

LINCOLN, April 18th, 1854

BROTHERS M'LEOD.—For the encouragement of Zion's weeping friends, I wish to say that the Lord is manifesting himself to be a prayer hearing God in that he has heard the prayers of his people once more in this place, and come down to deliver. Elder Pennington has visited us again since the protracted meeting, which has resulted in the quickening of the Church, the reclaiming of the wanderers and the conversion of a few precious souls; for which we desire to magnify and praise the name of God our Saviour. The meetings continued nine days and evenings in succession, and whenever the request was made, large numbers came forward for prayers. A deep interest was manifested in the meetings of worship, and a revival gladdened the hearts of the saints. On the last day of the meeting, it being the Sabbath, Brother P. attended by a large concourse of people repaired to the water side, and waited on eight happy converts in baptism, and in the evening they were added to the Church. It was an interesting season and one which no doubt made angels rejoice. The aged, middle aged and youth came up together to the help of the Lord, and the strengthening of Zion. We feel to take courage, hoping that full victory will ere long turn on Zion's side. Never did I hear more humble confessions or enjoy a better season. To God be all the praise.

The Lord is at work still in our land—souls are enquiring the way to Zion, and Satan's kingdom is trembling. May Zion be filled with men of pure hearts, full of the Holy Ghost, and may Ministers preach nothing but Jesus Christ and him Crucified.

Yours in the bonds of the Gospel,
EDWIN GARRATY.

MEETING HOUSE—DEDICATION.

CANTONELLO, N. B., April 17, 1854.

DEAR BROTHERS.—In my last I promised to give you a description of the Meeting House in this place. It stands on an eminence commanding a fine view of the Bay and the surrounding Islands. As I passed up to Eastport in the Steamer I was gratified and pleased to see its situation, apparently resting in quiet loneliness, inviting the worshiper to approach and bow in humble, adoring gratitude to Almighty God. It is a plain, neat, substantial building, 42 by 84. It is finished without any of those decorations, except it be a triangular window in its front, that are thought to be so necessary in modern buildings; the simplicity and neatness of its style heightens the effect of its appearance, and leads one to feel that it is a house for God. Such is the impression from its exterior: let us enter, and see how it appears within. Entering by one of two doors, we pass through a small entry and are admitted to the body of the house where every thing presents the same taste, the same neatness, and the same simplicity, showing itself to be in perfect keeping with its external arrangement. There are two isles reaching the length of the house, with a broad space uniting them before the pulpit. There are 50 pews which will seat five persons each comfortably, and six if they be crowded, so you can see that small as the house appears, it will accommodate a large congregation. At one end of the house are two singing seats, slightly elevated, adding to the beauty of its internal arrangements. The pews are built in modern style, neatly grained and varnished. The Pulpit I cannot describe to you. It will have to be seen to be understood, it is not a wooden box, neither is it a gaudy throne, it is destitute of ornaments, and yet it is an ornament itself. It is a plain and beautiful desk, where the man of God may feel himself at home in declaring the truths of the blessed Gospel. The arrangement of things internally I like very much. As we pass into the body of the house as described above, every thing strikes us as peculiar, perhaps as novel. If the congregation are seated as we enter, we find every eye is fixed on us, and the assembly is facing the doors; we lift our eyes to the farther end of the house to get a sight to the Pulpit, when lo, it is not to be seen in that direction, again we look to the right or left, as the case may be, in relation to which door we enter, and we discover we are standing close by the Pulpit, without the worshippers having to turn in their seats to see if the Ministers have entered. The Pulpit stands in a recess formed by the two entrances alluded to; on either side of those entrances are two other recesses where the stores stand that heats the house. On the whole, the design of its arrangement is well adapted to the object in view, namely, the worship of God. The house speaks well for the people of the place, and the workmanlike manner in which it is finished, speaks well for our beloved Brother Babcock the contractor and builder. The house cost \$250, and when the pews were sold they brought \$235, leaving to the proprietors over \$15 wherewith to furnish the house as they think proper.

Wednesday the 12th inst., at 10 o'clock was the time appointed for its opening. Long before the hour the people began to assemble, and when I entered the house I found a large audience seated and waiting the commencement of the services. The Ministers present were Elder Malloch the Pastor of the Church, Elder Orrel, Pastor of the Christian Church in Eastport, Brother Babcock a Licensee of the Church here, and myself. The exercises commenced by singing the 132nd Psalm "Where shall we go to seek and find a habitation for our God?" We read some portions of Scripture, and offered the introductory prayer; then the 89th Psalm was sung "God in his earthly temple lays foundations for his heavenly praise." After which I addressed the people from Isaiah 60th chapter last clause of the 13th verse. "And I will make the place of my feet glorious." My object in the sermon was to point out the necessity of right action to the advancement and glorification of God's cause. How far I succeeded I leave others to judge. After the sermon another hymn was sung and Elder Orrel offered the Dedication prayer. Elder Malloch addressed the church and congregation, and pronounced the Benediction, when the services closed and the people dispersed, grateful to Almighty God that he had permitted them to see a house dedicated among them to his service. It was a season of interest, and I truly felt that God accepted our sacrifice. In the evening we assembled again, and at the close of our meeting three came forward to the anxious seat desiring an inter-

est in our prayers. The Lord is offering the people here salvation—backsliders are confessing their wanderings and some sinners are turning from the errors of their ways, and we are hoping to see a good reformation.

Yours as every,
A. TAYLOR, District Missionary.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, always in advance—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

☞ We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

☞ 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 "Free Baptist Book Concern," be addressed to the Editor, Elder E. McLeod, St. John, N. B.

B. J. UNDERHILL, Pub. and Business
D. W. CLARK, Editor.
WM. PETERS, Committee.

Religious Intelligencer.

SAINT JOHN, N. B., APRIL 28, 1854.

HABIT—AN APOLOGUE.

A devoted student sat at his morning meal, when there alighted on the rim of his cup a little fly. It supped a little of the contents and was gone. It came again, and again, and the young man noticed its regular return. It was not a common fly, the student admired it, and it became bold. It grew, and daily became larger; and as it increased in size, it seemed to possess new beauty, and found more and more favour with the youthful student. It played—it sang—it danced upon the ceiling, and whithersoever it turned it prospered. The eyes of the infatuated youth became blinded, and he could not see the subtlety of his beautiful seducer. It became bolder and bolder, until from every dish of the student, it supped its supply. At length it became an annoyance—it defiled his meat, and lessened his daily portion; but when he sought to drive it away, it played a pleasant trick, and caused him to smile. In process of time he found that while his pleasant guest grew stronger, and stronger, he was becoming weaker and weaker. Strife now commenced, and in a moment of recruited vigor, he smote his enemy, and it fled. He exulted in the victory, and thought to himself, I can receive him occasionally, and drive him when I choose. He is in my own power. Days passed on, and the student sat again at his repast and his former visitor appeared—his looks were mild, and his strength seemed feeble, but his appearance was more beautiful than before. In the most winning manner he alighted at the student's pleasure. He thought of former joys, and bid him stay awhile. Time passed on—and the senate—the forum, and the pulpit, called for the talent of the young, and the sons of the grey haired sires were needed for lofty stations. Many remembered the promise of him, whose devotion had seemed to excel all others; and a universal verdict gave him the highest station. A messenger is despatched—and reaches his paternal home—the fondest hopes of the fondest parents are about to be realized. "Where is thy son, whom the people delight to honor?" demands the weary courier. All eyes are turned,—but amidst the sons he is not, while charity whispers—modesty induces him to delay his appearance, that he may meet his honors with more composure, and more dignity. "Wherefore tarries my son?" at length cries the anxious father; and a servant repairs to his chamber—he knocks—but receives no answer. The door is opened, and lo—there lies the dead body of the once devoted student. His countenance is changed—his face is black and swollen, his limbs already stiff—his eyes in dreadful glare—while in every part he gives indication of deadly poison. Horror stricken at the sight—and with the loftiest hope so suddenly blasted, the agonized parent utters a shriek of despair, and is a maniac forever! In this dreadful moment—coiled in apparent listlessness by the side of the lost one, is discovered a deadly reptile. With still more profound dismay—every voice exclaims—"Whence came he?" while he darts his serpent tongue in wild defiance as though he said—"I have my victim, 'tis all I want." An angel enters—sweet ministering spirit—as if to soothe the broken hearted, ease the agony of the distressed, and teach a lesson to the living. At his sight the serpent quails, while the messenger of light whispers—"ALAS! THE FLY THAT ALIGHTED ON THE CUP AT THE MORNING MEAL."

Christian reader, in the foregoing we have endeavored to illustrate the approach, the power, and the consequences of an evil habit. Trifling at first—growing in strength, and increasing in loveliness, perhaps abandoned for a while, but indulged in again, until it becomes incorporated with our nature, and in the end poisons our very existence, destroys all spiritual life, and renders us unfit for the least use in the cause of God. Will you examine yourself—what HABIT is it that you love so well, that you cannot—may, that you will not surrender for the sake of a weak brother, or for the sake of your own spiritual life? Is it the *dram* when weary or sick? Is it overreaching in a bargain whenever an opportunity affords? Is it Sabbath visiting? Is it indulging in conversation about your farm, or the world on Sunday? Is it idleness? Is it an unbridled tongue—jesting, or improper levity? Is it eating or drinking, when neither hungry nor thirsty? Is it chewing or smoking? Young brother or sister—is it the concert, the exhibition, or the Novel? Is it the companionship of the impious, and the evening parties of (so called) pleasant amusement? Be it any of these, or of a thousand others that might be named, the moment it becomes your master, YOU ARE LOST! And your master it will be if you continue it; every time you indulge in it, your power of resistance is lessened—it becomes stronger and you weaker. An evil habit is a dangerous elf, always becoming larger. It may come in at the key hole, but it will soon be too big for the house. A single leak will sink a ship, and a single sin will destroy a soul.

"NOT AS UNCERTAINLY."

In writing to the Church at Corinth, a place where the Isthmian games of the Greeks were accustomed to be celebrated, it was very pertinent for the Apostle to illustrate the spiritual progress of the Christian by an allusion to various facts and practices connected with those games. In the earthly race but one could receive the prize, for but one prize was at stake; and there were certain rules to be observed, the neglect of which even by the fleetest would bring the forfeiture of that prize. Those who entered as competitors were accustomed to go through a severe discipline preparatory to the race. Those who engaged in the combat might in the preparation simply "beat the air" but in the real contest each had an actual adversary. The Apostle says that men went through all the requisite discipline and abstinence, and run with all the doubt arising from the fact of there being but one prize pressing upon their minds, and that too, for a perishable crown, a mere wreath, perhaps of oak or laurel leaves. But in our spiritual progress many may obtain the prize—each an "incorruptible crown." There is need of the discipline, or else we may fall of the crown, proving unworthy "a castaway," the meaning being, that the judge of the occasion shall not award the prize. Do not fail my Christian reader, to read again with care the closing portion of the 9th chapter of 1st Corinthians, and then judge whether the whole scope of the passage permits the following inferences in relation to the Gospel, the plan of salvation to which Paul alluded. 1.—The gospel does not ignore the fact that man is stimulated to action by two classes of motives, one class appealing to hope, the other to fear. It is true the passage does not allude in a direct form to suffering but it does to the fear of losing an incorruptible crown.—Paul himself states of himself directly and positively, that there is a possibility of his losing that crown, even after he had acted the part of a herald inviting others to enter the race course. The incorruptible crown is placed within our sight to tempt us to great exertion. If Universalism were admitted to be true for argument's sake, from this passage it would remain that the finally impenitent are "saved" if saved at all, without the incorruptible crown which renders the hypothesis absurd. There is also a little ground for the antinomianism expressed—once in grace always in grace.—If Paul who had been so favored as to gaze at things in the third heaven, too glorious to permit of the possibility of description, had need to strive lest the judge should not award him the incorruptible crown, it is nothing less than presumptuous sin, for us to say, past obedience makes up for present sin. This once in grace always in grace system, is a scheme like Universalism to "save" men without an incorruptible crown. How shall those thus "saved" cast their crowns at the feet of him who redeemed them?

2. The Gospel does not fail properly to adjust these different classes of motives. Fear can be so great as to paralyze instead of stimulating. Where the chances of winning are only as one in a million, there is not hope enough to encourage action. But the salvation of the gospel is positively sure to every one that strives, and yet it is not so certain as to induce neglect and sloth, for those who thus indulge to be cast away.

3. The rewards of the gospel are removed the farthest possible from the principle of gambling. The rewards are not to be given to one, though many run.—It often occurs that faithful industrious men remain comparatively poor in this life, while others with less care and worth fall as by accident upon a fortune. No such thing is true in relation to the gospel. No man that strives in this field but makes his fortune and wins his crown, and no man that does not strive, but that loses fortune and crown and dies a miserable beggar. No exceptions to the rule, he that will not work, shall not eat.

4. Men who will strive for a fortune, a corruptible crown when there are so many chances against them, and then refuse to strive for the incorruptible crown when it is thus within their reach and not a chance against them if they will strive, will be condemned in their own hearts, and they will yet learn by their experience that God is greater than their hearts. If men in the face of so many chances, will put forth great exertions to win a corruptible crown, oh, the guilt that rests upon them for refusing an incorruptible, offered upon no harder condition and without contingency.

Each of these might easily be expanded and illustrated, but it has been rather my purpose simply to indicate the principles. If Christians expect to win heaven, putting forth no effort, while Paul was obliged to vanquish his body and lead it a captive, they are mistaken. Paul did not simply pretend he would like to fight if he could find an adversary, but he had a real contest. He did not spend his time merely beating the air. But there was a glorious consolation in the certainty of the victory and the reception of the prize.—"I therefore" said he, "so run not as uncertainly, so fight I not as one that beateeth the air; but I keep under my body and bring it into subjection: lest that by any means when I have preached to others I myself should be a cast away."

PROHIBITION.

In our last we gave the division of the House of Assembly on the Liquor Bill, and intended to publish some remarks on the subject in that number, but owing to a press of other matter we deferred it. We feel however that we would be guilty of neglect of duty, if we did not make some record of our deep regret at the issue, and our adhesion to the objects of the Bill, which our representatives have so defiantly disposed of. The results of this Legislative decision cannot be told at present—either as it relates to the moral well-being of our Province, or the re-election of the men, in whose hands were placed—Legislatively—the social habits of a large portion of their constituents. One thing is certain, it is analogous to our nature to be influenced by popular questions, and it requires but little foresight to see that the Liquor Law, will, for the next year at least be the question; and will constitute the scale in which the candidates for future honors will be weighed. For ourselves, we deeply regret its defeat—we pity those whose habits are their masters, instead of their being masters of their habits—who have neither fortitude nor strength to overcome an appetite formed by legalized use. We pity those also who are blind to the dan-

ger to which they are exposed, and whose incentives to evil, are increased a thousand fold by the Legislative voice. We cannot see why these incentives may not be prohibited by law—we see no reason for legalizing a traffic which in no moral sense can be regarded as one of "value received." Of course we prefer the licence law which has since been adopted to the present deplorable state of the country in this particular, but better as it is; what is it but a legalized system of physical and moral death, the history of which is only a record of ruined fortunes, broken hearts, premature graves, and lost souls. We are opposed to the legalized use of liquor, because it is the nursery of drunkenness—the enemy of God and man. But of two evils we nevertheless choose the least, and while we would be sorry to denounce any, however much they might differ from us, but would treat even our enemies (if we have any) with christian kindness, we will nevertheless labour for the annihilation of the Rum traffic in every way, which we think becoming a christian minister and the conductor of a religious journal. We are a PROHIBITIONIST, because we most conscientiously believe the liquor traffic is wrong, and opposed to the work in which we are engaged. A rum drinking christian in these days, we regard as one of the worst enemies of God; and we would be sorry to jeopardize the standing of any Church, by admitting knowingly a tippler to its fellowship. And hence we wish removed as far as possible all temptation to a habit, which from its long legalized use, has become a most subtle enemy to the cause of God and humanity.

THE MAYORALTY.

On Tuesday next our Citizens will have an opportunity of exercising their suffrages directly for the first time in the election of Mayor. It will also be through the ballot system, the superiority of which over the former mode, was fully proved in the late election of Alderman. The Cards of J. Olive, Esq., present Mayor, and W. O. Smith, Esq., who formerly filled that office may both be found in our advertising columns to-day. We understand that Alderman Vanhorne of Sydney Ward is also to be a candidate. It seems to be the general opinion that the contest will be between the two former gentlemen. Years have elapsed since we felt any special interest in the election of men to any office; and we should not now, did not the issue before us involve a great moral question. If it was only the mere financial interest of the City, we should be strictly silent, although we acknowledge we should then feel a strong predilection in favour of the man of the Bible. But when an office is placed at the disposal of the people, the exercise of which, directly affects the moral well-being of the community, and fits or unfits men for the social duties of life, we then regard it as our duty—cautiously and discreetly—to give our influence on the side for which we profess to labour. The contest on Tuesday next, will not be simply between the men—it will be a contest between religion, sobriety and order; and skepticism, intemperance and anarchy; on one side will be the Bible and the pledge, on the other Rome and the Rum traffic. Let the characters and abilities of the candidates be what they may—let them be equal, it matters not, it is a contest of principle, and the agencies employed are those referred to. It is only in view of this fact, that we speak on the subject, and it is with pleasure that we learn that Mr. Olive's election is considered quite certain, because his triumph will be a triumph of moral principle. But we cannot omit remarking also, that Mr. O., from the highly credible manner in which he has fulfilled the duties of Chief Magistrate the present year, and the healthy conduct of the city finance which he has aided in bringing about, entitles him to the renewed confidence of his fellow citizens; and we trust we shall be able to announce to our readers generally next week, that JAMES OLIVE, Esq., the friend of religion and morality, has been elected to the Mayoralty of St. John, by a large majority of its electors.

A MELANCHOLY OCCURRENCE.—A letter just received from J. G. Purdy, Esq., of Westchester, N. S., says: "A melancholy circumstance took place here on the 15th inst. Mrs. Enoch Rushton went from her own house to a neighbour's and left two of her children locked up within, one a little girl about six years old, the other a boy, younger. The mother returned in a bout an hour, and on entering the house found the girl lying on the floor with a pillow under her head and a rug over her, and who immediately exclaimed, "Mother I am almost burnt to death." She informed her mother that the little boy was playing about the stove, and on her going near to take him away, her frock took fire; she rolled on the floor, and tried every way to put it out, but could not, until her clothes were entirely consumed. She only survived three hours after giving her mother this information. The bed had been on fire, but it went out; the floor was burned where she had rolled on it. Her father was a little distance from the house at work, but did not know of it until called by the mother. I hope this will prove a warning to parents not to leave their children alone, when so young, and especially not to lock them up."

INCORPORATION OF THE FREE BAPTIST CONFERENCE.

To the Editor of the Religious Intelligencer.

DEAR SIR,—I had the honor to introduce a Bill before the House of Assembly the present Session, To Incorporate the Free Baptist Church in New Brunswick, which passed without opposition, has since been carried in by the Legislative Council, and only awaits the assent of His Excellency the Lieutenant Governor to become the Law of the Land, which will be given on the day of prorogation. I am now induced to give contradiction to a report which I understand is in circulation in the County of Sunbury, to the effect that the Hon. Col. Hayward member for that County had given opposition to this Bill. In justice to that gentleman I wish to state, so far from giving the Bill any opposition, I am satisfied it would have found in him a warm advocate, and I had every confidence in both his support and influence, had they been required.

House of Assembly, }
April 24th, 1854. }
M. McLeod.

We have much pleasure in stating our entire confidence in Col. Hayward's support of the Bill for the Incorporation of our Denomination, had it been needed. And any reports which may be put in circulation to the contrary we are certain are without foundation.—EDITOR.

VARIOUS ITEMS.

MYSTERIOUS OCCURRENCE.—On the evening of Wednesday, last week, a young lady daughter of Mr. A. Eaton, (of the firm of Eaton & Ray,) left her father's residence in Carmarthen Street, and has not been heard of since. The most diligent search has been made for her through the City, and surrounding country, but no tidings of her whereabouts can be obtained. It appears that during the winter she had been partially deranged, but for several weeks past, seemed perfectly sane. In our advertising columns may be found a notice offering a reward of \$200 by her father to any person who will produce her living or dead. We sincerely hope the afflicted parents and family may yet learn her fate, and at least have their present anxiety alleviated.

SHIPWRECK.—A fearful shipwreck occurred in the vicinity of Sandy Hook, near New York, on the 16th inst. The vessel's name was the *Poachattan*, from Havre with 311 passengers—said to belong to the better class of Germans. Although the ship lay near the shore, so that the Captain could hold communication with those on the land, yet the sea was so dreadful that no assistance could be rendered. Every soul on board were perished. One hundred and twenty eight bodies had been washed ashore and were interred.

EASTERN CITY.—This splendid Steamer which commenced her trips some time ago, between this port and Boston, is said to be doing her work well. Capt. Winchester who still commands her and her other officers are highly spoken of by the passengers. The Eastern City and Admiral, are both deserving the patronage and confidence of the traveling public.

THE MAINE LAW has passed the Legislature of Prince Edward Island by a vote of 15 to 7.

CARDING.—We refer our readers in the vicinity of Messrs. Blair & Pierce's Carding Machine, to their advertisement in another place.

WE have much pleasure in acknowledging a letter from Mr. Stephen McDonald, (formerly of Lincoln, York Co.,) dated at Houghton, Canada West, and enclosing us the amount of subscription for several more copies of our paper for that Province. We sincerely thank him. Brother J. Letson also, of Houghton, has sent us one more. He has procured for us nearly thirty subscribers in Canada. Much more for our paper might be done in many places had we working friends there like these.

ONE of our Canada correspondents sends us the following awful instance of Heaven-daring, and early retribution, which should serve as a warning to all who regard it as bravery to mock God. "At a protracted Meeting in the township of Dereham, C. W., a young man endeavored to disturb the meeting and insult the congregation; first, by endeavouring to persuade some one to play cards with him, then, by throwing handfuls of grain, and finally a pack of cards among the audience. The Minister remonstrated with him on his conduct, and told him the judgment of God would soon overtake him. The next day the young man being at his work, a log slipped from its place, rolled up on him, and killed him instantly."

AT another Protracted Meeting in Dereham, C. W., there was a lad who seemingly was seeking religion with great earnestness, and who was instantly killed, by a gun going off accidentally, while he was endeavouring to shoot a hawk. One of his hands was blown entirely off, and the ball entered his chest. He left a widowed mother in deep affliction.

IN the adjoining township of Norwich, a man by the name of H. B. formerly from Tobique, N. B., committed suicide by hanging himself with his pocket handkerchief supposed to be caused by Delirium Tremens.

A correspondent from the vicinity of the Bend of Petticoat informs us, that the sale of liquor has been carried on to an alarming extent at that place since last summer. He is credibly informed that there are between thirty and forty grog shops in existence in that village.

A LOVER OF GOOD MEN.—We are unacquainted with the writer of the article over this signature on our first page; and his commendation of our paper must be purely conscientious and voluntary. We scarcely need say that evidence of its approval is gratifying to us—especially when coming as in this case from persons of intelligence and ability. We hope and pray we may continue to secure the approbation of those who love God.

REVIVALS.—A letter from the Rev. J. Allison in the *Provincial Wesleyan* of the 20th inst., records a revival of religion in connection with the Methodist Church in Sackville. Special Meetings were commenced on the 24th March, soon after which the revival spirit manifested itself. A large number of the Students at the Academy have shared in the glorious work, and altogether about one hundred souls have professed religion.

A letter from an esteemed brother in Granville, N. S., informs us that there is a revival of religion in Parker's Cove, (so called) in that township. Seven persons had recently been baptized in connection with the Baptist Church, and several others had united with the Methodist.

SUBSCRIBERS to the *Intelligencer* in St. John who may change their places of residence on the 1st of May, will please give us notice of the Street to which they remove, so our carrier can find them.—Those in Carleton will please notify the lad that supplies them.

THE April Number of the FREE WILL BAPTIST QUARTERLY is received, and as usual is filled with valuable articles, among which is one on Wayland's Life of Dr. Judson, which cannot fail to interest and benefit a candid and enquiring reader. We have a copy we could supply to any who wish to obtain it.

APPOINTMENT.—I shall be at the Meeting House, near Mr. Rosch's in St. John's, (Lund willing) on Sunday the 7th of May next, at 10 o'clock.
(April 28.) E. McLEOD.

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