

THE INTELLIGENCER.

SAINT JOHN, N. B. FEB. 1 1856.

The Great Meeting.

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Not only the English, for whom Nice is a favourite residence, but the Vaudois, have made Nice a great centre of Protestant propaganda. A writer says: "Altogether, I am sorry to observe this attractive city has little of the air of an ancient Catholic city, the impress so peculiarly characterizing almost every town of note in Italy. The cathedral is neglected-looking, undergoing repairs for which the funds come in slowly. Freedom of religious opinion, freedom of the press, curtailment of papal power, wide circulation of the Bible, and those who know and love the truth radiating it into the regions beyond them,—there is progress in Sardinia."

(From English Correspondence to the Morning Star.)

THE WAR.

"While the present war must be the occasion of bitter lamentation, there can be but little doubt that the commotion is turning from their foundation some of those institutions, be they ecclesiastical, political or social, which for ages past have projected a withering shadow over the higher interests of unnumbered myriads. Imposture, despotism, and delusion, are exhausting their resources, and in the long run, the peoples who now groan under cruel inflictions, will eventually receive compensation in unlooked for issues. Such immense varieties of human interests are thrown together into the seething cauldron of war—so innumerable are the points at which races all but unknown to each other are brought into contact—into so many and unwonted channels have life-giving ideas been forced by the pressure of this quarrel—in such a multiplicity of ways is energy and enterprise opening up to the light the stagnant and unexplored wastes of human existence—that one would need to surrender his faith in the intrinsic superiority of truth over error, right over wrong, freedom over slavery, not to anticipate from so wide-spread a collision, vast indirect benefits, which its authors neither contemplated nor desired. This is no justification of war—but it may serve to assure us that out of so great an evil God will yet bring a greater good."

Amid all that is perplexing, there is one thing encouraging—the cause of the Allies is daily gathering to itself the moral support of Europe, Sardinia, Spain, and Sweden have already spoken out, in effect approving of the course pursued by England and France. Even Austria, at present, unites her stronger voice with that of the lesser Powers, testifying to the equity and propriety of the proposed terms of peace. Nay, even Prussia, Uncle to the Czar although her King is, has uttered nothing to the contrary; and the minor German Powers to which some importance attaches, avowedly share the general opinion. Thus, then, Russia, while opposed to the two greatest Powers of the Earth, physically, is unsupported by the moral opinion of all the rest. She stands alone in dreary isolation, looking in vain on all sides for a single power, great or small, to bid her "God-speed."

POPISSH REVIVAL.

A popish revival meeting was held, and "continued in Pittsburgh," says Rev. Mr. Sinclair, "for two weeks, in the cathedral in Grand street. The 'Redemptorist Fathers' were in daily attendance morning and evening, and often throughout the whole day, with little intermission," the design being to cope with the Protestants in the matter of revivals; the large cathedral was crowded during these sessions with men, women, and children, kneeling, crying, crossing themselves, and smiting their breasts. In one instance, the Father rose from his knees at the altar, and most lustily reprimanded the audience for not giving the responses in a tone loud enough; the rebuke had an electric effect, for after it they roared, as a Catholic priest expressed it, like the roaring of a cataract. But another design was, to make of it a lucrative speculation, by the sale of mission books, crucifixes, pictures, and rosaries; these articles were offered for sale at five places at high prices, and purchased with amazing eagerness, though supplying food neither to the body nor the mind; holy water, too, was much in demand, for the consecration of trinkets and shrines for the 'Scarlet Lady'; and the confessors were busily engaged in disburdening the minds of sinners, and giving them indulgences for money!—Morning Star.

THE JEWS.—The London Society, for the conversion of the Jews, had thirty-three chief stations, and ninety-eight missionaries, fifty of which are converted Jews; in the single Dutchy of Posen, 8000 Jewish children are in the society's schools; and in Berlin there are 2000 Jewish converts; several thousand in England. Beside the London Society, there are similar organizations for the conversion of Jews in Berlin, Scotland, England, Westphalia, Basle and Strasbourg. More must be done than has yet been attempted in behalf of the "chosen people" of God, ere they will receive Jesus as the Messiah of the prophets.

ROMANISM.—From a report of a lecture delivered by Rev. Dr. Murray (Kilwin) before the Young Men's Christian Union in Cincinnati, on the "Genius and Tendency of Romanism," we make a few spicy extracts:—

Not long ago, a beautiful inscription on a tomb in Italy upon the grave of a Protestant lady, from Solomon—"Until the day break and the shadows flee away, I will get me to the mountain of myrrh and to the hill of frankincense"—was ordered by the Censor to be erased; an appeal was taken to the Pope, and he confirmed the order for two reasons. 1st. It was unlawful to express the hope of immortality over the grave of a heretic; and 2d. that it was unlawful to publish any part of the Bible to the people of Rome. The world was not large enough for the Pope and the Bible.

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The next point for consideration is the efficient execution of the Law. The Government should be called on to appoint all necessary officers for this purpose; and if any Justices or others refuse to discharge their duty faithfully and impartially, or seek to evade it, they should be dismissed from office. It is a law of the Province fairly enacted, and should be executed. PROHIBITION is now the great question with us; all others—not excepting Railroads—must be secondary; for the erection of these with the liquor traffic open, would make our fair country a moral pest house, and bring on us a plague worse than Cholera. Every public officer whether in the government or out of it, whether appointed by the people, or the Executive, should remember that office cannot long be retained if the wishes of that part of the people be disregarded who are the bone and sinew of the country, and whose toil and sweat are its real wealth. We believe the representative of the people who would presume to record his vote in the next session of the Legislature against this Law, would have a poor chance of re-election in almost any County in the Province.

Take Heed how Ye Hear.

Some writer has compared some gospel hearers to sieves; put a sieve into the water, and it is full; but remove it from the water, and it all runs out. So, while some persons are hearing a sermon, they remember something of it, but as soon as they leave the place where they heard it, it is forgotten. These are probably the way side hearers, the fowls come and devour the seed—the wicked one catcheth it away. No matter how good or precious the seed sown—the word spoken; it is lost—it has no place in them. It was not mixed with faith in them that heard it, and therefore did not profit them, they might as well not have heard. Alas! how many like these frequent our sanctuaries, and listen to the gospel, but let it all run away. The most fearful denunciations against the wicked—the most searching appeals to their hearts—the most glorious portrayals of the love of Christ, and the blessings of religion, are all alike to them, and seem as only idle tales. They heed not the words of Christ, "Let these sayings sink down into your ears;" and they hide not, like David, his word in their hearts that they may not sin against God. The hearer in the sanctuary should of all others, take heed how he hears, and yet how frequently we see the gospel listened to with more attention, and remembered longer than the pure words of eternal life. A subject which involves not the destinies of the soul, which has no relative connection with our unending interests will secure attention, and impress the memory far more than that "eat truth which brings life and immortality to light. O how few can say with the prophet, "I have heard thy speech, and was afraid!"—how few listen as though they expected to give an account of how they hear. It is a fearful thing to hear God's word—the gospel—indifferently or irreverently! It would be far better for us to have never heard it, it will only fill us with bitter lamentation in future. "How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined my ear to them that instructed me." How do you hear, dear reader. Rely upon it we not only need to receive the word as the dew that wets the leaf, but also as the rain that saturates the root, and fructifies the stock. Do you hear, so that your soul lives?

"Others never Give to Me, Why should I Give to Others."

Such was the reply of one who was solicited to contribute towards a benevolent object. He recognized no obligation, and hence he yielded to no claim. He considered not that all he had God had given to him, and that he had nothing that he had not received. God was forgotten, and he thought not, who gave me reason, life, success? Who prospered my plans? Who gave me power to get wealth? Who gave the rain and sunshine, and made the earth fruitful? Who kept my dwelling safe, and saved me from a thousand calamities that have come upon others, as worthy as I? He moreover failed to recognize that truth,—"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay again." And again, the words of Christ,—"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." Where God is forgotten, how melancholy it is to see how riches harden the hearts of those who gain them. If the hand that bestows blessings is overlooked the very tendency of their possession is to nourish selfishness, and the thirst for it can never be satisfied. How important, then, that we should consider ourselves as stewards, and that we should recognize our obligation to supply the legitimate wants of every creature of God, and of contributing toward every object having for its aim the glory of God; to the extent in our power. The objects of His beneficence and care, are all around us, they exist in our midst; and he has made us the stewards of the treasures from which these must be supplied. If we withhold, we first rob God, and secondly, we fail to glorify Him in the just and equitable distribution of His mercies, according to His wisdom and goodness. And we not only enhance human misery in others, but we step up the channels of happiness in our own souls; for he only can be happy, who increases the happiness of others. Whoever knew a selfish, or covetous man, to be a happy one? Reader, how much poorer than thy Lord? There are abundant opportunities to pay it all around you.

Sound Doctrine.

He that honoreth not the Son, honoreth not the Father which hath sent him. JOHN 5: 23. The pious and distinguished Bishop Beveridge said—Christ, of all the persons in the world, is only fit to be my Redeemer, Mediator, and Surety, because he alone is both God and man in one person. If he was not man, he could not undertake that office; if he was not God, he could not perform it. If he was not man, he could not be capable of being bound for me; if he was not God, he would not be able to pay my debt. It was man by whom the covenant was broken, and therefore God must have sufficient satisfaction made unto him; and as for that satisfaction, it was man that had offended, and therefore man alone could make it suitable; it was God that was offended, and therefore God alone could make it sufficient. The sum of all this is—man can suffer, but he cannot satisfy; God can satisfy, but he cannot suffer; but Christ, being both God and man, can both suffer and satisfy too; and so perfectly fit both to suffer for men and to make satisfaction unto God, to reconcile God to man, and man to God. And thus, Christ having assumed my nature into his person, and so satisfied Divine justice for my sins, I am received into grace and favour again with the Most High God.

Maynooth College, Ireland.

The Committee of the Protestant Alliance of England, have issued a circular to the people of the United Kingdom, on the subject of the disendowment of Maynooth. The object is to petition Parliament against the endowment, and to obtain its repeal. The Report of the Commissioners appointed by Government to investigate the management of this College, although very defective, fully confirms the fact that it "does not train its students to the principles and feelings of British subjects," and that "a Roman Catholic would be obliged to obey a foreign potentate before his rightful sovereign in all questions called spiritual—that is, in all that concerns, however indirectly, the usurped powers of the Roman Church." Therefore "to furnish national supplies in support of such education, is to appropriate the wealth of the people to undermine and stop the authority of the Crown and Legislature on the one hand, and the Religious Liberty of the people on the other." But the Alliance takes also higher grounds than this, and in the circular before us declare that they "believe that the religion taught in Maynooth is destructive to the souls of men, being opposed to the Gospel of Christ, as revealed in the Word of God;" and they contend that "Roman Catholics should provide for the education of their own priesthood." Notwithstanding the large grant of money annually by the British Government to this Institution for the almost sole purpose of educating Catholic Priests, yet facts are frequently brought out, which prove that the education acquired there is in many instances very limited; and the impression that Maynooth-made Priests are men of culture and erudition is far from true, they being as a general thing ignorant of letters, and impure in their morals. The following illustration of this we copy from a late New York "Observer;" it is from "Kirwan," (Rev. Nicholas Murray, D. D., of Elizabethtown, New Jersey.)

THE IRISH PRIEST.

"There was a stiff knock at my study door, and on my saying, with corresponding emphasis, 'Walk in,' a curious looking man stood before me. He was of the dumpy order, short and thick, with a round face, fair complexion, and rather servile manner. Said I to myself, 'Is this a monk?' He handed me an introductory note, stating that he had been an Irish priest, was desirous to see me, and recommending him to my attention, if I found all right. His whole man proved him a Celt,—his accent was broad Connought; as to these there could be no mistake. So the only thing to be said was to his being a priest. And he gave his own biography which was, that he was born in—, that his mother wished him to be a priest, that he went to Maynooth—was ordained a priest—became a curate in—, was or-

dered by the bishop to Africa, as a missionary—was afraid he would die there, refused to go, was unfrocked for disobedience, threw up his hat, and told the bishop he might go to purgatory, if not farther, and came to America! And he had been here for a few months, living by his wits; and now wished to be a Protestant minister! And all was given with a simplicity, which suppressed every disposition to question its truthfulness.

"Then you are well educated," said I. "O yes, Sir," he replied. And the idea of getting him a classical school suggested itself. But I wished to be ascertained of his ability to teach, before I went any farther; when the following conversation ensued.

"How long were you at Maynooth?" I now forgot whether he said three or four years; but it was one or the other.

"And did you study there Latin and Greek?"

"A good deal of Latin, but not much Greek."

"Well, what Latin did you study?"

"Well, really, I don't remember, but we studied a good deal each year."

So laying my hand on an old Virgil, thinking I would turn him to "Arma virumque cano," I asked, "did you read Virgil at Maynooth?"

He shook his head, and asked, "what book did you say?" "Virgil," I again replied. "No," said he, "I have never heard of that book." And equally profound was his know-nothingness of every classic Latin author usually read in our better schools, and in all our colleges.

And after pushing him in this way for some time, I finally asked him what Latin he did study in Maynooth. "You know," said he, "that we have to say Mass every day in the year, and the great matter was to teach us how to say it without making any mistakes; and when we could do that we were ready for priests' orders." Here is the whole matter revealed. The man before me had been at Maynooth, had been a priest for years, and was more ignorant as to what may be called "learning" than any boy of fifteen years of age you can find preparing for college in any of our best schools. And I have no doubt that he was a fair sample as to learning of the average of Irish priests in Ireland and America, at the present hour.

The conversation did not end here. It was protracted, and covered a great variety of subjects. He knew absolutely nothing of the Bible. Of regeneration he had never heard. He would go on saying mass, and bearing confession, and creating God out of a wafer, if the bishop would let him; and to spite the bishop he wanted to be a Protestant minister!

And when I told him that to be a Protestant minister he must be truly converted, that he must be educated, that he must be instructed in the Bible, and so as to teach the people, and to preach the gospel, he seemed confounded for a time; but finally replied, "I can preach, I am a very good preacher, the people used to say I could beat the parish priest; just try me next Sunday!"

The interview soon ended, and I have not seen the poor fellow since. If the ban has been removed, for aught I know, he may be saying mass, creating God, praising the Immaculate Conception, forgiving sins, and thus edifying the faithful now."

New Publications.

THE AMERICAN JOURNAL OF EDUCATION, AND COLLEGE REVIEW; published monthly. New York; Boston; and London.

We are indebted to the politeness of Messrs. Robinson & Richardson, the Boston publishers of this work, for a copy of the second or January number. It contains about 100 pages and has articles on the subject of Education of rare value. It is edited by A. Peters, D. D., and the Hon. S. S. Randall, and is designed as its title indicates to promote such measures as may be deemed expedient to improve and advance the moral and intellectual culture of the United States and British Provinces. From a very interesting article in it, on the "History and System of Popular Education in Upper Canada," by J. George Hodgins, Deputy Superintendent of Schools in Upper Canada, we make the following extract, for the information of our readers on the present school system of that Province. After having traced the history of education in Canada up to 1844, the writer says:—

"We now turn to the present state of education in Upper Canada. The chief outlines of the system are identical with those in other countries, but in its adaptation to the wants of the country and the genius of the people, it is essentially Canadian."

It comprises the three chief classes of public educational institutions—the Common School, the Grammar School, and the University proper of the Department, the latter being distinct and independent.

We are indebted, in a great degree, to New York for the machinery of schools; to Massachusetts for the principle upon which they are supported; to Ireland for the best series of common school books extant; and to Germany for our system of Normal School training. All, however, are so blended and modified, to suit the circumstances of the country, that they are no longer exotics, but "racy of the soil."

The municipal institutions of the country being more completely developed than any other in the world, the local machinery of our Common School system forms an admirable counterpart to them, in its fulness of outline and detail.

Each city, town, township, and village has its own municipal council; while each city, town, village, and school section has equally its own independent school organization. One is supreme in the affairs of the municipality, the other is supreme in matters pertaining to the schools. The one accepts, on behalf of the whole people, the Legislative School Grant, and imposes an assessment, equivalent to the amount granted, while the other imposes an additional assessment required, and controls the entire expenditure of the school money, establishes libraries, and promotes the general interests of the schools.

In Upper Canada, we have forty-two counties, five cities, twenty-two towns, sixteen villages, and four hundred townships, or about five hundred municipalities. We have also the same number of city, town, and village school corporations, together with three thousand three hundred school corporations in the rural school sections, and seventy Grammar School Boards. The schools are inspected at least twice a year by Local Superintendents, appointed by the municipalities; or, in the cities, towns, and villages, by the boards of trustees. The Inspectors of Grammar Schools are appointed by the central provincial authority. Each Local Superintendent is required to deliver a school lecture at least once a year, in addition to his other duties.

Besides, in addition to the judges, magistrates, and other persons specially named, each clergyman or minister, of the different religious persuasions in the country, is officially authorized to visit the schools, and aid with his counsel and advice in promoting the great objects of education.

In each country there is also a Board of Public Instruction, for the examination and licensing of teachers, composed of county Grammar Schools, and of the Trustees of county Grammar Schools. As a central authority, we have at the head of the whole system a Council of Public Instruction and a Chief Superintendent of Schools—both appointed by the Crown. The Council has the entire control of the Normal and Model Schools—an institution established in Toronto, in 1847, for the education and training of Common School teachers. The Council also prescribes the text books for the schools, the reading books for the public school libraries, and the Rules and Regulations for the government of Common and Grammar Schools, the examination of Common School teachers, and for the management of the public school libraries.

The Chief Superintendent of Schools, as his name indicates, is the chief executive officer appointed to administer the public school system. He is ex officio a member of the Council of Public Instruction, has the general superintendence of the Normal School, and prepares all the general regulations and reports relating to the schools, etc.

Such are the distinctive features of our system of Public Instruction in Upper Canada."

THE METHODIST MAGAZINE, Baltimore. This monthly edited and published by the Rev. A. W. McLeod, D. D., formerly of the Provincial Wesleyan, has been on our exchange list for some time. The January number is received and fully sustains its former character both in matter and appearance. We think it is conducted with ability, its articles both original and selected are excellent, and it is a valuable religious periodical. \$1 per annum.

WATCHMAN AND CRUSADER.—The publication of the New York Crusader, edited by Mr. G. F. S. DeBass, an Italian and personal friend of GAVAZZI has ceased, and the Watchman and Crusader edited by the same gentleman takes its place. It is a deadly foe to Romanism; has able Foreign and American correspondents, among whom are GAVAZZI and "Kirwin," and is conducted with ability. It is on our exchange list.

THE WESTERN NEWS, is the title of a new paper published in Bridgetown, Nova-Scotia, the first number of which has reached us. William A. Calne, Editor and Proprietor. It is a neat and well filled paper; the editorials and selections evidencing talent and taste, and it will, no doubt, receive the support of that section of country whose interests it is more particularly designed to represent.

Revival Intelligencer.

We have received two letters from Elder W. E. Pennington informing us of the prosperity of the cause in Houlton, Me. On the 10th instant Brother P. says—"Since I returned from Lincoln, I have been laboring in Hodgdon and Houlton. I spent three Sabbaths in company with brother Haskell, where God is blessing his labors. I then commenced a protracted meeting in Houlton—where brother Ebbitt had established a meeting, and the result has been very cheering. The brethren were well engaged in the work. I baptized six persons last Sabbath, and have organized a church here. At the baptism we were surrounded by all classes of people, some never saw the ordinance in this manner before; but 'the Lord reigneth, and the work is going forward.'"

On the 22d ult. he writes that the revival is still progressing. Five more had been baptized, and others were expected to be on the following Sabbath. The church numbers thirty members. The congregations are large and solemn. We learn that one has been converted from the ranks of infidelity, and that some considerable opposition is manifested. But the prospect continues good. A missionary meeting had been held, and subscriptions to the amount of £17 10s. was subscribed.

ST. JOHN.—The religious interest continues in connection with the Free Baptist Church in this city. Conversations are occurring, and several have recently given the most satisfactory evidence of being "born again." We baptized three last Sabbath. Brother W. Yerxa has been on a second visit with us for the last four weeks. Indications of great good are apparent.

BROTHER JOHN HAMILTON writes to us from the Onondago under date the 19th ult. He says:—"I am still labouring in the vineyard of the Lord, and he is blessing my labour. I attend six meetings a week, which are seasons of encouragement to me. Some young and old have rejoiced in God the rock of their salvation; and others are affording us evidence that their hearts have been solemnly moved. I was recently called to attend a funeral of a young man 23 years of age, who came to his death under the following circumstances. He was going to the woods, shot and ball, in stooping down to drink from a stream his gun from some cause discharged just as he rose up, and the contents lodged in his arm near his body, which caused his death. He left a wife and one child to mourn their loss. The funeral was attended at the Meeting house, North Branch Onondago, where he belonged, and it was a solemn occasion. I endeavoured to show the necessity of preparation to meet God, and the awful danger of procrastination; the Spirit seemed to carry conviction to their hearts, many wept, and I trust the season will not soon be forgotten."

FREE WILL BAPTIST REVIVALS.—The Concord church, Jefferson Co., Wis., says the Morning Star, which was organized last winter, has gradually increased from 13, (the original number), to more than 40, and of late several backsliders have been reclaimed, and others have a desire to return, while many of the impatient seem to feel deeply.

In Anity County, Me., some twenty persons, or more have been hopelessly converted; and the work is still going forward.

In Hampton, N. H., a work of grace has begun among the Free Will Baptists. At Aguiello, Wis., five have been added to the church. At Corinth, Vt., twenty-three were received into the Church.—A. Y. Observer.

SECULAR DEPARTMENT.

BRITISH AND FOREIGN.

Arrival of the "Arabia."

PEACE NEWS!!

FRIDAY MORNING.

We stop the press to announce that a despatch has just been received at the News Room, announcing that the "Arabia" arrived at Halifax last evening, at 9 o'clock.

The only news of importance is that Russia has accepted the propositions of the Western Powers as the basis of peace negotiations, and a strong hope is entertained in some quarters that peace will be affected.

AUSTRIA.

Austria will arm early in the spring if peace is not made.

SWEDEN.

Sweden is rapidly preparing for the field.

CRIMEA.

From the Crimea there is nothing of importance. Some explosions, and the surprise of some of the allied soldiers, by a party of Russians, with white coats, so as to escape detection, is all the news.

KARS.

Omar Pacha is in disgrace at Constantinople on account of the fall of Kars. He received the blame for not conveying supplies.

ENGLAND.

The Palmerston ministry is gaining adherents.

The "Baltic" arrived at New York on the 24th ult. The news by her is unimportant.

Russia's reply to the peace proposals is postponed until January 18th. The general opinion prevails that the Czar will make no concessions.

[From late English Papers.]

RUSSIA FROM ASIA.—The Russian Army took possession of Kars on the 3d of December. The troops being quartered on the town, leaving a small detachment of Cossacks occupying the fortifications on Tchany, Dagy at Yeikeni, a village on the road to Erzerum. The Russians had large stores of provisions. The Russian general is apprehensive of an attack on Kars by Selim Pasha, consequently he has concentrated all his available forces at that point.

The Grand War Council at St. Petersburg was principally engaged on questions relating to the fortifying strategical points of the Empire.—The fortifications at Kars will be finished before the close of the winter. The Railroad from Moscow to St. Petersburg is to be protected by redoubts placed at intervals along the line—every redoubt to be occupied by a battalion of military.

A Paris letter alluding to the recent report to the effect that the United States had made a treaty with the Shah of Persia, guaranteeing his territory on the Persian Gulf, says, that though no such treaty has yet been made, it is certain that the most friendly advances had been made, and it is unfortunate that at this moment Russia and America are intriguing with the Shah. A suspension of Persian diplomatic relations with England has taken place.

Considerable excitement exists at Rome, caused by the report that Mexico had suppressed its legation in Rome, and withdrawn its minister. The archives of the office are already packed up.

LONDON, Saturday morning, Jan. 12.—Advices from Monte Video to Nov. 15th, announce a revolution there. The city was for four days the scene of a bloody conflict—one hundred persons were killed, and a much larger number wounded. Order was restored on the 25th, when Mucy and his revolutionary party embarked for Buenos Ayres in a steamer, in conformity with the demands of diplomatic agents who were residing at Monte Video. Foreigners maintained a strict neutrality.

ST. PETERSBURG, Jan. 3d.—The Grand Council of War has closed. It has transpired that the Russian tactics for the approaching campaign have undergone important modifications. Orders have been sent from Headquarters which seem to indicate their intention to abandon the Crimea; a part of the troops having been ordered to reinforce Mourevieff, and others to join the army of the Centre.

KIEL, Jan. 8th.—Our waters are still open, and trade between the lower Baltic ports and those of Russia is carried on with great activity. An American ship had arrived at Memel, and was loading with hemp and yarn.

The Daily Scotsman publishes a private letter, dated November 23, from the master of a merchant vessel who had visited Sebastopol. He gives a startling account of the interior of the Redan:—

"We walked through the camps of the Allies nearly the whole way. It was fatiguing, as the road was over a succession of hill and across deep valleys, and every place telling the work which had been going on—plenty of graves and large masses of shot and broken shells, broken muskets, military caps, and all sorts of military equipments. We passed through part of the valley of the Inkermann, and then came into what is called the Valley of Death. It is a deep road, with high cliffs on each side, and as commanded by the Redan forts. In the valley, the shot, and shell, and musket-bullets, were actually as thick as the stones in some places. The carnage there must have been dreadful. We arrived at the Redan about eleven o'clock, and in the fort the sight that met us beggars all description. In the first place, the guns—broken or damaged; the musket-bullets and Minie balls were innumerable. There were soldiers' clothes, boots, letters, boots—and some of them with the wearer's leg still in them—lots of the slain only half-buried, some with the head partly above ground, and some with the face fully exposed. All was silent, however, with the exception of immense quantities of rats, which were gnawing the unburied bodies before our faces. I left the place in great disgust, as every now and then, when a faint breeze of wind would come across, the smell of the dead was very strong."