

ticed that there is a case now pending in Cincinnati. The deep disgrace which has fallen on us and the Bostonians, will probably fall upon that city.

The Connecticut Legislature has just passed the Maine Law, to take effect in August next. In these times of darkness and trial, in regard to liberty, it is cheering to have even this crumb of comfort—that when we can elect men who are not dependent upon Rum Shops for office we shall begin to gain back some things we have lately lost.

SIXTH DISTRICT MEETING.

The Sixth District Meeting of Free Christian Baptists held its recent session in the Meeting House in Middlefield, Parish of Springfield, on the 24th, 25th, and 26th inst. At 10 o'clock on Saturday morning a large company convened, and the Meeting commenced under favorable circumstances. Elder J. G. Flanders preached to the edification of the people generally, and a season of much interest was enjoyed.

The Elders present in the afternoon were E. Wayman, W. E. Pennington, J. Wallace, J. G. Flanders, M. Leod, and A. Taylor. Met at half-past 3 o'clock P. M. to hear reports from the Churches by the messengers. We regretted very much that all the churches had not sent messengers to the Meeting, there being but 10 reported by delegation; but the reports received indicate that they are striving to maintain the worship of God, and contending for the faith once delivered to the saints. Here too, we could see the benefits of ministerial labor. These churches had sustained preaching, some of them one quarter and others of them a less portion of the time, whereas it is doubtful if the churches which did not report had sustained preaching at all. Several report Sabbath Schools in active operation among them. After the reports several brethren spoke on the importance of consistent action in matters of religion in every department of Christian effort. We could say it was good to be there.

According to previous appointment the Ministers divided on the Sabbath, Elders E. McLeod, J. G. Flanders and J. Wallace going to Stuholm, and E. Wayman, W. E. Pennington, and the writer remaining at Middlefield.

At 8 o'clock on Sabbath morning a prayer meeting was held, which was attended with a good deal of the divine presence. Long before the hour of public worship arrived the meeting house was crowded to excess, and as the day was fine it was thought best to have the Meeting in the open air; accordingly the seats were removed from the house, and the congregation seated outside as comfortable as circumstances would admit. After the usual exercises the writer addressed the congregation from Acts 1:7, 8. The object of the discourse was to show the importance of Divine influence in the witness the Church is bearing for Christ. A number of brethren spoke of the goodness of God, after which, an intermission of half an hour was given. When the people were again seated Elder E. Wayman addressed them from Rom. viii: 13. The object of the Preacher was to show by contrast, the effects of obedience or disobedience of the commands of God. The Preacher's illustrations were in perfect keeping with his subject, and while we listened to the effects of disobedience to the commands of God as portrayed by him, we felt that conscience was awake doing its duty, and could see at a glance the important benefits attached to the obedience of God's commands.

A third meeting was held commencing at 4 o'clock, when Elder W. E. Pennington spoke to the people from Rev. xii: 11. The subject introduced by the Preacher was—*The present warfare and future victory of the Church.* We realized truly that our warfare was difficult, but our victory certain. On the whole we believe that good was done through the services of the day.

On Monday a business meeting was held, commencing at 8 o'clock, A. M., and the matters connected with the prosperity of the Churches were attended to. Public Meetings were also held at 10 and 3 o'clock, but as we left in the afternoon we are unable to give the results, but on the whole we think a favourable impression was made on the minds of the vast multitude.

A. TAYLOR, D. Missionary.

St. John, N. B., June 28, 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 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.

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

Religious Intelligencer.

SAINT JOHN, N. B. JUNE, 30, 1854.

OUR PAPER.

This week's issue of the *Intelligencer* completes the first half year of its weekly existence. And while it is passing through the Press, and from thence by mail to its numerous readers, we shall be (if the Lord will), with our brethren in Annual Conference. We think it is our duty to make a statement or two at the present time in relation to it. Twelve months ago, we had just enlarged it—it being then a semi-monthly, and it became the property of the Conference, having at that time about two thousand subscribers; and we were employed to continue its editorial management. Six months past—and a new era had to be commenced. Changed in its form, and issued weekly, we had of course, to almost begin anew. We could not continue to send it to former subscribers, unless they wished us to do so. Our Prospectus was before our readers some time before our first issue in January, but very few had signified their intention of renewing their subscriptions, and when the first weekly number was issued, we had not 300 subscribers that we could rely on. But we were not long so. From almost every part of New Brunswick and Nova Scotia, and also from Canada, subscriptions began to flow in; and they have continued, until our present issue is over TWO THOUSAND FIVE HUNDRED AND FIFTY. And scarcely a day passes in which we do not receive some new subscribers. It should be remembered also, that we have had no travelling agents in the field; our agents have been only local; neither have we given premiums to any beyond an extra paper to some of those who procured twelve subscribers. But we have not enough subscribers yet; we want as we have pre-

viously stated FOUR THOUSAND. Our paper is published at a low price, and a large subscription list is necessary to pay expenses. We can assure our readers, that the weekly issue of the *Religious Intelligencer* with our other duties, including an occasional absence of a few days from home, has not permitted us to "eat the bread of idleness." During the last six months, we do not remember taking a single hour for recreation, merely for recreation sake. If we found it necessary to have it, we blended some labour with it, which would be useful afterwards; and thus we have endeavoured to make even pleasure subservient to the one great object we have in view; which is, to establish a paper, the only object of which shall be to do good. We have received scores of letters testifying of the pleasure and profit which its readers derive from its perusal, and this is highly gratifying, but it is nothing to the consciousness of being in the path of duty or to the assurance that we have the approbation of God. What measure may be adopted by our brethren in Conference for its future management we do not know, but of one thing we are certain, a foundation for usefulness has been laid, which if wisely built on, will exert an influence without any former parallel in this Province. We trust our Conference will well consider the matter, and make such arrangements as will insure a much larger circulation, as well as guard against any future embarrassment. We not only feel ourselves under obligation to our friend and brother, the Rev. D. M. GRAHAM, Pastor of the Free Will Baptist Church in the City of New York, for his correspondence over the signature G. and his editorial signed D. M. G. but we are assured that our readers have been interested in his contributions to our columns; and we feel it our duty to state that we believe he has rendered our paper important aid. We trust its columns will continue to receive a portion of his labour. Whether we have fulfilled the pledges we made, and met the expectation of our readers, or not—it does not become us to say—the public can judge. "We think we have at least avoided that *shoal* of offence," which has been referred to by some of our contemporaries and correspondents, and which is the bane of Christian charity—we mean, *morbid sectarianism*. And should we continue to controul the pages of the *Intelligencer*, in this respect we shall make no change.

TO THE PUBLIC we wish to say, that as an ADVERTISING medium, we think our paper is unequalled in the Province. In St. John (eastern side of the harbor) our carrier circulates weekly *Two Hundred and Sixty* copies; in Carleton Place, in Portland and Indian Town upwards of *Seventy*; total in the City and suburbs *Four Hundred and Twenty* copies. In the northern part of the Province beyond the Bend we have but little circulation; in the other parts, and in Nova Scotia, our subscribers are numerous. To Canada West we forward weekly nearly *ONE HUNDRED* copies. Our subscription books show about *Twenty-five* hundred subscribers in all, which with our exchanges, and gratuitous papers require a weekly issue of nearly *Twenty-six* hundred. It is not confined to one class of readers—it has found its way to all classes and denominations, and is as welcome in many of the habitations of the rich and educated, as it is in the dwellings of the poor and unlearned. Its columns are read and listened to weekly, by probably not less than *TWENTY THOUSAND* persons, and hence as an advertising medium, we think it probably unsurpassed.

OUR BOOK CONCERN.

This branch of our labour as a Denomination was commenced on trial, but with a full persuasion on our part of its necessity and utility. We have now the most unequivocal evidence of its importance. We have disposed of a large amount of Books, considering our facility for the business. They have been nearly all of a religious and Sabbath School character, embracing quite a number of Libraries. We are persuaded a new era in relation to reading has commenced with some and its utility is becoming realized by many. Sabbath Schools have been organized in many places where they never existed before, and character is being formed by a different process from formerly. How much better to train the young in useful knowledge, than allow them to grow up ignorant and uncultivated. And if we want our children to know any thing, and exert any good influences hereafter in the world, they must be taught something beside the simple art of getting rich. Moreover we can assure our readers, ignorance is not religion—but ignorance is often the parent of presumption; and ignorance in a great many cases is a sin against God. He has placed us in a position to acquire such knowledge as would render us useful in his cause, but how many have contemned and neglected it. Every possible effort is now being made to spread a corrupt literature, simply for the purpose of making money; and it behoves the Church to use the utmost exertions to out to these efforts, and carry to the homes of the people a literature that will elevate and ennoble. What measure our Conference will take in relation to this matter we cannot say at present, but we know what the duty of every Christian is, and we shall not fail to urge a new and advanced effort in this good begun work. Our other duties will probably preclude us from personally continuing in this department of labour, but we shall ever feel it our duty to aid it by our influence, and in every other way that we can.

SIXTH DISTRICT MEETING.

Some account of this Meeting will be found in another column, written by Brother Taylor. We were only present at the afternoon meeting on Saturday and at the business meeting on Monday. The reports of the Messengers gave additions to several Churches, and flourishing Sabbath Schools are also in operation in some. On the Sabbath we met in the morning, in company with Elders Flanders and Wallace, with the Church and a large congregation in the Meeting House near Mr. Campbell's, Stuholm, and in the afternoon in the Meeting House near Mr. Roach's. In the former neighborhood two flourishing Sabbath Schools are in operation, and we believe the utmost harmony prevails in carrying them on. A great and good work is being accomplished there. Since our return home we have forwarded them two Libraries and several dollars worth of books beside for the use of the Schools. In the latter place no organized body exists. The people have in a praiseworthy manner erected a com-

modious and comfortable Meeting House, the pulpit of which, we have engaged to occupy a portion of the time during the present season. We earnestly hope and pray our labour will not be in vain.

In consequence of our General Conference being so near at hand, the business of our D. Meeting was disposed of in a more summary manner than it otherwise would have been. Elder J. G. Flanders was appointed Chairman. Three Churches, (gathered under the labor of Bro. Wallace), that during the last year were only under the care of the District, were received as members. The want of ministerial labour is much felt in this District, and we would to God, that he would raise up among them, some young men to preach Christ faithfully being filled with fervent charity, which seeketh not her own.

THE DISTRICT MEETING which was held with the Church at Nashwaak, commencing on Saturday last, we have not heard from.

THE STRENGTH OF THE CHURCH.

We think we have rarely met with anything more beautiful or true, than the following delineation of the elements of the real strength of the Christian church. It is from an address delivered in Glasgow in May last, by the Rev. Mr. Graham of Liverpool, before the Synod of the United Presbyterian Church. It was delivered in connection with the missionary topics which were before that body.

"The first element of power in the Church is an absolute and unswerving faith. When this is gained, all is gained; we must rise from the low grounds of sinful doubt and worldly calculation, and stand upon the heights of the truths of the gospel. Their certainty will make us firm; their grandeur will lift us up; their beauty will inspire, and their final success will draw us onward. Faith in the cross of Christ is faith in his universal kingdom. We must dwell more there; not believing only, but living under the unspeakably sweet and strengthening pardon it has brought to us; entering into the fullness of the love it unfolds; shaping ourselves by its wonderful example of sacrifice; and feeling that sure as are the peace and power with which they fill us must be the certainty with which they will one day fill the world. These are divine, and these must come in foremost at the last. It is here and there only that these are sent forth, moulded on this magnificent scale, minted in this atmosphere of heaven, the men who will call up again as from the dead the living spirit of apostolic times. If we would be strong, there must be more John-like contemplations of the incarnate Redeemer, more Paul-like confidence in Him in whom we have believed; and the old miracles which John's love and Paul's faith achieved will follow in the old spirit, in whatever church it appears. A second element of power is holiness. Holiness separates the Church from the world and makes it marked. It keeps before it something serner and more noble than itself possesses, and it wonders and is almost persuaded. It strips it of selfishness, and it can go forth with unimpeded energy to its work. What, after all, is it that makes men pause and look kindly on the gospel when they dislike it in every other point? It is the character of Jesus Christ. That sermon tells its story where those of the mount and the upper room may not be felt. And so with the Church. Let it be felt that Jesus Christ is still living among men; it matters little how few, or poor, or ignorant the men are through whom he breathes, and speaks, and acts; the very weakness and defects, but throw out the more the wonderful elevation and beauty within. Ah! were we holier men, the world were soon Christ's. This world would make us martyrs, not by our affections only, but by our time, and money, and counsel; and once again there would be repeated the history of twelve fishermen who conquered the world. Union is another feature of an attractive church. Much has been said on this subject in past years, but we need a deeper baptism into this spirit. The branches of the great tree of life may and must be of different forms, but they all bear the same fruit, and they all spring from the same root; and we must not be coerced into union. Infidelity and Popery merely must not cause us to draw together our battalions closer around the common standard. No; we must hear as if proceeding from the ark of the covenant, placed in the centre, the great proclamation—As nothing can separate you from the love of Christ, so let nothing separate you from the love of one another. Another element of power is aggression and progression in the Church. Dead faith does not propagate itself; a living faith must. Love and likeness to Christ, the great world missionary, yearning over immortal souls, and confidence in the truth and triumph of his cause—these are mighty motives, which impel gladly and gratefully to action. The Church, in fact, must exert itself if it would not be ashamed of existing. If, like Him it cannot copy too closely, it is to be continually doing good, it must go about. Jesus Christ must still walk through the streets and lanes of our Glasgow and Edinburgh, go forth to the highways and hedges of distant lands, if the lost are to be saved, the Church to be healthy, and the world to be assured that there is the wisdom and the power of God. The divine love for souls must be carried through the warm heart and hands of human love, that by these two strong things—the love of God calming the conscience and purifying the heart, and the love of man softening the distance between classes, and tribes, and nations—the world may be first reconciled and then conquered. Nor must this be done always on the old tracks. Michael Angelo once came into Raphael's studio, saw the narrowness of his designs, and taking a piece of chalk, drew a grander and bolder line, written underneath, *amplius*—farther. Raphael took the advice, and the broader canvass brought out his surprising genius. So with the Church—Christ comes into our midst, and as he points to his cross and to the world, cries aloud—father. He writes the word upon our missionary plans, contributions, prayers. It is the very principle which the Divine Father puts into his own heart as he stands lifting up his arms high as the throne of God and wide as the world—Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. And the last and greatest feature of

a mighty Church is prayer. Other devils may be cast out in our own name and strength. We may educate and civilize, and never think of God; but this kind goeth not out but by prayer and fasting. The hour of the power of Christ and his truth is that hour when our pride is abased, our wisdom felt to be folly, and our strength weakness, and all our desire and crying is towards his name.—The spirit of God comes down through the channel of the Church's prayers, and if these be humble, and generous, and far-reaching, so full, and glorious, and universal will his blessings be. And this is our consolation when we look at the nature and number of the ungodly world. It is true, the well of living water in the midst of us looks small, but it is supplied by inexhaustible springs that dwell far up and away amidst the infinite perfections of God. There plenty is stored up that would in a moment flood the world with grace and glory; and the more we open up by prayer a way, they will be poured out, showers of blessings on every side. Never is the Church stronger than when she stands interceding between God and the world; and these are times of divine refreshing, for when prayer is made for Jesus continually, daily shall he be raised."

FOREIGN MISSIONS.

The London Times, a political paper of world wide notoriety, and exercising in political circles more influence probably than any other paper in England, but which is inclined to scepticism in some religious matters, expressed during the May meetings in London some sentiments derogatory to Foreign Missions, which called forth severe criticism at some of the anniversaries. The Rev. Norman McLeod, in an address before the London Missionary Society related the following incident.

"The first sentences that I heard from the report, as I entered this hall, reminded me vividly of an incident which, twenty-one years ago, was perhaps the first that filled me with peculiar interest, that has never ceased since, in missionary labours; and this incident was in connection with this very Society. I have read, I forget at this moment where—I think it might have been in the voyages of Kotzebue—certain things against your mission in the South Sea Islands—he was a Russian, probably, which filled me for a moment with the scepticism natural to a young man. I happened accidentally to meet with the captain of a ship that voyaged to the South Seas. I was a total stranger to him, and he to me; and without mentioning my name, or profession, or any thing else, I drew beside him, and the man being pointed out to me as one who had just returned from the South Seas, I said to myself, here is a practical man, I think—he will give me an unvarnished account; he is an honest sailor; I shall have the benefit of the evidence of an honest man; and I knew that he was a good living man. I inquired of him, 'Do you think that missions have done much good in the South Seas?' He looked at me, and said, 'I do not know what you know about missions, but I will tell you a fact. Last year I was wrecked on these islands, and I know that eight years before an American whaler had been shipwrecked on the same island; that the crew had been murdered; and no doubt you may judge my feelings when we anticipated we should either be dashed to pieces on rocks during the night, or if we survived till the morning, subjected to a dreadful death. As soon as the day broke, I saw a number of canoes, manned, pulling away between the island and the ship. We prepared for the worst consequences. Judge of our amazement, and spoke to us in English. In that very island I heard the gospel on the Sabbath-day, and sat down at the communion-table, and sang the same psalm that I sang in Scotland.' He added, 'I do not know what you think of missions, but I know what I think of them.' I think from that day to this my interest in missions has not flagged, but increased. For very many years it has been my habit as a minister to devote one Sabbath evening in the month solely to the cause of missions, and read what is going on throughout the world; and I think I am acquainted with the missionary addresses of the whole Christian Church."

EDITH MORETON: or Temperance versus Intemperance. By MRS. MARIA L. BUCKLEY.—This is the title of a Temperance Tale published in a neat pamphlet form of forty-eight pages; and which has been laid upon our table by the Authoress. We have not yet had time to examine it. Mrs. Buckley informs us she intends remaining in the city a few days for the purpose of selling this work.

THE REV. DR. CARRILL one of the most noted opposers of Protestantism in all Ireland is to visit the United States in October next. It is no more than probable that he will meet with a similar reception to that of Bidini, the Pope's distinguished nuncio.

At a recent Roman Catholic Synod held in Drogheda, Ireland, the following notice was presented from some Protestant Clergymen:—

Synod of Drogheda, third Solemn Session, May 17, 1854.—Public Notice to the Archbishop, Bishops, and Parish Priests of the Church of Rome, assembled in Drogheda.

One Thousand Pounds is offered for the use of any Roman Catholic Institution in Drogheda, which the above personages may name, if they will produce, as they swear they can, the Church's interpretation, according to the unanimous consent of the Fathers, of Matthew's Gospel, 16th chapter, 18th verse, Roman Catholic Bible:—

"And I say to thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Also, if the same unanimous consent can be given for the following:—

John's Gospel, 6th chapter.
1 Corinthians, 3d chapter, 12th to 15th verse.
The Lord's Prayer.

Or any One Chapter of God's Holy Word.

To be paid by the Rev. Charles Miller, of Ballymakenny, the moment the claim can be established.

Signed, CHARLES MILLER.
Roman Catholics of Drogheda, we call upon you to compel your Priests to come forward—the salvation of your souls is at stake.

MARTYRDOM IN IRELAND.—The progress of true religion in Ireland is stirring up the spirit of persecution and martyrdom. RICHARD WILLIAMS, a Bible reader has recently become the victim of priestly intolerance, and suffered martyrdom for Christ's sake. The following is from a private letter published in the London Christian Times.

Richard Williams was born in the county Caven, of respectable parents of the middle class. He was early converted, and devoted his youthful energies to Christ's service. In July, 1853, he was engaged as an agent of the Primitive Wesleyan Methodist Missionary Society, and was sent by the committee to the village of Whitegate, in the county of Cork, where he, with

meekness and fidelity discharged his peaceful duties seeking to extend a knowledge of the Gospel in the benighted place. For this he was denounced, Sabbath to Sabbath, from the altar—and followed by mobs (excited by these harangues) during the week till, on the 19th of August last, he was mercilessly beaten by a mob led on by a Romish priest, and languished by him, till, under his exciting language, he fell upon and beat his friend till they thought he was dead. Since then his health has been sinking; and now he is gone!—the victim of priestly intolerance cut off in the prime of life because he displeased the priests of Rome by circulating the Scriptures. But is now beyond the reach of their hatred.

General Intelligence.

BRITISH AND FOREIGN.

Four Days Later from Europe.

Hard Fighting at Silistria.—Success of the Tur. By the Steamship Atlantic which arrived New York on Sunday last, Liverpool dates have been received to the 14th inst. The following is the Telegraphic despatch to this city.

Desperate fighting continued at Silistria. On the 7th, the Turks made a *soltie* and destroyed Russian siege works. A Russian report says that Mussa Pacha, commander of the Silistria, was killed.

It was thought the Turks would hold out until the arrival of the Anglo-French reinforcements. Admiral Napier's fleet was off Swensborg on the 7th. The Russian fleet remained under the protection of the shore batteries.

It is reported that the Czar refuses the last Austrian note, and that he threatens to invade Transylvania.

Secret negotiations between Austria and Prussia still continue.

MARKETS.—At Liverpool, the market for Russian stuffs was dull, and no change in prices. Western Canal Flour 39s 6d. to 40s. 6d., Corn 40s. to 41s. 6d. Provisions were active.

We clip the following paragraph from the Church Witness of Wednesday, in relation to the siege of Silistria:—

"The City was completely invested, and anxiety was felt for its safety until the advance of the allied armies to its relief. It is now known that the Council of War at Varna, decided to adopt the most prompt and energetic operations for recovering Silistria, and doubtless long ere this an important battle has been fought in its neighbourhood.—Marshal St. Arnaud was to be considered Commander-in-Chief of the expeditionary force which was to consist of 25,000 French, 15,000 English, and 30,000 Ottomans of Omar Pasha's army. There were 35,000 Russians on the right bank of the Danube and they, it was hoped, would be placed between two fires, and thus be driven to the river or made prisoners."

From English papers by previous Mail we select the following:—

The siege and the defence of Silistria continue with unabated vigour. The Russians invest this fortress are supposed to be 40,000 strong, and to be covered by another force of 60,000. Yet notwithstanding their numbers, their attempts to carry the place by storm have altogether failed, and the town is considered able to sustain a regular siege for seven weeks from the time of its investment. If this be so, it may hold out till the arrival of the English and French Allies to its relief. As orders to advance have been issued to the troops at Gallipoli and Scutari, we may expect, the middle or latter part of June, to find the Allies fairly in the field. The attack of the besiegers on the 29th ult. was repulsed with much energy, and the Russians themselves confess to a loss, on that occasion, of 3,000 men.

The Allied Fleets in the Black Sea have not endeavoured to induce any of the Russian ships to leave the forts and harbour of Sebastopol. Several merchantmen have been captured by the cruisers.

In Asia the war is maintained with vigour on the part of the Circassians. From the evacuation of the destruction of the forts upon the coast, the fear of the Russian army in the Caucasus is left without protection, and the mountaineers are not slow to avail themselves of this advantage. An alarm was excited at Khars, by a report that the Russians were approaching to attack the city. All had since been employed upon the fortification which are making rapid progress.

It is expected that Sir CHARLES NAPIER, with one division of the fleet, will proceed up the Gulf of Finland by the northern shore, and Rear-Admiral Corry with the other division by the southern shore till they arrive in the vicinity of Cronstadt, where the squadrons will unite and draw up in a line across the Gulf, so as to cut off all communication between St. Petersburg and the sea. At the Russian capital, the general expectation, we are told, is that the allied fleets will be either wrecked or destroyed off the forts of Cronstadt. Preparations are nevertheless making both for the defence and partial abandonment of the city in case of emergency. Fortifications are in course of erection on the banks of the Neva, and in the event of attack, all the inhabitants incapable of bearing arms are to quit the metropolis without delay.

By recent dispatches from Vienna, we are informed that the Austrian Government has actually dispatched a courier to St. Petersburg, to demand from the Czar the evacuation of the Danubian Principalities within a stated period. The official reply to this summons is expected about the 24th or 25th of June.

The operations of some of the British Fleet in the Baltic is described in the following letter enclosed by Admiral Napier to the British Government.

"Her Majesty's Ship Arrogant, Skagaskjolden, May 20.

"Sir,—I have the honour to inform you that I came into the inner passage yesterday, in company with the Hecla, for the purpose of examining the channel. At three in the afternoon, just as I was about to anchor a little beyond Teveningen, a strong force of the enemy's troops opened their fire upon both ships from behind an extensive sandbank the effect, however, of a few broadsides from the Hecla and this ship soon dispersed them. No one