ed without performing their duties, they alone must bear the responsibility. Thus it is decided that no extra Session of the Legislature will be called, unless it should be found absolutely necessary, in order to save the State from anarchy, which is by no means probable. Honest Legislation could hardly expect much from such a body, and it is doubtful if Prohibition would have gained any thing by a continuance of the Session.

Thus, you perceive, we are left without a Prohibitory Law, as that which had been enacted has been killed by the Courts, and no substitute has been provided. This revives the old license law, which was repealed by the bill of Prohibition, and throws us back just where we were when the struggle for Prohibition began. In reviewing the contest we start with increased experience, and I believe greater numerical strength, and could the question of Prohibition be fairly submitted to the people, disconnected from every thing else, there can be no doubt, I think, that they would decide for Prohibition. Unfortunately, however, our next election for State officers occurs at the time of the Presidential elections, the canvass for which is expected to be more than equally exciting, and there is reason to fear that in the contest of parties, and the conflict of multitudinous local and personal interests, the subject of Prohibition will fail to receive the attention it deserves. Under those circumstances it is impossible to predict when we shall have a Prohibitory Law in operation. But we shall have one. The people of the "Empire State" will not always submit to bear the burdens imposed upon them by intemperance, neither do I believe that He who presides over the destinies of nations will always suffer this destroyer to continue his ravages. S. S.

New York, April 22, 1856.

Lectures on Syria & the Holy Land.

Mr. Editor,—Gregory M. Wortabet gave his second lecture on this interesting country, on Monday evening, to a very full and delightful auditory. His manner is very interesting, but it would be difficult to report his speeches, as he has a great many gestures, and speaks rapid, his style being something in the manner of Gough, the Temperance lecturer. The subject of this evening's lecture was, "Syria and the Holy Land, as a field of Missionary enterprise." He opened his lecture by giving an account of the causes and consequences of the Russian war. He laid all the blame on the Emperor of France. The Greek Church and the Papists had contended with each other for many years, the latter had protection, but the former had none. He said neither France nor Russia cared anything about religion; Russia wanted possession in Syria, as it was a great key for the conquest of Russia, Austria, and France. The power of Turkey was now almost gone, and the Mahamedan religion was no more protected than any other; and the present war had been the means of a great opening for the rapid progress of Christianity.

He showed that Popery had used all its arts for many years to gain a footing in Syria. That Church had expended immense sums of money in building Churches and supporting Priests; they had expended one hundred thousand dollars in Beyrout, the same sum in Jerusalem, and several other places, they had expended thirty thousand in Bethlehem, the same in Nazareth and many of the small villages. The Priests kept the people in the grossest ignorance; if a boy could read his Psalter and tell how many twice two made, he was considered a finished scholar; the people believed all that the Priests said, if he said sweet was sour, and sour was sweet, the people believed it, and were taught that all other teachers were heretics. When the American Missionaries went there; he said the Priests denounced them as heretics; that crime is the worst that can be committed with them. If a man commit murder he may be absolved by the Priests, but an heretic is for ever excluded from heaven. The two Missionaries who went there in 1820, were cruelly treated, no one would hear them, no one would give them an answer if they asked the way to any place, but put their fingers in their ears and cried out heretic! heretic! One of the Bishops of that Church undertook to examine the Bible, so that he might expose their errors, but his examination turned out favourable to the Missionaries, and he joined them in 1823. He was cruelly treated by all his family, his uncles threatened to run him through with swords, and his mother to poison him; he was led to prison with his hands tied behind him, he escaped through a window and ran away; his relatives ran after him and found him exhausted. They took him again and put him in prison, and, since that time nothing has been heard of him. Many such cases occurred; many females were taken to convents and nothing heard of them again, they were murdered or worse than murdered. He said no one knew the difficulties of the Missionaries; no man had the daring to go near them, for he was in danger of his life. The power and persecutions of Popery seemed to close up every door of hope, parents would look upon their children with ropes round their necks and imploring them to save them, but they beheld their children die without a shudder who had turned heretics. And now the people were ignorant, filthy, degraded, and although the Missionaries had been reinforced many times, they seemed to gain no ground, some died and others left for different parts. One only remained, named Thompson, he opened a school for the instruction of boys, and here commenced the progress of religion. The lecturer said he and his brother were two of six boys who first entered that School.

This was in 1836, he was six years old when he went to Mr. Thompson, and when he entered the house he was struck with astonishment! the School-room well furnished and clean, he was showed to his bed-room, where he was delighted with the clean sheets, the beautiful soft bed, the wash stand, comb, and mirror. The description of his delight at seeing all these things was very amusing and was done in such a way, as cannot be described on paper. But it was what he had never seen before. The houses there have no furniture, no chairs, no tables, no beds, no wash stands, for they never washed and combed their hair in a morning as we do.

The first two months they were allowed to speak in their own language, and were taught the alphabet and primers, and when they had gained a little knowledge of the English language, were not allowed to speak only in that tongue. In the first year he learned to read many books in the English language, and become delighted with reading the manners and customs, and the history of England. At the end of the year, the Missionary gave them a vacation; making each of them presents and sending them home for two weeks. When the lecturer heard this, his first thought was to go to his wash stand, wash his face, comb his hair, put on his best clothing, with books in his pockets and go to the home he left a year before. His appearance created the greatest consternation throughout the whole village, no one knew him; he left them dirty and ragged, and came back a perfect young gentleman; he showed the boys the books and pictures and other presents he had received, which so delighted the boys who were his old companions, that they wished to go to the same school, and in spite of parents and Priests they went. The next term they had thirty, the next sixty, and so increased, and so Christianity commenced there? G. T.

Canada Correspondence.

Montreal, C. E., April 26, 1856.

Mr. Editor,—In looking over the Provincial news of the week, I see nothing which would interest your readers, except perhaps the fact that the Elective Legislative Bill passed the second reading in the Upper House, the division being 22 to 11.

I have been impressed of late with the importance of *family religion*, and with your permission I would lay before your readers a few remarks on that topic.

That religion ought to be seen in the family few will deny. Perhaps more permanent impressions for good or evil are made in the family than elsewhere. Not overlooking the propriety and even the necessity of consistency on the part of those who profess godliness, and not forgetting that it is difficult to maintain the appearance of piety in the family without the reality. Many persons are in doubt respecting the extent to which they should carry their efforts to win their children and domestics to the service of God. Some persons suppose that it is wrong to interfere with what they call the freedom of choice, and on that account are disposed to do nothing *directly* to convert those in whom they are interested. They never speak to their children about God and his claims; they seldom speak before them of the wondrous love of a Saviour, and they stifle the yearnings of their hearts, until they lose their feelings of pity almost entirely. Now it is notoriously true that pious parents are to be found whose religious intercourse with their families does not extend beyond the most formal family worship. The consequence is that many are unimpressed; and even when serious thoughts arise there is not courage enough felt to address the parents on a topic which by common consent seems a forbidden one. Surely this is wrong. Why should not the child be familiar with the truths of Christianity from his earliest years?—Why not familiar with them by hearing them from paternal lips? There is something wrong in this silence on the part of parents. The Israelites were commanded to be diligent in teaching their children, and to this end they were to talk of the commandments of God when they were sitting in their houses, when they were walking by the way, when they lay down, and when they rose up. The spirit of this, if begun at the right time, and carried out with diligence, would become easy. What is there to hinder pious parents from making the truths of Christianity known in this way to all who are members of their families? What would be more natural? What more profitable?

Family prayer, as ordinarily conducted, is not half so valuable as it might be made. While some err by making the service too lengthy, others hurrying it over as if it were an unpleasant duty. Some are governed by the season of the year and the pressure of labour in regulating this delightful exercise, others make their *feelings* the criterion, and if these are not lively omit family worship altogether. Where the heart is in the exercise there will be little difficulty in finding the time requisite. We are seldom so pressed as to be wholly unable to do anything upon which our affections are concentrated. From my own observation I am led to believe that the greatest loss is in the reading of the scriptures. Our familiarity with the sacred volume demands more watchfulness to guard against inattention, than would be required if we were strangers to its precious truths. The best plan I have seen tried to obviate this difficulty is *conversation, combined with questions*. A few verses read in that way will, I am satisfied, do more good than many chapters hurried over in the ordinary way. Let me recommend this to Christian parents.—Let children be encouraged to ask questions, and they will soon become fond of the exercises of family devotion. Would it not be a good plan too, for the individual who leads in prayer to inquire of each person present if he has anything which he feels he needs, and introduce it into the prayer? But whatever plan is adopted, there must be the spirit of prayer, kept alive by *private* devotion. But some professors of religion have no family altar. The Bible is not read in the family at all. Is this right? Can it be right?—If some persons have not sufficient confidence to pray, what prevents them from at least reading and talking about the word of the living God in their families? A. B.

LETTER FROM NOVA SCOTIA.

Falmouth, April 19, 1856.

Dear Brother McLeod,—I have been out endeavoring to work on my farm, to-day, but have been so distressed in my mind respecting the state of unbelievers, that I have done but little. I have been in the habit for some years past of holding prayer meetings on Sabbath days in this neighbourhood, which has been a source of much comfort to me as well as to other professors who assist me. We had a good meeting yesterday, and I felt strong evidence that the Lord was with us. I have often thought, since I have been taken your paper that I would write to you on the state of religion in our little community, notwithstanding we are strangers to each other in the flesh, but I trust we are brethren in Christ Jesus the Lord, and if so, we should be co workers in doing all the good we can in bringing sinners out from darkness into the glorious light of the gospel. It is about two years since I commenced taking the "Religious Intelligencer," and the perusal of its columns has never failed to both edify and comfort me, especially the reports of Gospel ministers on the flourishing state of religion in their churches in different parts of the world. I have often had my strength renewed on reading in the "Intelligencer," letters of my dear brethren Charles Knowles, and David Orson under the sound of whose voices, I have often had in days past, my hopes revived and felt great spiritual consolation. There has been no revival here for several years. A few years ago a revival commenced under the preaching of brother Calvin Cann, who remained but a few days with us. When he left, our meetings broke up in consequence of the unfortunate circumstance of the small pox being just then brought into the place, the inhabitants dared not venture for some time from their own houses, each one being afraid he would take that awful epidemic. Since that time our pastors in general have been men who preached merely from the letter, without the spirit: they do not appear to possess (as their works plainly shew) the power to impress on the minds of an audience the great and important necessity there is for sinners to turn from the evil of their ways and seek an interest in Jesus Christ. The flock here is scattered for want of a shepherd and and many old professors had lost much of the zeal which they formerly manifested for the cause of their blessed master. I hope and trust that the Lord will ere long send a spiritual pastor amongst us. I have a strong desire to see a revival here, and to have precious souls redeemed and brought to a saving knowledge of their Saviour.

With hopes that we may be ever kept awake to a sense of our duty to both God and man,

I remain your obdt. servant

Theodore Shaw.

The Intelligencer.

SAINT JOHN, N. B. MAY 2, 1856.

Our Home Mission Fund.

Time flies rapidly. In two short months more the Ministers and Delegates from Free Baptist Churches will be assembled in another General Conference. The various matters connected with the interest of our cause will be brought forward, and a full exposition of all our operations in Missions, Colportage, Sabbath-schools, and other moral and benevolent enterprises will be made. The year, thus far, has been abundantly prosperous in revivals, and many have been the souls that have professed faith in, and put on the Lord Jesus Christ. Our Home Mission cause, though not so extensive as we would wish, has nevertheless been much owned of God, the labours of those employed by the Board, being in almost every instance blessed with revivals, and the work bears the seal of Divine approbation. For this we rejoice. In the last General Conference we were appointed to an important post in connection with the Home Mission work. We regret that we have not been able to visit as many churches as we wished to—our stated duties at home in our capacity as Editor of the "Intelligencer"—together with other causes in the Providence of God—preventing us therefrom. But in all the churches that we have visited, and presented the claims of the Mission work, great liberality has been shown, considerable sums have been paid into the Fund, and *pledges* or *subscriptions* to a considerable amount have been made.

The time of our Conference being now so near, it becomes necessary that the amount of these *subscriptions* should be forwarded as early as possible to the Treasurer of the Board, or to the *Intelligencer* Office, in order that all claims against the Board may be paid, and the list of contributors be formally arranged. We trust therefore that all persons who have *subscribed* to our Mission Fund, and have *not yet paid*, will as early as possible remit their respective subscriptions.

To those churches and individuals whom we have not been able to visit, we also have a word. We trust they will not fail to aid in this work. We recommend that every church appoint from among its number some one or more to solicit subscriptions, and that all Deacons of churches be interested in this matter. We suppose we scarcely need suggest to our brethren in the Ministry, energy and activity in soliciting funds for so important a work as this. Who that feels an interest in the Redeemer's kingdom, and hears the macedonian cry which at every District Meeting and General Conference comes up to us from every part of the land, can be content, without co-operating in any and every plan, which may be conducive in supplying with the bread of life, those destitute districts and churches, which God has committed to the care of our denomination. Let each interest himself, and each church and individual do what they can, and our funds would be greatly increased, and our means for doing good enlarged to an extent that would afford a gratifying response to every claim on us for aid. A word to the wise is sufficient.

Christ the Word. Christ is the Word, (1) in respect of his person, he being the express image of the Father, (Heb. 1: 3) as our words are the image of our thoughts. (2) In respect of his office, because the Father made known his will to the church in all ages by him, as we declare our minds one to another by our words.—(John 3: 34.)

Baptisms.—On Sabbath last we baptized two persons in this city. Brother Noble baptized one in Carleton. He left home on Tuesday, to visit Jerusalem and vicinity, for a few days. We clip the following from the *Visitor*:—

"We rejoice to learn that the cause of religion in Portland, is being revived under the administrations of Elder Nutter. A number have professed conversion; four were baptized last Sabbath and several the Sabbath before.

"The Rev E. Clay, of Carleton, baptized several in Carleton last Lord's-day. We had baptism also in Germain-street, on Sabbath evening past."

The Religious World.

One important result from the late state of affairs in the East is the abolition of the death penalty in Turkey, in case a Mohammedan professed the Christian faith. An imperial firman granting equal rights to all the subjects of the Soltan, of whatever religion they may be, was publicly read in the great Council hall of the Porte, on the 18th of February last. The following is a translation of the most important clauses in this document:—

"All distinctions and appellations having a tendency to render any class whatsoever of my subjects inferior to another class, on account of religion, of language, or of race, shall be for ever effaced from government documents. The use, either by officials or private individuals, of any opprobrious and offensive designation will be severely punished by law.

"Inasmuch as all forms of worship are, and shall be freely exercised in my States, no subject of my empire shall be obstructed in the exercise of the religion which he may profess, and no one shall be in any way molested on this account. No one shall be compelled to change his religion."

Some slight difficulties have arisen in the Peace Conference in consequence of the representatives of Turkey refusing to allow this edict to be embodied in the terms of peace. But it is not anticipated that this will affect the real issue. The Turks, as such, are considered past hope. Nothing can be done with them but to Christianize them. This is their only salvation for time and eternity. The foundation of a great work is already laid there, and it will no doubt progress until the will of God is accomplished in relation to that people.

The last number of the N. Y. *Observer* contains the following melancholy announcement in relation to the American mission to the Turks:

"The mission at Constantinople has been smitten again, and a missionary of great usefulness and promise, the Rev. Joel S. Everett, has been removed by death. He rested from his labors at Bobek, near the city, March 6th, 1856. It may be remembered that a few months ago we recorded the death of Mrs. Everett, one of the loveliest and most accomplished ladies of the Eastern missions. Her bereaved husband has soon followed her to the grave, after an illness of only one week.

"Mr. Everett had the supervision of a boarding school for girls, and also the charge of the colporteur and Bible-distribution work; his energy and system making him a valuable member of the mission, and rendering his loss peculiarly trying."

The King of Prussia has recently ordered a member of the highest ecclesiastical council in his kingdom to make a report to him respecting the Baptists who have suffered at the hands of the magistracy, on their position in relation to the National Church, and on the means of freeing them from the proscriptions which weigh upon them.

It is said that no less than 10,000 persons have recently left the Church of Rome in Tuscany, and that a rigid persecution is being prosecuted by the authorities against those who abandon the Catholic faith.

Two missionaries in Burmah, India, the Rev. Messrs. Dawson and Kincaid, recently visited the King, at Ava, by whom they were kindly received. He invited them to bring their families, and make his royal city their home. He expressed disappointment when they replied that they could not this year. He afterwards sent them 10,000 rupees as an expression of his good will to them. This speaks loudly for Christian missions in heathen lands, and is also a fulfilment of that long spoken prophecy that Kings shall be nursing fathers.

A writer in an American journal, well acquainted with religious affairs abroad, says:—

"Italy, poor, debased Italy, has long been the skeleton of a slain lion, but even in Italy there are signs of a resurrection to new life. The Pope of Rome, wasting away in the body with an incurable disease, is also becoming year by year more feeble in his spiritual sway. Pageants are kept up, it is true, but these are shown only to make a display of power, which when it really exists needs no such exhibition; and it cannot be doubted that the old Roman love of liberty is gradually returning to throb once more in the pulse of the people."

An advertisement recently appeared in a Canton (China) paper, which said that a certain person was ready to make "idols from twelve feet high to the size of a marmoset monkey, or the most hideous monster that can be conceived, to inspire awe or reverence for religion." Let us hope that this man will soon be obliged to shut up his shop, and betake himself to a better business.

In Spain a great change is working in the minds of the people. The Bible is now read, and freedom of speech even against the church of Rome is tolerated because it cannot be prevented, and practised because there is no restriction.

It is in contemplation by some of the members of the established church in England to reconcile the nonconforming bodies to the State Establishment. The Wesleyans have been selected to make trial upon. The principles upon which such a union can be effected are thought by Episcopalians to be nearly as follows:—

"Some means must be found for admitting the leading Wesleyan ministers to orders, and licensing the others as preachers. It is only reasonable that the existing authorities should remain, with as little change as possible; the conference, with the other meetings under its authority, would probably continue as they are, modified only by any rules they might assent to, and by some veto on their future action to be given to the bishops, and subject also to the laws of the church, except in such points as may be dispensed to them in the treaty of union, which, I conclude, would be confirmed by Act of Parliament."

Some of the Methodists are not disposed to regard this fraternal approach on the part of "the Church" toward unity as desirable with them.

It was stated by a clergyman in a public meeting recently held in London, that the number of youths whose names are enrolled in the books of the Sunday Schools as regular attendants throughout England is not less than *one and a half millions*.

A deeply interesting monthly has been commenced in England under the title of "The Book and its Missions, Past and Present." It is edited by "E. N. R.," author of "The Book and its Story," and is dedicated to the British and Foreign Bible Society, and the friends of Bible circulation. We have received the four first numbers, all of which have interesting records of the progress of the Bible.

The Moravian Church has recently commenced a paper in Philadelphia called "The Moravian." A German religious paper notices this devoted and self-denying people as follows:

"Among the various Christian denominations there is, perhaps, none more unpretending than that of the Moravian. Its ministry and membership seem to move forward in their particular work, without any effort at noise or show. They are comparatively few as to numbers; yet, in portion to their strength, no denomination has accomplished as much as they have, in self-denying labors to spread the gospel, especially on the foreign field. A very large proportion of their ministry is made up of missionaries, many of whom are to be found spending their energies and their lives, for the temporal and spiritual benefit of the most uninviting portions of heathenism. They have ever been the fast friends of education, as their flourishing schools of long standing, at such places as Bethlehem and Lititz, in this State, fully testify."

The Rev. Charles Finny, author of "Lectures on Revivals," is about to visit England by invitation, in order to preach the Gospel there. Mr. F. has been engaged during a part of the last winter in Rochester, N. Y., where a great revival has taken place, and hundreds have professed religion. A late number of the Genesee *Evangelist* says:—

"The religious interest in our city, still continues, and souls are hopefully converted every week. Last Sabbath was a season of sacramental communion in some of our Churches, and large accessions were gathered from the world. At the Brick Church, Rev. Dr. Shaw's, seventy-four were received—sixty-four on profession—thirty-one heads of families. Plymouth Church, Rev. Mr. Edwards', received twenty-three—ten on profession—a large portion of whom were adults. At the first Baptist Church 19 persons were immersed—a number also at the second Church. Eleven persons have been added to the First Presbyterian Church, Dr. McIlvaine's; and one hundred and two on probation at the various Methodist Churches."

A subsequent number of the 'Evangelist' contains the following interesting paragraph:—

"There has been no time for the last four months when there was not a deep religious interest in our city—no time when our daily prayer meetings and preaching services were not well attended—no time when a greater or less number of souls were not hopefully converted every week, but since the last number of the Evangelist went to press, the Lord has poured a more copious blessing on us than at any time before. A new impulse has been given to the work, and our meetings have become the scenes of an interest such as is seldom witnessed in this modern age of the Church. The great majority of those who are now concerned for their souls' welfare, are the young men in our stores. It is no unusual thing to see five or six clerks from one establishment at the morning prayer meeting. Same older men also have been brought to Christ of late—some who had been counted among the most hopeless in our city—Sabbath-breakers, liquor-dealers, Universalist scoffers, and members of Infidel clubs. Nearly all the recent converts are men."

NEW PUBLICATIONS.

The Voice of the Church, on the Reign of Christ.—This is another work on the Millenium, and it comprises the sayings of the most eminent christians of all ages on this subject, which is doubtless one of the deepest interest to the church at the present time. The testimony given in this volume is in favour of the pre-millenium view; that is, that the seventh thousand years of the world, are to commence with, and be introduced by, the advent of Christ, and literal resurrection of the just: thus affirming the *personal reign of Christ on earth*. The Rev. Charles Beecher very properly remarks on this subject: "Is the second coming of the Son of Man the commencement and the cause, or the climax and the product of the millenium? This is the simple question now in the providence of God first claiming the solemn attention of the churches. That he shall return in majesty to judge the earth, we all believe. The simple question where we differ is, WHEN?" To know the witness of martyrs, confessors, and worthies of all ages on this subject, is of great importance to the sincere inquirer after truth, and the volume before us presents an array of evidence of no mean character, and will supply a desideratum in religious literature which many have long felt. On this account, apart from other reasons, we consider the work valuable, and recommends it to the Christian student. The learned, pious, and Rev. Horatius Bonar of England who has written much on this subject, makes the following remarks, which we find in the volume before us:—

"I do not know how it may be others, but I feel that when I can say the coming of the Lord draweth nigh, I have got a weapon in my hand of no common edge and temper. To be able to announce 'the Lord will come,' is much; but to be able to say without the reservation of any interval 'He is at hand,' is greatly more. I can go to the struggling saint against whom the battle seems to go hardly, and say, 'Faint not, the Lord is at hand, and he will bruise Satan under your feet shortly.' To the saint wearied with the vexing world, fretted with its vanities, and troubled with the thickening darkness of its midnight, I can say, 'Be of good cheer, the Lord is at hand; but a little while and that world shall cease to vex you, sooner than you think the morn will break,—you before it is broken we shall be caught up and meet morning ere it is yet spread upon the mountains.' To the suffering saint I can say, 'Weep not, the Lord is at hand; the torn heart shall be bound up, and the bitterness of bereavement forgotten in the joy of union for ever.' To the flagging saint, heavy and slothful in his walk, I can say, 'Up, for the Lord is at hand: work while it is day; look at the dying world, all unready for its Judge; cast off your selfishness and love of ease.' To the covetous saint I can say, 'The Lord is coming,—it is no time for hoarding now,—heap not up treasure for the last days.'

"Next to our own salvation, must come the duty of sending the gospel to all. We begin at the inner circle, but woe to us if we stop there! Woe be to us if we preach not the gospel to every creature. We feel a peculiar call to this and a peculiar urgency enforcing this call from our very system. For but little time remaineth. The night is falling. The storm is beginning to burst. We cannot tarry—we must go forth. We cannot heap up treasure for the last days. We must give liberally as long as time allows. Those who look for a calm, long day, may sit down listlessly, but we dare not. Those who look for a mere extension of the present state of religion as all the Millenium the world is to enjoy, may excuse themselves from giving, and may heap up treasures. But we dare not, we feel that there is not a moment to be lost; and that whether there be few or many to be saved it matters not to us. We must fulfil our ministry, not counting even our lives dear unto us, that we may do the will of Him who sends us, and testify the gospel of the grace of God."

The above work can be obtained at Messrs. J. & A. McMillan, or at the *Religious Intelligencer* Book Store, German-street, price 5s.

The Ocean. By P. H. Gosse, Author of "An Introduction to Zoology," "The Canadian Naturalist," etc. with fifty-two engravings. From the last London Edition.

This is another work recently issued by Messrs Parry & McMillan of Philadelphia. In the Author "has endeavoured to discribe, with some minuteness of detail, a few of the many objects of interest more or less directly connected with the Sea, and especially to lead youthful readers to associate with the phenomena of Nature habitual thoughts of God. The selections are made chiefly from marine botany, zoology, meteorology, the fisheries, the varying aspect of the island and coast scenery, incadents of navigation &c." There can be no doubt but a work of this kind must contain much to interest and instruct. The vast Ocean which spreads itself over nearly three fourths of the globe, its surface being about one hundred and fifty four millions of square miles, and which is the highway of the nations, among the manifold works of God, created in wisdom. The Royal Psalmist has said, "The earth is full of thy riches: so is this great and wide Sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein." The work before us describes some of those things, and from a partial examination of it we think it would be a valuable acquisition to the family Library. It is a neatly executed volume both in typography and binding of nearly 400 pages. For sale in St. John by Messrs. J. & A. McMillin.

Prohibition and Anti-Prohibition.—This pamphlet, which is a series of Letters in favour of Prohibition, by the Rev. Charles Tupper, and Replies thereto, by John Bent, Esq., Bay Verte, has been issued from the press of Messrs. Barnes and Co., Prince William-street. Both sides are well written, and truth never suffers by fair investigation. The pamphlet is neatly executed and is for sale at the Bookstores, price 1s. 3d.

The Pictorial Sunday Book.—Part 10 of this work is before us. It has a beautiful steel engraving of Peter and Paul, besides numerous illustrations of various parts of the sacred scriptures; the historical portions are highly instructive. This work is issued by the London Printing and Publishing Company, and is sold in this city by Mr. Roger Hunter, Agent, over Kemp, Adams & Co., Market square.

Secular Department.

BRITISH AND FOREIGN.

(By Telegraph to the News Room.)

New York, April 29th, 1856.

Persia arrived in about nine and half days! Very little general news. Paris Conferences have closed. Debate on American question in Parliament postponed until arrival of Lord Clarendon. Rumours gain strength that Parliament will shortly be dissolved.

Breadstuffs depressed: Flour 6d. to 1s. lower; Wheat 3d. Corn unchanged. Money tight. Consols 93¼ to 93½.

(From late English Papers)

LOUIS NAPOLEON.

We had hoped, in common with many of our countrymen, that the Emperor of the French, now that he has consolidated his power, would relax some at least of those questionable measures which he adopted immediately upon attaining it. Among these were the restrictions placed upon the freedom of the press. It seems that we were mistaken, however. Not the liberty of the press only, but the freedom of election also, lies at the mercy of the Emperor and his satellities. This has just been exemplified in a manner that must strike all Englishmen with astonishment—all the friends of the French Government with regret.* It seems that the period for a new election of the French Chamber of Deputies is approaching, and that candidates have presented themselves in some of the electoral districts in opposition to the Government members. As the British electoral apparatus—the canvassing, the speechifying, the hustings nominations even—is unknown in France, those candidates resorted to the apparently innocent process of having their names, and the fact of their being candidates printed on cards circulated among the electors. For this offence, the Government agents entered a prosecution against the printers, under that article of the Constitution, which forbids pamphlets—defined to be printed papers of *less* than twenty pages—to be circulated without the consent of the Government. The inferior tribunals dismissed the application; but the Court of Cassation, to whom the cause was sent by appeal, reversed that decision, and declared that those canvassing cards came within the meaning of the pamphlets forbidding by the Act. This is worse than an open suppression of the freedom of election. It is filching that freedom under false pretences. It differs from a bold outspoken act of tyranny as the daring old highwayman differs from a modern area sneak.—*London Christian Times.*

SEBASTOPOL AS IT NOW IS.

The demolition of trenches, works, and houses in the city continues daily and incessantly, so that the south side will soon be as desolate and ruinous as Thebes or Palmyra. Every hour long trains of men pass by with beams of timber and planks on their shoulders, which are taken out of the remains of the white buildings. Had fire been rained down from heaven on the devoted city, its annihilation could have not been more complete. The stranger who halts to survey it from the neighbouring heights, deceived by the whitewashed and plastered walls of the houses, might think that Sebastopol was still a city; but when he walks through its grass-grown, deserted streets, formed by endless rows of walls alone, of roofless shells of houses, in which not one morsel of timber can be seen, from threshold to eaves; when he beholds great yawning craters, half filled with mounds of cut stone, heaped together in irregular masses; when he gazes on tumult of disintegrated masonry,—once formidable forts, and now shaken, as it were, into dust and powder; when he stumbles over the fragments of imperial edifices, to peer down into the great gulfs, choked up with rubbish,