

## Correspondence.

## New York Correspondence.

New York, April 1, 1856.

Mr. Editor.—Last evening there was held in the Tabernacle a public meeting with reference to the publication of the Scriptures in newspaper form. It is thought by those who have experience as missionaries in such localities as "Five Points," where the population is mostly foreign and papist, the Scriptures would be read more if they could be given in this form. It is thought by distributing these papers containing parables and biographies from the Scriptures that many will read at least a few sentences from the Scriptures—many from that class that cannot be prevailed upon to read a word from the sacred volumes. It is proposed to print these papers in the various languages spoken by the people in those localities.

At the close of an interesting meeting, a resolution was adopted by the meeting, authorizing the President and Secretary to present in the name of the meeting, a memorial to the American Bible Society, requesting that body to take this subject into serious consideration and, if judged best, to make trial of the mode in circulating the sacred word. I may report the action of that Society, if it take any hereafter.

The way the shackles of the papacy gradually become relaxed, and finally thrown off altogether under the influence of this country, is strikingly illustrated in a case to which I have been called upon to attend a few weeks past. It was of a young man belonging to a family, all of whom were brought up papists. In his last days he sent for a Priest to confess him, and administer extreme unction. The Priest proposing some question which the young man regarded as an insult, he was unceremoniously dismissed, and I was called in his place. A more simple hearted earnest soul, I never met, I never knew one more gladly receive the doctrine of the cross. Never knew one to rejoice more in redeeming grace, or die a more tranquil death. He died last Friday afternoon. I was called to the funeral. During the weeks I visited the family almost daily, the whole family became interested in the way of salvation by faith, and all engaged with interest in reading the Scriptures. Not less than six other papists, I have personally known, as casting off their superstition in less than two years, indeed within that time I have baptized that number. It is encouraging that the gospel proves itself the power of God unto salvation, even among these benighted and superstitious people, on whom it appears for the first years they are in this country, to produce no effect. "He shall not fail nor be discouraged."

April 2. I stepped into the meeting of the Congregational Association to-day, and was interested in listening to Rev. J. P. Thompson, and Rev. G. B. Cheever, conduct the examination of several candidates for the ministry, Mr. T. on the question of Communion, and Mr. C. on Inspiration. The examiner on the Communion took the same ground that you do, that it is a Christian ordinance in contradistinction from a Church ordinance. This is the ground upon which Robert Hall defended the practice of Free Communion. On the question of Inspiration Dr. C. pushed the examination very sharply, using up one after the other of the theories on Inspiration, till he reached the only tenable one, that it is plenary in thought and word. To this ground all who do not give up the idea of revelation, will at length be driven. Dr. C. said, as Christ is the God—man, Christ, the word becoming flesh personally, so the Bible is God in the human word. While it is man's language in form, like God it is raised entirely above error or imperfection. The stress that he laid upon this, those candidates will not forget to the end of life.

Mr. T. remarked to the candidates, that the two leading errors with which they will have to contend, are spiritualism and annihilation. He remarked that the latter doctrine is quite rapidly spreading.

The candidates, I believe eight in number, are members of the Union Theological Seminary. I felt during the examination, as I have always felt at similar examination, that the knowledge of the Scriptures, is put in a place altogether too subordinate by the course pursued in Theological Seminaries. Though I think these students were quite superior in that respect to others I have heard examined. Until there is a radical reform in this respect in Theological Seminaries, they will continue to come far short of their legitimate object.

Among these candidates was a young Greek. Converted a number of years ago, he came to this country and pursued, I believe, a full College course, and will now soon complete his course in the Seminary. I learn it is his design to return to his native land, and to devote himself there to the ministry.

A gentleman with whom I had a slight acquaintance, committed suicide by cutting his throat on last Saturday evening. He left a wife and two children. He was a man of respectability and wealth. Temporary insanity is the cause assigned. Being near us we have felt it more than we usually do such occurrences here. G.

## Canada Correspondence.

Montreal, C. E. March 29, 1856.

Mr. Editor.—How little can the Acts even of the Imperial Parliament do to unite what seem naturally antagonistic! Your readers are aware that what was formerly two Provinces, with distinct governments, now form but one Province; but let no one suppose that, in consequence, Canada East is on a footing with Canada West. Our Governor—so well known to New Brunswickers—was unfortunate enough to let slip at a public dinner, a fact, which any one must be blind not to see; and it has afforded capital ever since to angry French Canadians. In vain did His Excellency explain his statement as very materially to soften it down, the feelings awakened by the truth have, by no means, subsided. Truth—painful, humiliating truth—makes sore wounds. Deny it, who may, Canada East is behind Canada West. Our legislators treat us differently. It would be easy to give a list of grievances. The latest refers to the Prohibitory

Liquor Law. It is pretty generally believed that such an enactment will pass for the Upper Province, but not for the Lower. We feel this the more keenly, because we believe such a distinction will, to a great extent, neutralize the effects of the Law, and make it a farce; thus affording a pretext for its repeal next year, on the plea of its unsuitableness and inefficiency. Such a result is to be deprecated. Do you ask the cause of such an unhappy distinction? The answer is, Lower Canada is a Roman Catholic country. The priests have not sought for a Prohibitory Law, and it is said the people do not want such an enactment. In Upper Canada, petitions are pouring in from all parts, and they are telling upon the Legislature.

The influence of the priesthood in this portion of Canada is enormous. I could give examples to an indefinite extent, but think it best not to begin. One needs to come in contact with Popery, where it is dominant, to get a correct idea of it. I am not an alarmist, but I confess to a strong desire to press upon Protestants in New Brunswick the necessity of being fully awake to the insidious course which Rome pursues, to render herself the mistress. Protestants must unite and apply themselves to the spread of pure Christian principles, and destroy the influence of Popery. "I speak as to wise men; judge ye what I say."

A. B.

## The Intelligencer.

SAINT JOHN, N. B. APRIL 11, 1856.

## Love and Joy.

God is love. He that loveth not knoweth not God. No Christian can be ignorant of the fact that love is the great element in religion; where it is wanting, the "one thing needful" is deficient. It is a rule in the doctrine of the gospel that he who loveth God will love his brother also; and it is impossible that the "love of God" can be enjoyed without some degree of sympathy with Christ in saving souls. The believer whose soul is in sympathy with Christ is also sometimes as likely to be as desirous of the salvation of an enemy as a friend; and he who cannot pray for his enemies has reason to doubt his love to God. It is feared, however, that some very sincere persons sometimes mistake joy for love; that is, feeling a degree of joy, or pleasurable emotions, they are satisfied therewith, without considering that joy may be experienced even when they are destitute of love. We would call the attention of the reader to the following distinctions between love and joy, earnestly desiring that it may be conducive to the promotion of both, in the fervent Christian.

1. A peculiar characteristic of love is, it creates desire, desire is a prominent element thereof. Love does not stop or terminate in itself; it leads to something else. It is a benevolent and active affection, begetting within us intense wishes for the good of others, and is also fruitful in plans for their accomplishment. We can never love an object without desiring its good, and if our love is strong and decided, we are oftentimes much more solicitous to secure the welfare and happiness of the person we love than our own. It is an impulsive state of mind; it impels to action, not to selfish, but to benevolent action.

2. In love there is something elevating, ennobling, and purifying to the soul. It is the source and fountain of generous and exalted actions. It knows no meanness or selfishness. It is free from all covetousness, and as already observed makes another's good superior to our own. Where real love exists, the honor and happiness of those we love are sacred to us; and the more intense and fervent our love, the purer will our motives be, and the more earnest will we be in their accomplishment.

3. Another feature of love, that is Christian love, is, it always enquires for the will of God. It does not ask for ease, pleasure, or reward, any more than it does for suffering, trial, and contempt; but its language is to know the Father's will. "Lo, I come to do thy will, O God." Even in common life, we desire the favor and approbation of those beloved by us; and it is precisely so in regard to God—if we love him he will be much in our thoughts, and his approval and favor will be to us of great price.

These are some of the peculiar features of love, and we trust, so plainly stated, that all may readily judge whether they love God or not. We will now give some of the characteristics of joy.

1. Joy is an emotion rather than a desire, and it may terminate in itself. Hence a man may be filled with joy, he may be wholly occupied with the ecstatic movement of his own feelings, and at the same time be destitute of a feeling of desire for others. Men may be filled with joyful feelings, and regard them as the peculiar evidences of their acceptance with God, and at the same time have no care for the salvation of others, but remain slothful and covetous, while the world is perishing in their sins.

2. It may sometimes be the case that the disappointment or evil of others may give us joy. If we imagine evil in our hearts against a brother, without cause, and any perplexity comes upon him afterwards, we may regard it as a confirmation of our judgment and the fulfillment of our prediction, and this may afford us a degree of self-complacency and inward joy, which is anything but true Christian joy, and should be to us the strongest evidence that our hearts are not right in the sight of God. It is impossible that we can love those whom we would be pleased to hear lightly spoken of, or misrepresented. Joy may go where love cannot follow.

3. Joy, independent of love, is satisfied in itself—self gratification is its summit. It will turn the mind away from God, and Christ, and the Holy Spirit, and make it satisfied in contemplating its own feelings and emotions. The true Christian who loves God with all his heart, is sometimes lost in God, but he who is only filled with joy, forgets God, and is lost in himself—Self with him is the centre and circumference of his love and his joy.

With the foregoing views it is easy to understand how some who are spoken of in the Scriptures received the word with joy but it soon withered away. They lacked the abiding root of love. And the same thing is true of many

now, they have joy without love, and when it is passed away, or the pleasurable excitement consequent on their reception of some truth, they are left without any principle of action, and hence become like the sow that was washed, but has returned to her wallowing in the mire.

Those who truly love God, will generally have joy also.—"As sorrowful, yet always rejoicing," saith the Apostle. Their joy arises from the will of God being done by themselves or others; and their course as Christians will be a consistent and stable one. Their rule of action is God's will, they live by faith rather than feeling; and their principle of action will be love to God. Such will at all times, except in some special cases designed for the trial of their faith, possess all the joy that is necessary for them. A distinguished writer has well said, that "in the spiritual tree of life, love is the nutritive sap, the penetrating and invigorating power, that flows through the body and the soul of man; joy is one of its beautiful fruits and flowers. If therefore love is strong, joy will never fail us; but on the other hand, if love is wanting, there can be no joy, except that joy of the world which weareth death." Does not this account why it is, that some persons whose Christian course has not been consistent, get apparently restored in times of religious revival, or under the labours of particular ministers, but immediately after relapse? They lack love, their religion consists in pleasurable emotions, dependant not on the approbation of God, but on self gratification.

Dear reader, do you love God? Can you say, "I delight to do thy will, O my God; yea thy law is within my heart?"

## Education among Freewill Baptists.

We have received the three first numbers of a monthly sheet, published at Augusta, Maine, called the "Seminary Advocate." It is edited by the Rev. O. B. Cheney, pastor of the Freewill Baptist Church in Augusta, and is designed as he expresses it, to plead the cause of education in general, and of the Maine State Seminary in particular. An Academy situated at Parsonsfield, and owned by the Freewill Baptists of Maine, was unfortunately destroyed by fire nearly two years since. Some friends of education among them suggested the erection of a more extensive educational establishment, and an appeal was made to the State Legislature for aid, and the sum of Fifteen Thousand Dollars was granted. An additional sum of thirty-five thousand dollars is being raised by subscription, and a large and commodious Seminary is to be erected at Lewiston. The corner stone is to be laid about the middle of May. The Seminary Advocate is intended to report the progress of the enterprise, and plead the cause of education. From an article in the last number, on the object, motive, and duty of education we make the following extracts:—

"Education comprehends the instruction and discipline of the human intellect. It has reference to the understanding in its more general purposes, but it has an important influence on the other faculties of the mind. Its object then, is to enlighten the human understanding, and correct the habits and mould the temper of all who are made the subjects of its refining process."

The school is the pioneer of all other instruction, except that of the impressions of real images—to write on the soul of man tangible facts—to cover it all over with what has been, is, and what is to come. \* \* \* The greatest security to property lies in the education of the young. On it depends the welfare of all the generations yet to come, the social and civil condition of all men of all nations in the future as it is in all ages past. It furnishes the greatest securities against the intolerance, superstitions, oppressions and cruelties which cursed and crushed mankind under the means of instruction have been withheld. Life and property are more valued where education is the rule, than where it is an exception. \* \* \* The benefits of education are felt through all of this life, and are operative upon individuals and in circles not far from immediate means. Education exerts a reflective influence upon mankind. One circle, one people, one nation, are allowed the reflective benefits of a high educational culture of others. The motives to action in the use of means, and in the employment of means when provided are, and ever should be, leading, prevailing among all civilized people. Let none show a return to barbarism by withholding, or refusing co-operation in this, one of the noblest of human enterprises. And let it be remembered that our education here is by no means confined to our brief stay upon earth. Education here is preparatory to another and higher life, and the more faithful we are in the use of means here the greater benefits hereafter. This life is one of discipline, and it is the imperative duty of all to be active in the use of means. As we sow in this life, so shall we reap in the life to come."

## Ordination.

We learn with pleasure that Bro. Isaiah Wallace, (well known to many of our readers,) son of the Rev. James Wallace of Coverdale, Albert County, was publicly set apart to the pastoral office on the 2d inst. The church over which brother W. is ordained is one recently organized at Scotchton, situated on the Grand Lake, a few miles back of Canning, Q. C. Brother Wallace has been the last few months in the employ of the New Brunswick Baptist Home Missionary Society, and we learn has been very successful in awakening an interest in the Mission work among the Baptist churches. We have had the pleasure of an acquaintance with brother W., and we are satisfied from his piety, and his devotion in the cause of religion, that he will make an indefatigable overseer in the church of God. May the Lord of the harvest prosper his work, and abundantly bless the field of his labors.

To CORRESPONDENTS.—We have received a communication from "A Constant Subscriber," and another from "Zachary;" but neither of the writers have favoured us with their real names, which is necessary for all correspondents to do, in order to insure the insertion of their articles.

CITY SUBSCRIBERS.—Our subscribers in Saint John, Portland, and Carleton, who are in arrears, and who have not been called on by our Agent this week, will be waited on by him next week for payment.

ENGLISH NEWS.—At the time of our going to press, no news of the Steamers arrival at Halifax had been received at the News Room.

## Religious Intelligencer.

## Grants to Roman Catholic Schools.

We did not receive the letter from our Fredericton correspondent found in another column, until a very late hour on Thursday, and through it we first obtained knowledge of the sums of money granted in by our Legislature the present Session; and among them we perceive several to Roman Catholic Schools, making in the aggregate no less than £780, besides £50 more for a Missionary to the Indians.—With our Roman Catholic fellow subjects, as men, we wish to have no disagreement; but with their religion we are at variance, we believe it to be a system of fraud, superstition, and impiety; and it is well known that the chief aim of every school under Catholic control is to confirm and spread to the greatest extent possible, the demoralizing system that loathes protestantism and hates the Bible. The most inveterate foe that has to be met by that noble Institution, which is the glory of all human institutions, (we mean the BRITISH & FOREIGN BIBLE SOCIETY) is Rome the operations of the various Protestant Missionary Societies of England and America are retarded more by the papal influence than by all others united, and the cost of Missions to Roman Catholics themselves is not very far below the cost of those to all the Pagan world together. To support a system of this kind or any kind that repudiates the Bible, from the funds of the people, is an imposition upon them, and we feel that we cannot suffer it to pass without recording our determined opposition. We believe that Protestantism is the bulwark of liberty, and the Bible is the religion of all true Protestants. We are fully that we have not time to express ourselves on this subject this week, but we shall not let it pass.

## REVIVAL INTELLIGENCE.

ST. JOHN.

The work of God in the conversion of souls, is still gradually progressing in this city. Last Sabbath we baptized four persons on the profession of their faith; the Rev. S. Robinson, pastor of the Brussels-street Baptist Church, baptized also, and the Rev. I. E. Bill. Our meetings are still continued every evening, and we expect to baptize several more on Sabbath next.

CARLETON.

The Free Baptist Church in Carleton is enjoying a season of revival also. This Church has been in the habit of holding a Sabbath School Prayer Meeting every Sabbath afternoon, and these have been special occasions; the spirit of revival has been granted, and several of the members of the Sabbath School have been converted. Others, of all ages, are sharing in the good work; last Sabbath, brother Noble baptized five persons, who, with three previously baptized, united with the Church. The Rev. E. Clay, pastor of the Baptist Church in Carleton, also baptized three persons on Sabbath last.

JERUSALEM.

We learn, with very great joy, that brother J. McKenzie and T. Conner (both Licentiate) have been labouring in Jerusalem and vicinity, and that a good work of revival is commenced. A messenger visited the city on Tuesday, to obtain some person, authorized to baptize, as some were waiting for that ordinance. Brother Noble (although much wanted in Carleton) has gone up to spend a few days with them, and aid in the good begun work.

ELDER JOHN WALLACE writes to us from Coverdale, April 5th, as follows:—

Dear Brother M.—My tour and labours for the winter are now ended, and I return thanks to God for the preservation of my life, and also His care over my family during my absence from them. I have not run in vain, not labored in vain during the season just closed. In the order of Providence I was directed to Henderson Settlement. There is there, a little vine of the Lord's right hand planting, and which had enjoyed occasional seasons of refreshing. They have for some time enjoyed the care and partial labour of brother B. Merritt. My visit to them was attended with a happy result, the church was greatly comforted, backsliders were reclaimed, and a number were converted. The adjoining neighborhood called the Shannon Settlement, I also visited, and the work of the Lord was revived there. In these two places I baptized twenty persons on the profession of their faith. One of these is a daughter of a Deacon of a Church in St. John, who with her brother and sister, (professors) were on a visit to their friends in the country. The work was progressing when I left, and I intend to visit them again in a short time. I was with the Church in the Kennebecasis, at their last Conference, and the Sabbath following, and baptized one. The cause is progressing well in this Church, and may their great Head add many to their number.

## Means and Fruits of a Revival.

The Rev. J. S. Davis, writes to the Congregational Journal from Piemont, N. H., respecting a revival which has been in progress in his church. Is there not occasion to have the same stumbling blocks removed from many other churches? The Spirit of God, like a peaceful dove, flies from the scene of contention and hatred.

"Christians began at the commencement of the meetings to feel that God was near and ready to bless. They confessed their sins to God and to one another. Some three or four of the church members had been alienated from each other. I had labored hard to settle those difficulties to no purpose, and concluded that they must remain unsettled till the judgment day. But when God's Spirit moved with power upon us, these brethren could not withstand the influence. One of them arose and began to speak of these difficulties, which caused trembling and fear in many a heart lest it should be a terrible damper upon us. Yet how different were the results. These brethren confessed one to another with many tears.—I invited them to come out before the desk where I stood, and if they could heartily forgive each other, to give each other the hand. They did so; and I can assure you it was a melting time with us. Several were in that day, for the first time, deeply impressed, who had passed through several revivals, but remained hard as the nether millstone. The hearty giving and receiving of the hand by these alienated brethren, brought them to feel that there was a reality in religion. Now those hardened souls are rejoicing in God their Saviour. I think I may safely say, there has been hopeful conversions to God, at every meeting, since that reconciliation. The number indulging hope is about fifty. Many more are enquiring with deep solicitude, 'what they must do to be saved.' Seven or eight families have been erected. In some of our houses there is not one except praying souls. Our meetings have been characterized by great stillness, solemness and order. I have passed through eleven revivals, but I think this is the most powerful work of grace I have ever witnessed."

## The Religious World.

## Religious Liberty in Europe.

A correspondent of the New York Observer calls attention to the fact that "the liberty of conscience and of worship is little respected by the European governments, and that it is disregarded not only in the Roman States, but even in countries where Protestants are in the majority."

There is hardly a green spot on the Catholic and Greek sides of the continent, if we except Piedmont, where the Waldenses and Protestants in general, are not molested. Russia, France, Austria, Italy, Spain, Portugal, Belgium, Catholic Germany, all oppose barriers to free speech, and free inquiry,—barriers, in nearly every case, most difficult and oppressive.

Fines, imprisonments, various hard penalties bear against all who would propagate any other than the Romish or Greek religions, the former, especially. It is said that in Protestant Europe, including England, the lessons of perfect religious toleration should have been so poorly learned. Holland is, in this respect, the most honorable exception to ecclesiastical tyranny. There, the different sects are entirely free in their worship, schools, acts of discipline, controversies, and doctrinal disputes. In Sweden, Denmark, and Norway, the union of temporal and religious matters does not allow of unrestricted liberty. In Protestant Germany, and Prussia, in particular, the same thing is true. Here two great systems,—the one Protestant, and the other Catholic—are recognized, protected by the Legislature, and enjoy the same rights. But the dissenters are obliged to remain in an inferior position, and sometimes even persecuted. Thus the Baptists have seen their meetings broken up by force, their pastors imprisoned, their proselyting forbidden. The King of Prussia has promised to prevent such abuses; but neither from personal inactivity, or from his having met with unforeseen obstacles, he has not accomplished what was expected of his good will. Pious and intelligent Germans maintain with obstinacy the dangerous theory of the Christian State, with its social consequences. They believe that the prince, the civil magistrate, ought to be the defender of the religious truth, as well as of public order; and this system, which is neither evangelical nor rational, leads them to concentrate their rights of religious liberty on churches officially recognized by the State.—M. Star.

## Rome.

Rome ought to be a very paradise of peace, safety, purity, and holiness. It is head-quarters—the scat of the Pope and Cardinals—with colleges and ecclesiastical institutions to no end. The inhabitants are 177,481. Of these 36 are bishops, 1,225 secular priests, 2,213 monks and 687 seminarians. At Rome, therefore, there are in all 5,081 priests, monks, nuns, or seminarians, that is, one to every 35 inhabitants. And yet no one is to be told that a French army is required for the Pope's safety, and that for robbery, murder, unchastity, and every species of wickedness, Rome has, and long has had, an unholy and unenviable pre-eminence among the cities of the earth.

PROTESTANTS IN FRANCE.—The numerical strength of the Protestant body in France does not exceed two millions, in a population of more than thirty-six million, the latest reports allow it only one million and a half; and what is more, there seems to be less natural sympathy than ever between the French people and Protestant Christianity. The French people are not so strongly attached to the Roman Catholic religion as are the Italians, the Spaniards, or the Irish, but sufficiently so to prefer it to any form of Protestantism. They occupy, in this respect, a middle position between the Southern and Northern nations of Europe.—N. Y. Tribune.

## The Shakers.

From a lecture delivered in Broadway Tabernacle, New York, by T. W. Evans, a distinguished Elder of the Shaker society of New Lebanon, we gather some interesting facts concerning this strange body of religionists. "The number of Shaker societies now in existence is 18, located in seven different states. There are none in any foreign country." We consider, said the lecturer, that Jesus was "but a man," and Ann Lee, the founder of our order, "but a woman." "He was the first born amongst many brethren; she was the first born amongst many sisters." Christ was the Spirit that descended upon Jesus at his baptism; and this same Christ made his second appearance in the person of Ann Lee, in 1770. The God of Israel was not the Jehovah of the Universe. There are four dispensations, according to the Shaker faith: the first extending from Adam to Abraham; the second from Abraham to Jesus; the third from Jesus to Ann Lee; and the fourth from Ann Lee to now. They believe that they still receive revelations from heaven, in visions, dreams, etc. With them all property is held in common and celibacy is imposed upon all.—Rel. Tel.

## Heathenism.

The Rev. R. Cooley, Missionary to India, from the Free-will Baptists of the United States, writes as follows, under date of Dec. 6th, 1855. "The dark places of the earth are still 'full of the habitation of cruelty.'"

Attended a market about two miles north of this place (Banagar, the place of our camp.) This day witnessed a scene—which though I had witnessed similar scenes a score of times—most deeply impressed me with the fact that I was in a heathen land. Yesterday the bazaar chowkedars (watchmen) came to me, saying, that there was a Bengalee widow—a pilgrim who has been to see Jagannath, in company with her relatives and friends, but on her return, she fell ill and was unable to travel—and that all who were with her, left her and went on. That she succeeded in getting as far as here, where she had been 17 days, depending on charity for food to keep her from starving. He begged me to give her some medicine. He said that she had two sons near Calcutta. Medicine was given her, but she was too far gone to receive benefit from it. And this morning as I went into the bazaar to preach, I passed her dead

body, lying in the road by the side of the shops. As our native preachers and myself passed on and commenced preaching, I heard some one inquire who it was lying there. The answer was, "It is only a Bengalee widow, who has been to see Jagannath, and has been called to take away the body. Soon he came and fastened a rope around her neck, and dragged her away to a field near the main road, and then left her to be devoured by the dogs and vultures. And as I passed the road this afternoon, on my way to the market, I saw the dogs and vultures devouring the body, and on my return from the market in the evening, I saw that the vultures and dogs in their contention for the prey, had dragged what remained of the body quite into the road."

## Secular Department.

## BRITISH AND FOREIGN.

The "Asia" arrived at New York, on Friday last, with news three days latter than received by the Atlantic. The principle event noticed is the birth of the heir to the throne of France. It was generally understood that peace was certain, and that the necessary documents would be signed soon. We have selected all the items that we think would interest our readers.

The Austrian Correspondent has the following, dated 10th and 14th:

Onar Pasha has arrived at Constantinople. Great mortality amongst the French in the Crimea. Health of the French at Constantinople was improving. Fortifications at Nicholia are being strengthened. Gen. Loders had ordered officers on furlough to return.

A letter from Kerich says that the news of the armistice produced a profound sensation of joy along the shores of the Sea of Azoff, and business became suddenly active. The Imperial foundry established on the left bank of the Don has been closed, and this seems to confirm the intention manifested by the court of Russia to abandon all its maritime establishments on the Black Sea.

On the 17th all the ships and Allied batteries fired a salute in honor of the birth of the Emperor's son.

LOUIS NAPOLEON AND HIS SON.—On the 18th of March, the Emperor, Louis Napoleon, received the congratulations of the Plenipotentiaries of the Peace Congress at Paris, of the Senate, the Legislative Body, the Council of State, the Magistracy, the Institute, the Clergy of the different religions, the Municipal Body, and deputations from the National Guard, and the Army and Navy. The reception took place in the Salle du Trone, into which the great bodies of the State, and all the deputations were admitted in succession. All present were in grand costume. The Emperor in the uniform of a general of division, and wearing the Cordon of the Legion of Honor, stood in front of the Throne, and on his right was Prince Napoleon. Close to the Throne were ranged the Princes of the family of the Emperor having rank at Court, as well as the Grand Officers of the Crown, the Marshals, Admirals, High Functionaries, and Grand Crosses of the Legion of Honor. Prince Louis Lucien Bonaparte was still detained by his late accident, and could not be present.

Count Walewski, speaker on behalf of the Peace Congress, addressed the Emperor, as follows:

"The Plenipotentiaries of the Congress have thought fit to select me, on this solemn occasion, as the mouthpiece of their sentiments towards your Majesty. I am happy and proud, sir, at finding myself called upon to express to your Majesty, in the name of Europe, the sentiments, the hopes, the joy inspired on all sides by the happy event with which it has pleased Providence to bless you, and which, by assuring and consolidating the Napoleon dynasty, is a new pledge of safety and confidence to the whole world."

The Emperor replied: "I thank the Congress for the well wishes and congratulations addressed to me through you. I am happy that Providence has granted me a son at a moment when a new era of general reconciliation, dawns upon Europe. I will bring him up imbued with the idea that nations must not be egotistical, and that the peace of Europe depends upon the prosperity of each nation."

To the address of the President of the Senate, the Emperor replied:

"Moniteur le President du Senat.—The Senate shared my joy when it learnt that Heaven had granted me a son, and you have hailed as a happy event the birth of an *Enfant de France*. I purposely make use of this expression. In fact, the Emperor Napoleon, my uncle, who had applied to the new system created by the revolution all that was great and noble in the old regime, resumed that old denomination of 'Enfant de France.' And, in truth, gentlemen, when an heir is born destined to perpetuate a national system, that child is not only the offspring of a family, but he is truly, also, the son of the whole country, and the name indicates his duties. If this was true under the old monarchy, which more exclusively represented the privileged classes, with how much more reason ought it not to be so to-day, when the Sovereign is the elect of the nation, the first citizen of the country, and the representative of the interests of all? I thank you for the good wishes you have expressed for this Child of France and for the Empress."

These words were received with unanimous shouts of *Vive le Prince Imperial!*

The Chinese Rebellion.—The Chinese rebellion appears to be making head against the Government. In Kwangsi the rebels have been successful, and have entirely possessed themselves of three prefectures in the province of Kwangsi, which threatens to interrupt the transit from the tea and silk-producing country. In the north, also, the province of Honan is said to be in a state of insurrection, but no particulars of the movement have yet reached us. We also have a report that a plague has broken out at Chin-kiang-soo, and carried off upwards of 100,000 persons. It is called the black-tongue plague from its peculiar symptoms. At Canton all remains quiet, but the progress of the rebels is a source of uneasiness.

## UNITED STATES.

THE FOREIGN.—In the U. S. District of New York, in the case of all foreign enlistment, an official government. For this cause, is no longer by government and between the American—the latter have the acts complained.

## REPRESENTATION.

ten years since, the *Alma Insure* paid a claim, on evidence of its justice, have been a gross.

The guilty party of the period of the law of California; his mind the result desired to return strong assurances.

acts. The Com- receipt of twenty-lars, in this publi- invitation of other fraudulently obta-

CALIFORNIA AL- brings intelligence and murders. S-

"Afflicting acco- from Klamath co- coast, where abo- slaughtered by a coast settlements a panic."

Another paper "From F. H. mouth of Rogue ling news that the united with a p- above, and con- tion against the v-

Pro- From our Fr-

Dear Sir.—An in the Assembly by Mr. Gray, in Church of England tion from the co- in the city of St. Bill were general- vided that the Co- the several eccle- by the Church- should have the p- tive clergymen to- natical benefits; should not have t- gregation of ch- clergyman distast- of their Wardens Mr. Tibbits took- fer to a sermon, the Rev. Mr. Po- the Cathedral Ch- denounced the m- their impiety in a- vention (meaning- cent funeral occ- Joseph Gaynor. gentleness, whom- sound of his vo- would not be sub- lity of this coun- mit to such eccle- his Church allo- more freedom co- of this country w- as to what plac- in what manne- Mr. Street dep- member from V- and believed the- out the provision- given that as f- sion. Mr. Str- machinery of ch- this Bill would- eventually enac- lowed to have a- ment of their cl- a large majority-

"A Bill relat- Purposes," pass- which authorize- agement and con- and take poss- track of the Rail- lines shall not be- six rods in excav- slopes of excav- Governor in O- three persons to- and settling all- the payment for- owner of such li- satisfactory arr- ers, or cannot s- therefore. The- apply to the app- notice to the C- amine the site- the damage. E- made in writin- entry on said li- of money provi- ways. The Co- sufficient fence- Monday the po- plies for the p- grants were pas- Wesleyan Meth- of the Varley S- strong, of the c- of poor children- ; £17 10 0 School one ye- to the Roman John; £30 0 man Catholic S-