

THE CHRISTIAN WORLD.

A correspondent writing to the New York Observer, in relation to the town of Kingsbury, in that State, says:—

There has never been a license granted to sell ardent spirits in this village. I have been here six months, but have never seen a man drunk in the place. I have not heard one of our citizens use profane language. Our Sabbath are as quiet as was a New England Sabbath thirty years ago. Our citizens, of all denominations, united and built a seminary, costing about \$18,000. It is now in full operation, with 150 pupils, from various parts of the country. It has rooms for about fifty young ladies in the seminary. All denominations meet together for our monthly concert. And although one of our houses of worship will seat about 800, yet no house is large enough to accommodate the people who wish to attend. The Baptists have a pretty house of worship, capable of seating nearly 500, yet we find it too small, and are now bringing materials on to the ground for a new house, fifty-five by eighty feet, which will be finished next fall.

PROTESTANTISM IN EUROPE.—Rev. Dr. Baird who has recently returned from a tour in Europe says:

"It is now twenty years since I came the first time to the old world, for the purpose of promoting, in my humble, though imperfect way, the things of our Lord. During that period I have made seven visits to Europe, and many portions of it. I have visited often, and every country in it at least once. I can say with truth that I believe that a great and good work has been going forward, not equally, but really, in every protestant country, and in several Roman Catholic countries, such as France, Piedmont, Belgium, and Ireland. There is a good movement in Bohemia, Moravia and other German parts of the Austrian empire, in favor of the evangelical faith among the dispersed and oppressed Protestants. In the central parts of Russia truth has been making some progress. Even in Spain, especially at Madrid and Barcelona, a good work is in progress, about which I may not speak more particularly."

He says it will not be long before the Baptists in Germany will obtain all the protection they need or desire, if they only act prudently.

AFRICA.—Rev. Mr. Bowen, a Baptist Missionary, writes home an interesting account of three great cities visited by him in Central Africa. The largest, Alloria, the capital of the Kingdom of Yoruba, he says, is about the largest town, with the exception of London, he has ever seen; and the inhabitants, a superior race of men, just black with European features and large beard. They read and write, have no idols, believe in God, have no taint of Mohammedanism, and are serious, solid, sensible people. The climate is healthy, and the demand for Missionary instruction earnest and general.

SUCCESS OF PACIFIC MISSIONS.—There are 119 American and English missionaries in the Pacific Islands; 45,929 communicants, and 51,708 pupils. This wonderful success in the missionary efforts of barely a single generation, is an earnest of the immense harvest yet to be reaped among the millions of Asia, Africa, Australia, and Polynesia, when once the Bible and the living teacher shall be found heralding the Gospel in all the different tongues and languages of the Eastern Hemisphere. Surely, no enlightened Christian ought to lack courage for the future, when he contemplates the present and the past.

Rev. Mr. Read, Baptist missionary in New Mexico, writes:—"We have now twelve baptized Mexican members of our little church. For them, just escaped from Romanized paganism, and for others still groping along amid its pitchy darkness in this country, I beseech the fervent prayers of all the faithful children of God."

No associations, for religious purposes, are tolerated in Russia; no printing-presses are permitted to print the Bible in the vernacular tongue of the people; no versions of Scripture in the only language the masses can understand, are permitted to cross the frontier. It is stated that there has not been a copy of the Bible in Russia, printed in that country, since 1823. Copyists, Bible agents, tract distributors, find as little favor with the bigoted Czar as so many red republicans. Even to the two millions of Jews concentrated in his empire, not a copy of the Old Testament in their native Hebrew is permitted. No Christian missions to the most barbarous and distant tribes under his sway are tolerated. The offensive and pious Moravians, permitted to pursue their charitable work everywhere else, have been driven from their labors in Russia.

A GOOD WORK.—The missionaries of the English Baptist Missionary Society have written and published fourteen grammars and nine dictionaries, mostly of languages in which no such works previously existed; they have also translated the Scriptures, in whole or in part, into nearly all the languages of India, besides those of Isulu and Dualla on the west coast of Africa.

Spain, with its ten or twelve millions of souls pays annually 40,000,000 of francs, or nearly eight millions of dollars, to the support of the Roman Catholic clergy; the objections of the present government to the continuance of this enormous tax excites a strong sensation at Rome; touch the purse-strings of the church and at once she quivers with rage.

In 1816 the American board of missions commenced their operations in Ceylon.—They labored long, but with discouraging results, until within a few years. There are now connected with the various Protestant missions in that land 81 churches, employing 3300 members and 18,000 stated attendants.

The British census of 1861 shows that the Unitarians have 50,061 attendants at their churches; the Swedenborgians, 10,352; the Quakers, 22,478. The whole number of persons attending Protestant churches of all sects in England is 10,462, or 60.7 of the population.

THE INTELLIGENCER.

SAINT JOHN, N. B. FEB. 15, 1856.

Temptation and Sin.

Christ did not come into the world to save men from being tempted, inasmuch as he was tempted himself. It is however useful for the Christian to know how to distinguish between temptation, and the ordinary and common motions of an unregenerate nature. While the Saviour was subject to and experienced every form of temptation that the sagacity of Satan could invent, he nevertheless was free from all the lusts, passions, inordinate desires and affections which belong to unsanctified humanity, and which are the indubitable evidences, as well as the results of the fall. Though he was in "the likeness of sinful flesh," yet "in him dwelt no sin"—it became him to be "holy, harmless, undefiled, and separate from sinners;" and hence these motions of sin which are felt by us, and which result from our relation to fallen humanity, were not felt by the Son of God, and are not included in the temptations which he felt. There is no stage of Christian experience to which the believer can attain in this life, where he may not be assailed by temptation; but there are stages, where his power of resistance will be much greater, than in others. Temptations are of various kinds, and proceed from different sources; some are a part of the discipline of the heaven-born family. Every temptation which is to evil—to forget God, or to sin against him—is from the wicked one. But there are temptations for the "trial of our faith"—and our advancement in the true knowledge of God, which are as necessary a part of Christian experience, and often made more profitable to us, than those seasons of rapture and joy in which we are so wont to delight. Such was the temptation of Abraham to offer up his Son. But to return to the "sin that dwelleth in us;"—where this is not purged out, there will be enticement to evil—inclinations to impure gratifications, and wicked desires. And until it is purged out,—if Satan was bound—if the pit itself confined the arch-deceiver,—while this element of his nature remains in us, there will also exist in us rebellion against God, though we should be entirely exempt from all temptation similar to that endured by the Saviour. And if it was possible to transplant us to heaven itself, we should even there defile the pure atmosphere of that world by impure breathings against Jehovah. It is the incorporation of this nature with ours—and from that the Saviour was exempt— which has marred our beauty, and spoiled our happiness; and it is the unrestrained exercise of this element in the "regions of the lost," that makes that world intolerable, and stamps it with unending woe. To "purge out" this element—to renew—to make us "new creatures in Christ Jesus"—as well as to afford us power to resist every temptation to evil from the wicked one, is the aim and design of the gospel. And short of such a salvation as this, the wants of our condition would not be met—not the demands of our case be supplied. But the Christian should endeavor to understand the difference between the temptation which proceeds from sin within from which our Saviour was exempt, and the temptation suggested by the enemy such as Christ felt in the wilderness; until he can distinguish between these he will probably remain unweakened.

Many very sincere persons, we think, too often attribute the workings of sin within and the drawings away from God which they feel by their own lusts, to the special temptations of the enemy, similar to those felt by the Saviour. It is true—here sin exists, temptation has an easy work—where sin reigns within temptation will much easier prevail; but if no temptation assailed such, the nature unregenerate, unsaved, would continually defeat their best desires, and mar their holiest work. We contend as already suggested, that the gospel is designed and able to purge out all sin within—to make us "new creatures in Christ Jesus"—not in desires only—wishing and hoping to be Christians; but to give us new natures—destroying the earthly and sensual nature, and creating us anew in Christ Jesus, having his holy, harmless and undefiled nature. Until this is the case, our members cannot be instruments of righteousness unto God, nor our thoughts in obedience to Christ. It is the sin that remains within in consequence of the want of this, that many mistake for temptation, and which mars their peace, and makes even their religious burden. It is this also that renders many professors such an easy prey to the enemy of their souls; the slightest temptation suggested by him can scarcely be resisted. The remedy for such is a greater death to sin within, and this can only be obtained by a further and complete consecration to God. Consecration by the way of the cross is God's appointed method of salvation; and in vain will we pray, "Lord save," unless we embrace the cross of Christ. When this is done then have we power to resist temptation. We shall probably not be tempted less, but it is after the manner of Christ, but the Spirit now dwelling within will lift a standard of resistance, and give us an easy victory over that which before would as easily have overcome us. We are well satisfied that much that is felt and mourned over by many Christians, such as passion, pride, love of the world, light-mindedness, vain thoughts, and many other similar things, and which are attributed by them to satanic temptation, are only the workings of hearts unconsecrated to God—natures unregenerated by grace.—And the very existence of these things within them is sin, preventing their communion with God, and disabling them from that usefulness in the Church and the world that they ought to be.

Christians generally are satisfied with too little salvation; a little conviction for sin, a little peace produced by faith in some passage of scripture, a drawing to Christian association, a moral deportment, and profession of religion is too often regarded the summit of Christian attainment.—Many however have proved that this species of Christianity is most unhappy kind. And it is because that their religion is no holier, and they no more dead to sin, that they are so easily overcome with temptation, while the church of Christ runs over her fallen members. We venture to affirm with the utmost confidence, that no temptation is able to overcome the truly devoted man—some way of escape will be opened up, and

the tempted be able to bear it. But where lusts, passions, and evil desires, are allowed to hold even a partial dominion, such will be an easy prey to temptation, and in them will be found the wrecks of religious profession. Every Christian should labour earnestly to be renewed, and while he feels the motions of one sin within him, he should give himself no rest, believing that he may have full salvation, and labouring for it.—Then would temptation be less successful, and the Christian church exhibit more of the power and beauty of her exalted and glorious Head.

The Legislature and Important Measures.

The Legislature is now in Session. Matters of grave importance will be brought before them in a few days for their consideration. The subject of railroads which the popular voice demands will we trust, be considered without reference to sectional or political differences, and such measures be adopted as will secure these facilities for rapid travel in our province. Education also, is a subject of the greatest moment. The Government will, we trust, bring forward such a measure as will secure this inestimable boon to even the poorest child of New Brunswick. We wish to see an efficient school system in the hands of the Government, supported by direct taxation. We believe the wealth of a country should educate its inhabitants. We see no reason why a man having the means to educate his children, should be allowed to withhold it through covetousness or from any other cause, and rear his family in ignorance, rendering them useless to the State, if not vicious in Society. If children are unfortunately the offspring of parents unable to educate them, then their education should be seen to by the government; hence we conclude, that the only proper mode of supporting schools is by direct assessment on the property of the country. We trust our present Executive will not forget this; and also provide for such improvements in our country school houses, and various other matters connected with the tuition of the young as will secure to them the blessing of a religious education. We shall be sorry to see any school system introduced which does not provide for the daily reading of the Word of God by the pupils. Every system of education if it accomplish its desired ends must have some standard and universal text book of morals. Without this, it is altogether defective. And men may be intellectually taught, and yet be destitute of a knowledge of their duties in the civil and social relations of life, which they are called on to fill. The whole man should be educated; his intellect only may be taught, and he be a cold blooded demon; but if his whole moral nature is instructed in the true science of human life, he will be useful to himself and others; and this education can only be obtained in proportion as the Bible is made the standard of our morals. We would urge this on the attention of our whole Legislature. The next subject of importance which may probably come before our Representatives is the Prohibitory Liquor Law.—Efforts will doubtless be made to repeal this Act of last session; and no means will be left untaken to accomplish the object contemplated. It has been suggested that an alliance would be formed between the opponents of the Government and the opponents of the Law, the object of which would be to overthrow both. We do not intend to write a political article, or to commit ourselves in favor or against any government, or body of men, beyond what may be necessary for the proper maintenance of morality and the free exercise of religious rights. We do not consider the Prohibitory Law a Government measure, nor any other Law brought forward by a single member of the Executive on his own responsibility and passed by a majority of the House.—But we confess we do feel that the present Law is safer in the hands of the present government, than it would be in any that might succeed them, and we therefore feel that the security of the present Law is closely allied to the security of the Executive.

We believe the principle hope of the opponents of the law is in the overthrow of the Government, while the opponents of the Government are of course ready to form an alliance which would secure the accomplishment of their designs. We have however but little fears in this matter. The people are for the Law, and the Government and Representatives who sustain it will be sustained in return. An appeal to the people on this question if it should be necessary, will be responded to in most countries by overwhelming majorities in favour of the anti-Liquor movement.

While the Prohibitory Law remains upon the Statute Book of New Brunswick, we of course expect the Executive to see that it is executed if the present Justices and other officers whose duty it is to enforce it, and who are sworn to do so, evade their duty, the Government is bound to displace such men as unworthy of office, and appoint in their stead men that will execute it. We observe that the greatest objection against this Law in the United States, is that it is not executed. Is not this the fault of the Officers of Justice and not of the Law? It is not the duty of any Justice or public officer to express his opinion for or against a Law, but to enforce it when called on, and if he cannot do this conscientiously, he should resign his office forthwith.

Hampden and Salisbury Meetings.

Meetings continue to be held throughout the country on the Prohibitory Liquor Law. At Bathurst, Salisbury, and Hampton, resolutions condemning the Law have been passed. At Kingston the friends of the Bill are said to have had the majority.

We cut the above from the "Church Witness" of Wednesday. We see the same meetings noticed in other of our city papers, and we should not refer to them, only that we are convinced that these reports and notices of them are calculated to mislead. Of the Bathurst meeting we know nothing; but of the Hampton and Salisbury meetings we are prepared to speak, and we do not hesitate to say that greater mockeries of respectable public meetings could scarcely be imagined. We believe from reliable authority that in point of numbers the meeting at Hampton was a mere farce; (the exact number present is reported to be sixteen); and that at Salisbury no better. Of the character of either of

the meetings we shall not speak; but we can assure our readers that neither of them afford any expression of the public mind in the respective localities where they were held. In Salisbury we believe that not less than four to one would declare for Prohibition; and a gentleman who resides there, whose word can be relied on, and who is now while we write, in this city, confirms the opinion which we express. Meetings similar to those might be held every day, in the bar-rooms, and drinking places, frequented by the lovers of "a glass," and resolutions expressive of their indignation at arbitrary laws, and insults offered to British subjects, might be passed, and published by our city journals; and these might read and appear very well, especially when backed by editorial approbation. But would a multitude of these be a fair expression of public sentiment? We answer by no means. These meetings are got up principally by those who have been engaged in the traffic, and those who have been their customers—bar-room loafers, or hangers-on as they are sometimes called. We do not wish to offer insult to any of our fellow subjects, but we feel bound to expose impostures which are so glaring and absurd, when we have knowledge of them. The friends of the Law have not, to our knowledge, called any public meeting, but they are awake on the subject, and they have not failed to stir themselves when it was necessary. Who are the men, in most cases, who have called for the meetings which have been held? Are they the promoters of the public good? Are they the friends of morality or religion? Who are the men that are labouring the hardest to obtain a repeal of this Law? Are they the devoted Christians and philanthropists to whom the widow and fatherless in times of distress flee for relief and solace? Are they men of religion and prayer? Are they teachers in Sabbath Schools, or sickbed visitors? Or will you find them more readily in Hotel bar-rooms, and drinking saloons? Reader, if you cannot answer these questions, go and inform yourself.

The Kingston Meeting.—We believe there is a God, and that he taketh cognizance of the affairs of men, often disappointing the devices of the crafty, bringing the counsels of the forward to naught, and making the diviners mad. We think this was peculiarly the case in the mass meeting which was held at Kingston on Monday last. This meeting was called as our readers know, at the request of those who are opposed to Prohibition, and its purpose was to obtain an expression from the people of King's County against the law. But never was disappointment more complete than on this occasion. The friends of Temperance rallied like men determined in a good cause, and the result was a large majority (about three to one) in favor of the law. As we said of St. John, so we say of King's County,—the people there, have done nobly; and the decision of the meeting at Kingston on Monday last, has wiped out a stigma which has long been thrown on the respectable inhabitants of that County. We regret being obliged to occupy space with this subject every week, but we are aware that advantage would be taken of our silence if possible, and the Legislature being now in Session, efforts will be made, notwithstanding the voices of the Public Meetings, to obtain petitioners for a repeal of the law which the people have sought, and which they are expressing themselves satisfied with. We wish the members of the Legislature to know the facts relative to those mass meetings, and not to be deceived by reports or paragraphs published for the expressed purpose of misleading. We wish also to keep the friends of the law awake to the subject, and not to suppose that a single victory is all that is needed. We not only have the turbulent and violent opposition of those whose interest prompt them, but we have the cunning and craftiness of paid opponents to contend with; and we are well assured that to contrive will be left untaken to get the law repealed; and if this cannot be accomplished, to bring it into disrepute under a charge of inefficiency. But we shall carefully watch the difference between the inefficiency of the law, and the inefficiency, or evasion, of those whose duty it is to execute it.

We learn with much pleasure that at the Kingston meeting on Monday last, the High Sheriff Mr. Drury, conducted himself in the most impartial manner, and afforded the most ample evidence, both by his conduct and in his remarks at the organization of the meeting, that he was above duplicity, and only sought to discharge his duty honorably and impartially.

New Publications.

THE QUARTERLY REPORTER OF Young Men's Christian Associations in North America.

We have received the first number of this paper, published in Cincinnati, O. Its design is to furnish, as far as practicable, the progress of these Institutions, in the United States and British Provinces, by publishing a Quarterly Report from each; in order that the condition and prosperity of all may be known, and one thereby encourage another. From the number before us, we learn that there are about fifty of these Associations in the United States; four in Canada; one in Halifax, N. S.; and one in St. John, N. B.—The first of these was formed in Cincinnati, in October, 1848; the second in Montreal, in December, 1851, since which they have multiplied rapidly. The number of members range from 50 to 2400. Some of them have libraries, consisting of several hundreds of volumes, and are in receipt of a large number of periodicals. Beside the daily access to the library and reading-room of the Association, Bible Classes, Prayer Meetings, and Meetings for the interchange of thought on religious subjects, are held by the members weekly, or fortnightly, and public lectures are also given as often before some, on subjects designed to instruct and elevate young men.

The whole benefit of these Associations it is impossible to estimate—their influence upon the destiny of young men must be immense—and their great moral power on the habits of the next generation will be incalculable. They number in England about 35; in Scotland 5; in Ireland 5; in Australia 3. France has about 40; Holland 12; Belgium 6; the German States 108; Switzerland 50; Italy, Sweden, Algiers, Malta, and Syria, 6; to which add those in America, and the

whole number amounts to over 330. The "Reporter" furnishes some testimony of the blessing of these institutions to young men, in their conversion—an extract or two we subjoin. The first is addressed to the Secretary of the West Branch of the London Association:—"Having for some time attended your meetings, I have been brought, by the grace of God, through their instrumentality, to the saving knowledge of the truth as it is in Jesus. I wish most earnestly to become a faithful branch of the true vine, Jesus our Lord and Saviour. I desire to become a member of the Association, because I am convinced that it is the most favored of God's instruments in bringing souls to himself. Nothing is more calculated to guard a young person from temptation, than a frequent attendance at your meetings. It is to them I owe my change of mind, and chiefly through belonging to your Junior Bible Class. My prayer to the Giver of all good is, that your abundant prosperity may continue."

A young man, writing to the Secretary of the Borough Branch, says:—"In our house, during the past four months, I believe through the efforts of the Bible Class, four young men have been brought to a saving knowledge of the truth, and there are others under deep conviction of sin."

Instances like these are highly satisfactory as immediate results, but the whole benefit cannot be told. We pray for their continuance and abundant success. The price of the "Reporter" is fifty cents, per annum.

Letters.

The following letter is from a brother formerly employed in our office, but who is now sinking under that insidious foe—Consumption, into an early grave. It may be considered as from one who is literally on the borders of another world.

NEW JERUSALEM, February 8, 1856.

Dear Brother McLeod.—While I have been prevented by disease from attending the place of worship for some time past, I have thought, like David of the times when I went with the multitude to the house of God with the voice of joy and praise, with a multitude that kept holy day. I loved to tread his earthly courts—I often think of my brethren in St. John—and of the truth and faithful warnings which you delivered to the people, and of the prayer meetings which but a very few sometimes attended; yet in them I received a great deal of strength. I have often since felt sorry that it was my lot to leave those privileges and I fear I did wrong in the course I took. I did not look to the honor and glory of God as I should, and therefore, he has laid his rod upon me. I warn all young men not to engage in any business upon which, 'with all conscience,' they cannot ask God's blessing. I would rather beg than again engage in any employment without feeling his full approbation. What is wealth or honor to the blessing of God? How soon He can disappoint all our hopes and cause our expectations to perish. It is better to live upon a little and be where we can do some good in the world, than to have large incomes if they deprive us of being so much use in the world as otherwise we would be. When we stand upon the verge of the grave and look back upon our past lives, what can yield us such satisfaction as to have been able a blessing to perishing humanity, and that we will meet some souls there who by our means have been directed in the right way, and had the balm of consolation administered to them in an hour of trial. I hope the Lord may bless your labors still more abundantly, and that you may long be spared to labor in His vineyard, and may He also send more faithful labourers into the fields that are white and all ready to harvest, that we may not only hear of revivals in two or three churches, but that the news may reach us from every section of our Province, of souls being born again, and of the churches being engaged in the various means which are now employed for the benefit of perishing men. I have hoped to live to see the day when the people of God among us would stand on higher ground, and take a more advanced position in the field; but now I shall be gone,—your pages will soon record my death! I do not know as ever I shall see you again, or hear you preach again the Gospel of Christ, but I thank God that I was ever one of your hearers, and enjoyed also your private counsel so many times.

Eternity alone will reveal the advantage this has been to me. I hope to spend it with you in the presence of our great Redeemer. I am glad to hear of your prosperity in the City. Oh! that I had the privilege of being with you in your meetings. It rejoiced me to hear of some young men who were willing to leave the ranks of sin, and join the followers of Christ—may God make them a blessing to the church of the world.

I would say for the information of my friends, that my health is very frail, and I expect the disease preying upon my vitals will soon open a door for my release from earth to heaven, where I hope to be with you eternally.

Yours in hope of eternal life,
JOHN MACHEN.

THE REV. SAMUEL BAKER, (close communion Baptist,) writes to us from Malahide, Elgin Co. Canada West, under date of January 28th, as follows:—

Mr. Editor.—I am a reader of your valuable paper, and although I receive several religious papers, yet in no judgment yours stands the highest in point of excellence. It was sent to me more than a year since by my brother near Indian Town, and I now remit the payment for the present year, and also the money for two more subscribers. Your paper is interesting to me inasmuch as New Brunswick is my native place—the very name produces in me pleasing sensations.—"There are the friends beloved in youthful days." I bid the Intelligencer a hearty welcome as a weekly visitor, the religious tidings it brings, to me like cold water to a thirsty soul. I left Woodstock for Canada in June 1866, when in tenth year of my age; I returned there in June 1866, and while in your Province I travelled on the St. John river in company with Elder McMillin, preaching the gospel of Christ to saint and sinner. I shall never forget that visit, nor the last meeting I attended there, nor the dear friends I left behind expecting no more to see

them until we meet in another world. I can scarcely suppress the emotions of my soul while I write of these. I rejoice to learn by your paper that Elders S. Hart, and C. McMullin are still labouring for the good of souls. May God bless their labors abundantly, and may he bless you as a denomination, and lift upon you the light of his countenance in such a glorious manner, that the gates of your Zion may be crowded with converts.

One thing particularly I have admired in your paper, and that is, that on all subjects on which you write, your pen seems to be guided by an honest heart—and you come out clearly and boldly on all subjects as a man should. It strikes at the "taproot" of sin, and I pray God that it may bring down the sturdy tree.

Rev. D. M. Graham's Church in New York.

The Rev. O. B. Cheney, Pastor of the Freewill Baptist Church in Augusta, Maine, has recently been on a visit as far as Washington, to collect money towards erecting the Maine State Seminary, an educational establishment which is intended to cost some fifty or sixty thousand dollars. A call on Brother Graham, our "New York Correspondent" during his journey is thus referred to:—

On our way home we spent a Sabbath in New York with Bro. Graham. Our cause is on the rise in New York, although the struggles are yet hard there on the part of both pastor and people. One thing is certain, as any thing in this world can be certain—there will be no failure—the same sacrificing spirit adhered to, which they have heretofore exhibited, will carry them safely through. Let us look at the F. W. Baptist church in New York, from the beginning. Some seven or eight years since the first meeting was held, and the first sermon preached. There were only three families enlisted in the effort, and only three persons were sat at the first prayer meeting. In the first year, twenty was a "good congregation" on the Sabbath. After a year's preaching, a church was organized with eleven members—and soon after a meeting house was purchased, which, reckoning repairs, &c., cost \$9,200. On this sum the church had themselves paid \$4,200 up to the time of the last General Conference.—Through the aid of the Home Mission Society, the debts are now only \$2,500. The New York church pays annually the sum of \$1600 to meet its own expenses. It has also raised this year for benevolent purposes the sum of \$200.

The congregation is gradually increasing—the influence of the church is widening, and souls are being born into the kingdom of Christ. We assured Bro. Graham and his brethren that they had the sympathies and prayers of many who are deeply interested in their prosperity.

New York, we know, has taxed our Mission Board in quite a large proportion of its funds, and yet no portion of those funds, as we doubt not, will pay better. Bro. Parsons, who has given \$10,000 to our Education Society, is a member of this church. We called on Bro. P., found him in good health, and much interested in the enterprise of his native State—the Maine State Seminary, and the Bangor meeting house. Two brethren in New York aided our Seminary in Maine, one in the sum of \$100, the other in that of \$50.

SECULAR DEPARTMENT.

BRITISH AND FOREIGN.

IMPORTANT PEACE RUMORS!

The steamer *Peria* arrived at New York on the 9th, with dates one week later than before received. The following is the most important items of news.

Peace prospects are on the increase. The Czar has ordered his army in the Crimea to cease hostilities, without waiting for a formal armistice. It is reported that an armistice for three months has been agreed upon.

It is rumored that Plenipotentiaries from the several Powers, will meet either in London or Paris early in February, when negotiations will commence.

LONDON, Friday.—The Times Paris correspondent writes, that private letters from St. Petersburg, dated 17th inst., state that the Czar has declared formally that the Austria propositions, were to be the basis of ulterior pacific negotiations, and for the present may be considered as true preliminaries of peace.

Among the diplomatic body and the court peace was regarded as inevitable, and the unconditional acceptance of the proposition had produced considerable sensation in the capital, with the exception of the officials. This sudden turn of pacific ideas was generally badly received, not merely by the old Muscovite party, but also by the mass of the people. The popular fanaticism had been roused to such a pitch after the fall of Sebastopol, that at present it is a work of difficulty to make them accept a political arrangement as necessary or desirable for Europe. The public mind was greatly agitated, and an outbreak would not be surprising.

The Vienna correspondent of the Times states that in that capital the most strenuous efforts are making to induce England not to insist on the disarming of the Russian fortresses on the Eastern shores of the Black Sea. In diplomatic circles, complaints are made of the inconceivable obstinacy of Sir Hamilton Seymour in this matter. It may therefore be concluded that he does not consider advisable that Great Britain should obey the behests of a power which will largely partake of the profits without having shared one of the dangers of the war.

The Post's Paris correspondent writes on the evening of Thursday, that the Vienna journals confirm the news from St. Petersburg, that orders had been sent to the Crimea to suspend hostilities.

"That in all probability Paris will be far upon for the Congress, as the Emperor would be so near at hand, and Lord Palmerston could attend personally, thus creating confidence in France and England."

France was never better prepared for war, or more determined not to suspend hostilities until the objects of the struggle are fully ensured, whilst the utmost accord continued between the cabinets of London and Paris. PARIS, Friday.—It is asserted that the French Government had proposed London as the seat of the conferences; but that the English cabinet prefer that they should be held at Paris, and that Russia has selected Baron Brunow as her plenipotentiary, having first ascertained that the selection met with no objection on the part of France and England.

It is feared that will not consent to Peace until a perfect has been given to the

The Journal dated from Berlin, states that in a Cabinet which the King of Prussia should take conferences, and susceptible of change

The acceptance of Russia has been public. The chief condition is, that the army of occupation in favor of the Prussian. This proposal both to Turkey, proposes to maintain its principles in English occupy Turkey.

It was stated that Marshal Pélissier and Omar Pasha received orders from the Emperor, to stop hostilities, not to be sent till the conclusion of the war.

The Globe, the day even James leading article of the Government, a specific intimation has been sent for transport horses, or nearly Lord Palmerston advances of peace a possible failure.

Accounts from Jan., mention that the cold was in the air along the coast of the Caspian, and the roads of Solon soon disappeared most where the arrived and not

The cannon continued unintermittently recently the Russian into Sebastopol, only bombs, have been received. The fire on the line is not directed that they have movements in it.

Constantinople that Gen. Mourmou the advanced place and garrison, visioned, and the bulk of the Gen. Vivian, has called for a stantipole.

Mr. Murray He left an agent resistance, and an English fleet.

The Globe opened by He

Under the New York Observer intended to show actions cannot warrant to the

"The melan with it a moral lesson. It will names of his in order to dispose them, to raise a bridled passion no longer possible nations were ordinary lapse such a death much painful, toward to such had but a note he left, having gaming money their way through known to be a

nized him at under the use was afterwards trace of him. in an English called himself and hailed from till at the Gre refused to co

connection, I him. His in-out a sign' it means by vi

vidence had his purpose v sion a letter Spain under

was mention graph not cognized an once establish was held with ment announ

tion of the n every al Thus, separa the midst of cold sympathy have been a once proud in brightness worldly men and its end flying the so side of the is hard."

A very Manila over. The Coolies from species of the past he shot out