Canada Correspondence.

Elihu Burritt—Plan for the extinction of Slavery—Railroad precaution—Father Chiniquy—Young Men's Christian Association.

MONTREAL, April 18, 1857.

MR. EDITOR,—The most conspicuous item in our city news this week is the visit of Elihu Burritt, familiarly known by the name of the learned Black Smith." Yes, Elihu Burritt, not *Mr.* Burritt, nor E. Burritt, *Esq.*, nor yet *Dr.* Burritt, what a lying down from his dignity would such titles be! The truly great and remarkable are unknown by titles. George Washington, Daniel Webster, are familiar examples. The lecturer, who appeared under the auspices of the Mercantile Library Association, addressed a crowded house in our largest Hall on his plan for the peaceful extinction of slavery by a brotherly co-partnership of North and South. It seems the most feasible yet presented for consideration, slavery is a national sin, and the nation must blot it out. The present antagonism between the North and the South would disappear before the working of the plan proposed. Let the nation devote the proceeds of its sale of public lands henceforth to the purchase of the slave population, and it cannot be doubted the day would soon dawn when American slavery—that foul blot upon the fame of our neighbours—would be no more. The lecturer gave arguments and facts in abundance to sustain his position; and an illustration substantially as follows proved him a Maine Law man, in which, as in his present mission, may God speed him! When the different States at intervals passed the Maine Law, time was given before its execution. Wherefore? That the liquor-dealer might get rid of his stock, and not lose the capital invested in the business. Was the traffic thereby pronounced honest and honorable? By no means; but it was thought best not to involve the liquor-dealers in a loss calculated to exasperate them, especially as the traffic had been formerly legalized, and investments in the business had been permitted and protected. Then the law has permitted and cured for slavery hitherto, and, horrible as the thought is, money has been invested in human beings, under legal sanction: let these investments become a loss to the owners and holders, and they have some reason to complain: but let the slaves be purchased and freed, and the slave-holders are protected, while the yoke of bondage is broken. Such a proposal from the North would, in the opinion of the lecturer, exercise a moral influence of great value, and for ever close the mouths of Southern defenders of the secular institution.

Elihu Burritt is not eloquent in the oratorial sense. His language is full of eloquence, but delivered with more deliberation and sameness of tone than consist with deep emotion. He gesticulates none, and except an occasional movement of the head, remains almost motionless. His reverence for sacred things was marked, and his allusion to the Cross stirred the soul. Would that the world had more such men!

The verdict of the Jury on the sad calamity at the Desjardines Canal exculpates the Company. They recommend a permanent bridge over the Canal, the removal of the law requiring the trains to come to a dead stop before crossing this or any similar bridge. Already some good fruits has been produced. The Buffalo and Lake Huron Railway Company has organized a sufficient force of watchmen to attend to every bridge on the line, and ordered a complete stoppage of the train before going on any bridge: thus exceeding the requirements of the law, which relate only to swing bridges.

Father Chiniquy continues to attract attention in many quarters, and in none more than among the Romish Hierarchy. Bishop Bourget, of this city, whose return from a visit to Rome I noticed last year, has entered the lists against the eloquent, refractory priest. Father Chiniquy was once under his jurisdiction, and the Bishop professes to quote from the Priest's letters, giving passages apparently, and I suppose really, contradictory to his opinions as at present promulgated. But even so, wherein consists the contradiction? In matters of faith and opinion we change, and often wisely. If Father Chiniquy was once an avowed defender of the more than divine rights of papal ecclesiastics, I say more than divine, because God claims no right to do wrong, may he not now with honesty repudiate such sentiments? Every change which brings us nearer to truth is laudable, and a token for good.

The Young Men's Christian Association of this city continues to manifest a becoming interest in the work of evangelization. Not content with supporting one City Missionary, it now advertises for another, thus exemplifying the truth of the sentiment that the more we do, the more we are disposed to undertake. Is the kindred Association of your city doing anything to reach its degraded population? Have the young men a Missionary constantly at work? Do they keep up prayer meetings in destitute localities? If not might they not copy Montreal, nay, go far beyond it? We bid you God speed in this work, if you are attempting it.

Our noble river is free from ice opposite the city. It does one good to see the water once more. The season is backward thus far. Trade is brisk in Montreal. Money is tight in the West, and not a few failures have occurred.

A. S.

SUPPRESSION OF THE LIQUOR TRAFFIC.—A conference of Ministers of the Gospel is to be held in Manchester, in the second week in June, for the purpose of deliberating on plans for counteracting intemperance, and to consider how far it will be advisable to throw their weight into the scale on behalf of the movement now making for the total suppression of the liquor traffic. Few more serious inquiries could engage the attention of our ministerial brethren. The celebrated Neal Dow, the originator of the Maine Law, is expected to attend the conference. Already 500 ministers of all sects have signified their intention of being present, if possible, including the Rev. Samuel Martin, the Rev. John Kelly, &c.

ANOTHER ARCHBISHOP MURDERED.—The Archbishop of Mantua, according to a German Catholic paper in Cincinnati, was recently stabbed and killed while saying mass at the high alter, for the soul of the late Archbishop of Paris. Verily, clerical murders are becoming the order of the day among the romanists.

The Intelligencer.

SAINT JOHN, N. B., MAY 1, 1857.

Church Watch and Discipline.

The subjoined remarks on the subject of church watch and discipline are from a series of articles which have appeared in late numbers of the New York *Independent* under the very appropriate heading of "*Defective piety in the Churches.*" Although lengthy, we think we can scarcely do a greater favour to our churches than publish it entire, and we recommend its carefull perusal to our brethren generally. The subject of proper watch and discipline is we believe not only greatly neglected in many churches, belonging to different denominations, but greatly misunderstood. It is too often supposed that discipline should only be exercised in case of flagrant crime, and then merely to cut off, or expel; while mutual watch and care for each other is neither exercised nor comprehended in its true scriptural sense. Every christian should feel a deep interest in this subject, and he who dares to throw off his responsibility in regard to it, is guilty of an alarming sin against God, and gives unmistakable signs of being himself in need of discipline. We cannot help exclaiming, "Alas! how *few* realise their deep responsibilities as church members; and how *many* would sooner be altogether excluded from church watch and discipline, than have the scriptural care and correction of these brethren." These things indicate a great error in the heart. But to the article:—

"It is highly important to guard against the beginning of evil, and hence the friendly warning and admonition against temptation is an important duty of Christians towards one another.—Grievous falls are often occasioned by notiguarding against the first approach of the tempter.—Most cases of painful discipline seem to be occasioned by neglect to attend to the case in the commencement. The church first sins by allowing the offender to go on in the evil way until reformation is most difficult, and the reproach is deep and extensive. "Our discipline, in too many instances, begins to late! too late for the claims of duty, and too late for the ends of discipline."—"If there was more of Christian watchfulness among brethren, and frankness in speaking to each other about these matters there would be much less need of church discipline."

"These of our brethren who are disposed to be faithful in this duty, ought to receive our warmest approbation for their intentions, and our most hearty support in their object. It was no very pleasant thing, except as the most painful duties are always pleasant in one sense, to the faithful Christian to tell other men their faults.—The selfish world knows this, and hence flattery far exceeds rebuke for sin in its amount and in the favor it meets. But rebuke for sin is commanded, and he ought to be encouraged by all his brethren who attempts to obey the command. One standard writer on this subject has said: "It was ever a characteristic of the best men, that they were faithful reprovers. Such were the prophets and apostles, and such, above all, was our Saviour. On the other hand, the most wicked men are ever indifferent to the sins of others. They say it is not their business to look after their neighbors; and they demand, with Cain, 'Am I my brother's keeper?'"

There is no sin which is small; every sin persisted in proves impenitence and a want of Christian character, therefore it can never be an unimportant matter to rebuke any professedly Christian brother for an actual and allowed sin, or to exhort him to repentance and a change of conduct. If, on patient labor, he refuses to give heed, it can never be an unimportant matter to carry the affair to other brethren, as Christ has commanded, with the hope of ultimately securing the transgressor's repentance and good works, obtaining justice for the injured, and removing the reproach which has come upon Christ's cause. Wherever there is an allowed violation of moral principle, or of divine precept, there is sin enough to require the exhortation or rebuke of a Christian brother; and to draw back from giving the exhortation or rebuke, is itself a violation of God's command. It is no matter if the offence be only the stealing of a pin, if it be stealing; it only the wicked deception of a single word or even look, if it be deception or only the selfishness of a single sixpence, if only selfishness;—in every such sin moral principle is concerned, and any such sin, unrepented of, is perfectly fatal against all supposed evidence of piety; it shows a wrong heart, and that wrong heart not put away, will carry the soul down to hell. Hence the correction of a brother for any allowed, unrepented sin, can never be an unimportant thing; and to neglect the correction tends to further impunity and backsliding among Christ's people, and to widespread reproach to his blessed cause. How it must grieve Jesus to look on and see his professed people disobey his command to rebuke sin, and by their consent suffer his church to become corrupt and his blood-bought interests in the world to suffer. He has appointed his people in the world to be his witnesses; and then, what if they refuse to witness against sin in their professed brethren; or, what if we discountenance and hinder those who would be faithful to their Lord in these things? How solemn must be our final account for such offences. In our influence, though unwillingly, perhaps, we become akin to those whom Christ pronounced with woe, because they neither entered themselves into the kingdom of heaven nor suffered them that were entering to go in.

"It is a very wrong and unjust course, when difficulties arise among brethren, to divide the blame between them, without strict examination to know whether both are guilty. And it is a sinister evil to attach some condemnation to every person accused of wrong, simply because he is accused. It is a mode very convenient to all such as mean to keep the pleasant side of everybody, to blame both parties, if they must blame either, whenever any disturbances or difficulties arise among their brethren or friends, but it is absolutely an unjust principle of judgment. By that rule we should condemn both Christ and his Apostles for the many and frequent difficulties they encountered in their ministry. Indeed, we suspect that some persons sometimes read the Bible with the intent feeling, that some of the Apostles, if not Christ himself, were often very hard to please, and a little pugnacious, because they so frequently came into collision with persons whom they addressed. But their difficulties with men were caused by the fact that they preached the truth; that they did not steer one side of men's sins, and when they spoke the truth, *stood by it.* And difficulties, so called, but not difficulties on both sides, sometimes now occur from the fact that one man cannot and ought not to be satisfied with the supposed or real conduct of another. If one is only standing for justice and moral principle, he ought not to be blamed for that.

Nor are we to suppose that in all cases of difficulty, either one or the other party is opposed to any proper investigation of the matter. Some desire it, that the difficulty may be properly settled. This is as it should be. That spirit on the part of all will settle all difficulties without noise or disturbance.

The question may properly arise here. What ought we to do when we know of difficulties of any kind existing among our brethren? One thing is apparent, we ought to form no *opinion* upon the merits of the case without giving both parties a hearing. Even the law of the land, stern and unyielding as it is often supposed to be, will condemn no one without allowing him to speak for himself. And we ought to be equally just. Another thing is apparent, we ought not to publish the difficulty. We should not give it wings.

But if one comes to us with a complaint against his brother, or if that complaint comes to our ears, or if it be evil-speaking against a brother of any kind, what ought we to do? If the complaint is made to us, we should tell the complainant, or if made to others and we hear of it, we ought to tell, or endeavor to see that others tell, the complainant, just what Jesus Christ tells him, "If thy brother trespass against thee," &c.; yet always the command should be observed with the spirit of him who gave it. In silence we should wait a suitable time for the complainant to do his duty; if he do not, we may repeat and repeat our exhortation; if all is of no avail, we may properly tell the accused what is said of him, and exhort him to do as directed in the 5th chap. of Matt., "If thou bringest thy gift to the altar," &c. If, after suitable time, this does not result in setting the difficulty, we should either endeavor ourselves to bring the parties together and settle it, which is always best if we can, or we should properly go with the matter to the church committee or others officers of the church. They should take it from our hands. Certainly we are not at liberty to suffer such difficulties to exist, and to continue to exist, without doing as much as this.—And if the majority of a church would take this ground of duty, and act upon it, but few difficulties, comparatively, would ever exist in a church, and those few would not long remain. Other offenses should be treated in like manner. If a brother conceives he has suffered a trespass when he has not, we *should* endeavor to set him right, the course now pointed out and advised is often dreaded by some as certain to lead to great confusion and jars in a church, and to those long dreaded church trials; but the fact is, under such a course few cases ever come into the church; especially where the members of it heartily sustain such action. The first two steps of labor generally suffice. When the third is necessary, it is generally to cut an impenitent, unrenewed man off from the church.

The foregoing doctrines and principles are not merely theoretical. They are intended for practice; they have been practiced with the most happy and glorious results. Practical faith in them is a part of the bringing of "all the tithes into the storehouse" for the divine blessing. Many times an overflowing blessing has been granted. Many more will yet be given. Who will have the requisite faith and receive them? The inquiry is now passing round, "Why do we not witness more Pentecostal effusions in the church? What shall be done that Zion may again rejoice in multiplied and powerful revivals of religion?" One generic, and, in that sense, complete answer is, Take the Bible standard of holiness? Preach it. Pray for it. Strive for it. *Live by it in the church. Build ourselves, and all our brethren, and all men, amenable to it.* Let faith prevail against all discouragement in not realizing it perfectly and constantly. Accept of nothing in its stead but the fullest repentance and unwearied striving after it, resting in Christ and walking in the way of the Spirit. Do this, and the Lord will show us what else to do. Thus shall we draw nigh unto God, and he will draw nigh unto us. Such as do this he will not leave without his blessing.

The Freewill Baptist Quarterly.

The second number of the fifth volume of the Freewill Baptist Quarterly is on our table. This work is now issued from the Freewill Baptist Printing Establishment at Dover, New Hampshire, in January, April, July, and October. It is in the fifth year of its existence, and the numbers which have been issued during that time, contain many valuable, and ably written articles, on different subjects. Although a Denominational periodical, the articles which it contains are not Denominational, neither are they all written by Freewill Baptists. Other christian men write for its pages. But the work is owned, conducted, and its pages principally supplied by Freewill Baptist writers—it is Freewill Baptist literature, and is designed to supply a want which was felt to exist in this large body of christians in the United States. For the information of some of our readers, relative to the origin of this Denomination, we quote the following paragraph from the introductory article in the first number of the first volume of the Quarterly. Says the writer:

"We had no founder, no Luther, no Loyola, no Wesley. If we had any man whom we acknowledge as a founder, he was only a sailmaker. True, he was not unlettered, but he had not a theological, nor even a classical education. RANDALL, converted under the influence of the great Whitefield's last sermon, made a profession of his faith, and became a member of a Congregationalist church. From reading the Word of God he afterwards demanded baptism as a believer. Refused by his own pastor, he was baptized by another, and became a member of a Baptist church. At length ordained as a Baptist minister, but not long after, repulsed from the Baptists by their hyper-calvinism and "restricted" communion, he formed a church of a few friends of congenial views and spirit. This he thought to be the end of the matter, but other similar churches sprang up, partly by his influence, but more because they were pressingly demanded by the times. In a quiet way the work has been onward, till, to-day, we find ourselves numbering fifty or sixty thousand communicants, with full three hundred thousand who depend upon our ministry for the word of life."

The following is a portion of the covenant which prevails in nearly or quite all the Freewill Baptist Churches:—

"We covenant that we will not traffic in, nor use intoxicating drinks as a beverage, and that we will sustain the other benevolent enterprises of the day, as Missions, Sabbath Schools, Moral Reform, Anti-Slavery, Education, and all others which, in the use of holy means, tend to the glory of God, and the welfare of man."

Such is the origin, and such are some of the peculiar features of the Freewill Baptists of the United States. The Free Baptists of New Brunswick have no denominational connection with them, but are the same in sentiment. The Quarterly we hail as a religious and literary work shadowing our own views and feelings on those subjects which it discusses, and hence a work which can be safely recommended to our churches. We regret that a monthly literature is not also sustained by this same body of Christians as well as by others. We believe that no separate organization of churches can very long prosper at the present day, without a sound and high tone literature *of their own.*

The reception which the Quarterly has met with by reviewers and editors in the United States, of different denominations, has generally been highly commendatory. The price at which it was first published was two dollars, per annum, but at the commencement of the present volume it was reduced to one dollar, and postage, which is about nine-pence a year. We should be glad to see this work patronised by our brethren, and especially those in the ministry. For *one dollar and nine-pence*, sent to our office, it will be immediately ordered from the Publishing Establishment and sent to the subscriber.

The contents of the last number are:—I. Hidden Power. II. Progress of Doctrinal Theology, and Biblical Interpretation. III. The Incarnation and Atonement of Jesus Christ. IV. The Inspiration of Scripture. V. Logic. VI. Second Adventism. VII. God against Slavery. VIII. Contemporary Literature. The work bound, and also in numbers, can be seen at the Religious Intelligencer Book Store.

THE CREAM OF SCOTTISH HISTORY—BY WM. FERRIE, A. M., &c., &c.—This is a neat pamphlet of forty-eight pages, from the press of W. L. Avery, of this City. It is compiled by the author from authentic Scottish Historians, and embraces the period from about 300 years before the christian era, to the reign of James the VI. as King of England. This period he divides into four parts, and in each of which presents such facts only as are necessary to form an unbroken chain of Scottish history. The work is the result of the author's research in the preparation of a lecture on the subject, and the pamphlet is valuable to every person desirous of being informed on the history of Scotland. An appendix on the Extinct Peerage of Scotland is added, which will serve as an aid in the study of the History.

THE BULWARK.—The April number of this valuable work is received, and is more than usually instructing. It contains an address of great value and power to the electors of Great Britain, in which the dangers and claims of Protestantism are ably presented. An article also on Popery in Nova Scotia, with several others make up its valuable pages.

Impressions of an American in England.

The following letter written by an American gentleman after visiting England, was not intended by him for publication, but some how found its way into the London *Christian Times*, from which we copy it. It is highly gratifying to hear a foreigner speak thus of our beloved country. We know that many of our readers will be delighted with its perusal.

——, MASS., March 9, 1857.

You speak of the "change—the perfect revolution," which has taken place in your views and feelings in respect to America, and in comparison to the institutions of England. Certainly your mind is turning into the true estimation of the two countries. When I was with you in 1851, my mind was changing, growing, expanding as to the value of England, to herself and to the world.

1. I saw in the future, wealth flowing into England above all countries in the world. Every department of the English enterprise had made their investments and were going to seed in affluence. The manufactures, the railroads, commerce, and the soil,—each of these investments was now producing ripe fruits, accumulating treasures; yes, see how they have been thrown into the Black Sea, and yet are abounding. If that curse of war was blown out of you, what wealth would be in you.

2. The rising intelligence and enterprise of the common people delighted me. I saw talent among them; I saw the road to wealth open before them. By the "commons," I mean all people not "noble." I saw that the Bible and its institutions had a strong hold of their hearts. There, I said to myself, I see the specimen of a people who have read the Bible more freely, and for a longer time, than any other people that ever were on the earth; and I am delighted to see what sort of a action has been wrought out of that old Bible.

3. I was gratified by the confidence which the people felt in reforming and perfecting the government, without violence. Here is a people, I said, who have gained a moral and political position which no other people on the face of the earth have occupied, dismissing all thoughts of revolution, and confiding in moral and religious influences to reform, the existing evils of the social, religious and political state. *This is the highest and strongest position that any nation can attain before the Millennium.* The affection which the people manifested to their Sovereign surprised me. Here is a people into whose hands the Government is gradually and surely falling. It is founded upon a rock, for it has the good will of God.

Ages will pass and other nations will have revolutions; England will have peace at home; will grow and become the greatest of all, and be the benefactor to all.

4. I happened to be in the gallery of the House of Lords, on one of the discussions upon the "Jewish Disability" measure. It led each speaker to give his opinion of Christianity, and of its value to England—what it had done, and what it might do, for the Government and people of England. Every peer spoke of the Christian religion, as any true Christian would desire to hear him speak of it. Whether for or against the bill, every speaker gave most delightful testimony to its principles, its authority, and its influences for the social comfort, and for the individual soul. On that night I heard the heart of England's nobility speak out bold thoughts of Christ and his kingdom. On that night I saw England a permanent and a prospered nation, because I saw the good will of God for her nobles and her Commons. I said, if God be for England, who can be against her? The union may do wrong and will be chastised, but will not be abandoned by her Almighty Governor.

The six hours I was in the gallery of the House of Lords, I heard more religious truth, more for the Bible, for the Saviour, for the grace of God, and for the salvation of man by faith in the Christian system, both for this world and the future, than has been expressed in both Houses of Congress in forty years, all told by the representatives of the people. I have, weeks at a time, listened to their speeches, and have been a close reader of them.

SUDDEN DEATH.—Mr. George Spragg of Portage, Sussex, went to the woods on Monday the 20th ult., with his oxen to *twitch* some fire wood to his house. Some time after, the oxen returned alone, which excited the fears of his family, and a daughter was dispatched in search of her father. On arriving where he had been at work, she found him, by the side of the wood he had cut, dead. The oxen had drawn the wood a little distance, and then been loosed from it. It is supposed that Mr. Spragg was taken suddenly ill and finding himself unable to travel, had loosed the oxen from their load, so that their return home would alarm the family and bring help. He expired however before the help arrived. He was subject to sudden illness, and the coroner's jury returned a verdict accordingly. Mr. Spragg was a native of Sussex, was about sixty-six years of age, and left a large family, principally grown up.

☞ The Rev. G. Scohfield, of St. John Newfoundland, has accepted the pastorate of the Congregational Church in this city, formerly enjoying the Ministry of the late Rev. C. McKay.

Revival Intelligence.

MR. BENJAMIN G BAKER, of Chatham, Canada West, writes to us under date March 28th, of a gracious work of God in that place, under the labours of the Rev. William McDermond. It commenced at Lounsville, and extended to Chatham. Seventy-one had been baptized, and the work was still progressing.

THE REV. P. S. BARBADE, of West Buxton, Me., writes to the *Morning Star*, that a great work of revival was in progress there, and about seventy had already been converted. A great interest in religion was manifested among all classes generally.

BRO. CILLEY, of Great Falls, writes us that the Sabbath, the 12th inst., was a very interesting day to the F. W. Baptist church in that place.—In the morning, he baptized twenty-seven persons, mostly young converts, in the presence of a very large congregation; and in the afternoon, gave the hand of fellowship to thirty-two. There are other candidates for baptism, and penitent sinners are still inquiring what they must do to be saved.—*Mor. Star.*

A most interesting revival has taken place at Sing Sing, N. Y. Hundreds of converts have been added to the Methodist, Baptist and Presbyterian churches. "So strong has been the feeling in some cases, that the converted proprietors of rum shops have demolished their bottles, and held prayer-meetings in the barroom."

The *Christian Visitor* gives account of baptisms in connection with the calvanist baptist churches in the County of Yarmouth, Nova Scotia, during the last four months, amounting to 112. At the Butternutt Ridge, the work of grace still continues under the labours of the Rev. James Wallace; and at the Grand Lake thirty-two have been baptized on the profession of their faith.

REMOVALS.—Many of our subscribers in the City are changing their residences this week, and hence may miss getting this number of their paper; of course all such will call at our office as soon as convenient and notify us where to leave their paper hereafter

☞ An English paper says, that a few Sabbaths since, at the Surrey Music Hall, where the Rev. Mr. Spurgeon officiates at part of the time, Sir James Graham sat on the platform near the preacher. In the centre there were several Cabinet Ministers, including the Earl of Harrowby and Sir George Gray. The Honourable Arthur Kinnaird, and many other distinguished persons, were also present to hear this remarkable preacher. The attention which his preaching excites is certainly one of the features of the day.

☞ The Religious Liberation Society of England in a Report just issued gives the following results of the late elections in relation to liberty One of the principal objects of this Society is the seperation of Church and State.

"A careful analysis of the returns of the new Parliament, from England, Wales, and Scotland, not including Ireland, gives, of former members who have been re-elected, about fifty who may be relied on for their votes on all our religious liberty questions. The new members amount to 108. Of these, according to present knowledge, it may be reasonably expected that, in their ecclesiastical politics, as compared with their predecessors, thirty will be found to be losses; sixty-six gains, and seventy-two exchanges of members ecclesiastically similar; making, as the result of this election, the probable clear gain of thirty-six votes, exclusive of Ireland, to the religious liberal party in Parliament."

☞ Doctor Hinds, formerly Bishop of Norwich, having resigned in consequence of ill health, it is reported that Lord Palmerston has appointed the Hon. and Rev. Mr. Pelham, who is distinguished for his attachment to the the evangelical party in the Church, to the vacant See.

☞ Cardinal Wiseman has been prosecuted by a priest from whom he withheld a bond against another party, which the priest had deposited with him. The jury awarded the priest £500 damages

A letter from Rome of the 27th of March announces that Signor Trasmondi, Governor of the Castle of Paliano, in which seven political prisoners were shot dead when attempting to escape, had been named Chevalier of the Order Piano. The officers of the troops stationed there have also all been rewarded with decorations; the soldiers have received double pay, and the non-commissioned officers are promised rapid promotion. The Jesuits have definitely gained the day over the Brothers of the Christian Doctrine. The college under the direction of the Brothers is to be closed. Such is the order of Cardinal Antonelli. Count de Rayneval, the French Ambassador, had interfered in favour of the Brothers, but without success. General Goyon, the commander of the French troops, was more energetic in his remonstrances, but with as little success as the diplomatist. The Jesuits for the moment are all-powerful at Rome. They have completely monopolised the education of the youth in the Roman States. They are fully aware of the immense power they derive from this source, and they are determined not to permit any other body to divide it with them.

LETTER FROM DR. DUFF.—A private letter from Dr. Duff, dated 8th Jan., conveys the following interesting intelligence: "On Sabbath evening, 28th Dec.," Dr. Duff says, "it was my happiness to admit five adults by baptism into the Christian Church—three Mohammedans, one Hindoo young man from our Institution, and one Hindoo female. The Mohammedans were brought to a knowledge of the truth as it is in Jesus by the zealous and indefatigable labors of our native preacher Behari Lal Singh."

AUTHOR OF HEDLEY VICARS' MEMOIRS.—A cotemporary states that the authoress of the Life of Hedley Vicars is the lady who was to have been married to that eminent Christian soldier, should he have returned from the Crimean campaign. She is also the author of a new work, The Victory Won.

DOMESTIC.

The New Brunswick Elections.

The Elections for four Counties, and the City, have already come off; in all of which the Government party have been beaten, and *the Liberal party triumphant!* In the County of St. John six candidates were in the field, two liberals and four tories; of these four had to be returned. The following was the state of the poll at its close:

WEBBER,	Liberal	1251.
CHUBB,	Do.	1173.
Wilmot,	Tory	1150.
Gray,	Do.	1137.
Simonds,	Do.	1114.
Godard,	Do.	1099.

The City sends two representatives, four candidates were up, the result as follows:

TILLEY,	Liberal	1333.
HARDING,	Do.	1259.
Deweber,	Tory	1219.
Lawrence,	Do.	1217.

In the County of Albert the Election took place on Saturday last; two Members are sent by this County. The returns are as follows:

McLELLAN,	Liberal	548.
LEWIS,	Do.	488.
Stevens,	Tory	367.
Duffy,	Do.	342.

Victoria County held its polling on Monday last. Four Candidates were up, only two of which could be returned. The result was:

TIBBITS,	Liberal	597.
WATTERS,	Do.	527.
Crock,	Tory	223.
Curran,	Do.	67.

In Westmorland the Election took place on Tuesday, and the contest in this county was expected to be severe; great efforts being made to defeat the Hon. J. A. Smith and another Liberal. The result however, speaks the voice of Westmorland on the side of liberalism. Westmorland sends four representatives. The poll in that County stood at its close:

SMITH,	Liberal	2094.
STRANRAN,	Do.	1940.
GILBERT,	Do.	1605.
Botsford,	Tory	1438.
Landry,	Do.	1295.
Monroe,		679.

So far out of the fourteen members that have been elected *eleven* are Liberals, and only *three* for the Government!

We learn that in Kings County as well as in York and other Counties, but little chance exists for the return of any of the Tory Candidates. We are informed that Mr. Flagler will poll a heavy vote in the lower part of the County, and if he is sustained in the other parts in a similar manner, (as we suppose he will be,) not the slightest doubt remains of the election of the three liberals in Kings County.

FALLING OF A BRIDGE.—We regret to have to announce that the bridge across the stream at Wark's Mills, near Tobique, fell on Friday night last at the moment at which the mail stage was crossing. The horses were precipitated into the gulf below. One of them, a valuable horse, was rendered perfectly useless; the other was injured, but may recover. Strange to say the driver received but little injury.

☞ The new Presbyterian Church of Carleton, recently erected, is to be opened for divine worship on Sabbath the 10th inst. The Rev. Dr. Nicholas Murray, author of the celebrated Kirwan Letters, is to preach on the occasion, at 11, 3, and 6 o'clock. Admission to be by ticket.

☞ On Tuesday next the election for Mayor of St. John takes place. Two candidates now in the field, that is, W. O. Smith, Esq., the present incumbent, and Isaac Woodward, Esq.

A LIQUOR INCIDENT.—The Ellsworth American says:

"We are informed that a person at Ellsworth, Me., sold some spirit to a young lad, who became intoxicated in consequence. The lad's sister informed the seller if he did so again, she would spill his rum for him. He sold liquor the second time to the lad; and the sister, as good as her word, attacked the man's rum cast and stowe in the head, spilling the contents thereof. We learn that the neighbours have subscribed $13 to purchase some silver spoons on which they purpose to have engraved a cask with the head stove."

—A recent freshet on the Penobscot and Kennebec rivers in Maine has caused great damage to property. Six large bridges were carried away and several buildings and mills were swept off.

—On Sunday night last, the whole of the offices of the Grand Trunk Railway at Point Levi, opposite Quebec, were destroyed by fire. Amount of loss not ascertained.

—The dwelling house of Mr. Grimshaw, near Cape Vincent, N. Y., was destroyed by fire on Saturday morning, and Mr. Grimshaw, wife and six children perished in the flames.

"WHERE'S THE HOLY WATER?"—Yesterday, an Irishman, a stranger in our city, blundered by mistake into Park Presbyterian Church, supposing, doubtless, that it was the Roman Catholic Cathedral. The sexton politely offered him a seat, and proceeded to show him the same, when the son of the Emerald Isle halted at the inner door of the sanctuary. The sexton did not observe that the stranger tarried behind, until he opened the pew door, when he discovered him looking rather wildly about, apparently in search of something. No sooner had the sexton returned to the porch, than the Irishman said to him, "Faith, and where's the holy water?" to which the sexton replied, "This is not the Roman Catholic Church." "Och," says the stranger, "may the blessed Virgin forgive me for entering a Church of the heretics," and he went out and down the steps of the Church, as though half of the legions in purgatory were after him.—*Syracuse Journal.*

There is a rumor that the Sandwich Islands are to be visited during the coming summer, by His Royal Highness, Duke Constantine, brother of Alexander II., Emperor of Russia in a line of battle ship.