

spareth them, as a man spareth his own son that spareth him."*

3. And in the end they have the inheritance of children. "If they are children, then are they heirs; heirs of God, and joint-heirs with Christ."† If they are children, they are the "blessed of the Father," whose "good pleasure it is to give them the kingdom," "the kingdom prepared for them from the foundation of the world."‡ We need not know, or desire to know, more of this inheritance, than that it is worthy of the purchase of the blood of Christ; worthy of the promise of God's everlasting covenant. It is an "inheritance incorruptible, and undefiled, and that fadeth not away."§

Such are the privileges of those who are made the sons of God by faith that is in Christ Jesus. But who shall declare their generation? They are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. It is not with their spiritual as with their natural birth: that comes of the will of the flesh, and of the will of man; but the spiritual being cannot be so handed down: God keeps it in His own power. The corruption of Adam descended in natural course to his posterity; but not so the grace of Adam, or of any since born his children: no man can produce it in another by his own means, or secure it for another by his will and desire. It is the gift of God. And though we know it is bestowed according to just and equal laws, we are often foiled and baffled, if we attempt to trace their operation.

Still we know that, which it is of chief consequence to know. Though this birth is a secret thing, and of a spiritual nature, it is discerned by outward signs. It belongs to those who receive Christ Jesus. "To as many as receive Him, to them gave He power to become the sons of God, even to them that believe in His name."

Inquire, then, how it is with yourselves. It was shown, in the last lecture, why the Jews received Him not. When those reasons were pointed out, did your hearts reply, It is not so with us? On the contrary, we desire to be saved, "not having our own righteousness, but the righteousness which is of God by faith in Christ Jesus." We have "come to Him that we might have life," knowing that without Him we were "dead in trespasses and sins." We do not complain that "if we are the sons of God," we must be "led by the Spirit of God." The promise is dear to us, that, "if we continue in His word, we shall be made free,"—free from the dominion of sin. "Our rejoicing is this; the testimony of our conscience, that, in simplicity and godly sincerity," we have received Christ Jesus for that he came to be: our Prophet, to teach us the will of God; our Priest, to make propitiation for our sins; our Lord, to rule and direct our lives.

Blessed are they whose spirit bears witness with them that such is their case and state! And the more blessed, because "flesh and blood" has not put this new heart and right spirit within them, but the Father which is in heaven. If it was of flesh and blood,—if it was of the will of man, and not of God,—it might fail "through their manifold temptations." The corruption which they feel within, tells them it might fail, if it was of themselves. But this is their security; that it is not of the will of the flesh, nor of the will of man, but of God. And none shall pluck them out of His hand. He that is the author, will be the finisher of their faith. "He that hath begun a good work in them, will perform it unto the end."—*Abp. Sumner.*

* See John xv. 2. Heb. xii. 7. Mat. iii. 17.
† Matt. xxv. 34. Luko xii. 32.
‡ 1 Pet. i. 4.

News Department.

Extracts from Papers by the Steamer Arabia.

ENGLAND.

The revenue returns for the year and quarter ending December 31, 1856, have been issued, and show the following results:—The customs receipts for the quarter amounted to £6,232,175, and those for the year to £23,618,375. The increase on the quarter is £525,074; and that on the year £1,084,073. The excise receipts for the quarter amounted to £4,816,000, and those for the year to £18,073,778. The increase on the quarter is £212,000; and that on the year £804,315. The stamps receipts for the quarter amounted to £1,838,000, and for the year to £7,268,272.—The increase on the quarter is £88,231; and that on the year £137,448. The receipts under the head of taxes, for the quarter, amounted to £1,356,000, and for the year to £3,105,026. The increase for the quarter is £5000; and that for the year £9,483. The property tax produced for the quarter £1,423,464, and for the year £16,028,422. The increase for the

quarter is £88,091; and that for the year £1,906,861. The post office receipts for the quarter amounted to £748,000, and for the year to £2,869,152. The increase for the quarter is £101,000; and for the year £165,152. The crown lands produced for the quarter £86,000, and for the year £284,837. The increase for the quarter is £1000; and that for the year £4341. The miscellaneous receipts for the quarter amounted to 195,842*l.* and for the year to 971,100*l.* These receipts show a decrease on the quarter of 149,476*l.*; and a decrease on the year of 131,901*l.* The total of revenue for the last quarter amounts to 16,695,481*l.* and the total revenue for the year to 72,218,988*l.* The total net increase for the quarter is 870,321*l.*, and the total net increase for the year 3,977,772*l.*

During the occultation which occurred on Friday, (Jan. 9) the entire disc of Jupiter was projected, by some extraordinary refraction, on to the obscure surface of the moon, which was distinguishable at the time; the planet was again visible on the luminous portion of the moon before its real exit. This phenomenon, which was noted by Dr. Forster on the Continent, was ascribed by him to an extraordinary terrestrial refraction; but by other observers was referred to a lunar atmosphere. The effect was beautiful and more satisfactory than the projection of Aldebaran on to the disc of the moon which the late Mr. Stephen Lee communicated to the Royal Society, and which he ascribed to "differential refraction." There will be another occultation of a star in Leo on the 5th of March, to which the attention of astronomers will be directed, for the phenomenon bears closely on the disputed question of an atmosphere about the moon.

FRANCE.

The *Moniteur* announces in the following terms what may be called the last proceedings of the Conference:—

"The representatives of the contracting Courts to the Congress of Paris, assembled this day (Tuesday, Jan. 6) in conference at the hotel of the Minister of Foreign Affairs, signed a Protocol, which puts an end to the difficulties encountered in the execution of the treaty of the 30th of March.

"It is known that the nature of the locality did not allow the Boundary Commission to come to an understanding upon all the points of the new frontier line between Turkey in Europe and Russia; on the other hand, it became necessary to make up for the silence which the treaty had observed as to the fate of the Isle of Serpents; finally, the strict application of the 21st Article, by annexing the Delta of the Danube to Moldavia, took away from the immediate sovereignty of Turkey a territory which formerly was directly a dependency of the Sublime Porte.

"Inspired with the resolutions of the Congress, and wishing to conciliate all interests, the Conference, by unanimous consent, has decided that the frontier line shall follow the Vale of Trajan as far as the river Yalpuack, leaving Bolgrad and Tabak to Moldavia, and that Russia shall retain on the right bank of that stream the town of Komrat, with a territory of about 800 square versts.

"The Isle of Serpents has been considered as belonging to the mouth of the Danube, and it has been agreed that it goes with their destination.

"The Conference has recognised that it was the intention of the Congress to re-establish, by Art. 21 of the Treaty of Peace, in their former condition the territories situated west of the new boundary; and to confirm itself to the provisions of the negotiations of the peace, it has decided that those territories shall be annexed to Moldavia, with the exception of the Delta of the Danube, which returns directly to Turkey.

"It has been decided, moreover, that on the 30th of next March, at latest, the fixing of the boundary shall be effected, and that at the same date the Austrian troops and the British squadron shall have evacuated the Danubian Principalities and the internal waters of Turkey.

"The Commission of the Principalities, the members of which are already at Constantinople, may the reform at that period proceed to the provinces, and fulfil the mission intrusted to it. As soon as that commission shall have terminated its labours, it will render an account thereof to the conference, which will meet at Paris, according to the terms of the 25th Article of the treaty, to sanction by a convention, the final agreement come to between the contracting parties relative to the organisation of the Principalities.

THE MURDER OF THE ARCHBISHOP OF PARIS.—Monsieur Sibour, the Archbishop of Paris, was murdered on Saturday, in the Church of St. Etienne-

du-Mont. The archbishop went to the church to inaugurate the religious ceremonies which are celebrated there during the *Neuvaines* of St. Genevieve. At half past four he left the choir, and was proceeding towards the sacristy, when a man rushed towards him, and pushed aside with one hand the archbishop's cape, and with the other plunged a large Catalan knife into his breast, crying out, at the same time, "*A bas les déesses!*" (Down with goddesses.) The prelate staggered; his attendant priests surround him and hold him up; his face is deadly pale, some deep groans escape him, he is taken into the sacristy, medical assistance is at once procured, but all aid is in vain—the archbishop is dead. The murderer was a priest, who stood unmoved, his bloody knife in hand, by the side of his victim, whom he gazed upon, as he succumbed, with an expression of fiendish joy. This priest was formerly attached to a parish in Paris, where, in consequence of his conduct, he had been several times interdicted. In the month of November last he was at Melun. The Assize Court of that town having to try a woman charged with having poisoned her husband, the priest watched the case with the utmost interest. The woman was found guilty, and sentenced to hard labour for life. This result did not abate the zeal of her protector. He openly declared that she was innocent; and, to give greater publicity to his protest against the verdict, he printed a pamphlet on the subject, which he was on the point of publishing, when the *parquet* (public prosecutor's office) interfered, and ordered the pamphlet to be seized. The measure was called for by the protest itself, and by the terms in which it was worded, for it contained most serious accusations against the honorable judges who pronounced the sentence. This libel, and others, gave rise to judicial proceedings, in the course of which the priest in question manifested a total want of self-control. The Church thought fit to interpose its authority, and to interdict the priest who had so misconducted himself. This interdiction greatly augmented the irritation of the party against whom it was pronounced. He provided himself with a Catalan knife, about a foot long, with a blade of the breadth of three fingers. On being asked whether he had stabbed the archbishop more than once, he answered "No; only once, for I struck at the heart, and I knew that the blow was mortal." "Why did you cry when you struck, '*A bas les déesses!*'?" "Because I do not believe in the Immaculate Conception. I have stated my opinion on that doctrine from the pulpit, and I wish to protest once more against the impious worship." On being asked why he had committed this great crime, he said, "Because I was interdicted, and told that this time the interdiction would not be revoked."

The murderer is thirty-two years of age. The church of St. Etienne du Mont is closed, and will not be opened till after the purifications necessitated by the crime that has been committed in it.

The assassin allowed himself to be arrested without resistance, and voluntarily gave up his bloody knife. He had once been interdicted for preaching a sermon against the dogma of the Immaculate Conception, and the archbishop had confirmed the interdiction. Towards the end of his examination, when the enormity of his crime was dwelt upon, he said, "Yes, it is frightful!" and shed tears; he afterwards asked for a New Testament, saying, that he should have need of it during the night. M. Servat, the Vicar General, gave the archbishop absolution immediately.

Monsieur Sibour was born at St. Paul-Trois-Châteaux, in the diocese of Valence, on April 3, 1792, he was, consequently, in his sixty-fifth year. He was consecrated Bishop of Digne on February 25, 1810, and was appointed Archbishop of Paris by General Cavaigne in August 10, 1848, in the place of Monsiegnur Affre, who was killed on one of the barricades of the Faubourg St. Antoine, in June, 1848.

The assassin replied to the questions put to him with calmness, and only displayed agitation when he referred to the doctrine of the Immaculate Conception. His features are full of expression. In the course of the evening he was conveyed to the conciergerie, and a turnkey was placed with him in his cell. On examining his dress, some printed papers were found fastened in his coat.

The body of the Archbishop of Paris was embalmed on Sunday. Some of the Paris journals, and, in particular, the *Univers*, the clerical organ, seems to imply that Vergès is insane. However, it is a fact that all the answers given by the assassin in the course of the preliminary interrogatory evince a singularly cool, clear, and determined mind. In the whole of his conduct prior to this last terrible act there are strong