

SPECIAL NOTICES.

The object of this paper is to do good. No price—One Dollar a year, always in advance—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. H. H. Underhill, N. B. Dec. 8, 1854. Pub. and Business Committee. W. M. PETERS.

Religious Intelligencer.

SAINT JOHN, N. B. DEC. 8, 1854.

SPECIAL NOTICE.

We gave notice to our subscribers two weeks since that we intended to continue sending the Intelligencer after the first of January to all subscribers whose term will then expire, unless we are notified to discontinue. We are happy to say that renewals for next year with advance payment are beginning to come in; and a large number of new subscribers has been received during the last few weeks. We now issue over three thousand copies. We particularly call the attention of our Agents and subscribers to the importance of ADVANCE PAYMENT. The very low price of our paper and other causes render this necessary; and although we shall continue sending our paper when the present year shall have expired, yet we expect our Agents and subscribers to forward us as early as possible the amount of subscription for the next year. All will remember our terms—ONE DOLLAR A YEAR, IN ADVANCE.

December 7th, 1854.

DEATH OF REV. AMOS SUTTON, D. D.

The Morning Star of the 22nd ult., brought to us the mournful tidings of the death of another faithful laborer in the Foreign Mission Field. The Rev. Dr. Sutton, General Baptist Missionary to Orissa, India, is no more. The Star of the 29th ult., which has come to hand contains the following notice of this devoted Missionary, which we transfer to our columns. It is, we believe, from the pen of the Rev. E. Hutchinson, Secretary to the Free Will Baptist Foreign Missionary Society:—

"Many of the readers of this paper were no doubt surprised and made sad at the announcement, last week, of the death of this excellent, devoted, and laborious herald of the cross, whose praise is in all the churches. He died in Cuttack, Orissa, the 17th of last August, in the fifty-third year of his age. His complaint was bilious fever, attended by diarrhoea. He was ill only a week, and was not considered dangerous until a few hours before his decease. The evening previous to his death he sat up and read while, soon after which he became delirious, remained in the state through the night, and died at half-past six o'clock the next morning.

He sailed from England for Orissa the first time in August 1824, thirty years before his death, and during all that period he gave himself wholly to the work of spreading the gospel among the heathen, and few missionaries have labored more abundantly or more successfully for the promotion of that cause. In a letter just received from Rev. J. Phillips the following tribute is paid to the memory of Dr. Sutton.

"As an engaging, energetic, instructive, edifying, and searching preacher, both in English and Orissa, our departed brother held a high rank; and I believe it may with equal truthfulness be added, as a successful preacher also. To his indefatigable labors we are indebted for much the larger portion of our Christian and school book literature in the Orissa language, as well as for the entire version of the sacred Scriptures in the same tongue, which is a great and decided improvement on the former Serampore version. On looking over our Orissa Hymn Book, published ten years ago, I am surprised to find one hundred and eighty of the three hundred and ten hymns of which the collection is composed, credited to our brother who has just passed from among us. Certainly his labors were not in vain in the Lord."

Though the beloved Dr. Sutton rests from his arduous and faithful labors, his works remain; and through them, 'being dead, he yet speaketh.' He was spared to do a good work for the heathen in Orissa, and many of the people of that land will rise up and call him blessed. A few years since the subject of his writing a Commentary on the Scriptures in Orissa was under consideration; but the writer does not know whether the great work had been commenced.

It is well known that the Free Will Baptist Foreign Mission Society was commenced mostly through the efforts of Dr. S.

A stirring appeal in behalf of Foreign Missions, written near the walls of Juggernaut and sent to Elder John Buzzell, who sent it to the churches through the medium of the Star, was the first direct call on the denomination to engage in the Foreign Mission enterprise. The appeal gladdened the hearts of a few ministers and members who were desirous to see the churches engage in the work of sending the gospel to the heathen. Many others who had never seriously thought on the subject became interested in it by reading Dr. Sutton's letter and Elder Buzzell's remarks that accompanied it. In order to ascertain the views and feelings of brethren on the subject Elder Buzzell invited those who were disposed to do so to write him, and the result was encouraging. Dr. Sutton soon afterwards arrived in this country, and after finding the Free Will Baptists, in doing which he met with difficulties and discouragements, commenced in earnest to persuade them to engage more generally in the cause of Foreign Missions. The Society was formed about the time of his arrival, and he did what he could to strengthen it and extend its influence. Though his first visit was made about twenty-one years ago, many still remember his zeal and earnestness in pleading the cause of missions. After a short stay here he went to England, but returned in 1834, having been previously permitted by the Committee of the General Baptist Missionary Society to visit the Free Will Baptists, to fan the missionary fire that was beginning to burn among them. Previous to his return from England he had been appointed Corresponding Secretary of the Free Will Baptist Foreign Mission Society, and upon his arrival entered immediately upon the duties of his office. No one having been engaged as a missionary, his earnest and anxious labors soon secured two candidates for the mission, who with their wives accompanied him on his return to Orissa. To this Society and its missionaries, Dr. Sutton was warmly attached, and he never ceased to desire the prosperity of the former and the success of

the latter. These feel that they have lost a dear friend, whose death has deeply afflicted them. The General Baptist Missionaries will be affected still more sensibly by his departure. The blow falls heavily on the General Baptist Missionary Society in whose employment he spent some thirty years of his useful life. They will feel the affliction more painfully on account of the recent death of his able, zealous, and esteemed Secretary, Rev. J. G. Pike, whose loss they were deploring when they received the sad and unexpected news of the removal of Dr. Sutton from his missionary labors. Many in India, England, and America will mourn his loss and affectionately cherish his memory. Among those afflicted by his death, his companion must have been far more lonely, desolate, and stricken than the others. She has the commendation and prayers of the Orissa Missionaries, and the sympathy of all who love the memory of her departed husband in all climes. There is also reason to believe she is sustained by the consolations of the gospel. Though Dr. Sutton's death at the period in which he was taken away is among the unsearchable ways of God, the event was wisely permitted, and will in some way be made to promote the interests of missions, and the cause of religion in general." E. H.

* His last visit to this country some five years since, and the interest he continued to manifest for the welfare of the heathen, are well remembered, and need not be remarked upon here.

The Queen and the Sunday School Children of Hull.

On the return of the Queen from Balmoral to London a few weeks since, she paid a visit to Hull, which was made an occasion for a demonstration, which speaks volumes for the future, both in relation to our beloved Sovereign and the people over whom she reigns. Incidents like the following render the sympathy existing between Her Majesty and family, and the people, stronger and stronger, and enthrone the former in the affections of these young hearts, who will by and by crowd around the Sovereign they love, and render her throne more and more secure. Religion and loyalty with few exceptions we believe to be inseparable, and while in the Sabbath School, religious instruction is imparted, devoted attachment to our Sovereign and country should also be inculcated. This notice of Her Majesty's visit to Hull is from the Sunday School Union Magazine of London:—

Among the first movers this morning were the Sunday school children, who had to be at their schools at six o'clock, and in their places in the station yard at eight. Arrangements had been made previously for their safe conduct there, and for their orderly arrangement when they arrived. They were to march to the spot in three grand divisions, each division having its field marshals, and generals, and all classes of officers. By half-past six o'clock, you saw battalions after battalions of these youthful soldiers of knowledge, trooping along towards their assembling ground: each battalion bearing its colours, and each child wearing a beautiful medal commemorative of the Queen's Visit. By the time appointed all were in their places, and a spectacle was presented which has never been equalled in Hull, and very rarely anywhere."

"Around the east front of the Railway Hotel was ranged a series of raised steps forming a vast amphitheatre; and this was filled with Sunday school children to the number of 12,000, with about 1,500 teachers. The children were divided—the girls from the boys—the latter occupying the northern side of the amphitheatre, and the girls the south side. The boys were, of course, dressed in the neatest and best manner possible, while the girls wore white caps, and as neat dresses as they could put on. At the top of the gallery all round was a row of flagstaffs from which waving floated each school's own banner, with some appropriate device. The one which struck us as being at once in the best taste, and well conceived, was the banner borne by the workhouse children, which bore the inscription 'Poor, but Loyal.' It was a beautiful sight, was that army of children; but it became still more beautiful, as we shall see presently. At about a quarter past nine, Her Majesty and Prince Albert, the Prince of Wales, Prince Alfred, the Princess Royal, the Princess Alice, the Princess Helena, and their suite came out upon the balcony, over the entrance of the hotel, and then a scene was witnessed which defies description. Over the head of Her Majesty was a serene sky; before her stood more than 12,000 children, who, as she made her appearance, rent the air with the most deafening cheers, and then commenced singing the National Anthem. It was a grand thing to listen to those children sending up their fervent aspirations for her Majesty's welfare, as they prayed,

"O Lord our God arise;"

there was no heart free from the deepest emotion; and Her Majesty was affected, even to tears. It was indeed a spectacle to be remembered—that before her. Those tiny voices in perfect tune and swelling into an anthem of supplication to God, long to spare unto us the life of that monarch who stood before them. Never will the recollection of those moments be erased from the memory of any one who was present. It was a thing of a lifetime, and suggested many gratifying thoughts to the mind. One felt that in those children, and in such as them, lay England's hope in days to come. When the anthem was concluded, enthusiastic cheers were raised both by the people generally, and the children, who, in the waving of their handkerchiefs and caps, presented a most exciting and pleasing appearance. Her Majesty then retired."

THE CAUSE AND THE WAR.

The English Correspondent to the N. Y. Independent, gives the readers of that paper some extracts from the Court Journal of St. Petersburg, in which the objects of the Czar are set forth very plainly. There can be no doubt but the present war owes its origin principally to the frantic opposition of the Emperor to liberal principles, and his deadly hatred to England "as the focus and support of all revolutionary principles." The Court Journal says:—

"Russia's mission is, certainly, great. She is called upon to set limits to the materialism of England. France holds a secondary position. She is a mere bubbling political whirlpool; not a durable and generally destructive inundation. Russia must fight England, because she alone, and not France, is the focus and support of all revolutionary principles. It is not Russia, but England, who, imbued to the core with 'mercantilism,' treads under foot humanity and the rights of men. It is Russia's mission to protect Europe from the torrents of the West. As formerly the stream flowed from East to West—now the reverse is the case. No matter how the causes for the war may be regarded, that between Russia and Turkey is founded on religious grounds. Through the policy of the Western Powers the war has, however, assumed the character of a struggle between Conservatism and Communism. Only one path is open to the Emperor—that of right and honor. He will adhere to his word not to make conquests; but at the same time it is his mission to restore Russia's 'preponderance' on the Bosphorus, because that is absolutely requisite for the development of Russia, and the re-establishment of order. It is Russia's holy duty to re-establish and consolidate the dominion of Christianity on the Bosphorus."

Family, the Emperor, as the strong rock and defender of Europe, has to fulfil the lofty mission of consolidating European Conservatism. To attain this object Russia must carry on an obstinate war, which will break down England's avarice, and unconditionally terminate Turkish misrule."

"To speak our plain opinion, when England is soundly beaten in this war, she will get exactly what she deserves. As to the French, very little need be said of them. We take it for granted there is not a people under the sun for whom the rest of the world has less respect than it has for the people of France at this moment. The very gods and monkeys of political mountebankery—grasping coxcombs of liberty and despotism—harum-scarum gamblers at the play of war and revolution—they have burlesqued and disgraced every form of government that the wit of man has invented, setting by a harlequin republic to-day and a Brunnen Emperor to-morrow, establishing nothing, respecting nothing, caring for nothing, and believing in nothing. What need be said of such a people more than this—that their force of a government and Jack-pudding refer are very fit associates to British arms in the crusade for the maintenance of Mahometan barbarism?"

MAILS.—We regret that in consequence of the dreadful bad state of travelling, a good deal of derangement has taken place in the arrival of mails at the different offices, which of course has interfered with the regular delivery of our paper. This is a mal-which at present cannot be obviated. We returned from Sussex Vale this week, and we never witnessed as much difficulty in getting along as at present.—Some loaded teams have been from two to three days in coming from Sussex to St. John; owing principally to the danger and difficulty of crossing rivers where bridges are gone. We trust regularly will soon be restored.

AGENCY.—Mr. George H. Wallace of Sussex is authorized to receive subscriptions for the Intelligencer. Parties receiving it, and who have not yet paid for the present year, may pay the amount to him, and also for the next year. Those wishing to subscribe can do so through him.

LETTERS.

YARMOUTH, N. S. November 25th, 1854.

Dear Brother,—I send you the following report of the meetings in connection with our General Conference in Nova Scotia, which commenced at Harmony Liverpool County, September 16th, and was attended by a large number of brethren and friends from different parts of the Province.

The Elders present were J. B. Norton, C. Knowles, C. Cann, D. Oram, S. Hartt, delegate from New Brunswick, and brethren Edward Sullivan, (since ordained), and S. W. Benson. Three hours were occupied in a special conference, many spoke of the loving kindness of the Lord—their hopes and anticipations of a home above—and all could say it was good to be there; the meeting was one of interest throughout. Met again in the evening, a number of warm exhortations were delivered, and five young men that had been previously converted, came forward and related what God had done for their souls, and expressed a wish to dedicate themselves to God in the ordinance of baptism. It was a time of refreshing from the presence of the Lord.

The Sabbath morning was lovely, as nature seemed to rejoice; at an early hour many were seen making their way to the house of prayer. The hour of nine had been appointed to assemble at the house, and from thence to the place appointed for baptism. It was a solemn and a joyful time; solemn on account of the sacredness of the ordinance, and that we were in the presence of Him "by whom actions are weighed;" joyful to behold the young in life consecrating themselves to the Saviour; may those dear youth never forget that hallowed morning when in the sight of men and angels they vowed to live to God. Half past ten o'clock arrived—the hour appointed for public worship—the house was filled to overflowing; many could not obtain seats inside, and occupied the wagons outside, the windows being up. Elder S. Hartt addressed the people from Matthew v. 13. Some exhortations followed, after which a happy season was enjoyed in commemorating a Saviour's dying love. Half-past 3 o'clock Elder Knowles spoke to the people from Heb. 6 chap. 18 vers. In the evening Elder Norton addressed them from Jeremiah 8 chap. 22nd verse. The Lord was present to heal a number manifested, how much they needed Gilead's balm to be applied to heal their wounded spirits. Several came forward, and kneeling together at a throne of grace, many a fervent prayer was offered to the great Physician of Souls; his children rejoiced aloud in God their Saviour; while some that had been far distant returned home.

Monday morning 9 o'clock, the Elders and Messengers met in Conference; it was a time of peace and harmony throughout. We would be thankful to the Lord for the visit of Elder Hartt, his counsel and advice was of great value to us at the present time. Afternoon, 3 o'clock, the Churches were reported. Some had enjoyed seasons of refreshing, some needed help; others were quite low and tried; about thirty had been added during the year. In the evening met again for worship, Elder Hartt preached to the young men, from 1st John, ii. 14—15, and the Lord was in the midst. Tuesday evening Elder Knowles preached to the people, after which the Conference closed.

Brother Benson and I tarried with the people the week out, the weather fine and the meetings interesting. Saturday afternoon we met for conference, and a large number attended; the Church in that place which had been much scattered was greatly revived; five more came forward for baptism, and two others which had previously been baptized united with the Church, making twelve added during the meetings. In looking over the state of Zion how often are we led to say, "By whom shall Jacob arise for he is small;" then again remembering "it is not by might, nor by power, but by spirit with the Lord," we "thank God and take courage," setting up our Ebenezer as we journey along, saying "Hitherto hath the Lord helped us."

Elders C. Knowles and J. B. Norton were appointed Delegates to the next New Brunswick General Conference.

Our next General Conference is to be held at the New Meeting House in Yarmouth, commencing on the third Saturday in September, 1855.

DAVID ORAM.

For the Religious Intelligencer.

"Wherefore I take you to record this day that I am free from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts xx. 26, 27.

Not long since, I was called upon to attend the funeral of a young man about 17 years of age, who died very suddenly. In the afternoon previous to his death I left the house of his father, when, to all appearance he was in good health, I returned the next afternoon and he was a corpse. I had prayed with this dear family the morning before; I talked to the children generally; I shook hands with this youth at parting, but I did not say to him in particular, "Do you love Jesus?" "Have you repented of your sins?" "Have you given your heart to God?" No—I had not done so, and now the time was passed! May God help me for the future so to discharge my duty, that I can say with the text at the head of this article; "I am pure from the blood of all men."

Paul here distinctly recognizes the doctrine of mutual responsibility. He admits that if he had not done certain things, he would stand in some sense guilty of the blood of man. Travelling as we are in close companionship through life to the judgment, daily throwing forth influences which effect the characters of all around us, we must be responsible for the good or evil we do—for the life or death of souls. To every one, God has given power of doing good, or at least the capacity for entering into being, and cultivating such power, and now he justly holds us responsible for its use.

Will this article meet the eyes of one who ministers at the altar, having his commission from God to preach the oft-unwelcome messages of the divine counsel? Can you call all who know you to record that you are pure from blood, and that too on the ground that you "have not shunned to declare all the counsel of God?" Have you truly declared it all, clearly, earnestly, sincerely, with much prayer, and a holy life? Can you follow Paul in saying to your flock, "I ceased not to warn every one night and day with tears." Oh, have you believed thus?

You are a parent perhaps, and your children gathered around your fire-side and your table for years, and in all your going out and coming in they have been with you, moulded by your counsel and example. But how? For heaven or for hell? under the sweet influence of a heavenly spirit, of clear instruction, holy consecration, struggling prayer, and faith in God's precious promises; or, under the deadening influence of a spirit that loves earthly good most, that is careful and troubled about many things, and which seeks first the honor that comes from man? How is this? Be assured that if the latter has been your spirit and influence, the blood of souls must be required at your hands—the souls of those whom you should most long to save, and most dread to meet unpardoned at the bar of God. Among the multiplied relations of life, you may be a brother, a sister, a husband, a wife, or only a friend, or companion. Be your condition what it may, you have immense responsibilities. Study them, say in your heart that they pertain to none but preachers of the gospel. They belong to you, and you must meet them, and in them find your account of good or evil in the reckoning day.

Dear reader, have you ever solemnly weighed this great—perhaps to you appalling truth? Have you really contemplated it, in all its bearings upon yourself, this doctrine that you are personally responsible for the spiritual good, yes the salvation of all within the range and to the extent of your possible influence? I beseech you to pause and do it. Do it with the judgment before you—Do it with distinct and glowing apprehensions of that state which the deeds of earth shall stamp with joy a woe, unmingled and eternal.

But who stands with Paul, "free from the blood of men?" Reader, "do you?"

The answer takes hold of consequences. It may seal you a faithful servant, entering the joy of your Lord; or, "an unprofitable servant, cast out among hypocrites and unbelievers, where are weeping, and wailing, and gnashing of teeth." D.

For the Religious Intelligencer.

CONCORD, N. H., U. S., Nov. 27, 1854.

Dear Brother McLeod.—From the time I first learned of your existence as a denomination, I have felt an interest in your welfare. But since the publication of your articles of faith in our "Bright Morning Star," and learning your exact agreement with us in doctrines, my interest has been much increased. And still more interest have I felt since Brother Graham's visit to you; and report of you. And I hope to feel a still greater interest in your prosperity, from a visit to your churches next summer, (if providence permit,) and an attendance of your Annual Conference.

As you see by the Star, we are waking up to the subject of Education, and especially to Ministerial Education; and so also to other good enterprises. The cause of Missions is gaining ground among us, in which we are doing something both at home and abroad, yet but little to what we ought to do.

In the recent death of the Rev. J. G. Pike, of England, and also Dr. Sutton, of India, all friends of Missions feel afflicted. But instead of being discouraged, because the "faithful fall from among men," we would pray, "Help Lord."

Our School at New Hampton, in this State, is in a very flourishing condition. It had over two hundred and fifty students last term, and has just opened its winter term, with favourable prospects. May we not hope to see some of your youth at this School? Especially some of your young Ministers in the Theological Department? We bid them a hearty welcome.

We rejoice greatly in the encouraging prospects of the final triumph of the Temperance cause, in the universal adoption of a "MAINE LAW" in all our States. New York, our Empire State, has just elected a Temperance Governor, the author of the bill that Seymour vetoed last year. A Prohibitory Law is now due to that State. This battle waxing thicker and hotter in this—the Granite State, and will be much

fiercer still between this and our Spring election. We think our prospects are good for gaining a complete triumph. May God grant it for his son's sake. Amen.

Your Brother in Christ,

HIRAN WHITCHER.

[For the Religious Intelligencer.]

MR. EDITOR,—

Dear Sir,—I have long thought of writing to let you know how we are getting along in this section; but believing you are kept well advised, I have delayed until the present. Now, seems to be a time when God is speaking by his judgments, and I thought it might not be unacceptable to give you a few of my own ideas respecting the recent calamity—I refer to the late great rain.

God has long dealt with us in mercy. While war is desolating some sections of the earth and cutting down its thousands, faint famine is pinching others to desperation shipwrecks and railroad accidents are almost of daily occurrence carrying off their hundreds; and while Cholera that most dreadful scourge, has been ravaging the most populous towns, we in the rural districts of this Province are a highly favoured people—good markets, plenty of money and high prices have been the sound, yet not a *tithe* rendered to the Giver of every blessing. Intemperance and covetousness with duplicity and falsehood are so common, that God is almost forgotten—in fact, we hear it often from God's professing people, that it is right to make the best of every thing we have to sell, and it is no harm to take all we can get—to such, I would say, *what is extortion?* But they that will be rich fall into temptation and a snare, &c. 1 Timothy vi. 9. But I did not design to write a homily on covetousness, yet I believe it to be one of the blackest sins of the Church of God, and one for which perhaps Jehovah meant to chasten us, for in the recent destruction of so much property in the province, surely he has a controversy with his people and will not then wholly destroy themselves. He often cuts us short in our expectations that we may see wherein our great strength lieth; many that a few weeks ago were in a measure independent are now almost destitute. Mills, bridges, houses and barns, with many animals and much valuable property have been carried down the stream. I have not as yet heard of any human lives being lost. Thus, what I consider a call by the "great rain of His strength," has been wonderfully tempered in mercy. Surely the goodness of God should lead men to repentance; if not, they may expect his judgments will drive, or else to be "taken away with a stroke when a ransom cannot deliver." May God in his mercy sanctify every dispensation of his providence to his honour and glory, be the prayer of

A. W. M.

New Brunswick, Nov. 25th, 1854.

VARIOUS ITEMS.

Over two thousand new Sabbath schools were organized during the past year by the American Sunday School Union.

According to the Baptist Almanac for the year 1855, there are in the United States 10,131 Baptist churches, 5,745 ministers, and \$68,754 member.

CHRISTIANITY IN CHINA. There are now one hundred evangelical missionaries in China. Five ports, with which there is connected a population of 10,000,000, are accessible to them, and where, but a few years ago, the attempt to proselyte was a capital offence.

The Methodists have a larger church membership than any other denomination of Christians in the world, numbering nearly two millions. This is the result of their system of itinerancy, which enables their ministers to labor wherever there are souls destitute of the means of grace.

The editor of the New Orleans True Delta is responsible for the statement, that in that city there occurs one murder for every eight hours of the year round. That is, one person in every hundred is cut off in New Orleans by murder every year.

Within twenty years about one hundred churches, numbering about twelve thousand converts, have been planted along the coast of Africa. Many schools have been established, which are now in successful operation, and hundreds of natives have received and are now receiving a Christian education.

The total number of prisoners in England is 21,649. Of these 19,047 belonging to the Church of England; 1,391 belonging to Dissenters; and 2,955 to the Romanists. Thus the few Romanists in England furnish one-seventh of all the prisoners; while the Romish population of England is only one out of twenty-one of the whole people. That is, the Romish population produces three criminals where the other classes, religious or irreligious, produce one.

The Washington Star states that there has been going on for some time, in several of the Methodist Episcopal churches, and perhaps all of them in Washington, an extraordinary revival of religion. The number of converts are said to be unusually large for such meetings. Though females predominate among the converts there are many of the other sex who yield to the urgent appeals of the ministers, and some who went "to scoff remain to pray." According to all accounts, there has never been so great a revival as this before in Washington.

It is estimated that since the year 1817 the cholera has swept off fifty millions of the world's inhabitants. It has done its direful work everywhere: on the borders of the white sea, on the slopes of the Himalahs, and on the sands of Arabia. In 1819 it passed in silence and safety by a city which stood upon the plain, where its ravages were expected, but clambered up a rugged rock to invade the citadel of Jangurth, in India, which is built upon an isolated rock at a height of 1000 feet above the plain. It did not pause for the military cordons of the czar. It burst through the troops of 60,000 men by which Prussia thought to resist its progress; nor did it heed the triple cordons of Austria, but descended into the streets of Vienna, and destroyed more of the nobility and people belonging to the upper classes of society than it had at any other place.