influence towards the moulding of the youthful mind. And we should endeavour to make the most of our advantages. If we do not try to be benefited by the instructions of our teachers, all that they can do for us, will have but little effect. What our teachers assemble us together on the Sabbath for, is to make us understand the Bible, which is the word of God. And in order to teach effectually, they require us to read it, and they explain to us the meaning of parts of it, which, without their instruction, we could not so well understand. We are required, too, by our teachers, to commit certain portions of it to memory; so that we may become familiar with the teachings of that blessed book, which God has given for our instruction. All this is done to make us wise and good. The Bible has been given to us by God, to teach us the way in which we can best love, serve and obey Him. We are taught from the book, by those who love it, and who know its value; but before we can be profited, we should remember what our teachers tell us, and ask God for his holy spirit, which is necessary to guide us into all truth. If we ask Him to so influence our minds, that we may see clearly our path of duty, He will do it. For our Sabbath-school Libraries also, we should be thankful. The books which compose our Libraries, have been written by good and benevolent men and women for our benefit. We these read of children as young as we, that have given their hearts to God—who have lived and served Him in this life, and when they have died, have been taken to himself. And when we read of these we should endeavour to imitate their example. It was for this purpose, that the lives of these children have been written—that we may learn to imitate their virtues. Then, that we may become like them, let us try to receive profit from the instructions of our teachers, and from our Bibles. Since this Sabbath-school has been opened, I do not doubt but some of us have been benefited thereby; with regard to myself, I can say that I have been profited; and I trust, that the blessings of which I have been in part a partaker, may become more widely diffused both here and elsewhere.

MY DEAR FRIENDS,—I am glad that a Sabbath-school has been opened in this house, and that I have become one of the pupils. It is much more pleasant and profitable, to meet here on every Sabbath day to be kindly instructed by our teachers, than to spend God's day, which he has commanded us to keep holy, in any other way. And since we come here to be instructed, we should try to remember what our teachers tell us; and pray that what is taught to us, may make us wise and good. But above our duty to our teachers, is our duty to our parents. They tell us how we should act, when we are class in Sabbath-school, and in the house of God; for they wish us to become instructed in those things we should practice when we grow up. And now, while we are young, is the time for us to learn that which we should all know when we come to be men and women. Then, my young friends, let us now try, while we have so good an opportunity, to be profited by the instructions that are given to us.

Foreign Missions.

Brother Melvill.—I read with much pleasure in the "Intelligencer" of the 4th inst., the Addresses in behalf of the Free-will Baptist brethren in the United States, to the Free Baptist churches in New Brunswick, inviting them to unite in the Foreign Mission work, and in sustaining labourers in the Foreign Mission Field. The projection relating to the latter day glory has often occupied my mind, and though I have but little thought that I should live to see the millennial dawn, yet recent events influence me to rejoice. When Israel blessed the Son Judah, he said—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." That *gathering* is surely evident. Nebuchadnezzar saw a stone cut out of the mountain without hands, and which smote the image (which represented the kingdom of the earth) upon his feet, and it became like the chaff of the summer threshing floor; while the God of heaven set up a kingdom which should never be destroyed, but should stand forever. The period intended in this prophecy seems even at the door. When the sixth angel poured out his vial upon the great river Euphrates, the water thereof was dried up, that the way of the kings of the east might be prepared. It is said that in the days of Cyrus this river was seen dry above and below the city of Babylon; but this prophecy which was subsequent refers to the drying up of the Mahometan empire, and the destruction of the anti-Christian nations in the east. The time is certainly just at hand, when anti-Christ must fall. The white horse, with him who sat thereon, clothed with a vesture dipped in blood, and who was called faithful and true, is now going forth; and the sword which proceeded out of his mouth is smiting the nations. Whatever differences of opinion may exist in relation to some portions of prophecy, it is certain that God will give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession—and a nation will be born in a day. And while the judgments of the Lord now seem to be upon the kingdoms that will not serve him, does it not call upon the whole christian church to awake, and enter upon the great work of sending salvation to the ends of the earth? Salvation must be proclaimed while the Saviour is on the mercy seat to the universal world, and I require that the gospel is not to be confined to sect, nor age, nor nation. The same love which brought Christ from heaven to earth, should prompt his followers to carry out his great commission to preach it to all the world; and how shall they hear without a preacher, and how shall they preach except they be sent? The friendly and christian invitation to the Free Baptist churches to unite in this great, and best of all enterprises will, I trust, be heartily responded to.

A FRIEND OF MISSIONS.

January 22, 1856.

RUSSIAN DISSENTERS.—The number of martyrs for this religious dissentient existing in Russia is confirmed by a Government circular just issued to the Russian Clergy:—"He who holds the Cross to be the sole property of the Orthodox Church is declared to be an apostate."

THE INTELLIGENCER.

SAINT JOHN, N. B. JAN. 18, 1856.

A Scripture Exposition.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.—Heb. x. 26, 27.

The Bible, having been written many centuries ago, as a book, which, like other ancient books, requires attention and study to understand its precise meaning. If God speaks to men, he must use human language, and, specifically, the kind of language which those speak to whom he speaks, else he would be as a foreigner speaking to them. Those who lived in other ages and times from those in which God has made a given communication, if they would understand such communications, must know how men understood it, when it was made. While large portions of our translation of the Scripture are such that the common reader can grasp the principal ideas, there are other portions that need an attentive study in the language in which the Bible was originally written, to be clearly and fully apprehended with a diligent comparison of scripture with scripture. This process is mainly for the purpose of ascertaining the use of terms and customs alluded to, on the knowledge of which a correct interpretation depends. It is a principle too important to be forgotten that no interpretation is inspired but that which contains the meaning of the Holy Spirit.

The passage above quoted, is one which taken by itself, is very difficult to be understood. Indeed we might go so far as to say, that it is, thus taken, about sure to be made to communicate a most false sense. We have not unfrequently found persons in a state approximating despair, owing to the wrong interpretation of this passage. Persons who have been happy in the consciousness of the forgiveness of sins through Christ, having fallen into sin, in the case alluded to, have so interpreted this passage as to make it mean that after we become Christians our sins cannot be forgiven through the sacrifice offered by Christ. It is certain, if this is the true interpretation, no Christian will ever enter heaven.—Every sin on the part of the Christian is apostacy—every sin committed by the Christian is one that hath "never forgiveness," if this interpretation is correct.

A little patient study and reflection will set this matter in a plain and true light. Paul in his argument in Hebrews, previous to this passage, has shown that the ancient sacrifices had no power to take away sins; that the use to point to the sacrifice "through the offering of the body of Christ," which takes away sins.—Now those whom he was addressing admitted Christ had come; they had professed faith in Jesus as the Christ, though they were literally made a gazing-stock both by reproaches and afflictions, and had taken joyfully the spoiling of their goods *knowing* in themselves that they had in heaven better goods and those which cannot be spoiled. Now all to this that for some season they were in danger of leaving the Christian faith and going back to the temple service. Such persons could not know that those sacrifices offered at the temple could not take away sin; they could not know that Christ had already been offered "once for all;" they, therefore, could not know that for such "there remaineth no more sacrifice for sins;" the old sacrifices they knew could not take away sins; the new and true sacrifice they knew had been made, and would not be made again. To every person who holds out in his profession of Christ, after he has *known* Christ as the true sacrifice there remaineth no more sacrifice for sin. The Christian who has fallen into sin and longs to return to Christ, no sacrifices is in entirely different circumstances from the apostate Jewish Christians in the apostle's eye in this passage.

This interpretation is fully confirmed by the passage in Deut. xviii. 15, to which Paul alludes in this connection: "He that despised Moses' law, died without mercy under two or three witnesses." Now let the reader turn to Deuteronomy and see what a light this passage sheds on this one in Hebrews. It was not for every offence against the law of Moses for which the offender was to be put to death without mercy.—The specific sin spoken of in Deuteronomy is that of apostacy—that of turning away from the God of Israel, and worshipping other gods. If he had transgressed the covenant, and "gone and served other gods, and worshipped them, either the sun, or the moon, or any of the host of heaven," and the thing made certain "at the mouth of two or three witnesses," the transgressor was put to death.

The man who "sinned wilfully" after he had received the knowledge of the truth," that Christ had made the true offering for his sins, by returning to the temple sacrifices, proclaimed by his actions, that Christ's blood was that of a malefactor, that his blood was common and unclean as that of "any pollluted or sheep wherein is blemish or any evil favoredness." Such a person contemned the Son of God and did despite to the spirit of grace, and there was no more sacrifice for his sins.

Tracts.

By the last mail from England we received a package of Tracts for local distribution. Some of them we propose re-publishing in our columns. The signature to the following will call up in the memory of many of our readers former days, when they sat under the faithful ministry of Mr. Waggoner during his ministry at Greenwich and Westfield. We most sincerely commend the author of this short address to the prayerful consideration of all our readers.

To any Child of God to whom this may come, Greeting.—

You are requested to accept the accompanying Tracts, out of some small means in my hands for promoting the cause of our common Master.

I would send them in the name of the Lord, desiring to look only to Him who alone can circle them with living power. Let us unite in prayer for his efficacious blessing on any of them which you may incline to circulate.

Thus seems, also, argument, no matter of intermeddling in the Church of God. We need more of the Holy Spirit's power. May our own souls be mightily quickened by his mighty energy! We shall thus long have a central mining our fellow christians.

My brother, "the time is short." Meanwhile millions are perishing. Shall we not toil for them? May we have more of the constraining love of Christ, leading us to yearn over the unconverted around us!

Poor unsaved ones! They are outside the ONLY REFUGE. Let us endeavor to solicit them they sound compelling, and tell them of Jesus, who came to "fix for our ungodly?"—"go and tell to sinners dead." He sought us, or we never should have sought Him.

"Twas the same love which spread the feast
That sweetly urged us in,
Else we had still refused to taste,
And perished in our sin."

The more we realize this abounding mercy, the more shall we long that others should be brought to know the same Saviour in whom we have found peace. O for grace to be more faithful in telling them of this love! Let us pray this for another, that it may be so with us.

May the christians around you have much of this spirit, leading to their exhorting and admonishing one another in spending the savour of the name of Jesus. They should also seek, by every means in their power, to encourage those who publicly minister the Word of Life; and especially to help them by their prayers, knowing that nothing but the very power of the Holy Ghost can make any instrumentality effectual for saving souls. In thus honoring God, they may expect to see his blessing in the ingathering of souls to Christ. The Lord usually works in this way.

And now may "grace, mercy, and peace" be with you. Although the wide waters separate between us, we are one with each other in our glorious Head, and may have communion in spirit. Fellow pilgrims here, sharing the comforts and consolations of the same wilderness, we are looking for the same blessed rest beyond it. The Lord give us to sing the pilgrim's song, and to walk as "children of the light."

It would be joy to me at all times to hear of the cause of God prospering in your neighbourhood.

Yours, in the love and fellowship of Jesus

GEORGE LEWIN WOODS.

29, *Montpelier Street, Brighton, Dec., 1855.*

New Publications.

THE NATIONAL MAGAZINE. Devoted to Literature, Art, Religion.

The January number of this popular work is before us. Not having noticed it in our columns before, it may be necessary to inform our readers that it is a very handsome monthly, of about ninety six pages, with several beautiful engravings, issued by the Methodist Publishing House, (Carlton & Phillips,) New York. The number for January contains several valuable articles.

THE LADIES' REPOSITORY.—Devoted to Literature and Religion.

This is also a very handsome monthly, of sixty four pages, with portraits and engravings, from the same publishers. The January number is received, and contains a large amount of useful and interesting reading. Both of these Monthlies are for sale at the Religious Intelligencer Book Store, price *six pence* each.

THE PICTORIAL SUNDAY BOOK.

Part 6 of this beautiful work, noticed by us before, is received. R. Hunter, Agent for the sale, (near Keep and Allison,) Market Square.

ANGLO-SAXON, Hungarian and Colonial Gazette.

This is the title of a new weekly paper just started in Boston, under the responsible Editorship of Dr. J. S. Barbier, formerly Editor of the New York *Albion*. To those who are acquainted with the *Albion* while under Dr. Bird's control, its name is a sufficient guarantee for the ability and taste with which the *Anglo-Saxon* will be conducted. It is a large double sheet, "devoted to news, to commerce, and to friendly relations between the United States and the British Empire. Mr. Crawford, Bookseller, Agent. Terms $2 per annum.

Revival Intelligence.

BROTHER C. E. SMITH writes to us from Upper Brighton, January 6th, as follows:—"Sir, as I last wrote to you I have visited the church in Lower Brighton; from thence I went to Hartland, &c., and met in an inquiry meeting there with Brother Pennington. A regular meeting for worship was established in Hartland some time ago by Brother Elijah Elliott, who moved to that place from Hampstead, Q. C. Since he has been there he has been a minister in Zion indeed. Being separated from his own people, and working a great amount of wickedness against him, and him to make his prayer to God, and the Lord has heard him. A number have professed religion, and a small church has been organized by Brother Pennington, and several are expected to be baptized next Sabbath; there was a prospect of a gracious revival in that place. * * * The revival in Bridgewater is still progressing; I baptized five there yesterday, and returned home to-day."

Young Men's Christian Association.

Rev. I. E. Bill read a lecture on Tuesday evening last, before this Association, which occupied upwards of an hour in delivery. Subject—*The ministry of young men to the Mission enterprise.*

In pursuing this thought the lecturer briefly sketched the history of Christian Missions in their rise and progress from the opening of the christian era to the present time, giving special prominence to the influence of the Missionary Spirit in giving birth to what is designed all modern missions, and showing that from the beginning and through every stage of Missionary progress, young men guided by a religious power had occupied a conspicuous position in executing this heaven-appointed work.

The lecturer then proceeded to dwell at considerable length on the demands and responsibilities of this *ministry* in reference—1st. To the religious necessities of the world, and 2nd. To the spirit of entire consecration demanded by these necessities. After having briefly portrayed the present condition both of the christian and the heathen world, the speaker found that tens of thousands of religious young men, full of faith and of the Holy Ghost were required to go forth as laborers in the great harvest field; that in the Providence of God facilities were now enjoyed for the full and free proclamation of the gospel among the nations such as the world had never before witnessed, and that unless tens of thousands of young men hastened with the love of God in their hearts, and the message of mercy on their lips, nymphs now living must soon perish in their sins without ever hearing so much as mention Jesus died for sinners; and that, as they passed from the stage of action to the dark abyss of wo they will be heard exclaiming, "*No man cared for my soul.*"

A request having been made that the lecture should be published in full, it is possible that the author may comply with such request, further remarks for the present therefore are unnecessary.

The chapel in the Germain-street Baptist Church was in attendance and added very much to the interest of the occasion. Mr. Chubbuck, their leader, performed at the organ.

The next lecture will be delivered by Doctor Botsford. Subject—*Infidelity.*—*Chris. Vis.*

THE AMERICAN MESSENGER AND CHILD'S PAPER for January have both been received, and also forwarded again to subscribers. Should any fail to receive them, they will please notify us. A few more subscribers could be supplied. The PARLOR GARLANDS for January have not yet been received.

Bible Society Report.

We omitted in our last giving a synopsis of the Secretary's Report read before the Auxiliary Bible Society Meeting held in the Centenary Chapel on the 3rd inst. We copy the following from the *Church Witness*:—

This document, after a short introduction, conducts us through the different countries of the world, in which the operations of the Bible Society are carried on, and by quotations from the Parent Society's Report and other reliable sources, shows that everywhere the circulation of the Scriptures has increased and that the interest taken in the great object of the Society is greatly augmented. Opposition to the circulation of the Bible also exists. Its chief enemy is the Papacy. But God is overruling the enmity thus shown, by making the very opposition work contrary to the apparent end it has in view. Many Roman Catholics, in different countries, have been converted by the Word of God, and have turned from the worship of the Virgin Mary and other idolatrous and superstitious practices to the worship of the one living and true God, and to believe in Jesus as the only Mediator between God and man. The statements in the Report relating to the Auxiliary and its Branches are very satisfactory. The Ladies' Bible Association of St. John is mentioned with respect and with a grateful acknowledgment of the kind services of the Collectors. The Branches at Sheffield, Queen Gate, Studholm, Grand Lake, Long Reach, Millstream, Kingston and Springfield, possess a vigorous vitality, and continue the gratitude of the Auxiliary's Committee.

Two new branches have been lately formed—both in King's County, one at Springfield, and the other embracing the lower parts of the Parishes of Sussex and Studholm, and the upper part of Norton. The total amount of contributions received from the Branches is about £782. The Ladies' collections also amount to about £200, and the subscriptions received by the Collector of the Auxiliary amount to something more than £900.

From the Depository there have issued during the year, 1040 Bibles and 1378 Testaments, chiefly in sales. Some grants were made to Sunday schools and needy individuals. At present there remain about 2250 Bibles and 2871 Testaments—Many of the Testaments have Duvil's Psalms appended to them. There are also some copies of the Bible and Testament in French, German, and other languages.

The Report concludes with an exhortation to thankfulness to God for the rich blessings he has already vouchsafed to the operations of the Bible Society in the world generally, and to prayer that God may hasten the accomplishment of the promise that "the Man of Sin shall be consumed by the brightness of the coming of the Son of Man," for then shall the earth be filled with the knowledge of the Lord as the channel of the deep is filled with water.

The Book-Burners.

Dublin has been kept in a state of great excitement for the last few weeks, in connection with the trial of a Roman Romish priest for Bible-burning. The matter and its accidents are notorious, and we doubt not, our readers will be glad to learn a little concerning them. From Romish journals we learn that up till lately the Romanists of Ireland had laboured under a certain difficulty of getting perfectly clean hearts in the confessional. This was especially the case of the middle and upper classes belonging to the Church of Rome. The ordinary penitential of their transgressions were their daily acquaintances, meeting them at table, and mingling with them in the familiar intercourse of life. To these it was not to be expected they could easily tell their secret faults and crimes in the confessional. It seems Roman Catholics either know nothing of confession to God, or feel no real relief in it, and so this defect in their sacramental criterion was greatly deplored. To remedy this disease, (we are wicked enough to think, to enable priestcraft to get to the spirit's core and to enchain the inner heart,) a corps of foreign priests of the Redemptorist order was sent to Ireland. Wadhouse, Protestant is one of these. He is, it seems, one who has passed over from the Greek, or primitive from the Russian Church to the Romish, and lived with all the zeal of a convert, has been regarded as peculiarly qualified to probe the inner souls of Irish Catholics, and prove the failing supposition of Rome's children in the monastic of our sister isle.

It would appear that in his secret communings with poor sinners, his attention has been turned to the effects produced by certain productions of the press. Some of these were no doubt fraught with very unfavorable effect. *The Mysteries of London, Reynolds, Mortlang*, and the *Family Herald*, for example; but others were of a different stamp. *The History of England, the Prayer Book, the New Testament*, and the *Holy Bible*, were equally fearful in the eyes of Father Petchenne. He preached in public, and in private, so that some who were possessed of these pestiferous brought them to his lodgings to the amount of two loads for a wheelbarrow. He begged the help of some lads, who procured two wheelbarrows, and had the books wheeled out to the chapel-yard, where they were duly laid in a heap and fire put to them. So did the unmerciful worldly demonstrate his zeal for the destruction of what he wished the people of Ireland to abhor. The thing, as might have been indeed for, created a furious commotion in Dublin. Instead of letting the book-burners exult in the smoke they had created, Protestants demanded that Government should interfere, and fine or imprison the perpetrators of the deed. In this, we think, they committed a serious error.

The whole matter was so transacted by the only priest, that his counsel could defy the prosecution to prove that he had burned the Bible, the fragments of Joshua and Deuteronomy excepted from the flames by one of the onlookers might have burned them by some one else; and besides, Father Petchenne in being prosecuted became a martyr to his religion. The jury could do nothing but acquit him on the evidence, and the streets of Dublin rang with Romish cheers at his triumph. After all, we are wonderfully amused at such efforts as those of this Russian priest, to hold the tide of impiety which has set in on Ireland. Rome is impotent where she has no free press or free pulpit to engage her, but where, in defiance of all possible efforts, the messengers of mercy and light circulate increasingly among a community, they will find other powers to defend freedom better than can be found in an iron-bound priesthood.—*Glasgow Christian News.*

SECULAR DEPARTMENT.

BRITISH AND FOREIGN.

The "Arabia" arrived at New York on the 13th, with Liverpool dates to the 3lst. The only news of interest is the shipwreck of about sixty merchantmen in the Kertch Sea, with the loss of about 400 lives. A French Frigate also was lost off the Spanish coast, with all hands. From the Seat of War there is nothing new; in England breadstuffs have declined a little, but peace negotiations remain in status quo.

PEACE OR WAR.

This seems to be the most important feature of news connected with things in the East. The propositions made by Austria to France and England—propositions which were not prompted or authorized by Russia, but which in the opinion of Austria, if accepted by those Powers would secure the peace of Europe, have led to a great amount of conjecture. Speculators have been making the most of these proposed negotiations to stimulate the hope of peace, with a view to advance the price of funds; and it has even been asserted by some that the war is approaching its termination. It is quite certain however that the indications are not such as to warrant the belief that hostilities will very soon cease. The following article on this subject we take from the Glasgow *Christian News*:—

Austria is, without doubt, engaged in an effort to bring about an understanding, but the probability of her success is as slender as may be, seeing that she is reducing her entire army to a peace footing, with the exception of that portion of it which occupies the Danubian Principalities. Were the question at issue one of mere misunderstanding, diplomatic mediation might do something. But it is simply the determination to dominate on the one hand, and to repel aggression, domination on the other, we fear it will prove far more exclusively one of force against force than is apt to be supposed. With all our hearts we could wish for peace, but we see no use in flying from ourselves the true posture of affairs. Russia is still determined to resist and to maintain her ground on the advanced position she has gained towards supremacy in the East, and the Allied Powers are equally determined to shut up, and remove, if possible, the tide of her ambition. So far as we can judge, we are driven to the conviction that everything indicates the most tremendous preparations for the struggle of another year. We are led also to imagine that it will be a contest taking a very different direction from that which has characterised the two campaigns now closed. Sebastopol is destroyed, and the Russian fleet of the Euxine is no more. Nicholaieff occupies such a position, and will be so fortified before spring, that it is very doubtful if it would repay the cost of taking it. Omer Pasha will be more than able, with little aid, to preserve Georgia, and effectually defend Asia Minor. It is difficult to see what the Allies could do with the Crimea, where they to take possession of it, though they may do a very great deal to keep in large Russian forces there, and in the neighbourhood. The Sultan has granted the order for a canal or railway from the Turkish portion of the Danube to the Euxine, and though it may be important to keep as many Russians as possible in Bessarabia, it is no part of the intention of the Allies to take that province from the Czar. Where, then, are the eyes of Europe now likely to be turned in following the greatest efforts of the campaign? We believe it will be to the Baltic and the capital of Russia. The fleet at Cronstadt will be the chief object of assault in the spring, and it will be a wonder indeed if it survive the blow for which preparations are now going on. French, English, and Sardinian will have 200,000 men ready for the field in 1856. There will also be available 40 line-of-battle ships, and large frigates of similar power, 20 corvettes and smaller vessels of war, 1000 gun and mortar boats, in addition to the French fleet, which will be strengthened in proportionate degree. Seamen and marines in the greatest possible efficiency will man this marine flotilla, all for the Gulf of Finland. Sweden and Norway, though they have not yet declared war on Russia, occupy a position in which they must be most deeply devoted to that the war should not linger. The blockade has already driven thousands of families along their coasts into the severest privation. Sweden and Norway have about 7000 vessels depending in great measure for employment on the Russian trade, and the suspension of that trade has reduced great multitudes connected with these vessels to starvation. From the mission of General Canrobert, there is no room left for doubt that Scandinavia is thoroughly against the Czar, and will probably join the West when the war has fairly set in their quarter. It will be our delight should all this become unnecessary; but we would not for a moment lend our readers to disregard the portentous cloud that now gathers over these northern waters. In less than three months from this date, British and French ports will be alive with the third expedition for the Baltic, and great as the two former have been, it will leave them in the shade. There seems to be but one consolation in the prospect of the renewal of the terrible contest. The great disturber of Europe's peace is evidently getting rapidly nearer to the point at which he must bend or break for ever down. In the course of Providence nothing was ever more clear since the time of Pharaoh, than that blow after blow is doing the work of humbling the oppressor, and that the final stroke must at last come. Would that his heart were softened now! Well may Christendom unite in supplicating the Great Ruler to bring about an end to the horrid conflict, and to reach men the madness and crime of that ambition which ever gives rise to war.

FALL OF KARS.

Kars has fallen. The intelligence, though unofficial, is considered certain, and it accords so well with what was known of the state of the garrison. The news is said to have been brought by General Kmety, the Governor of the fortress, who made his escape through the Russian lines, and who reports that the garrison was so worn down by famine as to have no other alternative. It was agreed, therefore, that as soon as Kmety should have made his escape, the Turkish resident General Williams should assume the command, and in that capacity should capitulate to the enemy. Kmety did not stay to surrender himself with the rest of the garrison, because, as one of the Hungarian insurgents in 1848, he had reasons to fear that the Russians would have handed him over to the Austrian Government, from whom he could expect no mercy. The siege of Kars has lasted for nearly six months; and the defence of the garrison is among the most glorious recorded in the annals of war. Taking the circumstances of the two towns into account, it throws the defence of Sebastopol into the shade. Whether sufficient efforts were made to relieve them, or who is to blame for the delay, whether the Western Powers or the Divan at Constantinople—whether Omer Pasha, or the Red Generals—are questions which will long cause much discussion. The immediate effect of the capitulation is to throw lustre upon the Russian arms, and to enable them to boast that the last action in the closing campaign was a national success for their arms. Its political consequences may be not less important. With Kars in a large portion of Armenia falls into their possession. Erzerum the capital, is more regularly fortified than Kars was; but the garrison is supposed to be of different mettle. The severe winter may, however, stand their friend; and before the return of spring will allow the resumption of operations, the allies have facilities enough to place it in a position to make terms on a footing of something like equality—they also have the conquests to boast of; and they can place Kars as a set-off against Sebastopol.—*Chris. Times.*

THE CRIMEA.

THE CITY AND THE CAMP.

A brief telegraphic despatch from Marshal Pelissier, dated "Sebastopol, Dec. 8," announces an aggressive movement on the part of the Russians:—

"I have received the following despatch from the General in command of the 1st Division of the Corps: "A body of from 2,000 to 3,000 infantry, and about 400 or 500 horse at daybreak this morning attacked Bags-Outkoum and Shouka. The enemy met a retreat after a sharp fusillade, which lasted for an hour and a half. Some 20 prisoners were left in our hands, two of whom were officers. I am not aware of the number of killed and wounded. Our loss is insignificant."

A despatch, dated the 30th, states that "Intrenchments had been granted to many Engineers; operations were entirely suspended; the Russians were leaving their forward lines of defence, and falling back upon Bakchi-serai and Simferopol; and that the Russian corps on the Belbek was much reduced."

Correspondence from the camp comes down to the 27th ult. There had been much wind, snow, and rain. Mr. Russell, of the *Times* says:—

The army is getting into better shape and form every day. Excellent warm clothing has been issued to the men, and so uniform is it in style that no one can distinguish officers from men, unless by the difference of style and bearing. Our Allies are astonished at the goodness of our military wardrobe, which not only contains a waterproof suit behind and all, but for coats and caps, cowhide boots, tweed coats lined with cat or rabbit skin, &c., and, for the officers, suits of sealskin, sold at moderate prices. The French only receive from their Government an ordinary cloth coats, and must buy any winter goods or for which they may find necessary. All the Highlanders are in hose, so are the Frenchmen and the French at Baidar.

The Russian is well supplied with all munitions of war and with the means of subsistence. The whole strength of the empire has been devoted to the supplies of the Crimean army, and the Russian general, no doubt, calculates on the concentration of such a force in the Crimea next spring as will enable him to meet the Allies in every point which they may assail, knowing that Perekop is unassailable by a large force, owing to the want of water, and to its geographical position, and that no army can operate in the rear of his position, in consequence of the nature of the country.

If the accounts of deserters may be trusted, the Russian troops are by no means in a brilliant state. The regiments, they say, are so reduced that most of them have been melted down to two battalions, and, of the officers which have been given to send twenty men from each company into the interior to instruct recruits are carried out, some regiments will altogether disappear.

The first expedition to Kertch, the despatch of the Highlanders to Eupatoria, and the expedition to Kafa, were all prevented by our electric batteries at London and Paris, and it is very questionable if they did not do the Allies more harm than the Russian guns.

The Tchernaya correspondent of the *Times* writes on the 26th:

The Russians seem rather anxious about the Tchougar road, and they have thrown up batteries near the bridge, as well as on both the promontories which it connects. The Tchougar and not the Perekop road is said to be their main channel of communication with the interior, which is not at all surprising, as that latter is more exposed, owing to the contiguity of the allied forces at Eupatoria.

The north batteries have been playing on the south side with little intermission all day. Thus forenoon they opened a cannonade on the Fourth near the Little Redan, from the 22-gun battery at Inkermann, and dispersed some working parties, but did them no harm. They have kept up a few over since at the rate of two guns a minute on the town and on the docks.

Since the fall of Sebastopol, not a man of regular troops is said to have arrived in the Crimea—only about 20,000 militia. These latter were of those enrolled in April last. They form the laughing-stock of the regular army, and are baffled by the inferior officers, although they say the generals are kind to them.

The *Invalide Russe* publishes a report of a "sanguinary action" which took place on the 6th of November, between Russian corps under General Kouchtchine and a body of mountaineers of the tribe of the Tchetchen. The Russians seem to have encountered the movement, and, as far as can be gathered from the telegraphic report, to have been worsted.