

genius. Of all traffickers he who traffics in strong drink is the greatest pest to society, the most loathed by good men, and the greatest enemy of God. His business is a warfare on the souls and bodies of men, and against the gospel of Jesus Christ. How long shall this traffic be suffered?

## Correspondence.

### Canada Correspondence.

MONTREAL, C. E. April 19, 1856.  
MR. EDITOR.—Probably the most exciting news of the week, is the settlement of a permanent seat of Government. As most of your readers know Montreal was the capital appointed by the Act of the Imperial Parliament, which connected the Upper and Lower Provinces of Canada, until the excitement that grew out of the celebrated Rebellion Losses Bill, in which the Governor General was insulted and the Houses of Parliament burned, brought about a removal, and led to the establishment of two capitals, Quebec and Toronto, involving great inconvenience and expense. By some means or other, Quebec has been selected as the permanent seat of Government. Very many persons regret the choice, but regard it as of use in urging the necessity of a Federal Union of all the British North American Provinces, since if Quebec be the seat of power in Canada the Protestant interests will suffer materially. We have had abundant proof of that already. There can be little doubt that the Upper Canadians will agitate a repeal of the Union, representation of population, or a Federal Union, that they may be freed from an influence they feel to be damaging. The first of these is to be deprecated, as it would leave the Protestants of Lower Canada at the mercy of Roman Catholic priesthood. The second is only justice, and would be of considerable service. The last is what we want, and could hardly fail to secure, by the Divine blessing, many valuable results both temporal and spiritual, which it would be easy to particularize.

It is greatly to be regretted that men calling themselves Protestants—a name which ought to be synonymous with Christianity—are to be found employing unworthy means to prevent what they regard as idolatry. Twelve days ago there was great excitement in Toronto, arising out of a report that the Host was about to be carried through the streets in solemn procession. The Romanists deny that such was their intention. Be that as it may, crowds collected, firearms well prepared, and bills were posted threatening serious consequences. Happily there was no procession, and we have been spared the record of bloodshed. Christians are pained by such unchristian conduct, and cannot too earnestly protest against such unwholesome means of extorting error. "The weapons of our warfare are not carnal." When will men learn this truth?

The Irish Protestants of this city have felt themselves outraged by the conduct of the St. Patrick's society, from which they have been excluded by the Romanists. It is certainly a strange national society which makes creed a test of membership. I do not wonder at the indignation of these Protestants; but my own conviction is, that whatever be the benefits of national societies in keeping up a love of home, and in aiding the needy, the sooner they are abolished the better. One result of such organizations is the fostering of a clanish spirit—the perpetuation of a species of caste, which ought to be abolished as speedily as possible. If Provincialists would achieve a happy nationality.—Coming from different countries, we may love the lands of our nativity, and yet help to build up our adopted country. Christianity is remarkable and valuable for destroying national distinctions, recognizing the great principle that "God has made of one blood all nations of men." Why then should we refuse to carry it out? why do anything which tends to obstruct the spread of so important a principle?

Two government measures are at present before the country which strike many persons as very objectionable. The first is a scheme for the promotion of education in Lower Canada. It provides that £22,000 a year shall be distributed, not by Parliament, but by the Superintendent of education, under the control of the Governor and Council, that is, as any body can see, that the priesthood of Lower Canada shall influence the Superintendent, and the Executive shall give authority to what he indicates. Let it not be said that this is prejudice against the Roman priesthood. The objection would lie against any priesthood, or any party dominant in any country. If this measure becomes law, it will prove disastrous to educational interests. On that account we hope it will be defeated.

The other measure contemplates the establishment of a Police force entirely under the control of government, to be located in the different cities of Canada, each city to bear two-thirds of the expense. An engine so powerful and so irresponsible, in the hands of the dominant party, would hardly fail to be employed for party purposes.

The Prohibitory Law that we hoped would come into existence, was sadly bungled. Fifty-eight members against fifty-one voted to go into committee on the subject, and there the matter ended, as the Committee rose without division. Even yet petitions are sent in, praying for such an enactment. On any other subject the voice of the people would have been interpreted long ago.

### New York Correspondence.

Lectures on Syria and the Holy Land.

NEW YORK, April 12, 1856.  
MR. EDITOR.—Gregory M. Wortabet, a native of Syria, is giving a course of three lectures on that deeply interesting Country, to all lovers of the Bible. He appeared before his hearers dressed in the costume of his Country; he speaks good English, and is very lively and energetic in his delivery. His Father was an Armenian bishop, and was converted to Christianity by the American Missionaries, and he consequently was brought up in the Christian religion.

He described the former grandeur of Syria, its fall, and its present condition. He showed how interesting the Holy Land was from the fact that an examination of its ruins showed how correctly the prophecies had been fulfilled; and that it was the place where Christ was born, gave in-

structions, travelled, was crucified, and rose from the dead. You can there travel as He travelled, and view many places where interesting events in his life transpired.

Most Syrians, he said, had remained in ignorance of these interesting and important events, and all would have remained so, if Missionaries had not been sent to them. Few in that land could read or write, the female portion especially; their parents took no pains to teach them; parents thought little of their daughters, men little of their wives, but much of their sons. When a son was born, there was great rejoicing, the windows were thrown open, all their friends were invited, and they had great feasting and rejoicing. But if a daughter was born, there was great melancholy through the family, and friends came to console the parents under their misfortune. The wife is a perfect slave to her husband, she must obey every command—laugh when he laughs, weep when he weeps, and if disobedient, is cruelly beaten, or sewed in a sack and thrown into a river. It is the Bible, said he, that raised woman to her true dignity. He had travelled through many countries, but only in England and America had he seen her treated as a wife and a mother. It was the Bible that made England and America the workshops of the world. Many said that Anglo-Saxon blood was better than any other, but it was not true. Three hundred years ago, and there were but five millions of that race in all the world, and these were dependent upon foreigners for their manufactured articles, but since the Bible had been printed, and circulated, it had made these two countries what they now were. The Arab knew Glasgow by his belt, Manchester by his clothing, and Sheffield by his knife; for it was in these places that these articles were manufactured. And what made Syria more interesting, was that it was from there that the Bible had come, which has raised these two countries to their present condition.

He showed in a very clear manner how the prophecies had been fulfilled concerning several cities. He visited Tyre one year ago, and found it just as Ezekiel foretold nearly three thousand years ago; there was no habitation near, all the beautiful buildings were gone, and the foundations of old Tyre could not be found, the place was occupied by fishermen mending their nets thirteen of whom he counted; and the fishermen load their ships and sail to distant ports. He showed how exactly the prophecies concerning it were fulfilled, that it should be a "rock in the midst of the sea, and the place where the fishermen should dry their nets."

Jerusalem he had visited. That was once the crowning city, with mighty buildings, and a magnificent temple; but now its glory was departed; two and a half miles was the full extent of the walls of the City, and miserable the condition of the inhabitants and dwellings. It was prophesied that it should be heaped, and surely it was fulfilled; for such heaps of dirt and filth were not to be seen in any other City. Jericho he had visited several times, or rather the plains of Jericho, for there was nothing remaining of that City that was once so great; now the foundations were not to be seen, thus showing the truth of prophecy.

He showed that the prophecies concerning the Jews were truly come to pass; their present condition is described four thousand years ago. The prophecy that they should be cast out of the land that God had given them, and be made a proverb and a byword, and driven into all the nations of the world, had truly come to pass. He had met with more Jews out of Syria than in it, for in it he found but few, and there in the land of the Jews, he was made a proverb and a byword. One evening he was walking near a city, he saw an Arab driving his ass, and alarmed lest he was beating the poor animal with all his might and calling him the son of a Jew. He turned to the Arab and asked him if a Jew were not as good as he? This question greatly enraged him, and he turned his angry eyes towards him and said,—"A hog is a Jew, and a Jew is a hog."

He concluded with a glowing description of the ruins of Balbec, which is near the city where he lived (Beirut). Balbec is said to have been built by Solomon; the stones are of immense size, being sixteen feet long, thirty deep, and ten wide, and no man at the present day has the least idea how these stones were carried there. This lecture was well attended, and all seemed much delighted. He will deliver his second lecture on Monday night, and I will strive to send you a synopsis of it.

G. T.

DRINK AND CHRISTIANITY.—Those persons who profess the Christian faith, and sustain the rum traffic, have stolen the livery of Heaven to serve the devil in, and they ought to be arrested, at least by the police of public opinion. This mask of hypocrisy ought to be torn from them, that the community may know just where they stand. Here in our city we have rum and Christianity in full operation, and their effects are before the world. The former can boast of its numerous grog shops, with their blasphemous imitations—its saloons, jills, insane asylums, crowded with victims, its thousands of families cursed by the demon of intemperance. The latter can boast of its churches, Sabbath-schools, benevolent societies, systems of charity that embrace the interests and wants of the world. As well expect to unite heaven and hell in one territory as to unite these two systems. A distinguished writer says:—

"Members of the church of God most pure, bear it to mind, that intemperance in our land, and the world over, stands in the way of the gospel. It opposes the progress of the reign of Christ in every village and hamlet, in every city, and at every corner of the street. It stands in the way of revivals of religion, and of the glories of millennial morn. Every drunkard opposes the millennium; every dram-drinker stands in the way of it; every dram-seller stands in the way of it; let the sentiment be heard, and echoed, and re-echoed, all along the hills, and valleys, and streams of the land, that the conversion of a man who habitually uses ardent spirits is all but hopeless. And let this sentiment be followed up with that other melancholy truth, that the money was used in this business—now a curse to all nations—may, the money wasted in one year in this land for it, would place a Bible in every family on the earth, and establish a school in every village—and that the talent which intemperance consigns each year to infamy and eternal perdition would be sufficient to bear the gospel over sea and land—to polar snows, and to the sands of a burning sun."

## The Intelligencer.

SAINT JOHN, N. B. APRIL 25, 1856.

### Works of the Rev. Jabez Burns, D.D.

THE following works of Dr. Burns, of London, have been received at the "Religious Intelligencer" Book Store, and are for sale at small profits: Pulpit Encyclopedia, in 4 vols.; Four hundred Sketches and Sermons, in 4 vols.; Sketches of Sermons on Special Occasions, 1 vol.; Do. Do. on Scripture Characters and Incidents; Do. Do. on Christian Missions; Do. Do. adapted to Sabbath Schools, &c.; Christian Philosophy; Do. Do. Daily Portion; Youthful Christian; Do. Do. Piety; Hints to Church Members; Light for the Sick Room; Do. for the House of Mourning; Mothers of the Wise and Good; The following works have also been received (see advertisement): Barrett's Synopsis of Criticism, in 5 vols.; Dr. Chalmers' Lectures on Romans, in 4 vols.; McLeod on Inspiration; Sermons on the Christian Ministry; Evangelical Preacher; Lectures to Young Men; 2 novels; Short Sermons, in 3 vols.; Fish on Poetry; together with a variety of other works, all of which are for sale at low prices. St. John, April 18, 1856.

### Crime: Means for its Prevention.

Our contemporary, the Colonial Presbyterian, of last week, contained an article on "Crime," and enquiring whether it is, as some represent, on the increase or not. It concludes, and we think very justly, that it is not. The very flagrant cases which have recently occurred in England, of poisonings, forgeries, and suicide, together with the numerous and common cases of drunkenness, wife-beating, child-stealing, and a host of kindred crimes which have recently been ferreted out and brought to light by British justice, while to each has been awarded its consign punishment, instead of being arguments that crime is increasing, is on the contrary, incontrovertible proof that light is increasing, and that a disposition to detect and punish the guilty exists to a much greater degree than formerly. Formerly the most flagrant guilt was often covered if found above the common walks of life; while an alliance with some rich family, or a concurrence in some dogma of religion afforded a liberal license for indulgence in the blackest guilt, with nearly a certainty of escape from the award of justice.—These things—although not entirely, are nevertheless to a great extent, past—crime now has but little chance for escape—light has increased and the public mind begins to abhor guilt, let it be found where it may, and also demands the punishment of offenders, whether they be plebeians, nobles, or ecclesiastics.

We have not deemed it necessary or prudent to detail to our readers the crimes of Dr. Palmer of Rugby, who poisoned by wholesale; of William Dove of Barnly, near Leeds, whose guilt was restricted to the death of his wife; of Monaghan and others accused of similar acts; these all have been guilty of crimes against the lives of their fellow-men. Messrs. Paul, Strachan & Co., and Mr. John Sadler, Bankers of great notoriety, though not guilty of the same acts as the former, have nevertheless by their enormous forgeries, each earned the appellation of "prince of swindlers," while the former expiate their offence in a penal colony, and the latter rather than meet his exposure, threw his life back by his own hand upon his God, and rushed with all his crimes into the presence of his Maker. We refer to these flagrant instances of criminality at the present time for the purpose of informing our readers of a measure of much importance which has been suggested by a portion of the British press, and which it acted upon, (which is not at all improbable) will read the last shadow of respectable covering from that vile traffic, which kills the body and damns the soul, and must pave the way to its universal and final overthrow. The suggestion is this.—In view of the numerous instances of murder by poisoning, a much more stringent and absolute interference ought to be made with the distribution of poisons. "No man ought to be allowed," says the London Spectator, "to sell poison unless the purchaser brings an official permit from the police magistrate of the district, or from a borough or county magistrate where no police magistrate exists. The permit should state the exact quantity, and the name of the applicant; while the quantity allowed to him should be registered in the record of the magistrate's office." Let action of this kind be taken in relation to strychnine and other poisons now sold by apothecaries, and it must necessarily in a little time be extended to alcoholic beverages. It cannot be that public sentiment will agree to the suggestion referred to, because a few instances of murder have occurred by the use of strychnine, and at the same time agree to license a number of men to deal out a poison which though slow in the complete execution of its work, is nevertheless as fatal to life as the other, and from the first hour that it begins its work, silently and surely, though slowly, carries on the destruction of property, of family, of character, of principle, of morality and of health; and finally terminates its work in the death of the body, and the loss of the soul. A case like that of Palmer or Dove, (who murdered by slow poison) takes the community by surprise, and shocks the public mind; the crime is denounced, and the criminal, regarded as a monster in human form, is handed over to the hand of justice to be punished as he deserves. But another may deal out a beverage under the name of rum, brandy, gin, or some other familiar appellation for the sole purpose of increasing his unholy gains; and while it is even consented to, that its use tends to physical and moral degradation and death, the traffic is covered with the law of license, and murder as foul as Palmer's or Dove's is regarded as an honorable business, while the victims are more numerous than all the slain of famine, pestilence and war. Who would think of regulating crimes like Palmer's or Dove's?—Prevention is the object to be attained. And we confess we see no real difference between poison administered by these men, and that administered daily by the vendors of Alcoholic drinks. The former did it as a medicine for the cure of disease, the latter as a beverage to gratify an appetite which he helped to form, or to quench a thirst which his unholy traffic created: and murder by slow poison is the same in its moral character, whether it is administered with or without legal sanction—whether it be to rob a Life Insurance Company, as in the case of Palmer, or to

rob the victim and his family, as in the case of many a vendor of the poisoned rum cup. Let then the people of England, (as we trust they will soon put the ban upon the liquor traffic, as is suggested, to be put upon the sale of strychnine, and motives to the use of the latter will be far less, while crime in all its phases and characters will be greatly prevented.

### Grants to Roman Catholic Schools.

Under this heading, in the Intelligencer of the 11th inst., we noticed that a large sum of money had been granted by our Legislature to Catholic schools in this Province, and we accompanied the notice with some animadversions. We did not do this, neither do we make the remarks which follow, because we are opposed to the education of Catholics. Far be it from us. But because the system of education pursued by Catholics is subversive of loyalty, morality, and religion, and its chief design is to imbue its pupils with Romish principles. We would be as willing for grants to be made to Catholic schools as to Protestant, if the system of education pursued in them, was similar, or if they would adopt the same text-book of morals, and which is essential to secure that moral instruction without which mere secular education may be a curse rather than a blessing. But Catholic schools are not designed to impart secular education only; they are intended for far more than this—in them the pupil is trained in the morals and dogmas of the Catholic church, and Catholicism becomes incorporated in the political, social, and religious character of the man. This is why we are opposed to grants to these schools. It is well known that Rome has always been opposed to the Bible in schools, not because she does not wish religion to be taught in them, for she has most fervently raised the cry of *godless* against the National system in Ireland, which provides for the mere secular education of the people. In Massachusetts also, when the Bible was taken out of the schools to please Rome, she uttered the cry that they were *godless*. And so she ever will. Leave the Bible in the school, and Rome refuses to send her children, because, says she, they are *sectarian*; but take the Bible out, and she says they are *godless*. The fact is, she wishes to control the education of the people as far as she can, and with these clamors against *sectarianism* and *godlessness*, she sets up her separate academies and schools under her own exclusive inspection and control, and where the pupils are trained, as before observed, to a separate political, social, and religious interest from all their fellow-subjects, and then they receive from the treasury of the people funds to sustain this system of exclusiveness and Catholicism. To this, we repeat, we are opposed. No system of education should be countenanced by Protestants that rejects the Bible as its text-book of morals. No school should be sustained from the public chest that does not seek to thoroughly imbue its pupils with sound religious principles; that does not seek to train its youth in that law of right incorporated in the gospel of Christ. Education without this is frequently a curse rather than a blessing. Education alone will not do; education and right training, and this Rome never gives.

For a Protestant legislature to vote money for the support of separate Catholic schools is a rebuke on Protestantism itself, and a public avowal that neither Rome nor Protestantism is what Protestants have always declared them to be. He who can vote the public funds to support a Catholic school, and contribute of his own for the distribution of the Scriptures, or to sustain a mission to Roman Catholics in any country, betrays great ignorance of what he is doing, or exhibits a servile trucking to a system which he fears to offend. More anon.

### Great Revival at Grandmanan.

GRANDMANAN, April 14, 1856.

DEAR BROTHER,—I am sure that it is a matter of deep interest to all who love our Lord Jesus Christ, to hear of the prosperity of his kingdom in any part of his vineyard. For what can be more cheering to a Christian, than to understand that sinners are turning from their ways, and embracing the humble and self-denying religion of Christ. To know that some in this wicked generation, have been redeemed by the precious blood of Christ, have engaged to live devoted to the service of God; and whose labour of love, and practice of piety shall have an effect upon the society in which they live, and that, at last, when their work is ended, they shall depart to that happy land where sin, sorrow, and temptation, shall be known no more, is indeed cheering. These thoughts, and others have been suggested by reading in some of the late numbers of the Intelligencer, the accounts of revivals that are, at this time speeding in different parts of our Province. But especially was I rejoiced while I read the account of your recent visit to Wickham, and the revival enjoyed in that place. Some dear brethren and sisters in Christ in that section of the country, I remember, with sincere pleasure, and heartfelt emotion, and when I read that God was reviving his work among them, and that sinners were being converted, baptized, and added to the church, my heart was filled with delight, which led me to exclaim, "Glory to God in the highest, on earth peace and good will to men." Let all the earth be filled with His glory." You will see by the date of this letter, that I write from Grandmanan, and here, also, have good news to communicate to your numerous readers from this "Island in the sea." About the middle of last January, brother Doucet came to this island, and began to preach the gospel among the people. The state of religion previous to his coming, was very low indeed. The people were in a very peculiar state at that time, of which there exists no necessity to inform your readers, only to say that there had been no general revival enjoyed here for a long series of years. But God blessed the labours of our dear brother, and heard the prayers of those who sighed and wept over the desolation of Zion, and revived his work; sinners began to tremble; backsliders to confess their wanderings; and many fled to Christ and embraced the mercy offered them. Through many hopes and fears, our brother laboured on until some twenty five or thirty professed faith in Christ. Feeling deeply impressed, I resolved to bid adieu

to my home, and the people of my charge for a few weeks, and visit Grandmanan; and when I arrived here, I found I had come in the right time, for the people had just called a public meeting, and had requested bro. Doucet to aid them in the permanent establishment of a Free Christian Baptist Church in the place. I was cordially received by bro. D., and the people generally. We continued to hold meetings through the ensuing week, and on Friday, March 28th, we held a social conference. Here a large number told their religious experience and then came forward as candidates for baptism. Never was I more convinced of the utility of bro. Doucet's labours, and the blessing of God attending them, than I was in this conference and others which I have since attended. To hear the young converts tell how they had been awakened by the preaching of brother D., how their hearts had been impressed, how they had discovered their lost condition, and how they had been pardoned, through the precious blood of Christ, were matters to me of the highest moment, and I could not help exclaiming, "What hath God wrought?"

Sunday, March 30,—I baptized ten, and on Tuesday, April 1st, a Church was organized, consisting of twenty-one members. They adopted the Covenant and Directory as recommended by our General Conference. April 6th, nine more were baptized; on the 8th, eleven more; and on the 17th nine more; making thirty-nine baptized in all, and with some received by letter, the church now numbers fifty-three.—Next Sabbath, there can be no doubt, but a number more will be baptized. Immediately after the organization of the Church, the work took a new start, and has been increasing in power ever since, almost every meeting producing something new and wonderful, and at the date of this letter, it would seem that the work has just fairly commenced, and the attention of almost all the island seems called to the question of their soul's salvation. The work is characterized by great solemnity, as deep as I ever saw in any revival that I have witnessed. The converts have a great sense of their lost condition, and as great a realization of God's power in their deliverance as in any revival I was ever in. It embraces all ages, classes, and conditions, from the old man of seventy or eighty to the stripling of twelve or fourteen. Last Sunday I baptized an old man over seventy years, and next Sabbath, if I should live, I expect to baptize another almost as old. The revival, has been thus far, confined to that part of the island called Northern Head; but about a week ago, brother Doucet left me, and went to Grand Harbour, six or seven miles south, and also to Seal Cove, five miles still further south. At the latter place, where he held a few meetings, six or seven came forward for prayers, and at the former place where I met with him and the people on last evening, some sixteen or eighteen came forward and knelt while prayer was offered to God for them. In a word, it was a great work of God's grace; souls have been converted here that no one expected ever to see turning to God. We trust we shall have an interest in your prayers and in the prayers of your numerous readers, that God's work may go on until every sinner is converted to God on this island. We will write again by and by. You will soon have a list of subscribers sent you for the Intelligencer. I remain yours in the bonds of the gospel, A. TAYLOR.

### Letter from Elder Wm. Kinghorn.

BROTHER McLEOD.—I have been spending a few weeks with some of the churches in Queensbury. I spent a few days with the Church in the neighbourhood of brother Gunter, and enjoyed a comfortable season. This Church is low for want of preaching. They would be glad to have a visit from bro. Hartt. I proposed to them to establish a Sabbath School, and sister Vanwart consented to visit the people to solicit means to purchase a library, &c. She collected over £3, and I shall see them again to start them in this good work.

2. My next stopping place was Bear Island. Things there looked dark and dreary; the Church has lost its vitality. I gave out a meeting, a good many came together, and the Lord gave me some light among them. I spent Saturday and Sunday with the Church organized by brother Hartt, in the Day Meeting House. In this Church a good union exists. I afterwards commenced a series of meetings in the old Bear Island Meeting House; in these a great number came forward and confessed their wanderings.

Brother Maxson came to visit us, and the Lord wrought among the people, some were brought into the liberty of the sons of God. At a subsequent meeting for consultation it was agreed to organize a new church, which was attended to in due time, the covenant recommended by our G. Conference being adopted. Eighteen united at the organization; four more came forward for baptism. They now number twenty-two, and would be glad to have a visit from some of our ministers.

3. We next set off to see the church in Caverhill, and here we found a loving people, much attached to the cause of God. After holding a few meetings for worship, we called the Church together, and adopted the Covenant above referred to, and on our proposal for a Sabbath School over £3 was immediately raised for books. This is a new settlement, and the people are poor, and I wish to beg from the "Bible Distribution Fund," one dozen Bibles, and one dozen Testaments for this school. [They will be forwarded immediately.—Ed. Intell.] You would rejoice to hear the children in this place from eight years old and upwards, speaking of the rest that remains for the people of God. These children are certainly trained up in the way they should go. I spent a most blessed week in this place, and shall return soon to start their Sabbath School.

4. I found to see the Church in Kings Clear, and called there a well united people. I held one meeting. The brethren are making preparations to erect a new meeting house, and may God give them favour and much blessing. I have spent the last fortnight with the people at Nashwalk, and baptized one man 76 years of age. Yours, Wm. KINGHORN.

CHARLETON, April 21, 1856.

BROTHER McLEOD.—Last week and last Sabbath were seasons of too much interest to us here, to keep it to ourselves. The Lord manifested himself among his people, as he does not to the world.

He is still adding to our numbers; ten followed him in the ordinance of baptism last Sabbath, five of whom were Sabbath School scholars. Our meetings through the day were interesting. The school in the morning was well attended, and good attention given.

The morning service was encouraging and at the baptism at three o'clock, a large number were present (although rainy), and a deep solemnity prevailed. In the evening our audience was large and attentive, and at the close a number came forward to be prayed for. The Lord is doing a good work here, and I pray that it may spread far and wide. Yours, J. NOBLE.

ST. JOHN.

On Sabbath last we baptized three more in the City, and we humbly trust that others will soon find the Lord to the joy of their souls, and delight to do his will. At the close of the meeting on Sabbath evening, a deep solemnity prevailed, and several came forward as penitents.

JERUSALEM.

A note to brother Noble from this place, says the work is still progressing there at the Conference meeting on Saturday last, five came forward for baptism. There are indications of the work extending to the adjacent settlements.—Brother Noble intends visiting Jerusalem again next week (if the Lord will).

HAMPSHIRE.

We learn that Elder B. Merritt is at present engaged in a work of revival in the neighborhood of his residence, and that a number were baptized last Sabbath. The particulars we have not heard.

NEW HAMPTON INSTITUTION, N. H.

We are in the midst of a precious, blessed revival. Scores of the students, I may perhaps say, are seeking Christ. Several are rejoicing in hope.

"All hail the great Emmanuel's name."

—J. F.

ORONOTO.

Brother John Hamilton writes to us from Patterson Settlement under date the 19th inst., that the Lord is reviving his work there, and that about fourteen have experienced his saving grace. The work is still going forward, and he thinks many more will be brought to praise the Lord. A number are wishing to be baptized.

CANADA CORRESPONDENCE.—We hope that none of our readers will fail to peruse our Canada Correspondence. The letters under this heading are deeply important, are written in a most interesting style. The writer is a native of New Brunswick, and a gentleman whose statements may be relied on.

A Bazaar is to be held in this City in June next, the proceeds of which is intended to aid in the erection of a new Methodist Meeting house in Exmouth street. Donations in money and articles are solicited to further the object contemplated.

VOICE OF THE CHURCH.—A review of this work was put in the hands of our Printer for this issue, but was mislaid until too late. It will appear next week.

REMARKABLE ESCAPE.—An account of a contest which Rev. D. Livingston, of the London Missionary Society, had with a lion on his late journey through the central part of Southern Africa, is given in a recent missionary report. Mr. Livingston, armed with a gun, was seeking for game for a supper, when he wandered some distance from his little encampment. Suddenly he came upon a lion crouching down all ready for a spring. He raised his gun, and remembers no more. The next morning he was found by his attendants lying insensible with a dead lion upon him. The beast must have made his spring at the instant the missionary fired, and the shot providentially killed him at once.

## Serulor Department.

### BRITISH AND FOREIGN.

#### Treaty of Peace Signed!!

The steamship Baltic which arrived at New York on the 17th inst., brought the gratifying intelligence that the Treaty of Peace between the allied powers and Russia had been signed by all the Plenipotentiaries. This event took place at Paris on SUNDAY (!) the 30th of March, and caused great rejoicings throughout France; English demonstrations were much quieter. The Conference had commenced its sitting for minor details, and was not expected to get through its labours for a month or more. The following remarks on the Peace Question written before the treaty was concluded we take from the London Christian Weekly News; they show the sentiments entertained by a portion of the British people:—

Any peace formed in the present temper of the nations, and in their present political relations, must be a short one. The diplomatists know this, but they wish to gain time for few combinations, with the exception of England and Sardinia, who have nothing to hope, and everything to fear, from diplomacy, and who have a direct interest in the humiliation of Russia. Turkey desires repose, in order to stave off further concessions to the Christians, and to get rid of the occupation of Turkish territory by the Allies. Austria presses for a continued occupation of the Moldo-Wallachia provinces, as, if she could only secure them, she would then reign over all the vast and fertile region once inhabited by the glorious Ducian race. She has come to an understanding with France, a secret one, we believe, in reference to this purpose. As if in Italy France may garison Rome if the may garison Ferrara, hold Venice and Lombardy, and virtually rule in Parma and Tuscany, so she has no objection to France hold in her hands the keys of the Danubian, and at Adrianople the keys of the Balkan, if she may rule supreme from the Danube to Podolia, except where Russia, by holding Bessarabia, bars her from the sea. England will possibly be compelled to acquiesce in some arrangement of this sort, but not without guarantees, of which she will probably be cheated by both France and Austria; while Turkey groans under a new and insupportable occupation, against which it is not impossible that she may appeal to arms, with the sympathy, connivance, and perhaps aid of Russia. We have no faith in the honesty of the French Emperor's purposes. An alliance with England is in his interest for the hour; but notwithstanding his recent speech, which gave so

much satisfaction to friends of the west, we are convinced that to England, and not to his name, and dynasty. A profligate peace policy of the Czar. He Europe, to civilise peace wrung from the hands of England.

### Arrival.

The "Arabia" o'clock on the afternoon arrived at Halifax 23rd.

The "Ericsson" quarter to six, in the morning arrived at ten.

The two British "Desperate," sent put into Galway. "The search was made space between the degrees North latitude. The "Tartar" East gate in her West as 25 deg. When out of track every 2 look out during search was totally un-

ever seen or heard 15.30 North, 19.30 spoke two, and Captain the "Pacific" 53, else she must March 29th, "Tartar" Jacob Badger, "speaking badly, midshipman and into port. The sea to continue the "Persia" heard.

CONFERENCE.—of the Post, says he employed on the Rome, Naples, Vi-

Boul's propositions those Courts, and France and England Plenipotentiaries. Aali Pach in Christian style, Emperor, to all the pointed for the 12th

Paris authorities proceedings in Cor. LeNord Bellicos will be effected by of Austrian army of Moldavian for orders. It is said

Principals, has of Congress. The presses anxiety of the Allies, and maintain internal without foreign tr in organizing p important points of and will continue to

le. Omar Pach resumes the comm. The Crimea used. Lucan oited to bring hon men. Attention rapid communication

FRANCE.—The gascar and the K permission will through Egypt, will serve as a cau Algeria, although mand the army.

There is some the ministers to Vaillant is spoken Robert or Bosquet inia.

The Monitor consequence of Paraguay relative granis. The F depended the grati colonists are rec situation of foreig under better reg

Spain.—Disturcencia respecting and province are

Belgium.—Br ally declining.

Italy.—Sardin markets generally

GERMANY.—T Hamburg have, a constitution prop

DENMARK.—C the English Cabin the Danish Govern to the capitalizat determination of and more accep and Oldenburg's

Prussia.—Ru continue.