

however, are only Lilliputian in comparison with the one to be held in the Park this afternoon, to remunerate against the present demand of the Slave power. Saturday, May 13, 1854.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, always in advance—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are very particular in adhering to our paper to rubricate according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the 'Religious Intelligencer,' or 'Free Baptist Book Concern,' be addressed to the Editor, Elder E. McLeod, St. John, N. B.

B. J. UNDERHILL, Pub. and Business Committee.
D. W. CLARK, Committee.
WM. PETERS, Committee.

Religious Intelligencer.

SAINT JOHN, N. B. JUNE, 9, 1854.

We have much pleasure in publishing below the ACT OF INCORPORATION of our General Conference. We trust the provisions of this Act are such as will meet the wishes of our people generally. We acknowledge the courtesy of the gentlemen who aided us in securing this object. W. H. Needham, Esq., rendered us good service, and to C. Fisher, Esq., of Fredericton, who drafted the Bill, and M. McLeod, Esq., of King's County, who introduced it before the Legislature, as well as to several gentlemen, some members of the Government and others who offered their support if necessary; we tender our sincere thanks. Our churches will observe that this Act will come into effect at our next General Conference in July, and we hope that our brethren from different sections of the country, will endeavour to be present, in order that such Bye-Laws may be enacted, and measures adopted as will conduce to the effective and healthy operation of our Incorporation.

AN ACT

To Incorporate certain Bodies connected with the Free Baptist Church in New Brunswick.

- Section 1. Corporation of Conference, how constituted.
2. First Meeting, where held.
3. Corporation of Meeting Houses, how constituted.
4. Election of Trustees.
5. Who to vote at such Election.
6. Board of Trustees, how to act.
7. Lands, how to be held.
8. To whom conveyance to be made.
9. Annual Revenue, to what amount.

Passed 1st, May, 1854.

WHEREAS a number of persons in this Province are associated together in Churches constituting a religious community known as "The Free Christian Baptist Church of New Brunswick," in connection with and under the supervision of "The Free Christian Baptist General Conference of New Brunswick," constituted and governed by the rules made by the said Conference, composed of all the ordained Elders and Licentiates of the said Church in New Brunswick, and two Lay Delegates from each District meeting into which the Province may at any time be divided by the said Conference, with the Clerk of every meeting, and the Treasurer and Clerk of the Conference, and such other persons in connection with the said Church as the Conference may invite to attend, and the business of the Conference is presided over by a Moderator annually elected from the ordained Elders; And whereas a Newspaper is published under the authority of the said Conference, and it is also possessed of considerable other property, real and personal, and various parcels of Land have been conveyed in trust for the said Church, and Meeting Houses have been built thereon, and serious inconveniences have arisen in the holding and transmission of the said Lands, and the management of their property from the difficulty of appointing new Trustees on the occurrence of vacancies, and it is believed that the incorporation of the said Conference and the several Churches respectively, would greatly simplify the management of their temporal concerns, and advance the several benevolent and religious objects of the said Church, and promote its spiritual interest;

Be it therefore enacted by the Lieutenant Governor, Legislative Council, and Assembly, as follows:—

1. That Elder Samuel Hart, Edward Wayman, Joseph Noble, Elijah Sisson, Charles McMullin, John G. Flanders, George Orser, Alexander Taylor, Benjamin Merritt, Jacob Gunter, John Perry, Ezekiel Sippl, Ezekiel McLeod, John Wallace, William E. Pennington, Robert Colpitts, Jonathan Shaw, Robert French, and Peter Malloch; Licentiate Robert Dobson; and Jonas Fitzherbert, Daniel Turner, George Maxon, William Slipp, Junior, Daniel Clark, William Peters, Edwin R. Parsons, James Jones, Nathaniel Gray, Solomon Smith, David Ebbitt, John S. Colpitts, John Machum, George McGready, and Benjamin J. Underhill, now constituting "The Free Christian Baptist General Conference of New Brunswick," their associates and successors, shall by that name be a body politic and corporate in deed and in name, with full power to sue and be sued, to purchase, receive, and hold grants of real and personal estate, and to improve the same, and sell, assign, and dispose thereof, and receive the rents and profits for the use of the said Church and Conference according to the power of the donors, and to have a complete, and to make by laws, and appoint officers for the management of any funds, institutions, and objects connected with the said Church, and to regulate the mode of constituting and the government of the said Conference.

2. The first meeting of the said Corporation shall be held on the first Saturday in July next at the Long Island Church, in the Parish of Hamstead, in the county of Queen's, when the Corporation shall be deemed organized; seven ordained Elders, and six Lay Delegates from the different Districts shall be a quorum for the transaction of the business of the Conference, but any less number may adjourn.

3. The Trustees of every Meeting House in connection with the said Conference, shall be a body politic and corporate by the name of "The Trustees of the Free Christian Baptist Church of _____," according to the particular designation thereof, and by that name shall have perpetual succession, power to sue and be sued, a common seal with power to break or renew the same at pleasure, power to hold and receive real and personal estate, and improve, sell, or assign the same, and make by laws, and exercise all the corporate powers conferred by law for the purpose of managing the temporal affairs of such Meeting House.

4. Every Church may annually, at such time as the Conference shall prescribe, elect any number not less than three nor exceeding five Trustees, being members of the said Church, who shall continue in office for one year, or until others are elected in their stead.

5. Every male person of the age of twenty-one years or upwards, being a communicant of such Church,

or a regular attendant at the worship in the Meeting House where such Church is organized, who contributes towards the funds of the church such sum as the Conference shall prescribe, shall be entitled to vote at the election of Trustees.

6. Every Board of Trustees incorporated under the authority of this Act, shall exercise their powers and privileges according to the usage and rule prescribed by the Conference; but at least three Trustees shall form a quorum for the transaction of business, and no bye law shall be made repugnant to law.

7. All lands conveyed in Trust to the Free Christian Baptist Church, and buildings erected thereon, shall be subject to the provisions of this Act, whenever a Board of Trustees to manage the same is elected in the manner herein provided, and a conveyance of the same shall be executed by the then existing Trustees, and the title thereto shall be held by them in the same manner as conveyed by the original deed; this provision shall not interfere with the right of the Conference to the exclusive control of any land conveyed to the Conference.

8. No conveyance, gift, or bequest made to the Free Christian Baptist Church shall be deemed to be made to the Conference, unless such Conference is expressly named in the instrument of transfer.

9. The annual revenue derived from the rent of lands held by the Conference shall not exceed six thousand pounds, and of any Board of Trustees five hundred pounds.

We regret that the 5th section of the above Act is rather ambiguous. After "communicant of such church" it should read, or "any other person being a regular attendant &c." This is the intention of this section.

MINISTERIAL SUPPORT.

We observe by our American and Canada exchange papers, that this subject is occupying a considerable amount of attention, throughout the denominations generally, in consequence of the extraordinary advance in the cost of living which has recently taken place. We have noticed some very excellent remarks on the subject. In alluding to the value of a Christian ministry, in relation to its results connected with the advancement of social good one writer observes:—

The ministry is worth, even in its pecuniary results, inconceivably more than its cost. Calculate its influence on the march of civilization, on commerce, art, science, human development, public order, and social morality: show for how much of its wealth, comfort and business, this country is indebted to the labors of a Protestant ministry, and the problems of its monetary value may be solved. But such a solution is impossible. All that can be said is that the financial benefits of the ministry are incalculable. Where then is the policy of promoting it a liberal support, even on the ground of its power to promote the general good of society? But this is as nothing when compared with its higher mission to convert the world, and raise mankind above the sensual present, to the spiritual, eternal, glorious life of heaven. Viewed in this relation, it demands the respect, the love, and the support of every good man. It shows itself worthy of such a maintenance and treatment as shall invite to its ranks men of the very highest order of talent, as well as those of humbler gifts. Both classes of mind are needed, that every grade of society may be reached and penetrated by the light of truth. In this age, and in a country so prosperous as this, the impediment of scanty support ought not to be permitted to stand as a continual discouragement in the way of those who, being called to preach, hesitate, nevertheless, because of the poverty of the prospect before them.

We are aware however that this view of the subject is not taken by everybody. But we will ask our readers to visit with us some locations in our own Province. Where will they observe the least evidence of prosperity in temporal concerns? Where the least advance in social morality? Where the greatest amount of Sabbath desecration, and the least recognition of divine blessing? It is not where there is no sanctuary—or if there is—where it has become desolate—where the faithful ministry of the word of life is not known—where the proper estimate is not placed upon a preached Gospel? The value of the living ministry is but little conceived, even by many Christians; and the labours of the preacher are too often solicited without the least idea or expectation that the labourer needs or requires a temporal support. Too often indeed is the support of the ministry and the sanctuary regarded as *alms*, and God and his cause dishonored even in our offerings for the support of his servants and his house.

The present time is one of great commercial prosperity, and the advance in the price of every description of trade, renders the condition of those operating in it advantageous. And while the merchant, the mechanic, the labourer, and the farmer—all rejoice in their prosperity, the man of God in some instances, whose business abilities are not inferior to any of his competitors, and who in years gone past has laid his all upon the altar, is now obliged, without farm, and without merchandise, to take out a scanty subsistence—and that without sympathy too—upon the same amount that he received when he could live at half the present cost. Why the minister of the Gospel should receive but barely enough for his support, and his family be reared in comparative poverty, while every other class of men are amply provided for, we cannot conceive. The following plain and pointed remarks from a Western (Methodist) member are worthy of consideration, and we

"I have heard much about preachers and their pay, the woe that is upon them if they preach not the Gospel, etc., and I am about tired of the talk. Ministers are men, and they have wives and children to care for and to clothe and feed, and he who does not follow some employment that will decently clothe and properly supply with food his family, has denied the faith and is worse than an infidel. At least, so say the Scriptures. I believe in a Divine call to preach; but I also believe that those people who go to hear a divinely-called preacher to preach, but who turn the cold shoulder to him, and pay him from one-half to two-thirds of his paltry salary, will be called of God to answer for their sin. This age is an age of unexampled prosperity and wealth. Church members are getting rich, but are starving, or are trying in many sections to starve their preachers. I know a dozen men in the Methodist ministry at this moment who are in an average receipt of about \$400 per year, and yet every one of these men, in a short time, in other employ, could readily realize from \$700 to \$1,000 a year. I do not say they should quit preaching and go to taking charge of academies and seminaries, or to speculating and the like, but I do say that our Church should do better for them than it is now doing. We talk much and frequently of the scarcity of preachers, and there is a dearth of them truly alarming. But when young men desirous of doing good and of working for Christ, are put off with the promise of \$100 a year for salary and 30 a year for board, or with something less or worse, and are greeted additionally with a cold look

and a colder soul, I don't wonder that they turn aside to posts in society where they will be from under the frost-cold eyes of a heartless criticism, and where, with less of responsibility and more of worldly means, they can pursue their path with comparative peace and quietude. True, some of our ministers in prominent places are getting fair salaries, but the great mass of them are ground down to the necessity of having no library, of wearing threadbare and 'shining' apparel, and of borrowing money wherever with to pay their most and grocery bill. I state facts, and I believe in thrusting these facts forward till we, as Church members, learn to do better things for those who are servants of us for Christ's sake."

We rejoice that the glorious service of God is sufficiently excellent to induce the minister to make any sacrifice for it, and we seriously question the devotion of the man who would be deterred from it under any other circumstances than absolute compulsion; nevertheless we fear that when the reckoning is made it will be found that the greatest sacrifice has been by those, who have withheld the Lord's property, and robbed his anointed ones.

PROTESTANT ALLIANCE.

This is a new Association which has come into existence in England, having for its object the protection of Protestants and the freedom of religion in every country. Its third Anniversary was held in London on the 4th ult., the Earl of Shaftesbury in the chair. A single sentence from the Report will show our readers a prominent sentiment of this Alliance.—"Rome change not. The annals of the past, nay, those records of the present which have just been read, will prove what she was, and is, and will be—the inexorable tyrant of the body, the intellect and the soul." The Chairman in his opening remarks observed in relation to the necessity of 'Protestant combination:—

There never was a time, I say, when such a combination was more necessary or more important; there never was a time when the Popish party were more cunning, more united, more more resolute, more more inventive, more more prodigal of their means, than they are at the present moment, and I say that like the Devil, in the Apocalypse, they are coming down, having great wrath, knowing that they have but a short time. I do not say this to blame them; it is right according to their view of the case—it is their duty—to make every effort they can for the advancement of their religion, and the overthrow of ours; but I say this to stimulate Protestants to counter exertions, to learn from their enemy the mode of action, and not to be found wanting in the great day of the approaching conflict. Now, my good friends this is manifest—hat Popery cannot stand where it is; it must either advance more greatly, or it must fail. So tremendous are the exertions it is making, that it will either attain this end or die of collapse and self-exhaustion. We must not let it again become dominant among all the people of the world by our supineness. It is to that we must direct our attention; for, although we know from scripture that Popery never will again exercise permanent domination over the people of the earth, yet, we may well fear that, by way of punishment for our neglect of those mighty opportunities that we have enjoyed, it may be allowed to destroy the civil and religious liberties of all existing Protestant nations. Well may we pray that such a fearful issue as that may be averted by Almighty God.

Among the distinguished Speakers at the Alliance were Sir Coling Eardley, and the Rev. M. Hobart Seymour. The latter gave the statistics of crime in Roman Catholic Countries, which affords the most appalling evidence of the demoralizing influence of that system, whose only safety is in the banishment of the Bible. Mr. Seymour attributes the increase of crime in papal countries to the miserable delusion taught by the Romish Church that sins can be absolved after death, and hence souls be delivered from purgatory on the payment of a fee to the priest by some surviving friend. The following extract from the very able and instructive speech of Mr. S. illustrates his view, and gives a ludicrous incident in his own experience, in the doctrine and practice of Romanism:—

Protestants and Catholics agree as to the enormity of the crime, and the final state of the murderer if he dies unrepentant; but we are wide as the poles asunder in our views respecting the murdered man. That which makes murder so dark and hideous to the Protestant, is, that it sends an immortal spirit to its last account, perhaps unprepared and unbidden; for we believe there is no moral amelioration in the grave—this makes it in our eyes the crime of a fiend, who would destroy both body and soul. But with the Catholics of Rome, this is not so. In their opinion, there is a power of change in the grave, and it is in the power of the Secretary of the murdered man to remonstrate, which can be purchased, 'not any other commodity, in the market, you can relieve the soul from purgatory, so that the murderer, instead of regarding his victim as going to his eternal destiny, may think that he has friends enough to pray him out of purgatory, and resolve, perhaps, that if they should neglect that duty, he himself might some day perform it. And, my lord, this can be done in Roman Catholic countries for a sum so small that it will make men marvel to hear it stated. I was myself in the city of Rome, visiting the Church (Santa Croce de Gerusalemme), and I found there official notice that on a certain day, the Sunday in Lent, it was the privilege of a massal on that day in that Church, that it would release any soul for whom it was offered from purgatory. I attended to witness the celebration, and a stream of people entering the sacristy. I was there a monk before his counter, and as each person entered he mentioned the name of a friend whose soul was in purgatory, and immediately handed the mass of that day to release him. A priest immediately met the demand, and a summing-up to about 1s. 8d. British currency, immediately paid, and the soul supposed to be raised from purgatory. (Laughter.) Last autumn twelve months, I was again in

the north of Italy, and a circumstance occurred in my own experience which I shall mention. I went to Varallo, where there is a *sacra monti*, in order to witness the pilgrimages made to the shrine of the blessed Virgin, on the Feast of the Assumption. On that occasion, I observed in the middle of the chapel, an office, over which was posted the notice that the money was received there for the payment of the masses to take the souls out of purgatory on that day. I saw the people pay their money, and obtain a receipt for the same; and I determined to put the matter to the test myself. I accordingly entered the office, and assuming the manner of an Italian as well as I could, which was not well, I expressed a wish to release the soul of my friend who was in purgatory. The official courteously produced a large book, in which he requested me to insert my name. It was inserted. I then asked how much I was to pay. He replied; and I paid the money—a sum equal to about two francs, or one shilling and eight pence. He then asked me the name of my friend who was in purgatory, and immediately handed me another book, the altar book, in which was entered the name of every person to be got out of purgatory on that day.—The priest in the middle of the mass repeats those names, and thus releases the souls. He said it was important that I should write the name myself, that there might be no mistake. I felt that I had the matter in my own hands, and I immediately thought my course would be to mention the name of some one that I knew was not in purgatory, and accordingly I deliberately wrote my own name as Hobart Seymour, thinking at the time, that as they pledged to take me out of purgatory upon that day, they had got me better to have been sure that they had got me in first. (Laughter.) The official made his bow in the most courteous manner, as if all was ended; but I was not to be handled in that way, so I requested that he would be so kind as to give me a formal receipt for the sum. He took out a form, with a fine picture on it, begged me to write my name on it, to be sure it was correct, but the date of the month to it, and signed it with his own name; and, my lord, there is the receipt I received. [The speaker here handed the receipt up to the Chairman.]

Since the above was prepared for the printer, we observe by the *Church Witness* that it is in contemplation to form a Protestant Alliance for this Province. Without expressing an opinion on this subject at present ourselves; we give our readers the following views of the Editor of that paper:—

We have received communications from sundry quarters, within a short time, and we may add, from different denominations of Protestants, suggesting the desirability of forming a Protestant Alliance for the Province of New Brunswick, and we believe that the time has arrived when something of the kind ought to be done. There are some persons who are warmly attached to the cause of Protestantism, but who from their official position may feel themselves precluded from taking part with such an association. There are others who are friends to evangelical truth, but who, at the same time, are apprehensive about introducing such agencies into our Colonies, lest they should promote discord instead of harmony amongst our population. The feeling is an amiable one, but the premises upon which their conclusion rests is unsound. You cannot preclude discord where the elements already exist that must lead to it. You cannot secure harmony where you have to deal with a foe whose measures are aggressive, and who will be satisfied with nothing short of the surrender of your principles. To be well prepared for war, is often the most effectual way of securing peace. At all events, the cause of religious freedom, both in our own, and in our Sister Colonies, requires that Protestants, laying aside their differences upon minor points, should combine, as one man, to oppose the aggressions of Romanism.

AMERICAN TRACT SOCIETY.

We have received a circular being an abstract of the Report of this Society. Our New York Correspondent has furnished our readers with considerable information on its operations. The following additional particulars are from the abstract alluded to:—

The Report notices the death of Hon. Simon Greenleaf, one of the Vice Presidents of the Society, and for many years a member of the Executive Committee—of Rev. Justin Edwards, D. D., one of the original founders of the Society, and the author of several of its publications. The death of the Rev. Dr. Sharp, one of its Board of Directors, is also noticed.

Forty years ago, the Society began its work in feebleness, closing its first year with an income of only \$1,250. Step by step, it has steadily advanced, till it closes its fortieth year with a total income of nearly \$80,000. It began by circulating a few tracts in one language; it now circulates nearly 2,000 books and tracts in the English tongue, and nearly 3,000 in 119 other languages and dialects—dropping the leaves of its wide-spread branches on the most populous nations of the earth.

AMERICAN MESSENGER.—300,000 copies are issued monthly, and 25,000 in the German language. 60,000 copies are circulated by this Society, including a few of the German edition.

Its sheet has risen to over 250,000 copies monthly, and of these 60,000 copies are circulated by this Society. The amount paid into the Treasury for these two papers for the year is \$12, 180 80.

We were last week obliged to defer several matters which we had purposed to notice; in consequence of several Election cards being handed in for publication at a late hour. The day of Hamilton and Prayer was observed on the 31st ult. very generally in the city. All business was suspended, and the Protestant places of worship were open for public service, in several of which collections were taken up for the wives and children of the soldiers and sailors proceeding to the East. The following amounts were collected:—Trinity Church, £50; St. John Church, £36; St. James' Church, £10; St. Paul's, in the neighboring Parish of Portland, £28 18s. 9d.; and at St. Luke's, in the same Parish, £20. The congregation in St. Andrew's Church, belonging to the Established Church of Scotland, contributed the handsome sum of £75.

Brother Pennington is reminded that he is expected, according to appointment, at the District Meeting, to be held in Middle Island on the 24th. Brother B. Merritt is requested to attend that Meeting.

WESLEYAN CONFERENCE.—The Wesleyan Methodist Conference of New Brunswick, commenced its Annual Session in this city on Friday last. About thirty Ministers are present. We understand that about six hundred persons partook of the Communion together on last Sabbath afternoon. It must have been a precious season. Our Lord's death kept in memory by so many—together, at one time, could not be otherwise than a time of his presence.—O how precious will that season be, when the whole family of the first born, free from schisms and sects shall drink together with him in his Father's kingdom. We long for that glorious period.

We were absent from the city on Sabbath, but, our congregation was pleased and we trust profited by listening to the Rev. H. Pickard and the Rev. A. Me Nutt; the former of whom preached to them in the morning, and the latter in the evening. The Rev. Mr. Taylor and the Rev. Mr. Lockhart were also present. We can truly say, that freedom of this kind by our brethren in the ministry of other denominations, is peculiarly gratifying to us. We have not learned when the conference will probably close.

After our paper went to press last week we received for insertion, a notice for the Dedication of a new Free Baptist Meeting House in Yarmouth, N. S., on Sabbath next, with a request that some one of our ministering brethren from New Brunswick would attend. The short notice given would of course render the latter quite inconvenient.

Since the article entitled "The Theatre" on our first page was in type, we observe the same published in *The Cottager's Friend*, and ascribed to the Rev. John Wesley. The bill from which we copied it was handed us by a brother recently returned from England, where he procured it. In it the Rev. Roland Hill is said to be the author. We of course cannot determine which is correct.

BAPTIST CONVENTION.—We learn that the Baptist Convention commenced its session on Saturday last in this City; but we have not been informed relative to the number of members present, or to other matters connected with its session.

General Intelligence.

BRITISH AND FOREIGN.

The steamer *Niagara*, arrived at Halifax on Wednesday, with dates to the 27th ult.

A quadruple treaty between France and England, and Austria and Prussia has been entered into, and no further anxiety may be felt in relation to these latter powers joining Russia. We cannot foresee the events of Providence, nor tell how small a thing may change the course of affairs; but to all human appearance there is but a small chance for the extension of Russian supremacy. If the joint summons which has been forwarded to the Czar by Austria and Prussia, to withdraw his forces from the principalities, should be rejected, as it doubtless will be, nothing then remains but to carry on the war with vigor and ardor, as being the surest means of securing an early peace. Judging from the news which we receive through reliable sources, the condition of the Emperor of Russia is far from enviable. It is said the contest in which he is engaged is unpopular among his own people, while the warlike tribes of the Circassians keep up a continual civil war in his own territory. They have proclaimed a Provisional Government, and are reported to have 1,500 Russian prisoners. A difficulty is also said to exist at present between Russia and Persia; an ultimatum within fifteen days has been demanded by the former.

No further engagements are reported by the present mail. The rumor that Constantinople was taken was incorrect.

Sweden has joined the allied Powers. She has eleven line of battle ships and 200 gun boats, ready for active service. The gun boats in the shallow waters of the Baltic, will be invaluable aids to the allied fleets.

Overland mail at Trieste reports the American Squadron had established friendly relations with Japan. Three Japanese ports are to be opened for Commerce within one year from date. This news is dated Hong Kong, April 12th.

AMERICAN NEUTRALITY.—Secretary Marcy replied to France and England that United States desire that principles adopted by those Powers may become recognized practice of civilized warfare, that American Government will strictly observe duties of neutrality, that there is little probability that American citizens will engage in privateering, but if President will use means to stop it.

GREECE.—The intervention of our Government in Greece has been put down, and King Otto is quite penitent. The Western Powers demand that Greece shall observe a strict neutrality; prosecute Greek subjects who had joined the insurrection and recall and degrade all officers from their rank in the service. It was reported at a later date, that King Otto had been removed and an Anglo-French Provisional Government established at Athens.

DANUBE.—Not much new as to movements of armies. Paskiewitch's plans are said to be to besiege Rostschuck and Silistria as at present, with 40,000 men. Shumla is kept in check by Luder's corps, and the main body will separate on the Balkans.

VIENNA, Lloyd's 20th says, Omar Pacha has taken up his position before Schumla, and will meet the Russians there. It is asserted that he has written to Constantinople, stating that he may be compelled to sacrifice Silistria, if allies are not in force Balkan's by end of May at latest. Meantime siege of Silistria is pushed on with vigour.

On 16th, terms of capitulation were offered to the commandant, Mussa Pacha, but were rejected and on 17th bombardment re-commenced. Gen. Schilders commands Russian Engineers, has 70 guns in position, but we have no advices whether