinces.

Most of the British advanced squadron were detained in the Great Belt by ice.

The British Parliament reassembled on the 16th. The estimated expenses for the year