

gether new and startling, and comes, I must say, with a very ill-grace from those, in particular, who have hitherto been officially granting certificates and pronouncing such very "ignorant" teachers duly qualified to carry out the system, after their twelve weeks attendance.

But if that greater length of term is really requisite, merely to learn a system, then may we not reasonably conclude, that such a system is not only beyond our reach, but also very far beyond our wants; ill adapted to our circumstances, and altogether, quite too excellent, even for the highest aspirations of Colonial ambition? New Brunswickers who have taken a few "go-ahead" lessons from "over the way," and a few behind lessons from our exploded model schools, will not readily believe in the practical efficiency of any system, which requires "twelve months" to learn it—pupils would require just as long to learn to be taught by it. It may be all very fine for our great "home," metropolis where the wealthy can afford to keep their children fifteen or twenty years at school, while those of the poor are, for the most part, brought up in ignorance, but it will not do for us, whose object is or should be, to offer equal facilities to all, and to adopt a system that would give the greatest amount of education in the shortest space of time.

I, myself, am simply an unpretending "Bluenose," Teacher; one of the "trained,"—received the few "rudiments" I possess, from my own efforts, and with all due deference, I do not hesitate to say; that I would be willing, at any time, and at any risk, on equal terms, to compete, (publicly if required,) with any "Metropolitan" Training School Teacher that has hitherto been imported. Yet, I, because I bear the name of "Colonist," must build my own house, unaided; nay, injured by sectarian society influences, and the unfair distribution of Government bounties. Who is there to introduce me to the public, and solicit patronage for my school? Oh! I am a "Bluenose," and such a thing could not be thought of.

Again, I would remark in closing this communication; that, if the time that has been spent, and the money that has been expended in endeavoring to systematize Teachers, and to initiate them into the great mysteries of that "model" art of teaching, had been devoted solely to the improving of their literary education,—(I qualify the word; its definition has recently become of great importance in the "art of teaching.") I am confident that they could not now be justly stigmatized, as "ignorant of even the first rudiments of the English language," and the country would be receiving some benefit from their services; therefore, if anything further is to be done with Teachers, in pity's name send them to our Grammar Schools, or Academies, where they may be taught their "first rudiments;" but, spare, in mercy spare them from a six, or twelve months' systematizing drill, in a "Normal," Metropolitan, "Training," "Model;" alias "School," as suggested in the last Report of our Provincial Superintendent.

Yours, &c., respectfully,
ONE OF THEM.

Religious Intelligencer.

SAINT JOHN, N. B. APRIL 20, 1855.

Religious Intelligencer Book Store.

A large assortment of Religious and useful Books, including the publications of the American Tract Society, now on hand, and for sale at the publishers prices. Packages of Tracts, Children's Books, &c. SABBATH SCHOOL LIBRARIES, Published by the American Sunday School Union, at \$10, \$5, \$3, and \$2.50; with class books, cards, Hymn books, Maps, tickets, &c., necessary for Sabbath Schools.

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Some valuable Historical Works, and an assortment of School Books, such as are in common use. Paper, Pens, Ink, Pencils, &c., and such other articles as are usually found in Book stores, all of which are sold at lowest prices.

FORESTER'S BOYS' AND GIRLS' MAGAZINE.—We have received copies of this excellent monthly for January, February, March & April, all of which are now ready for delivery. Subscriptions solicited. Terms FIVE SHILLINGS per annum. In order that parties may become acquainted with it, we will dispose of single copies at FIVE PENCE each.

AMERICAN MESSENGER.—We are still supplying copies of this excellent paper from January. Terms—Single copies, One Shilling and Three Pence—five copies for One Dollar.

Reynold's Building, Germain street, next to Anning's Corner in King street.

April 13.

God's Method of answering Prayer.

We were recently walking with a beloved brother in Christ to the grave of his departed wife; and we endeavored to console his mind under his sad bereavement, with the assurance that God doeth all things well; and that however dark, mysterious, and trying his dealings with us may seem, they are nevertheless intended for our good, and His glory. He replied, "Often have I prayed that God would sanctify me more—purify me from sin, and make me know more of his salvation. And now," continued he, "while he has laid his hand upon me, and in this stroke touched the tenderest cord of my life, I have thought perhaps this was His method of answering prayer." How suggestive is this remark of our bereaved brother—how many answers to prayer are unrecognized by us, and hence unsanctified to us, because they are sent—as "Jesus came to his own,"—not as we expect, or want them. It seems difficult for some Christians to conceive of any other mode by which God can manifest himself to them for their sanctification and good, than that which will afford present great consolation and joy. They seem to have no idea that death must precede life—no idea of the scriptural process by which the believer, after conversion, is perfected and fitted for the mansions above. The suffering part of religion they cannot comprehend—or if admitted, it is so confounded with guilt and condemnation, resulting from their iniquities, that it is robbed of its grace, and forms no part of their rejoicing. Such have no idea of the way God leads his people—and unless they can feel the rapture of religion—the excitement of joy, they cannot be persuaded that he loves them, and cares for them. Such never can see or recognize God in any other than joyous manifestations,

and hence they deprive themselves of those inestimable blessings resulting from that part of the discipline of "the household of faith" embraced in "suffering with Christ." But how little do we know when asking God for blessing, the best channel by which that blessing can be sent—and how often is the believer unfitted for the reception and enjoyment of the very grace he solicits, until made so by chastisement. The sincere believer is often led in a way he knows not; and he not only needs the teachings of the Spirit within but the outward teachings of providence are also necessary for his guidance and instruction. His path is not all brightness—his way is not all joy—"as many as I love, I rebuke and chasten," and "no chastening for the present is joyous, but grievous," nevertheless it is by this discipline that faith is tried—the soul purified, and the believer fitted for Heaven. This is the instrumentality that the Spirit employs to fulfil promises—to answer prayer. The soul longing for more communion with God, and panting for eternal life earnestly desires more of the mind of Christ. Feeling the indwelling of sin, it cries—"How unlike my Lord," and earnestly prays for more grace, looking all the time perhaps for the answer to this prayer in deep religious feeling, and inward joy. But alas! instead of being answered in this manner, it feels more and more its vileness. The first lesson in the knowledge of Christ is the knowledge of ourselves—we should never know how to appreciate the excellency and beauty of the Saviour, if we did not first see our own misery and deformity—hence, it is God's method to answer prayer for grace, by first showing us our need of it, and secondly by removing the obstacles that hinder grace from being effectual. In the latter God employs sometimes a variety of means. Are there any sinful objects to which we cling?—they must be voluntarily surrendered, or our prayers will become an abomination. Are our affections too firmly set up on any lawful object?—It too must be yielded, or he will remove it—perhaps a husband—a wife—a son, or a daughter, must be removed, in order that the whole heart may be given to God. Sometimes the estrangement of friends is necessary, in order that our attachment to God may be tested. It is easy to go forward in religion, with the confidence, the approval, and the flatteries of those we esteem—but to advance in opposition to their wishes—to meet their frown, and feel that we stand alone, is a condition that needs strong faith. Sometimes prosperity hinders the heart, or, an over weight of worldly care hinders our usefulness,—then God stretches out his hand, blights our best prospects, strips us of wealth and friends with the same blow, and says—"This is the test of my love—this way I answer prayer." Such is the proneness even of the believer, to cling to earth—to gather back again that which we once sold, that discipline seems necessary in every stage of Christian experience, in order to elevate the soul, and keep its eye on the great object. But more especially is this kind of discipline necessary in the young Christian, to teach him, to purify him, and make him perfect in the knowledge of his Saviour. And Oh, how fatal and disastrous is that teaching which makes God's care and love for his children to consist only in raptures, in elevated feelings and inward joys. Far be it from us to discard these—but too precious child of the Saviour think not that these are the only evidences of God's love to you, and that because you do not enjoy these, you are therefore forsaken of Him. You may say—"Were I in the favour of God, I would surely feel more of his love—enjoy more of his grace; or, I should not have such tokens of his displeasure in the blasting of my pleasant grounds." We answer—your elevated feelings, your high wrought ecstasies—your having the fellowship and approval of the best of men, are of themselves no infallible evidences that you are "born of God." But on the contrary, if you regard your emotions with complacency, and get them above Christ, you should fear that however pure they were in their origin—the blessing may be turned into a curse. The best evidence of our being Christians is that we have minds "transformed by the renewing of the Holy Spirit;" this will show itself in our hatred of sin—our abhorrence of all that is evil, whether in ourselves or others; and it will induce to the use of such means for the removal of that evil as the Word of God warrants. It will give us a panting after holiness, and make the soul dissatisfied with every thing short of absolute conformity to Christ. There will be searchings of heart—there will be strong crying and tears—there the language of the soul will be—"Search me and try me"—and in answer to that prayer, the "floods of great waters" will rise—the "bulls of Bashan will beset"—"the dogs encompass us around," and "the assembly of the wicked" sometimes "enclose us in"—added to this may be interior desolation, while those we love may esteem us "stricken of God," and forsaken. Yet every really experienced Christian knows all this may be only in answer to prayer for more grace—more holiness.

Alas! the fallacy of that teaching which has made the evidence of God's favour consist only in rapture and ecstasies, it has rendered many sincere seekers after religion gloomy and disconsolate, and precluded their usefulness in the church and in the world. Neither is this the only evil—unsanctified hearts may feel much joy, and mistake it for pure devotion; but it leaves them no better—it purifies them not—it is not "joy in the Holy Ghost." Know then Christian believer, that God's teachings, and the leadings of His Spirit are not always at present joyous—and that while you earnestly pray that He may guide you—He may answer that prayer by "bringing you in a way that you knew not; by leading you in paths you had not known." But your confidence in God will be in proportion as you keep near His chart. If you make His Word your study, it will be "a lamp to your feet," when the sparks of your own fire will afford you no light. In it you may "draw water from the wells of salvation," when that which is in the bottles is spent. (Gen. 21: 14, 15.) "THE STREAMS FROM LEBANON" NEVER RUN DRY!!

Sixth District Meeting.

We are requested to state that the Sixth District Meeting of the Free C. Baptists will be held at Upper Sussex, to commence the third Saturday in June next. To attend—Elders J. Gunter, J. Perry, J. Wallace, and E. Wayman.

Revival Intelligence.

A note from Bro. E. Wayman dated the 12th inst., reports some special religious interest at the Portage in Sussex. Three had been baptised at that place by him a few days previous, and a prospect of further good was apparent.

We learn that a work of revival has been going forward for some time in the Island of Campobello,—about forty have professed to find the pearl of great price.

Brother Taylor baptised on Sabbath morning last, six persons more in Portland,—special meetings are still continued and others will probably be baptised next Lord's day.

The Pastors of Brüssel and Germain Street Baptist churches baptised on Sunday last eight persons.—These two churches have been holding union meetings for some time, which have been attended with happy results.

We learn by the Christian Visitor that revivals are going forward in Woltville and Liverpool, N. S., and that large numbers have professed religion in both these places. Also, in Fredericton, and in Harvey Albert Co., the Baptist churches are receiving additions to their numbers.

INSTALLATION.—Our readers may remember that we noticed some weeks since that the church recently organized in Carleton had secured the Pastoral care of Bro. J. Noble. He has been labouring with them since their organization, and the church now numbers over fifty members, and has a very flourishing Sabbath School. Altogether the prospects of this church are encouraging. On Sabbath evening last, Bro. Noble was formally installed as Pastor—the relation between overseer and church being spoken to, and the right hand of fellowship given by the writer. We have much pleasure in saying that this small church has engaged ample support to their Pastor.

REVIVAL AT POINT DE BUTE.—A letter from the Rev. Wm. Smith published in the *Wesleyan* of the 12th inst., informs us of a special revival of the work of grace at Point de Bute. This work has been going forward for some time, and at the date of the letter referred to "not less than one hundred and thirty had professedly found peace with God through our Lord Jesus Christ."

The Bible an Educator.

Under this caption we last week presented an article to our readers, but feel that more on this subject may be profitably said. The power of simple biblical truth as an educator of the heart and conscience is not adequately considered, even by many who esteem the Bible. The influence of scriptural truth upon the lives of those who are, or have been made acquainted with it—whose memory is stored with it, and their judgment formed upon it, is not sufficiently realized. The reading of the scriptures is not sufficiently valued, and the traditions of men are by some more highly prized, than the counsels of God. The former may alarm—but the latter will instruct—and while we may not altogether discard the former, we would unceasingly cherish the latter. The Word of God is adapted to the wants of our moral nature—it is designed to develop in us a sense of our responsibility to Him, and to mould and educate us aright. In those who impart the lessons of the Bible some things are necessary—first they need to be instructed out of it themselves, and to feel its force and truth in their own hearts; and secondly, they require to feel a deep interest in the welfare of those they teach, so as to urgently press the importance of the truth conveyed. "The righteousness of God is revealed from faith to faith," and too frequently is the want of faith and sympathy in the word itself, on the part of those instructing, the cause of its being inoperative, rather than that word being a "dead letter" destitute of quickening power. Where the Bible is faithfully taught—no matter by whom, or under what circumstances, its influence will be left—although it may long lie buried, it will ultimately spring forth—hence the encouragement to "sow beside all waters." We urge then the importance of "THE WORD" being taught—then shall we be all taught alike, and escape those terrible schisms that often rend the Church of God. Teach it in the family—teach it in the Sabbath-school—teach it in our Common-schools,—and teach it from the sacred desk; then—and not till then—shall we be a people "ALL TAUGHT OF GOD."

We cut the following interesting incident from an editorial in a late number of the New York "Independent," and which so forcibly illustrates our views that we subjoin it without further remark:—"In the ordinary course of family worship, a Christian father read the 32nd Psalm, accompanying the reading with such brief and simple remarks as would make plain the meaning of the Psalm to all the family. 'Now children,' said he, 'you see that David had done wrong and tried to hide it. But he knew all the while that he could not hide his sin from God. He was troubled and unhappy. His conscience gave him pain. Sometimes the thought of the wickedness he was trying to conceal would trouble him so that he could not sleep. His bones ached with the ache that he felt in his heart. At last he made up his mind to confess his sin to God; and no sooner had he done this, than he felt relieved and happy, for God forgave him. Let us learn from this, never to hide our sins; but, whenever we do wrong, to confess our sin and to seek forgiveness of God.'

These remarks were not called forth by any incident in the family, but grew naturally out of the Psalm itself. When prayers were over, one of the children, a little girl, some eight years old, desired to speak with her mother alone. "My dear mother," said she in tones of deep sorrow, I told you a falsehood once, a great while ago, and I have never confessed it. I have felt sadly about it a great many times; and sometimes when I went to pray, I could not, because I kept thinking of that lie. It has made me very unhappy. So to-night, when father was reading, I made up my mind that I would tell you all about it."

On recalling the incidents, the mother remembered that she had suspected the child of an untruth at the time, but having no means of detecting it, had let the matter pass. The lie was told about some little thing

more than a year ago. The child was suspected of some slight misdemeanor; and on being asked kindly about it, had denied the fact. The subject was never referred to afterwards. Yet for more than a year that little heart had borne the burden of that falsehood.—At length, hearing an exposition of the duty and blessedness of confession, she determined to open her whole heart to her mother, and to seek forgiveness of God."

Reader—go and do likewise.

Editorial Paragraphs.

FRANCE.—The French correspondent to the *News* of the Churches says, that recent events fully confirm the opinion that the Emperor Napoleon is favourable to religious freedom in France. The greatest facilities have in some instances been granted to Protestant ministers to distribute the Scriptures among the soldiers leaving for the Crimea. Upwards of 4,000 copies of the New Testament were given away, and received with eagerness.

SPAIN.—A Society has been formed in Scotland, called the Spanish Evangelization Society, the first meeting of which was held at Edinburgh on the 27th March. The object of this new organization is the promotion of the evangelization of the Spanish Peninsula; and they solicit contributions for that purpose from all quarters. An occurrence, however, has recently taken place in Spain under the new law, of religious intolerance which seems unfavorable to the progress of truth in that country. Eight Protestants have been arrested by the Police in the exercise of their religious duties. Against this the British Minister has protested, and the matter will probably be followed up, so that it will ultimately result in good. The Word of God has already entered Spain, and it is said that already there are in one town, in that country nearly four thousand persons who have abandoned papal worship, and who read and study the Word of God as their rule of faith and practice. In other towns also there are many persons, among whom are some of the priests, who protest against the tyranny and superstition of Rome. A short time may do a great work in Spain. Though many obstacles may rise up to impede the spread of truth there, yet it will undoubtedly prevail; and may God hasten it.

THE SABBATH IN ENGLAND.—A "motion" was recently introduced by Sir J. Walsley in the House of Commons to authorise the opening of places of amusement on Sabbath afternoons for the benefit of the working classes. It had fortunately but few supporters; out of an attendance of about 300 members but 40 voted for it. Lord Palmerston opposed the motion with judicious remarks. The Bible and the Christian Sabbath are the bulwarks of the British people, and against these the devil and antichrist direct their most inveterate hatred.

MANOOTH.—The Protestant Alliance have determined to petition the British Parliament to withdraw all grants of money from Manooth College, in Ireland, it being brought directly under the influence of the Papacy, and the original plea for endowment having failed.

Queries.

Should male professors have their heads covered when they are baptised? or should they take tobacco out of their mouths just before partaking of the Sacrament? Should females have gloves on when they receive the bread and wine? or is it only necessary to have the heart right?

ANTHOPOUS.

Answers.

1. We think not.
2. If they have any tobacco in their mouths!! they should take it out, most certainly.
3. Not to have, seems most becoming the occasion.
4. Our practice needs to be right as well as our hearts.—ED. INTEL.

HOW ROME REGARDS PROTESTANT MISSIONS.—In a recent article in *Brownson's Review* the editor says, "The worst enemies at the Catholics in the East are the Protestant (American) missionaries, and these are under the special protection of the British government. The policy of the British government in the East is to protestantize it, or what is nearly the same thing, to render it indifferent to all religion, whether Christian or Mohammedan."—Am. Mes.

The Sardinian government having enacted a law for the sale of the estates of convents and churches, the pope has denounced them and declared the enactment of no effect.—Am. Mag.

CITY NEWS.

The Legislature was prorogued on Thursday to the second Tuesday in June. His Excellency's speech refers briefly to the Acts passed during the session, and calls for no particular or extended notice. On the last day of the session, the Post Office bill passed the Council by a majority of one. The office of Postmaster General is made political, with a salary of £600 per annum—that is, £100 a year more than the Provincial Treasurer now receives.—Ch. Witness.

The Water and Sewerage Act, which has just come into operation, places the appointment of the Commissioners in the Common Council and Sessions—two in the former and one in the latter. The Chairman will be appointed by the Council, and will have a salary of £400 per annum. There will be a special session on Wednesday next, for the purpose of making the appointment of one Commissioner, and also of a Harbor Master for Indian Town.—Id.

A fire broke out in the store of Mr. John Kinneir, in Prince William Street, on Friday last, but we are happy to say it was subdued before much damage was done.—Id.

APPOINTMENTS.—W. H. A. Keans, Wm. Parks, and James Vernon, Esquires, have been appointed Commissioners for the opening of Cross-street, which is to be called Canterbury street. Hon. Mr. Stevens has been appointed Chief Commissioner of the Board of Works. The Surveyor General and Provincial Secretary, are also to be *ex officio* members of the Board.—News.

General Intelligence.

BRITISH AND FOREIGN.

English dates to March 31st, have been received by steamship *America*. The news though not exciting, nor differing very much from that formerly received is nevertheless deeply interesting, as it seems to sweep away any little hope that might have been entertained of the establishment of peace. In the Vienna Conference the two first of the four basis of peace had been excepted by Russia, but on the third serious difficulties had occurred. The demand on the part of the Western Powers for the demolition of Sebastopol, had been modified by them into a reduction of the Russian power in the Black Sea, in recompence for which they offered to evacuate Russian territory. The Russian plenipotentiaries replied that they were not authorized to accede to these terms, and hence the matter must be remitted to St. Petersburg. All the plenipotentiaries have sent to their Governments for instructions. Here the Conference stands still.

THE THIRD "POINT."

As it is commonly understood that this is the most important of all the "Points," we reprint the exact terms in which it was laid down in the identic note of August 8. It was there declared that the re-establishment of the relations between Russia and Turkey on a friendly basis was impossible—(Unless the treaty of July 13, 1841, is revised in concert by the high contracting parties in favour of the balance of power in Europe.)

In their despatches of the 22nd of July, Mr. Drouyn de Lhuys and Lord Clarendon interpreted this Third Point in the same manner. Lord Clarendon said:—"The privileged frontier of Russia in the Black Sea has enabled her to establish in those waters a naval power which, in the absence of any counterbalancing force, is a standing menace to the Ottoman Empire."

The Vienna correspondent of the *Times* records in juxtaposition the interpretation of the Four Points agreed on by the Allies, and that handed in by Prince Gortschakoff on the 7th of January.

The *Hide Memoire* of the Allies ran—
In order more exactly to define the sense which their Governments attach to each of the principles contained in the Four Articles, but reserving to themselves, as they have always done, the right of making such other special conditions as may, in addition to the four general ones, be by them deemed necessary for the general interest of Europe, and for preventing the recurrence of the present complications, the Representatives of Austria, France, and Great Britain to declare—

1. Their governments being of accord that it is necessary to abolish the exclusive protectorate exercised by Russia over Moldavia, Wallachia, and Servia, and in future to place under the collective guarantee of the Five Powers the privileges secured by the Sultan to those provinces, as dependencies of their empire, have agreed and do agree, that none of the former treaties between Russia and the Porte, bearing reference to the said provinces, can be in force when peace is concluded, and that the arrangements to be made in respect to them shall ultimately be such as to be in full and entire accordance with the rights of the Suzerain Power, with those of the three Principalities, and with the general interests of Europe.

2. In order to give to the free navigation of the Danube all the development of which it is capable, it would be proper (convenient) that the Lower Danube, beginning from the point at which it becomes common to the two States bordering on it, should no longer be subjected to the territorial jurisdiction which exists in virtue of the third Article of the treaty of Adrianople. At all events, the free navigation of the Danube would not be secured, unless it should be placed under the control of a "syndical" authority invested with the necessary powers for destroying the obstacles now existing at the mouths of the river, or such as may subsequently be formed there.

3. The object of the revision of the treaty of July 13, 1841, should be more completely to attach the existence of the Ottoman Empire to the European balance of power, and to put an end to the preponderance of Russia in the Black Sea. The arrangements to be made in this matter depend too immediately on the events of the war for their bases to be settled at present. It is sufficient to have indicated the principle.

4. Russia, by renouncing the pretension to exercise an official protectorate over the Christian subjects of the Sultan who belong to the Oriental Church, as a matter of course renounces the "revivification (*de fide renouveau*), of any of the conditions of former treaties, and particularly of the treaty of Koutchouk-Kainardje, the erroneous interpretation of which has been the principal cause of the present war. While assisting each other to obtain from the Ottoman Government, of its own free will, the confirmation and observance of the religious privileges of the different Christian communities, without distinction of sect; and while mutually taking advantage, in the interest of the said communities, of the generous intentions manifested respecting them by His Majesty the Sultan, they (the Powers) will take the greatest care to preserve the dignity of His Highness and the independence of his crown intact.

THE FOUR POINTS, ACCORDING TO THE RUSSIAN INTERPRETATION.

1. Abolition of the exclusive protectorate of Russia in Moldavia and Wallachia, the privileges recognised to those provinces by the Sultan being placed under the guarantee of the Five Powers.

2. Free navigation of the Danube, according to the principles established by the Acts of the Congress of Vienna, in the article on Fluvial Communications. Control of a mixed commission, which would be invested with the necessary powers to destroy the obstacles existing at its mouths, or which might at a later period be performed there.

3. Revision of the treaty of the 13th July, 1841, to attach more completely the existence of the Ottoman Empire to the balance of Europe. I do not refuse to peace on the means which the three Courts may propose to put an end to what they call the preponderance of Russia in the Black Sea, on condition that, in the choice of those means, there be not one of a nature to infringe upon the rights of Sovereignty of my august Master on his own territory.

4. A collective guarantee of the Five Powers (substituted for the exclusive patronage possessed hitherto by some of them) for the consecration and observance of the religious privileges of the different Christian communities, without distinction of form of worship, on condition that the realisation of the solemn promise made in the face of the world by the great Christian Powers shall be a serious and conscientious work, and that the protection promised shall be efficacious, and not a vain word.

The following is Count Nesselrode's note to the Ministers of Russia at foreign Courts. It professes to be a manifesto to Europe of the intentions entertained by the new Emperor, and is the first official paper which has appeared on the subject:—"St. PETERSBURG, March 10.
"My despatch of the 2nd inst., will have informed you of the accession of His Majesty the Emperor Alexander II. I also, at the same time, had the honour of sending you the manifesto of our illustrious Sovereign, issued on the first day of his reign."