with fine young orchards. But it seems to me that the first settlers much neglected setting out fruit trees, as I see but few trees, that in my opinion, would date back more than eight or ten years. But since I was last here I can see a great change in this respect. By the appearance of things, now, people are alive to the growth of fruit; the number of trees planted within a few years prove this, and to me it seemed as if there was a strife who can procure the best selection of this most valuable article of food and luxury. As this, I am sorry to say, is not in fruit season, it deprives me of the privilege of giving my opinion as to the merits or demerits of many kinds of fruit that is said to grow here to great perfection, such as plumbs, cherries, peaches, apricots, strawberries, raspberries, grapes, &c. But of apples I am prepared to speak from specimens before me, whilst I write; at my brother's table. I have just measured one of what is known as the potter apple here, measuring 14½ inches round, a perfect beauty I assure you; also the Roxbury russet, rolls, jannet, and a number of others which are very fine. Better, I never saw, and doubt much if I ever saw their equal in England or elsewhere. My brother has planted since I was here before, three acres more into fruit trees of the choicest varieties he could procure.

Whilst I sit here writing, I can hear the threshing machine with ten horses attached to it, and ten men busily engaged about it threshing for a neighbour: this being the third day that they have been on the full drive at this job with one of the best and fastest machines I have ever seen. To see the golden grain roll out about as fast as two men can measure it up, already cleaned for market, is a pleasure to me I cannot describe.

On Wednesday my brother accompanied me on a visit to Mr. Thomas Christian's my son-in-law, distant about six miles from Belvidere, County seat of Boon County. I am most happy to say I found him and family all well, and most comfortably situated; owning 85 acres of very rich soil, and 80 under lease: with their stock, comprising 17 head of horn cattle, one span of horses, one span of colts two years old in the spring, one span also one year old, hogs and poultry in plenty, with a flourishing young orchard, of the fruit of which I had the pleasure of eating; indeed I found them enjoying all the necessaries of life in profusion. We had a happy meeting which was enjoyed on both sides. I presented them some presents that was sent to them by their friends in New Brunswick, as tokens of Christian regard, and which were received and acknowledged by them with much gratitude. After spending the afternoon and evening in asking and answering questions, we knelt around the family altar, and thanked our heavenly Father for the privileges we had enjoyed. The next day I returned to my brother's residence, from which place I now write you. Excuse me dear brother, if I have exceeded the bounds to which I should have confined myself, for here is so much that I want to tell you I scarcely know how to stop, but this must suffice for the present.

Yours, with brotherly love,

JAMES LAKE.

CARLETON, ST. JOHN, JAN. 8, 1856.

Dear Brother,—I have been looking for some time in the *Intelligencer* for communications from some of my outlistening brethren, but none looked in vain. I have often thought on past days, and, in doing so, enquired where is Brother ——, and Brother ——, and so on, until the causes of a number would arise in my thoughts; it cannot be they have left the field, neither can it be that they think these brethren do not want to hear from them. How many, in different parts of our Province, and also in Nova Scotia, would be glad to see even a short letter from those who have been made a blessing to them. I hope when these few lines meet their eyes, they will move them to let you know where they are, so you can tell, through your wide spreading pipe, something more of our present position. In writing this, I would not forget that injunction given by our Lord in Mat. vii. 12.

I am still labouring in Carleton. Things look encouraging with us here: a good union exists in the Church, and we are striving together for the faith of the Gospel. Christmas Day was one long to be remembered by many among us: one aged father said he had spent seventy-eight Christmases, and this was the happiest one he had ever seen. It looks as if the cloud was just ready to break, and a heavenly shower to be enjoyed by us. I pray God it may be soon realized. Our Sabbath School is interesting: the average number since June, has been 126 scholars and 22 teachers; expenses for books and cards, besides a number of Bibles and Testaments on hand, £10 10s. The first Sabbath in October, the Superintendant offered prizes to those scholars who would commit the most verses to memory, the Bible classes in the Proverbs; and Testament classes in the Testament. The plan we adopted was, for every ten verses committed, a small ticket,—for every six small ones, a larger one,—for every six larger ones, one that would ensure a prize. Last Sabbath was prize day, and, although the day was very stormy, a good number got together. One girl had two prize tickets, the're large ones and four small ones,—she had committed the whole book of Proverbs to memory; 21 had one prize ticket each, and some of them had from one to three of the second size tickets; 20 more had from one to four of the second size; and several had three and four of the smallest size. I do not speak of these things boastingly, but to encourage others. I confess I love the Sabbath School. This is about the state of things with us at present, and by this statement my brethren may know something of how we are prospering in Carleton; I hope they will favour me, as I have tried to favour them.

JOSEPH NOBLE.

PROVINCIAL APPOINTMENTS.—Among the late Ministerial appointments for this County, we notice the names of Malcolm Mosely, and John Carlyle, of the Parish of Penniac, and in this Parish, (St. Stephen) those of Daniel Sullivan, Patrick Curran, and —— Hiltz.—*St. Stephen's Patriot.*

THE INTELLIGENCER.

SAINT JOHN, N. B. JAN. 14, 1856.

"Blessed to Give"—How to Feel.

Little things as well as great ones have their use, and small occurrences sometimes afford us very profitable lessons of instruction. The incident which we are about to narrate resulted in benefit to ourselves, and we give it to our readers with the hope that some of them also may be profited thereby. At an early hour on a very cold morning the present week, a poor woman called at our door, and desired to speak with us. Her story was soon told. She lived in P——st. —had a husband sick with the consumption, but who was absent to the country—she, with two small children, were depending upon her earnings by washing, and a little sewing, for a living. Some benevolent friends had given her a few shillings a few days before, with which she had purchased a load of wood—but she was now without food, and at this early hour, inclement as it was, she had ventured forth to beg a breakfast for her children whom she had left asleep in bed—miserable to their wants—during her absence. She had received aid from us a few times before—and we had questioned her closely in relation to the truth of her tale—the former had probably emboldened her to come on this morning. A little only was asked—a little would relieve her present necessities, and a little oft repeated, would be considerable from one with limited means, and one on whom calls of this kind are frequently made. A little however we could give and not feel it. But would that little suffice—would it be a tribute of gratitude to Him who has said—"the poor ye have always with you?" An offering was required—a thank offering—and an opportunity was here afforded to show whether we were really grateful to God for blessings enjoyed ourselves, or not. A *poor fund* might have been convenient then; but this we never had at our command—ours was the earning of toilsome days and nights—the stipulated sum necessary for the support of a more than ordinarily large household; and from this the offerings of benevolence must be made—expressive of gratitude to God. The joy that lighted up the countenance of that poor woman that morning, as we put into her hand—not simply the *crumb of charity*—but our *thank-offering*, with the hearty "God bless you," that fell from her lips, indicated to us, that at least *one* heart was made glad. But as we retired to our room alone, we felt most sensibly that, "it is more blessed to give than receive;" and glad as was the heart of that poor woman, our joy exceeded hers, and never did we feel, even in the days of our prosperity abler to give to the poor, than *then*. Something within us longed to manifest itself in acts of charity—and that morning the *poor were especially* remembered at the family altar. Deeply did we feel that day for the destitute and hungry—not that we do not always feel for them—but more especially then—because we had made an early and heart-felt offering into their treasury. But several lessons seemed suggested, (not all of them new however,) by this incident, which in its general character, is of common occurrence with us during the present hard winter in this city. It is these which have induced us to give it to our readers.

1. "It is more blessed to give than to receive."

2. It is not so much in the worthiness, as it is in the *wants* of those whom we relieve, that the blessing lies. Had the Lord Jesus Christ waited until he discovered some worthiness in us before "he became poor, that we might be made rich," we should have died in our sins. If the object is really in *want*, it is blessed to give. 3. We often loose the blessedness in giving, by not giving enough. A tribe that we can spare without knowing it—or, that we can give without feeling it, will not secure to us the blessing. It is in giving so that we *feel* that we are blessed. The *crumbs from our table* given to the poor, or the trifle remaining after every real and imaginary want of our own is supplied; is not charity. God's gift to us was an "unspeakable gift"—the highest that Heaven could bestow. True godliness is to be *like God*. 4. By refusing to supply the wants of those who are unworthy; by the unworthy, we mean those who are really destitute through their own improper conduct; we wither our sympathies for others, and make our ears deaf to the calls of absolute woe and suffering. Charity is like everything else, the more it is cherished and encouraged, the more it grows and thrives. 5. It is our duty to seek after the distressed; and not to wait for them to come to our door. If Christ had waited until we sought his grace, he never would have come "in the likeness of sinful flesh." To be christians, is *to be like Christ*. There are many persons and families in our City, and probably in the country also, that during the present high prices of food and fuel have not wherewith to supply their wants, and widows and fatherless children are in our midst, whom God requires us to succour, and feed, and warm, and clothe. 6. Every Church and community should have some systematic plan of benevolence, by which all its members could be partakers together in acts of charity. 7. Some cold hearts and cold churches, can only be warmed by the fire of true charity. To feel and enjoy the communion of the Saviour properly, we must be touched by compassion for others; lest if we shut up our bowels of sympathy against our fellow creatures, we shall sacrifice our fellowship with Christ. "Inasmuch as ye did it not to one of the least of these, ye did it not unto me."

Christian reader, do you pity and relieve the poor?

The St. Andrews Resolutions.

These resolutions may be found in another column. We regret to give so much space to the subject as they require, but, as they seem to be urged by a portion of the press, and others opposed to prohibition, and are considered by them as embracing the reasons why this law should not come into operation, we have, therefore, concluded, to give the public the basis upon which is predicated their opposition to it. If these resolutions embrace the principle reasons urged by its opponents, why this law should be repealed (and we suppose they do), then, we say, similar for their sense of morality or virtue. The people of St. Andrews—including both "Priest and Parson"—appear to think much more about the commerce and trade of the Province, than the more well-being of its inhabitants. They would rather nourish and perpetuate a traffic in their midst, which has woes and sorrows, broad as earth, and deep as hell, than loose a few pounds from the Provincial chest. Patriots, they truly! *They would not prohibit crime, lest it prevent an influx of criminals upon us!* They would scarcely pay taxes, in the shape of revenue, to support jails, criminal courts, and penitentiaries, than have law and order maintained by a sober people, with property and life safe from the drunkard's touch, and the assassin's arm. Strange patriotism and morality this! It is to be feared that the *perpetrators* of these resolutions, have motives much nearer home than they have expressed, and which prompt their present interest for the continuance of the Province, and make them so extremely jealous of future taxation. They have APPETITES! But St. Andrews is not the Province; there are other villages as well as it. The truth is, the sale of liquor, and its use as a beverage, *are crimes of themselves*—and they lead to the perpetration of all other crimes; and although having long had the sanction of usage and law, the day has come when a sober and moral people will no longer suffer such dangerous customs to exist among them. The reform was commenced in faith in God, and moral suasion accomplished a great work; but the time has now come when legislation must be brought to bear against those whom moral suasion will not effect. It is to be deeply regretted that men occupying respectable positions in society, and that ought to possess obedience to the law of the land, can be found, who will encourage an ignorant and depraved mob in outrages not only against law, but against the peace and order of a community, thereby endangering property and life. We regret being obliged to make the foregoing remarks, but the resistance offered to a legal enactment, which is calculated to stop so vast an amount of vice and misery in the community, by a body of men calling themselves the inhabitants of a hitherto respectable village; as well as the expressions of some of the press, and the countenance of public officers in our midst, require no honest man coldly on this subject. Silence at this time would be unpardonable.

New Publications.

FOX'S BOOK OF MARTYR'S COMPLETE. New York: Robert Carter & Brothers.

This week is nothing less than "The Acts and Monuments of the Church; containing the History and Sufferings of the Martyrs, &c. By John Foxe. The whole carefully revised, corrected, and condensed by the Rev. M. Hobart Seymour, A. M." The Editor says in his preface:—"The examples exhibited of late, by the emissaries of the Church of Rome, for the re-establishment of her influence again in this country, [England], have loudly demanded the republication of those works with which our forefathers withered her influence, and baffled her designs. There is no volume in the range of our literature, that has been more effective in maintaining the principles of the Reformation—that noblest of all achievements, than the *Acts and Monuments of Martyrs*, by Master John Foxe.—It is this conviction which has induced the present edition of that admirable work." We are quite confident that it is time this and kindred works were introduced largely into this province. Many Protestants of New Brunswick seem to be ignorant of that cruel and bloodthirsty system—the papacy—which they are countenancing, and to a certain degree sustaining and fostering in our midst. Let them read Fox's Book of Martyrs complete, and remember that that system is not changed, and then ask themselves the question, if they are willing to entrust their liberties to those who yield to it a willing and conscientious obedience. This book is a complete history of spiritual Rome for several centuries, and ought to be in every Protestant family. The edition before us is a superb one—containing over one thousand pages in small type, illustrated with cuts of the horrid cruelties practised by the Inquisition and the Pope's emissaries on innocent men, and helpless women, for no other crime but daring to believe on the Lord Jesus Christ. It is for sale at the Religious Intelligencer Books store. Price 8s.

THE HISTORY OF THE PRESENT WAR WITH RUSSIA: giving the details of the Operations of the Allied Armies.

This is a work in course of publication, in numbers, by the London Printing and Publishing Company. Mr. R. Hunter, Agent, Saint John, N. B. The subject is engrossing the attention of almost everybody, and its result will doubtless effect the future condition of the world, more than anything else that has ever transpired.—This work opens with a brief view of Turkey—it extent, nature, and population—its history, and government, and its religion. This is followed by a similar view of Russia, and her aims; and so proceeds to introduce the subject it treats on to the reader in a way that he may easily understand it. The numbers we have seen are beautifully got up, and illustrated with elegant steel engravings of distinguished persons: it will also contain views of Sebastopol, and other places, and the work when finished will doubtless be a complete history of the greatest war, in its results, that the world ever saw.

LECTURES.—A course of Lectures is to be commenced in St. Stephen's Hall on Wednesday evening next, on interesting subjects; the object of which is to aid the Building Fund of the congregation now worshipping there, in connection with the ministry of the Rev. W. Alves, (Presbyterian.) An additional opportunity is hereby afforded our young men and others for instruction and entertainment; which we trust they will embrace. See Advertisement in another column.

☞ We regret that we were not able to supply all our agents and friends who wished them, with extra copies of our paper last week; a considerable number extra was struck off, but the demand exceeded the supply notwithstanding.—We issue fifty copies more this week, and trust we shall be able to supply all that may send.

Revival Intelligence.

BROTHER CHARLES E. BILL writing to us from Brighton, under date of December 26th, says:

"I have to-day returned from Bridgewater. The work is progressing there; since I last wrote you I have baptized twenty-two. Eleven of these I baptized yesterday; one of the number was a female 80 years of age. During this revival her mind became interested in relation to this ordinance, and the occasion of her baptism was deeply solemn, and one which, we trust, will not soon be forgotten. The whole number who have professed religion and been baptized during this revival, which has now been in progress seven weeks, is sixty one, and others also will go forward as soon as I return. I am now going to spend a few days with the church in Lower Brighton, after which I shall immediately return to Bridgewater."

BIBLE SOCIETY AGENT.—We have pleasure in stating that Mr. Isaac Smith who for several years has been a travelling Agent for the Bible Society in Nova Scotia, and also spent some months in the same capacity during the last year in Newfoundland, has been employed to travel in this province as an Agent and Bible-Colporteur, and that he has arrived in this city from Prince Edward Island, where his family resides, and is to visit St. Andrews immediately in connection with his work. Mr. Smith is well known as an indefatigable laborer in this department of Christian enterprise, and his success in Nova Scotia induced the Parent Society to continue his labors there beyond what was first anticipated, and we believe he is partly sustained here by the Institution at Home. The object of Mr. S's mission is one which commends itself to every lover of the Bible,—and we trust that he will receive the hearty co-operation of all the friends of freedom and religion.

St. John Young Mens' Christian Association.

At the first Annual Meeting of the "St. John Young Men's Christian Association," held at their Rooms, Mechanics' Institute, on Wednesday evening, 9th inst., the following gentlemen were elected Office Bearers and Standing Committee for the ensuing year:—

President—Hon. W. B. Kinnear.

Vice Presidents—James Paterson, LL. D.; LeBaron Botsford, M. D.; T. W. Daniel; E. E. Lockhart.

Corresponding Secretary—John Ennis.

Recording Secretary—W. F. Hawkins.

Treasurer—James Reed.

Auditor—George M. Smith.

Librarian—J. S. Turner.

STANDING COMMITTEE.

EPISCOPAL.

Trinity Church—C. H. Kirkpatrick.
St. James' Church—J. R. Turner.
St. Marks' Church—R. Ennis.

PRESBYTERIAN.

St. Andrews' Kirk—William Martin, William Welsh.
St. Davids' Free Church—John Douglas, John Ferguson.
St. John Free Church—M. Lindsay.
Reformed Presbyterian Church—Geo. Stoffels.

METHODIST.

Centenary Chapel—H. G. Marshall, W. H. Thorn.
Germain Street Chapel—T. Cumberbert, R. Davis.

CONGREGATIONAL.

Union Street Church—James Horsfall, James Cruikshank.

BAPTIST.

Germain Street Church—E. H. Duval, S. March.
Brussels Street Church—James Donald, T. F. Davis.

FREE BAPTIST CHURCH.

Waterloo Street Church—S. J. Underhill, William Peters.

Portland Methodist Church—James Gallagher, A. Anderson.

Judge Parker's Opening Address before the Bible Society Meeting, in this City, on the Evening of the 3rd inst.

He congratulated the meeting on the assemblage once more to celebrate, what perhaps might without much impropriety of language, be called our great Annual Protestant Festival. A few years ago all the world seemed to be at peace, and we were rejoicing to think how much the happy state of things would conduce to the extending the great work of the British and Foreign Bible Society. But a mighty change had come: we were now engaged in a great and destructive war, which had been so overruled in the wondrous providence of God, that the very hostilities we were called on to encounter had opened new and unforeseen channels for the diffusion of the Holy Scriptures. War was doing what peace had failed to do.

He went remarked, that he did not think he could occupy the few minutes he had to address them more profitable than by stating a few striking facts, which might easily be retained in the memory, and would tend to remove any doubt or indifference which might be felt as to the support to be given to the Bible Society.

1. Taking the number from the last report of the Parent Society, up to May 1855, and knowing how the work was continually going on since, it might fairly be assumed that full THIRTY millions copies of Bibles and Testaments had been issued at the close of the year. What had become of them? They had gone everywhere where an entrance could be found. But see what was done in England. It was calculated after making every allowance for waste and wastage and destruction, that there remained now in England at least eight millions of Bibles and Testaments issued by the Bible Society. He must not say their were many issued from other sources. But these eight millions had given two for every family, and one perhaps for every two persons in England capable of reading them. Not that they were so equally distributed. So far from this being the case, in a late visitation (by the agents of the Society) in three of the Bible Society districts, 1732 families were found to be without either Bible or Testament. But although found destitute, we may be assured they were not left destitute; and it may be added that the very class still most destitute is that which has received the largest success from the Bible Society, and whose state would now have been deplorable indeed without it.

2. Let us look at Ireland. The Hibernian Bible Society was formed in 1806. At that time it is stated, that irrespective of the city of Dublin, there were only twelve towns in Ireland in which Bibles and Testaments could be purchased. The Hibernian Society is now celebrating its Jubilee Year, and what has it done? It has 311 Auxiliaries, each of which has its depository for the sale of the Holy Scriptures; and it sends its colporteurs and agents throughout the country. Up to this time nearly two and a half million copies have been issued, and of these more eighty-four thousand in the Irish language.

3. Cast your eye on Turkey. When the Bible Society was formed probably not a single Bible could be purchased in that country. Twenty-five years after there was to be in Constantinople a Bible Depository in a little room of a dark inn in a retired quarter; no outward sign pointing it out to the passer by, and open only once a week. Now the depository occupies three rooms in the centre and most public street of Constantinople with a broad sign-board in six different languages. There is an active and increasing demand, and even the Turks themselves are purchasers. There are depots of the Scriptures scattered in all the large towns and many of the villages of the empire.

4. Let us come to this side of the Atlantic, and look at the United States. The American Bible Society was not formed until some years after the British and Foreign; but it has up to this time issued ten millions copies, and gathers from all parts of the Union an income not very far short of one hundred thousand pounds current. Its income last year was £94,000 dollars, and its issue 862,000 copies. Thus the three Societies, which have been named, acting on the same principle, have sent forth to the world forty two millions and a half of Bibles and Testaments. A mighty and a memorable work!

The President concluded by saying, that when he looked round on the several Reverend pastors by whom he was surrounded; when he looked at the mingled congregation before him assembled in this large and happy conference, and remembered how many such gatherings there annually were in so many places, he could not but regard the Bible Society more and more as a great bulwark of the Reformation; and he trusted all its members would support the great principle that "Holy Scripture contained all things necessary to salvation"—that the Bible is the only rule of Faith, and that it is the right and the duty of every one who could, to possess and to read it.

A Christian's view of things at Home.

We take the following article from the December number of the British Messenger. From one or two observations in it we may dissent, but the subject is worthy of prayerfull consideration.

The feelings possessed by a landsman when at sea in a storm for the first time, are by no means the most pleasant. When all is calm he paces the vessel's deck with a careless step, and luxuriates in the azure heavens over him, and the beauteous, sparkling deep around him. But now these heavens become clouded, and that deep begins to swell and roll under the influence of a heavy gale. Anon the tempest hides the mountain billows onwards, and dashes them in pieces over his frail craft. The vessel creaks, lurches, and heaves unceasingly. His feelings now become entirely changed. He is afraid, and, under mental perturbation, makes sundry abortive attempts at prayer. He tries to quiet himself, and tells us if he had a secret conviction that by a species of mental tranquility he could moderate the fierceness of the hurricane, and calm the stormy surges of the tempestuous main. But no; for him there is no rest, and no hope of spanning dynamically and potentially upon the raging elements. He is tossed, mentally and physically. The ship is now here, now there; the one moment perched upon the summit of an aquatious mountain, and the next rushing to the yawning abyss, to encounter the revulsion of the sweltering waves. He can hold out no longer; he becomes well nigh hopeless, and resigns himself to his fate. Such are now the feelings of the more thoughtful of our countrymen in the present war-storm. The devastating tempest increases in volume and velocity as it sweeps along; and the waves of the political ocean heave and break, and roar with confounding violence. The war abroad continues, notwithstanding Vienna conferences and Crimean victories; and the war of conflicting opinion regarding it rages with intensified fury at home.

This has been a most eventful year. It opened with a chapter of military miseries such as we hope will never more be read to us. Our gallant army was well nigh destroyed by famine, cold, and pestilence. Then we had the cup of mistakes presented to us, filled with Vienna absurdities, sinkings, and abortions. Next came the bombardment of Sweaborg, and successful operation along the shores of the Sea of Azoff. Then, after several unsuccessful attacks on both sides, and by wading through a sea of blood, the terrible fortress of Sebastopol was captured. Then fell Kinburn, and other minor forts. It has been, upon the whole, a successful year, and yet we have simply "gained a foot." We have lost fearfully in men, in vessels, in reputation, and in treasures. Our beloved Queen is publicly insulted by foreigners to whom she had generously accorded a hospitable sanctuary. America is blustering, and (if report is correct) clandestinely affording material assistance to our enemy. Russia occupying the seaports of the Old World, and America, in the meantime, supply swarming all the outlying territory of the New World, is a very grand conception!) India has all the appearance of being visited, at no very remote period, by a devastating bellicose tornado. These symptoms are indicative of the trans-Anglican estimate of our present national position. War has been terrible to us, but have we not great cause to be afraid of peace? Should it so happen that the forces of Russia were continuously conveyed, and that aggressive and oppressing power were compelled to come to terms, and peace were restored—what next? What is to be done with the Crimea? How is Turkey to be left? As we said eight months ago, whatever may be the determination of our statesmen, nothing will satisfy the British nation, after the expenditure of so much treasure, the endurance of such unparalleled sufferings, and the loss of so many brave soldiers, but the creation of a free Protestant state on the ruins of the Moslem empire, enjoying religious and civil privileges, and blessed with popular institutions similar to our own, and such as will in a short time be able, single-handed, to repel any future attacks which may be made by the northern aggressor. But is that likely to satisfy the Catholic powers of Europe, or the sordid and bigoted followers of the False Prophet? Never! Here, then, is a dilemma in the distance. The time is coming when we must either meekly descend from the throne of our wonted pre-eminence to a first-rate power, doff our Protestant character (not a difficult task now), and submit to any arrangement which acknowledged superiors may dictate; or we must boldly unfurl the banner of Protestantism and freedom, and run the risk of finding ourselves acting in hostility to the government, superstitions, and despotism of enslaved Europe.

Looking these things fairly in the face, and considering the present war-prices of provisions, and the anticipated dearth—the sullen temper and heedless conduct of thousands of the working-classes, as manifested by the Hyde Park and similar demonstrations—the melancholy want of religion in the metropolis as evinced by the attendance in Kensington, &c., (its 40 as many as seventy-five thousand on one Lord's-day, at the same description of the Sabbath—Sabbath drunkenness in the army abroad, as well as among the millions of the people at home—the prevailing indifference and worldliness of the majority of professing Christians—the insidious infusion of Popery, infidelity, and lawlessness or lewdness into almost every department of our literature—and the little progress made and zeal manifested in advancing the cause of Christ, and of godliness, social amelioration, and sobriety—who does not find himself possessed of feelings akin to those we have supposed to dominate in the breast of our inexperienced voyager, when "the sea wrought and was tempestuous?"

SECULAR DEPARTMENT.

BRITISH AND FOREIGN.

Latest News.

The steamer *Canada* arrived at Halifax on Wednesday, with Liverpool dates to the 22nd of December. Peace rumors are still prevalent, while extensive preparations are being made for war. The surrender of Kars is confirmed, with a large number of troops. The condition of the army in the Crimea is good. The Mail with English papers did not arrive in this City until the afternoon of Thursday. The following is the Telegraphic Despatch to the News Room.

The *Washington* arrived off Weaver Hat, and put back to Southampton owing to ice, after landing the mails and passengers.

The news is important. The present position of peace prospects is this—it may be remembered that Austria made suggestions of certain terms not known to the public, which the Austrian Cabinet considered might constitute a basis for public negotiations. These suggestions Austria sent to Paris through the French Minister at Vienna. The French Government sent a copy of such suggestions to London, and much correspondence ensued between London and Paris, resulting in the original suggestions being sent back, altered by France and England, to Vienna. The Austrian Cabinet expressed gratification that its suggestions were not adopted simpliciter. More correspondence ensued, resulting in Austria agreeing to accept her name jointly with France and England to the modified proposals. The ultimatum thus moulded, was sent on Sunday, the 16th, from Vienna to St. Petersburgh—Count Esterhazy being messenger. Five or six days are allowed for it to reach St. Petersburgh, and fourteen days more for Czar's unconditional acceptance or refusal. The contents of this ultimatum are kept profoundly secret. If the Czar refuses, France and England are to continue the war, and Austria to enter into diplomatic relations, and afterwards be governed by the course of events.

Simultaneously with the transmission of peace proposals to Russia, the Paris *Moniteur* publishes a Treaty entered into between the Allies and Sweden, guaranteeing the existing limits of Sweden against Russian aggression.

As Russia does not at present threaten Sweden this ill-timed treaty may be viewed by Russia as an intentional insult, and cause rejection of the peace proposals. The terms of the treaty are very stringent.

"It is declared, that the treaty is concluded to prevent, every complication of a nature to trouble the balance of power in Europe. By Article 1, King of Sweden engages himself not to cede to Russia any right of passage or fishing ground, or of any other nature whatsoever of the said territories, or of the coast of Sweden or Norway, and to reject any pretension Russia might raise to establish the existence of any of the above named rights."

"Article 2.—In case Russia should make any propositions to the King of Sweden, or any demand with a view to obtain either the cession or exchange of any portion whatever of territory belonging to the Crown of Sweden and Norway, or to permission to occupy certain points of said territory, or consist of fishing or passage rights or of any other on those same territories, or on the coast of Sweden and Norway, the King of Sweden engages to communicate immediately such proposition to the Emperor of France and the Queen of England, and they engage to supply Sweden with sufficient naval and military forces, to co-operate with naval and military forces of Sweden, to resist the claims aggressions of Russia. The nature, the importance, and the determination of the forces in question, shall in the case occurring be decided by a common agreement between the three powers."

The Gazette of Friday contains a copy of the treaty between England, France, and Sweden.

A secret cause is appended to the treaty providing for Sweden eventually taking the field against Russia.

Vienna private correspondence intimates that the Austrian government declined an invitation made by Russia on the 17th Sept. to join Russia in a pacific intervention; also that Napoleon proposed the invitation to Paris of Prussia, conveyed by Baron Prokesch, to open negotiations, and that in the middle of November, Count Buol, in the name of Austria, invited the Western powers to reopen at Paris the Peace Conference of Vienna, recommending also, that the four guarantees should be maintained as the basis of negotiation, but that the third point of guarantee respecting Russian domination in the Black Sea should be modified. Russia has not replied to the proposal, but she would send a representative to the conference; hence has arisen a report that the Austro Anglo-French proposal is merely to define the meaning of the third point, and that if not understanding be come to, the Vienna Conference (so called) will be reopened at Paris in the middle of January.

It is stated that the Swedish Ambassador at Vienna has formally announced to the Austrian Government that Sweden adheres to the allies' interpretation of the four points, and has said that Count Stackelberg had brought to Vienna a Russian proposal for peace, in terms different from those proposed by the allies. This is doubtful.

The English Government is said to have demanded explanations from the Court of Vienna as to the intentions of Austria in relieving her army. The Army Board is selling to fewer than seventy thousand horses.

The present position of affairs is thus expressed—France is less peaceful and England less warlike than they seem.

The London *Daily News* says the majority of the French cabinet think Russia will accept the terms proposed. The majority of the English ministry think not.

PRUSSIA.—Rumor says that the preliminaries for the settlement of the Principalities are satisfactorily adjusted, and that Count Cavour will resume the command of the Austrian army there.