

[Ministers had now awakening calls to seriousness, and fervour in their ministerial work; to preach on the side and brink of the pit into which thousands were tumbling. Now there is such a vast concourse of people in the churches where these ministers are to be found, that they cannot many times come near the pulpit doors for the press, but are forced to climb over the pews to them, and such a face was seen in the assemblies as seldom was seen before in London; such eager looks, such open ears, such greedy attention, as if every word would be eaten which dropped from the mouths of the ministers.]

Thus did they preach, and thus did they hear, in these days of terror and death. Men were in earnest then, both in speaking and hearing. There was no coldness, no languor, no studied oratory. Truly they preached as dying unto dying men. But the question is, SHOULD IT EVER BE OTHERWISE? Should there ever be less fervour in preaching, or less eagerness in hearing than there was then?

Correspondence.

NEW YORK CORRESPONDENCE.

NEW YORK, June 28, 1854.

MY DEAR BROTHER,—As I have been out of the city into the interior of this State, for several days past, in attendance upon our Central New York Yearly Meeting, I am not able to give you readers any items of news connected with the city this week; but with your permission I will say a word about interests connected with the meeting. On our way to that place of meeting, as our train passed another, a man not wholly himself by reason of strong drink, in attempting to get out of our way, placed himself in the way of the train coming from the opposite direction, and was instantly killed, leaving a family that had looked to him wholly for support, to shift for itself. This man no doubt had been thus prepared to come to this unhappy end by some one licensed in effect for that very purpose. The servant of the State received probably six, possibly nine cents for this important service, by which a family has been bereft of its earthly support, and a guilty man hastened into the presence of his final Judge. Besides, the sober and industrious must be taxed to support the unfortunate family. How painful the reflections to which this death, (which occurred on last Thursday,) gave occasion, as compared with those arising from a death next day in the same vicinity. A good man, a member of our Conference, and who expected to be in attendance on Saturday morning, was found dead in his carriage. He died thus suddenly from disease of the heart, while returning from a neighbouring village to his home. A member of the Conference related what an interesting season of prayer he had enjoyed with the brother who released a few days before—the last time they met. Being dead he yet spoke even in our meeting to encourage us to faithfulness, that we might have hope of a joyful entrance to the Kingdom above. The savor of his good deeds was present with us.

The Central New York Yearly Meeting is composed of four Quarterly Meetings, altogether numbering about sixteen hundred communicants. At this session there was considerable discussion as to the best means of acting against the encroachments of the Rom and Slave powers, but the subject that claimed most attention is the destitution in one of the Quarterly Meetings. It is composed of eight churches and but one has a pastor. This painful condition is in good measure the result of the unscriptural doctrine (implied in the early days of the denomination in various localities) that the laborer is not worthy of his hire. Owing to various abuses against which our fathers felt themselves compelled to protest, in what was in the bad sense a hireling ministry, they fell into the mistake of condemning all who receive a salary. In short they preached against salaries. The result of this error we have now to meet. The preaching to which I have alluded had a peculiar charm for the covetous, and in many cases gathered them to our standard, thus filling the Church with what the Bible calls idolatry. Idolatry of all kinds, whether having the name of Christ or Jupiter, is without vital force, and all associated with it must sooner or later come to decay. This false doctrine not only attracted those peculiarly tempted to become covetous, but what is worse, it ruined the piety of many who under other circumstances would have been very liberal. Christ cannot be set forth by those who thus abuse his spirit, and as a matter of fact we find them deserted by Christ.

The condition of the Quarterly Meeting is sad, but still hopeful, for the Churches begin to feel that they are "wretched, and miserable, and poor, and naked," and they are beginning to take the counsel of the great head of the Church to buy gold tried in the fire, that they may become rich in the consolation of Christ. It is very hopeful to see them so conscious of their poverty, and to hear their earnest prayers to the Lord of the harvest to send forth laborers. I think without exception the Churches are willing now to exert themselves to supply the temporal wants of the ministry. So, as I said, there is hope. We hope we are reaping the last of the bitter fruits of the destructive error I have mentioned.

In the Quarterly Meeting alluded to, there is one Church by no means the most blessed with property which has set a noble example and which is beginning to have its effect to awaken others to repentance. That Church has retained and comfortably supported their present Pastor for more than ten years. Of course the Church is prosperous above all others. Indeed, while others, much richer, have been going down for the last ten years, this has been growing stronger. Some will probably never recover at all, both richer and larger, and every way better located than was the one with a Pastor.

I have taken pains to give facts rather than theory, and if this last note shall meet the eye of any Christian reader who is inclined to the error, or who holding the truth in theory, practices the error I have described, may God bless it to awaken him to repentance before he loses his own soul and helps to ruin the Church of which he may be associated.

The present condition of literature in Russia (says the Rev. Henry Christmas) is by no means promising. Since Karamzin, no one has taken up, with equal ability, the history of the empire, and the work of Ustrialoff on the reign of the present Czar shows how unreasonable it would be to expect the one most important requisite, fidelity in a Russian historian. A few novels, dramas (mostly farces) translated from the French; scientific works taken from other languages, and these few and far between, make up the staple of the literary pabulum offered to the modern Russian student. A censorship of the press, strict enough to render the press itself all about useless, cripples literary exertion, and even science is interfered with by the imperious will of the autocrat.

Mrs. Wines, the wife of the English Consul at Pera, the daughter of the late Daniel O'Connell, is about to enter the Church of England, of which her husband was a member.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—One Dollar a Year, except 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 addressing our paper to subscribers 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.

R. J. UNDERHILL, Pub. and Business Manager.
W. W. CLARK, Committee.
WM. PETERS, Committee.

Religious Intelligencer.

SAINT JOHN, N. B. JULY 14, 1854.

MISSIONS AND MISSIONARY FUND.

In our last we partially announced that the General Conference had made arrangement to establish a permanent Missionary Fund under its control; and in anticipation of liberal subscriptions, &c., to it, had appointed three of our ministering brethren to labour during the ensuing year, in such churches and places as cannot in any other way be supplied with spiritual care. To those who are acquainted with us as a denomination, and who attend our Conference, any explanation of the causes for this arrangement would be unnecessary; but as many of our readers may not fully understand the matter we propose offering some observations on it. We number in this Province nearly seventy churches. Some of these are large and wealthy, others are small and not blessed with much of this world's goods. Some are located in the most populous districts in the country, others are found in new settlements and in places where any but ourselves have seldom gone. A number of them are well able to sustain pastors to labour among them, and others are quite unable. There are also communities unsupplied with preachers, where we have no churches, who wish some of us to labour with them; and there is altogether, a field open before us sufficiently large to employ a much greater number of preachers than we at present can command. But few of our churches are under pastoral care; those that are, only have it occasionally. This arises probably from an error which our people imbibed in their rise; that is that proper and systematic ministerial support, was making ministers hirelings; and hence it has been that the men among us, who have laboured in the cause of God, have done it at great sacrifices. It has made poor preachers and lean churches. Our first labourers seen the salvation of souls so important and the work of saving them so great, that when the idea of "paying a preacher" was attached to their receiving support, they repudiated all salaries at once, and hence many of the people obtained the idea that ministers should not be supported, while any thing bestowed upon them was considered an act of great christian benevolence. This was all wrong; and we hope soon to see it all annihilated. One evil growing out of this, is a deficiency in the number of ministers required. The labours of the early ministers were much blessed, and churches and congregations were gathered in many places, but a corresponding increase in the ministry not taking place, left a large number of these without the means to sustain themselves on gospel principles, and the result has proved the necessity of some new effort being made to revive and help forward the souls committed to our care, as well as to save others. Last year one District, and one General Missionary were employed, and the labours of both were blessed. The want however of a permanent Missionary Fund has been deeply felt. The only fund under the control of the Conference heretofore has been the Conference Fund, which was made up of trifling donations, and has never exceeded about seventy-five pounds in any one year. Several persons last year offered to the Conference liberal endowments for Missionary purposes, as soon as it would adopt measures for the proper investment of the same. This has been done, and we are now prepared to receive subscriptions, donations, legacies, &c., in a similar manner to other denominations. Our Missionary account has been opened, and our Treasurer, (Brother William Peters of St. John,) has already received some liberal subscriptions. Three of our brethren as previously announced have been appointed by the Conference to labour continually during the year, and we expect that every church will be visited by one or more of them, and such means adopted for their benefit as may seem best. It is not, however, intended that these brethren shall supply pastoral care, where other pastoral care can be obtained. Churches who are able to secure stated labour are required to do so; and also to aid in sending help to those who are unable to help themselves.

The following from the rules relating to the Missionary Fund will show the intention of this movement.

1. That our General Conference Fund be constituted a Missionary Fund, and that subscriptions, donations and legacies be solicited for it.
2. That such Churches as can secure pastoral labour, do so, constantly or occasionally; and that ministers visiting churches having any amount of pastoral oversight, shall only labour in conjunction with the Pastor.
3. That this Conference ascertain the Churches destitute of Ministerial care, and supply them with such an amount of Missionary labour as they can.
4. That our Ministers bring before the Churches the importance of contributing to our Missionary Fund, that efforts be made to render the amount contributed as large as possible, and that every member of this Conference exert his influence for that purpose.

If our Churches will act in conjunction with the above, not only will they all soon be supplied with necessary care, but in a short time we hope to be able to send out from among us more faithful men, who shall labour in destitute and remote districts where the gospel has been seldom preached. We would recommend the Churches to commence at once to raise Missionary funds, and as fast as they can be visited and their wants attended to, it will be done. Our friends will bear in mind also that larger subscriptions are now required than those formerly given to the Conference

Fund. It is also desirable that the name of every subscriber and donor of Five Shillings and upwards be reported to the Treasurer in order for publication with the Missionary account. All sums paid over to Brothers Hartt, Pennington, or Genter, will be credited the same as if paid into the hands of the Treasurer.

THE FREE CHURCH OF SCOTLAND.

The Free Church Assembly recently held its sittings in Edinburgh; and from the financial report for the year, some estimate may be formed of the zeal and energy with which this body of Christians have entered upon the work of evangelizing the world. The following are the amounts paid in during the last year to the different funds under the control of the Assembly.

Sustentation Fund, - - -	£97,352 8 3
Building Fund, - - -	37,275 3 3
Congregational Fund, - - -	88,504 14 1
Missions and Education, - - -	46,332 5 8
Miscellaneous, - - -	23,110 1 1
Total, - - -	£287,574 12 4

What is here called the "Sustentation Fund" is designed for the support of the Ministry, and is made up of weekly contributions.

Every congregation has its staff of collectors for this purpose, who gather weekly one penny and upwards, from the adherents of their Church, the whole of which is sent to this great central fund; and at the close of the year the fund is distributed equally among all the ministers, and the dividend this year amounts to about £120 for each minister. Thus the minister of his post at congregation is sure of receiving at least, his £120, while the richer congregations supplement the dividend, bringing up the stipend of their ministers to five or six hundred pounds in the large towns and cities.

This plan was projected by the distinguished Dr. Chalmers, and is a noble monument to his far-sightedness. It appears there are about 700 Free Church congregations, and the average sum raised by these during the last year for the spread of the Gospel has been £410. The reports of the various missionary operations of this Church were highly satisfactory. Missions for the conversion of the Jews, have been established in Amste dam, Breslau, and Constantinople, and are in a flourishing state. The result of the Foreign Missionary labours in India and Caffra, give the most entire satisfaction. We think it is really cheering to read the works of love, of those who show that they not only believe in the evangelization of the world, but who labour for its accomplishment.

The Rev. Dr. Duff returned from his tour to the United States and Canada in time to meet the Assembly of the Free Church previous to their adjournment. He presented to them in a speech of about four hours, a report of his journeyings in America, and what he saw.

"He drew," says the reporter, "a striking picture of the combined simplicity and dignity exhibited in the manner of his reception by the present head of the great republic. He explained the difficulties arising from the influx of half a million of immigrants, multitudes of them utterly destitute. It is a matter of delightful assurance, that there are already about 36,000 churches in the United States, or one for every 500 or 600 inhabitants; and the great bulk of these churches are in the hands of parties substantially Evangelical. The schools are like palaces, and now it is the prevailing dogma, that Christianity is an integral part of the American constitution; or, as they put it, the Bible in the English language is Americanism. He referred to the astonishing energy of which is the peculiar characteristic of America—mechanical energy, the energy of their religious societies, the energy of their educational system—a stupendous energy in every conceivable province of action. He conceived that we in this country have much to learn from the great American religious societies, in the mode of managing our operations. He then ran rapidly over a few points of his journey to the Canadas, and anticipated the splendid future of that noble country. He closed an address of almost four hours with one of his own fervid and thrilling appeals on the relations of love and cordiality which ought to subsist between the 'old country' and her mighty daughter, in this day and crisis of the nations, that together they may go forth with one heart and one soul, as Jehovah's sacramental host, under the banner of the great Messiah, till it is found waving over the last of the rebel millions. After a few minutes, Dr. Duff again rose, and stated, that on leaving New York, unobserved and unsuspected, by him, bills on England to the amount of £4,000, for the Mission building in Calcutta, were put into his hands. During his absence, Glasgow had raised about £3,000 for the same object, so that they had Glasgow and New York shaking hands over Calcutta and the Ganges."

ANONYMOUS LETTER.

The following Letter without name was received by us a few days since enclosing twenty-five shillings.—We sincerely commend the spirit which evidently prompted the liberality of the writer; still we think he, or she (for the letter seems to be in the hand writing of a lady) should not have withheld the name. If we are bestowing *alms* we should do it with as little ostentation or show as possible; but if we are paying an *honest debt*, no false delicacy should prevent us from allowing it to be known. If our liberality to God and his cause in proportion as he has prospered us, can be regarded as similar to our *alms* to the poor, then we are the Lord's benefactors; but if otherwise, then we are only hoarding the Lord with our substance. In this last sense we understand our offerings for all religious purposes; and hence, there should be no delicacy in our coming forward and subscribing our names to our respective offerings to the best of all causes. We have great pleasure in transferring the letter of our anonymous correspondent to our columns, and we sincerely hope that the example of christian liberality set by the writer, will be followed by many others, particularly as our General Conference have adopted measures, and assumed responsibilities which will require increased liberality on the part of our brethren and friends.

Wake'ld, June 20th, 1854.

To Elder E. McLeod,—Dear Sir,—Herein is a donation (not as charity) which I owe to the cause of God. I have long been convinced that that cause should be supported by free-will offerings; I therefore hope you will accept this small sum, and appropriate it as the Conference may direct. I am sorry to see so much backwardness among the brethren in contributing to the Lord's cause. We should be in a case to sympathize with our ministers while they are engaged for God—surely we cannot expect them to live, and give

all their time, if we do not administer to their wants in temporal things, and particularly at this time when the price of every thing has advanced. I trust the time will soon come when our brethren will see to this. I am well satisfied with the *Intelligencer*, although at first I feared it would get into disputes as others have. I would say to you, go on in the fear of God, and he will bless your labours as he has already done. I sympathize with and pray for you.

I remain your

BROTHER AND FRIEND,
"Let not your left hand know what your right hand doeth."

We have handed over the sum (five dollars) enclosed in the above to the Treasurer of the MISSIONARY FUND, and it will probably be appropriated for Missionary purposes. One dollar received from brother C. F. some time since has also been paid in to the Treasurer. We hope we shall continue to receive DONATIONS &c. to our Missionary Fund.

A SABBATH AT PATMOS.

A letter from the Rev Dr. Halley, to the London Patriot, dated from Alexandria June 1st, describes a Sabbath spent on the coast of Patmos on the 28th of May, by himself and Dr. Rafles. Our readers will remember that 'Patmos' is hallowed by its associations with the Revelation of St John the Divine.

"I inquired, of the officer on deck, 'When shall we see Patmos?' 'As soon as we pass that headland,' said he, pointing to the extremity of the island of Nicaria. After breakfast, Patmos was clear and full in view on the larboard bow—a bleak and rugged island, with a precipitous coast, and several peaks rising to a considerable height. We had previously arranged with the captain to have morning service at half-past ten o'clock, at which time we were just opposite the north end of the island. Had we known the exact course we could not have fixed the time more appropriately. During the service, we were passing the tomb of the island's rocky side. The town strangely built around the monastery of St. John, which crowns the summit of a lofty hill, was distinctly in view. Not a ripple was on the sea, nor a sail on the water. We worshipped God, 'on the Lord's-day,' with nothing earthly but Patmos in sight. The ship's crew came in their Sunday clothes, with their Bibles in their hands, and sat attentively under the tuning. Two Greek passengers joined in our devotions. Even the Turks, of whom about twenty were on board—pilgrims to Mecca—looked with apparent interest upon the island and upon our congregation. Dr. Rafles read the Morning Service of the Church of England, and his friends knew how impressively he would read it. The captain led the responses. 'If ever I was in the Spirit on the Lord's-day,' it was on that memorable occasion. Although I had intended to speak from another passage, no text seemed so appropriate as Revelation I. 1. 'I John, who am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and the testimony of Jesus Christ.' After directing the attention of the audience to the exile of the apostle to the rocky island on my right hand, I preached the Gospel by explaining 'the testimony of Jesus Christ,' and exhorted the sailors, if ever they again passed the isle of Patmos, to associate with it 'the testimony' which was that day delivered unto them. Although they were told, that the town on the hill before them might perchance be the old popular cities which once flourished in the neighbouring continent of Asia, yet the rock would remain, it might be a witness against them on a future day. But, even when it shall melt away with fervent heat, the Word of the Lord will endure for ever. The remainder of that Lord's-day, until Patmos faded like a shadow in the distance, was spent in thinking of that glorious revelation which Jesus then made to his servant John.

Incidents quite frequently occur, which should afford the greatest encouragement to those who are labouring to do good. And no person should be discouraged, because an abundant harvest from his labour does not immediately appear. The Rev. Robert Young who was recently sent out as a Missionary to Australia, by the Wesleyan Missionary Society in England, was waited upon by a gentleman immediately after his arrival at Melbourne, who stated that when a poor man he was converted under Mr. Young's ministry in London. That he had acquired wealth in Australia, and now desired to defray the expenses of another Missionary to that country; at the same time handing Mr. Young a check for £100 for that purpose, saying with deep emotion, "O sir, when you found me in London, a poor sinner, no person would trust me the value of a joint of meat; but now my banker will trust me for thousands of pounds." "This man," says a contemporary very truly, "found that godliness has the promise of the life that now is, as well as that which is to come, and he seems disposed to use the wealth which God has given him in such a manner, as that he may be able in this particular, to give a good account of his stewardship—O reader do then "go and do likewise."

FASTING AND PRAYER.

In view of the great need of humiliation before God, in order to being prepared to receive his blessing, and to be made of any use in the world; the following preamble and resolution was laid upon our Conference table, which after being appropriately discussed was unanimously adopted.

Whereas we believe that no effort to advance the cause of our REDEEMER, can accomplish the design intended without the blessing of ALMIGHTY GOD, and whereas, He has promised to vouchsafe the same to those who ask Him.—Therefore

Resolved, That the first Wednesday in November next be appointed as a day of fasting and prayer, to be observed by all our Churches, and that the following objects be particularly sought.

1. A greater "renewing of the Holy Spirit" in our ministers and people.
2. An increase of labourers in the Gospel vineyard.
3. That God's special blessing may rest on the several departments of christian labour in which we are engaged.
4. The conversion of sinners.

We trust that our dear brethren will willingly respond to this appointment; and that on that day, prayer to God may be made with fasting, by all our churches and people; that the objects specified may be obtained, and any others which may be necessary.

We have received a copy of the *Zion's Herald* and *Wesleyan Journal*, published in Boston for the New England Conference of the Methodist Episcopal Church. It is a large and well filled sheet. The leading editorial of the number we have before us, is on the MORALITY OF THE CIRCUS, which fully sustains our remarks of last week. The terms of the *Herald* and *Journal* is seven shillings and sixpence a year in advance. We shall feel ourselves obliged by an exchange.

We understand that great preparations have been made for the Camp Meeting which commences to-day in Studholm. The ground has been enlarged, and the accommodation increased beyond what it was last year, and a great multitude are expected to be present from a distance. Should the weather be favourable, a congregation of two thousand is anticipated on the Sabbath. We understand several ministers have gone up from the City, and we do sincerely pray that God may be with them, and that great good may crown this special effort. We should be highly gratified to have a report of the meeting for publication, from some competent person present.

The British public has been greatly excited by the news of the destruction by fire of the transport ship *Europa*, which was engaged in carrying troops to the Mediterranean. It occurred on the night of the 31st of May, being only the second night after her departure from Plymouth. Of those on board twenty men, and one woman perished, among them Lieut. Col. Moore. How the conflagration originated is a mystery; she was considered equal in all respects to other transports, and was inspected twice on the day of her departure from Plymouth.

A memorial from several high personages in France, has been forwarded to the Emperor informing him of the violations of religious liberty in his dominions. A deputation from England also, consisting of Members of Parliament, it is said, will shortly wait upon him, to urge the importance of his suppressing religious persecution, at once, in his Empire.

We would direct the attention of some of our readers, to some things contained in our N. Y. Correspondence of this week.

The American Messenger, Child's Paper, &c., are in our office, but we have not had time to mail them to subscribers.

General Intelligence.

BRITISH AND FOREIGN.

The news from England are up to 27th. But little however of importance in addition to last week. A despatch from Vienna was reported asserting positively that—Russia out of consideration for Austria, had consented to evacuate the Principality. The latter to take possession when the former withdraws. Breadstuffs were declining in England.

THE WAR.—Advices from Transylvania, dated June 19, affirm that the Russians were hastily leaving Wallachia, taking with them horses, oxen, wheat and everything transportable which they could seize, some of which was paid for in almost worthless paper money. They are leaving their sick behind in the hospitals, and the most stringent orders have been given by the Turkish authorities to respect them, and also to deliver free passports to the Russian surgeons who may be left in attendance. Some Cossacks having brought information that a British detachment was moving from Varna to Pravadi, the Russian corps of observation stationed below Barsardshik immediately commenced a retreat. Another report says, the advanced guard of the allied army had reached Pravadi, between Varna and Shumla.

A conspiracy had been discovered in the Russian garrison of Carabeg, and a number of officers have been sent to Sibria.

INDIA AND CHINA.—The express in anticipation of the overland mail has arrived. Dates from Canton are to May 26. The Russian squadron is supposed to have taken refuge on the coast of Kamchatka. One of its vessels was seen about thirty days since at Woosong, where she had put in for intelligence. After deducting vessels ordered home, the British naval force in those seas consists of 15 vessels of the royal navy, mounting 244 guns; of 27 steamers of the Indian navy, mounting 120 guns, of very heavy calibre and metal; and of 12 sailing ships of the same service, mounting 100 guns; making a total of 54 vessels and 163 guns. To these are to be added the French squadron.

Below will be found an official bulletin which was published at Constantinople on the 4th of June, and describes the repulse of the Russians at Silistria on the 29th of May, by Mussa Pacha, the Turkish Commander. On the 2nd of June, Mussa Pacha was killed during an assault upon the city which was valiantly repulsed. It is said, he had been offered two millions roubles to surrender the place. The siege as announced in our Foreign News last week was principally raised on the 13th, some hand-and-hand contests occurring afterwards, and the Russians were employed on the 14th and 15th in burying their dead. The ancient character of the Turks for bravery have been fully sustained, and they have achieved a great victory over their enemies, without the aid of their allies. The Earl of Clarendon stated in the House of Lords that Austria was now cordially acting with England and France, and would have a force of 300,000 men in operation against Russia.

About one in the morning of May 29, the Russians in considerable force attempted an assault with much vigour on the redoubts of Blani and Arna Tabian. They were received by the troops forming the garriens of them with rare intrepidity. The fortress and the other redoubts, aiding the redoubts attacked, opened so terrible a fire of grape and shell, that if the enemy had been made of iron, it would, in truth, have been impossible to stand against it; he was, therefore, obliged to fall back and retreat. But almost immediately, without interrupting the fire, he deployed all his forces, and brought back his columns to the assault with so much vigour, that the Russian troops reached the embrasures of the redoubts, through which they tried to enter. But, by the Divine assistance, after three hours' fight in the most desperate manner, during which the most was literally piled and the plain covered with the enemy's corpses, the remainder was compelled to retire and fly in disorder.

In this attack the Imperial troops had 50 men killed, and nearly the same number wounded; on the Russians lost at least 1,500 men killed, and doubtless a far greater number of wounded. We made six prisoners, and we gathered a considerable quantity of arms and military