

SPECIAL NOTICES.

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We are very particular in addressing our paper to subscribers according to the instructions given. That should any not be received regularly, they will immediately be given.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer" or "The Baptist Book Concern," be addressed to the Editors, Elder S. McLeod, St. John, N. B.

Religious Intelligencer.

SAINT JOHN, N. B. NOV. 17, 1854.

THE CROSS OF CHRIST.

"I am crucified with Christ"—PAUL.

Much has been said and written about the cross of Christ. And while all Christians profess to glory in the cross, there is nevertheless a great difference of opinion in relation to what the cross really consists in. One makes it a material substance to be carried about, and gazed at, and to which they bow down with idolatrous reverence. Another points back to Calvary, and can find no other cross only that fatal tree on which the Saviour died. A third makes it some particular duty, having a peculiar merit, and the performance of which constitutes religion. And others have their own peculiar ideas, far among all, perhaps, who have ever perused the inspired subject for themselves. We purpose presenting some thoughts on the subject for the consideration of our readers, and we shall do so in connection with the words of the inspired Apostle, and which are at the head of this article.

The plain unmistakable language of Paul is, I am crucified with Christ. But plain as it is, he could not invent any other outward crucifixion on the material cross, for he was not then nor thus crucified with him. If this could refer only to the outward and literal crucifixion of Christ—then the glory of the Cross belongs only to the two thieves, and the saints of God would be robbed of their highest honor. Moreover the preaching of the outward and literal crucifixion of Christ, truly and wisely, would not be estimated any more freedom, or possess any more power than the recital of any other tragical occurrence. Hence the crucifixion of Christ to which the Apostle refers, and which he shared with him, was something quite different from the tragedy of Calvary.

We shall notice first Christ's crucifixion—and second, how Paul was crucified with him.

1st. Christ's crucifixion. This same inspired Apostle informs us that in consequence of the insufficiency of the law to justify the creature, because of the weakness of the flesh, God sent his own Son in the likeness of sinful flesh, and for sin, to condemn sin in the flesh. He was made of the seed of David according to the flesh. He assumed our nature with all its integral parts, and took all our actual infirmities, sin excepted, such as hunger, thirst, weariness, &c., which though of themselves are not intrinsically sinful, are nevertheless the effects and consequences of sin. They are the marks that sin has left of itself upon our nature, and on that account Christ is said to be sent in the likeness of sinful flesh. That is to say, Christ took a complete and perfect human soul and body, with all and every faculty and member pertaining to it. And this was necessary that thereby he might heal the whole nature of that leprosy of sin which had seized and infected every member and faculty. "He assumed all that we have, and yet without sin. Hence though Christ possessed a true human body and human soul, yet the life that he lived was not in the flesh that is, in the reason and understanding, wisdom and will, affections and desires, delights and ends of the flesh. But the living Word and Spirit of God, which dwelt in the flesh of Christ, and by virtue of his sinless conception, so swallowed up his human nature, that it became dead to all its own will and ends; and so the flesh, as humanity of Christ being dead to all these things, lived in itself the life of the Eternal Word, in the nature, righteousness, life, mind, will, and in all the gifts of God. Hence that Word and Spirit of God which dwelt in the flesh of Christ, truly and properly crucified and destroyed the human will and affections, and the whole life of his flesh. And here we would remark in the language of the pious Plarel,—that though we truly possess a twofold nature to Christ, yet not a double person; for the human nature of Christ, which dwelt in the flesh of Christ, and which nature retains its own essential properties distinct. And this distinction is not, and cannot be lost by that union."

Now, as Christ crucifixion was through the Eternal Word and Spirit that dwelt in him, so it was by the same Word and Spirit of Christ that dwelt in Paul by which he was crucified with him. Begotten by the Word of Truth—born of water and of the Spirit—born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. He had received a new principle of life, and with that life, new views, new things, new motives, spring into existence, old things passed away—former glory was present shame, former gain, was counted loss, and the excellency of the knowledge of Christ Jesus his Lord swallowed up every desire, and brought into captivity every thought to the obedience of Christ.

The first note we have of Paul is as a young man, named Saul, at whose feet the witnesses who stoned Stephen laid down their clothes, while he continued unto his death, and made havoc of the church, entering into every house, and haling men and women committed them to prison, and compelled them to blaspheme. Awful impiety! And yet breathing out threatenings and slaughter against the disciples of the Lord, he obtained letters from the high priests to go to Damascus to bring bound unto Jerusalem any of this way. We follow him as he journeyed, and come near to the city—suddenly we see the zealous persecutor—the proud Pharisee. It is true, we see a company of travellers, and one among them has the features and likeness of Saul, but how changed—blinded and led by the hand. We enter with him into the house of Julia, and behold his progress! How unlike Saul. Physically the same, but the former will, disposition, temper, and passions, utterly slain—crucified. Hear his own testimony,—I was alive without the law once, but when the commandment came, sin revived, and I died.—(Rom. vii. 9.) Under the law, Christ had suffered, as it is written—crucified is every one that breathes on a tree—and the law was the instrument of Paul's death. Sin taking occasion thereby deceived him, and by it slew him. That is the law was so contrary to the flesh, that when its spirituality was applied it slew him. Hence, says Paul, I am crucified with Christ. Now, previous to this, Paul was alive in his own wisdom, will, understanding, and righteousness; these constituted his life—they were his gain, his glory; but when the spirituality of the law was applied—in other words, when the will was crucified from his mind, he exclaimed,—I am crucified, with Christ.—In my flesh dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not. The law held him a prisoner. It is the ministrations of death, and as the eternal mind, or something of the flesh, which is the life in the flesh, is empty against God, there could be no possible reconciliation—no eternal life without its death. It is this life in the flesh, that must be hated, as a condition of discipleship.—(John xiv. 26.) It is the saying of this life that destroyeth souls.—(Mark viii. 35.) It was this life in Paul that was slain and hence he said,—I am crucified with Christ.

We shall continue this subject next week.

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me he doeth the works." And when he was to undergo the heaviest and bitterest thing that any creature could undergo, even the sense of the whole wrath of God, and to become a curse for us, he says, "and yet will not that I be done."

This is the crucifixion of Christ—that is, the perfect subjection of every member and faculty to the will of the Father, to do and suffer all the law required, and to live by the Eternal Word and Spirit that dwelt in him. And this is that crucifixion, that is the power of God, and wisdom of God. It was this inward and constant crucifixion that gave such infinite worth, and efficacy to his outward crucifixion and final offering up. It was this that rendered the sacrificial offering up of himself on the material cross so infinitely efficacious, so that he was declared to be the Son of God with power by the resurrection from the dead. The mere dying of Christ itself, would have been infinitely short of its design in the work of redemption; and his mere crucifixion had been nothing, if God in Christ had not hallowed his human nature to the death of the cross—yea, had he not through the Eternal Spirit offered himself without spot to God. (Heb. ix. 14.) thereby he is said to redeem us unto God by his own blood, and by that one offering of himself to perfect forever them that are sanctified. (Heb. x. 14.)

2. Paul's Crucifixion with Christ. As Christ was so crucified, that he had no mind, will, desires or affections of the flesh; so that in no one instance during his whole life did he seek his own ease, good or glory, but constantly ministered to the wants of others, his very existence consisting in his "going about doing good"; and as Paul became a follower of Christ, in the same labour to the same end, and as every act of Christ in the work his Father gave him to do, was contrary to nature, so Paul in becoming a worker together with him, was crucified with him, in putting off the body of the sin of the flesh. He became really as dead to the world, and the things of the world, that is, in the affections, desires, lusts, and ministrations of the flesh, as though he was a being belonging to another sphere, and this was not seemingly, but really so, as he himself declares, by the cross of our Lord Jesus Christ, I am crucified with the world, and the world with me; and again ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you; and again, I through the law am dead to the law, that I might live unto God. So we see that Paul neither lived under the law, in the flesh, nor unto the world. The law had no demand against him—the life that he lived was not in the flesh—and he was crucified unto the world—and all this by being crucified with Christ. And here we may see some of Paul's glorious liberty—not under the law, hence, free from its condemnation—not in the flesh, hence not in bondage to the flesh, crucified to the world, hence being in the world, but not of the world. May we not exclaim here—who would not be crucified with Christ—who would not suffer with him, that they might also reign with him!

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DENOMINATIONAL.

In our last we noticed that Elder Hart was in the city, having returned from his visit to St. Stephens. He informs us that during his short stay there, some considerable interest was manifested, some things were set in order in the church, and sixteen were added, fifteen of whom were baptized by him while there. The church at St. Stephens has some disadvantages to labor under, one of which is the want of a proper place of worship. Being but recently organized, and not possessed of great means, they have not yet erected a Meeting House. The want of proper ministerial instruction and care, is another loss. But we are earnestly hoping, that these serious drawbacks on the order and prosperity of our people in different places, will soon be obviated, by a greater interest in the erection of the former, and a greater supply of the latter.

Brother H. is still in the city, and will probably remain over next Sabbath.

We learn that Elder W. E. Pennington preached at Upper Sassa on Sabbath before last, being then on his way home from Westmoreland. Brother P's labors were so blessed among the churches in our Eastern District, have been much blessed during the period he has labored with them. Additions have been made to some of the Churches, and a considerable interest awakened in some places in relation to the general prosperity of the cause. The church and people at North River we understand contemplate the erection of a place of worship immediately, which is much needed. We hope the friends at Moncton will not forget the importance of a similar movement at an early day.

Elder C. McMillan has returned from a short visit to Campbellton. He represents the state of the cause there, as better than for some time formerly. He spent a Sabbath in the city on his way home.

Elder A. Taylor is in St. John, he informs us that he has been visiting different churches and places in the Fifth District, and has seen some good accomplished.

We have not yet heard from the protracted meeting at Douglas.

A letter from our Colporteur, dated at Prince William, 17th inst., brings us to know that new subscribers, and speaks encouragingly of his books sales. He was on his way to Woodstock, where he would probably arrive this week.

TRACTS.—Our Colporteur desires us to acknowledge the following sums handed him, to be applied to Tract Distribution:

Table with 2 columns: Name and Amount. Includes Hatfield D. Carr, \$0.50; Richardson Wals, \$0.50; Robert Knight, \$0.25.

We trust our friends will bear this part of our work in mind, and not allow this office to bear the whole cost of gratuitous Tract distribution. We have ordered a large supply of Tracts of different kinds, which we intend to spread abroad with prayer, that God may bless their perusal to many souls. Any sums paid to Brother O'Donnell, or forwarded to our office to aid in this work, will be faithfully applied.

NOVA SCOTIA CONFERENCE.—We have been anxiously looking for a report from some of our brethren in Nova Scotia, of the Conference recently held in 18—, but have not received any. The churches in New Brunswick, try anxiously expect something of this kind; the report of our Delegates being intended for the G. Conference, therefore should not be published until held before them. Brother Hart informs us that his visit there was agreeable, and we trust was not without some benefit to the cause in that Province.

RELIGIOUS ITEMS.

A great Missionary Conference was recently held in London. Its object was to devise means for promoting a greater degree of sympathy and union among the various Denominations who sustain Foreign Missions, and increased co-operation in the work of evangelizing the heathen. It was believed by the meeting, that the object sought might be obtained by the promotion of a cordial and brotherly spirit among the officers and friends of the different societies at home, and also their agents and missionaries abroad.

One of the speakers at the Missionary Conference, in London said, that India was now in a transition state, and it would very much depend upon the efforts of British Christians, whether the transition would be into infidelity, or into Christianity. There is at present in India, but one missionary to every 300,000 inhabitants!

The Congregational Union in England, has just held its annual meeting. The object of the Union, is to promote unity of purpose and action among the Independent Churches of England; and to stimulate both pastors and people to increased efforts for the propagation of truth, and the diffusion of their own distinctive principles. The practical subjects brought before the late meeting were, Home and Colonial Missions, the Irish Evangelical Society, and Education, all of which shared the sympathy of the Union.

Our thousand Bibles were recently sent to the Bishop of Victoria by a single congregation in England, for distribution among the poor emigrants in that Colony. The greater portion of these were from the teachers and scholars in the Sunday School, and others who have to labour for a livelihood.

At Union, Ohio, recently, on a Sabbath, the bell of the Presbyterian Church rang the second time—the congregation sat waiting and waiting, but no minister came. After the lapse of about half an hour, a note was handed to one of the officers, who arose and read it to the congregation. It was from the minister, who said he would not preach for them any more till his salary was paid up.—M. Star.

ROMAN PARAGRAPHS.—Within the last thirty years, there have been started in the United States thirty-three weekly, seven monthly, and our quarterly, publications of the Church of Rome, in all forty-one. Of these, twenty-four are a longer or shorter existence have died, leaving only seventeen alive, and many of them in a very sickly condition.—R.

A MICE-NEEDS MOVEMENT.—Leading Romances in Great Britain are endeavoring to raise a fund of \$500,000 to provide for the education of their poor, who by their own confession are fastidiously neglected. In London they state "there are 22,000 children, of whom only about 4,000 are receiving Roman education, the greater part of the remainder being left to pass their tender years in the solitude of a London street." As might be expected, the Roman Catholics are generally reluctant to contribute to such an object.—M. Star.

The death of the Rev. James Hutchins Stewart, an Episcopal Minister of sound piety and some celebrity is announced in the late English papers. In a short address delivered on the occasion of his receiving the Sacrament during his illness, he said—"It was now about fifty-three years since the Lord had called him to a knowledge of the truth, and he had never regretted the profession of union with evangelical ministers which God had enabled him to make. He believed, he said, that the Lord puts special honor upon those who separate themselves decidedly from the habits and customs of the worldly minded; and he exhorted his children to adopt that course.

The Committee of the British and Foreign Bible Society have distributed, according to arrangements previously made, copies of the Scriptures to the Russian prisoners now in England and France, in their own languages. Many of the prisoners are Finns; but many of them can read, although hitherto the Bible has been unknown to them. Both the English and French authorities have facilitated the efforts of the Bible Society.

COMMUNED BY HIS UNCLE.—Two spiritualist letters have been addressed to Louis Napoleon by English Christians, requesting that religious liberty might be granted to his Protestant subjects as well as to the Catholics. Queen Victoria has also addressed him an autograph letter upon the same subject. No results have yet taken place, as he wishes neither to please the English or the Jesuits. In one of the letters to the English Christians quote the memorable words of Napoleon Bonaparte addressed to Protestants at his coronation. After stating that it was his first purpose to maintain freedom of religious creeds, he said, "If any of my race hereafter to succeed me, should disregard the oath which I have taken, and which implied by the imposition of a perverted conscience, he should come to violate, I devote him to public condemnation, and I authorize you to give him the name of Nero."—M. Star.

FOREIGN MISSIONS.

We make the following extracts from speeches on the subject of Foreign Missions, delivered at the late anniversary meetings of the Free Will Baptist Denominations. The Rev. H. Warrance, of Concord, N. H. said—

"There is abundant encouragement in the success which has attended the cause of missions. It is truly cheering to glance over the missionary field and look back fifty years.—There are now 294 missionaries in the field. There have been raised up 11807 native assistant laborers, and 7000 native preachers. 4000 Christian churches have been established. And there are 333,501 native converts, besides the thousands who have already died in the triumphs of faith. This is encouraging. Says an able writer, in speaking of this matter, "Fifty years ago there was not a single school, nor a single convert, nor a single missionary, nor a native assistant to be found." At the commencement of the present century, it is computed that there were in the whole world only four thousand bibles. Now there are 32,000,000. Then they were printed in less than fifty languages, now in two hundred. Then they were in languages spoken by 200,000,000, now in languages spoken by 600,000,000. And this all the result of missiary efforts which are declared by halcyon come-outers to be a perfect failure!—Fifty years ago, scarcely a dollar contributed to this cause, now more than two millions. So large has been its increase! "Whole groups of islands inhabited by the lowest savages have been Christianized." Harris says, there are ninety islands in the South Pacific Ocean, all of which have been evangelized within the last forty years, embracing the Feejees, the Friendlys, the Society, and New Zealand, which were inhabited by the lowest class of cannibals. These are encouragingments. And in view of them we thank God and take courage in the great work."

The Rev. R. Paul of Portland, Me., said—

The Foreign Mission work is full of difficulties, but no more so than in older times.—When Europe was mission ground, it presented difficulties not less. A British captive was exposed in the streets of Rome. One Augustine (i) asked him if the inhabitants of the islands of Britain were acquainted with the gospel of Christ? On being answered in the negative, he immediately set out to preach the gospel to them. Difficulties did not discourage him.—And they must not discourage us, if we would achieve any great thing. We must go forward, stimulated by high example. What errors are doing should stir us up.—See what the emissaries of Rome are doing at this day! Look at the Jesuits and priests that are now spreading themselves over the heathen world! The order of the Jesuits was established against Luther. Ever since Loyola, their labors have been constant. Look at the labors of Francis Xavier and others, who entered China and India and the South Sea Islands! Look at what they suffered in 1615! But, alas! we cannot dignify them with the name of martyrs, inasmuch as they preached a perverted gospel. They taught the people to conform to Rome, building up upon heathenism a kind of semi-Christianity. But many of them, nevertheless, suffered death. Surely, the looking at our enemies ought to stir us up. We ought to take encouragement also from the fact that God is opening the way for us. We see doors opening everywhere! The present Eastern war is probably to open other doors in Turkey and even in Russia. In China, the door stands wide open.—Even the leader of the Revolutionary party is a professed Christian. In view of all these considerations, we can but regard ourselves as called upon more strongly than ever.

NEW YORK CORRESPONDENCE.—A private letter received this week from our esteemed brother Graham, informs us of the reason of his missing letters during the last few weeks. He will after another week or so, be at his usual post in our columns, and we have no doubt, will, as usual, interest and instruct our readers.

ANNIVERSARY CORRESPONDENCE.—We refer the author of "A Short System" to the notice over our Editorial head. The real name must accompany all communications, in order to insure attention.

ON SALE.—We have a copy of the Encyclopaedia Americana consisting of thirteen volumes, in our office, which is offered for sale at a reduced price.

Our thanks are due to Messrs. Anley & Tufts for American papers received by Express.

General Intelligence.

BRITISH AND FOREIGN.

News by Royal Mail Steamer America, at Halifax on the 9th, and the Atlantic, at New York on the 13th has been received since our last. The latest from the seat of war is that the siege of Sebastopol is progressing favorably. The outer forts had been destroyed. A breach had been effected, but it was not yet practicable to storm.

Prussia has sent a note to the Czar requesting his acceptance of the last proposition of the four powers.

The following telegraphic despatch has been received from the Comtee dated Oct. 13:—"A trench was opened on the night of the 9th, and we are now at a mean distance of 700 metres from Sebastopol. Earthworks are still being constructed. The bombardment will commence probably on the 15th. The Russians are on the works, but without producing any effect.—They have attempted some sorties, but without result."

The Minister of State published the following from the Minister of France to the Minister of Foreign Affairs:—"The Consular agent of England at Yarna writes on the 10th to Mr. Colquhoun, at Balaclava, that he has received a letter from the heights of Sebastopol, dated the 13th, and which contains these words: 'We open the fire with 200 pieces of cannon. The place cannot hold out more than five days.' Mr. Colquhoun transmits this news to Lord Westmoreland and Lord Clarendon with all reserve."

By a despatch from Balaclava, of the 13th, we learn that the "breaching batteries against the White Tower were completed on the 11th. The other works are progressing. An incessant fire has been kept up from the Russian batteries since the 8th, but to no purpose. Yesterday morning, the Russians made several sorties, but were unsuccessful in all. All the Greeks have suddenly quitted Balaclava; last night an attack upon the works thrown up to cover the town and harbour was expected."

A Russian official despatch, dated St. Petersburg, the 23d, states that up to the 10th nothing important had occurred before Sebastopol. The enemy (the Allies) seemed to intend a regular siege, and had begun works which the garrison had destroyed in a sortie by night. Not a single shell had fallen in the town. Cholera continued to rage in the enemy's camp.

An official despatch of Prince Paskevitch to the Russian Embassy at Vienna, says that: "During the whole of the 17th, Sebastopol was bombarded by sea and land. The Russians also kept up a hot fire. The Russian fortifications have suffered but little. Five hundred Russians were killed or wounded, and Admiral Korniloff was among the killed. On the 18th, the bombardment was only continued by the land batteries." Despatches from Berlin and St. Petersburg confirm this intelligence.

Advices from Constantinople, of the 15th, via Marseilles, have been published, to the effect that Euphrates had been retaken by the Russians, and that Capt. Brock and his small garrison had retired on board ship with the loss of one gun. Other accounts contradict the statement.

Large bands of Tartars have been formed in the Crimea; they sack and destroy the country houses of the Russians.

The Russians confess that the Tartar population is so hostile that they have been obliged to arrest 2,000 persons.

WANT OF BOOKS.—The correspondent of the Daily News at the Crimea, speaking of the want of books in the Eastern army while in quarters, says: "The few books—no matter what they are belonging to officers of various regiments, go the circuit of whole divisions. I have now in my possession—and to borrow it cost a vast deal of persuasion—a copy of Mr. Rowledge's edition of Bulwer's 'Last of the Barons.' This book has been read by every officer of the 33rd Regiment, and some of them have read it twice. It was then passed over to the Engineers, and they read it to a man, and then gave it up to the Ordnance, who having done with it, let me have it for a week."

SAPPERS IN SEBASTOPOL.—Two sappers, wandering about in the evening, completely lost their way to the camp, and suddenly found themselves inside Sebastopol. A sentinel challenged them, whereupon the men, perhaps under the impression that it was good Russian, replied, "Doro Johnny." The consequence was, that the alarm was given, and the men pursued. A volley was fired without effect, at the two indiscreet sappers, but one of them soon received a bayonet in the body, and was thrown over the wall, into the trenches, as dead. The other, though slightly wounded, escaped. Towards morning, the man who had been thrown in the ditch concentrated all his energies, and dragged himself into the British camp, from whence he was conveyed to Balaclava. It appears he was enabled, from personal experience, to give some valuable details concerning the height and breath of the outer walls.

A SOLDIER'S GENEROSITY.—A correspondent of the daily papers writing from the Crimea, says: "Yesterday I saw a soldier dividing his ration of bread and meat with a Russian prisoner; and, to crown all, he even gave the man part of his most valued property, a piece of Cavendish, which money can hardly buy in camp or at Balaclava."

THE HEAD CHIEFTAIN OF THE FRENCH ARMY.—The Gazette de Lyons says: "At the battle of the Alma, Father Paruber, the head chieftain, had his horse killed under him at the commencement of the action. General Canrobert, near whom he was at the time, was much annoyed at the misfortune, but not being able to remedy it, was on the point of saying to him "An revoir!" when the chieftain, determined to be of the party to the end, immediately procured another horse of going very safe, certainly, but rather hard in its action; he jumped on a gun, and it was on this he reached the summit of the hill, and found himself in the midst of the terrible combat which took place there."

Advices from St. Petersburg state that large bodies of soldiers continue to be sent to the Polish frontier. The Czar had recently taken part in a public solemnity, on occasion of the review of the reserve of the Imperial Guards, which, by his orders, had been placed upon a war footing. Warsaw was the immediate destination of these troops, who were commanded by the Grand Duke Michael and Nicholas; and these Princes, on their departure for military service, received, on bonded knaps, the solemn benediction of the Emperor!

At Rome, political persecution still continues, the Papal Government having just condemned six persons to death for having been members of a Republican committee. For the same offence, various other parties have been sentenced to minor punishments.

The apparent difference between Austria and Prussia is daily widening, and each Power ranks amongst the supporters of its policy, some of the minor German States represented in the Frankfurt Diet.