

Correspondence.

NEW YORK CORRESPONDENCE.

New York, September 4, 1854.

My dear Brother, I reached home last Saturday morning, and find all well here. Death has not entered the flock in my absence, and to my great gratification I find that the Teachers in our Sabbath School have been very faithful in visiting both their pupils and the parents of the same. The consequence was, that the School opened yesterday in full force, and among my auditors were several of the parents who had never before entered our Church.

As we feared when I parted with you, the Governor and Eastern City raced it all the way to Portland, at which place they arrived nearly together, the Governor being a few minutes first. The officers of the Governor, by which I came, I found in most respects accommodating to passengers. Take a peep at State Room, No. 7, however, before you engage it, even if it is the last, as it was when it fell to my lot. If you can make yourself a "thin slice of a man" it will do you, if you have no fear the machinery will "blow up" in the race, if it falls to your lot to come in a race. But if for two or three reasons you prefer to desert your State Room, beware of berth 132, unless you are fond of a sea-bath during sleep. If when you first go to the berth you find the clothing all wet, do not allow the waiters to cheat you with the story "it came by washing the decks." If I must go racing, give me the Governor's Engineer, for a more careful one I never saw and his care and manifest solicitude quite saved me from any thing like alarm.

The train not leaving Portland till near 9 A. M., Tuesday, I had the opportunity of calling upon Rev. R. D. Peck, and other friends in that place. I was especially happy to meet a young friend who had just completed his course at College with highest honors, and whose intention it is to devote himself to the ministry. With peculiar gratification I have marked his course for five or six years, and can but believe he is destined to great usefulness among us. Taking advantage of the three trains I managed to have a few hours with my friends both in Saco and North Berwick, and yet to reach Dover in time to attend the evening prayer meeting. In each place however I failed much to my regret to meet the pastor of our church, but heard the good work is prospering in the hands of each.

It is in vain for me to attempt to describe the feelings with which I delivered over the \$34 entrusted to me for Foreign Missions, by two of your deacons. I presume, you will see the money thus credited in the Star. From Dover on Wednesday morning, I went in company with Bro. Hutchins and family to Wolfboro' and thence by "the Weirs" to New Hampton. At "the Weirs" however, I spent the night, as the guest of James Gordon, who is proprietor of a fine place upon the shores of the beautiful lake Winnepesaukee, which name is said to mean "the smile of the Great Spirit." Through Bro. Gordon's beautiful grove, which lies between his residence and the Lake, you can catch now and then a smile from its placid waters. Though the view is quite different from that of our friend Peters—the former reminded me of the latter—and it was a question which I left unsettled, whether or not the Outlook view would be improved, if now and then locomotives with their long trains thundered along between you and the St. John, as they do at friend Gordon's, between you and the Lake. The views are so entirely different, it is now impossible to speak of them by way of comparison, but not so of the Pilgrim tavern, for having now tried them both, I am prepared to pronounce them precisely equal; and I fear no contradiction from any one prepared to judge, and as to the change to be wrought by the locomotive, I can better judge a few years hence.

At New Hampton, twelve miles from "the Weirs," I spent most of the day, (Thursday). This as you know is the site of a Literary Institution, and also of the Free-Will Baptist Biblical School. Both institutions seem to be in a flourishing condition. In the literary department there are more than two hundred pupils, whom I saw together at evening prayers, and it has never fallen to my lot to look at a company of more promising pupils. Nearly half the company was of young ladies. To this healthy location I hope many young gentlemen and young ladies from your churches may resort to enjoy the excellent advantages afforded by the able faculty. I mean, I hope pupils from your churches will resort to New Hampton, especially those young men who are called of God to the ministry, at least till institutions of a similar kind may arise for the churches in New Brunswick—which day may it please God to hasten.

From New Hampton I went to Concord in the morning, so as to spend most of the day with my friend, Rev. Hiram Winchester, who had meditated a visit this summer to St. John, and had only been hindered by the sickness and recent death of a beloved child. Though I did not leave Concord till near 4 o'clock P. M. on Friday, I found myself at New York early on Saturday morning. Most grateful to my Heavenly Father for the protection and joys vouchsafed me during my journeyings, I think I never felt more anxiety to devote my life to his service than I do upon my return. Great was the pleasure it afforded me to meet with the people of my church yesterday morning. From the abundance of the heart, I could not refrain from addressing them in the language of the Psalmist, "I was glad when they said unto me, let us go into the house of the Lord."

CLIFTON, H. C.

A meeting of the inhabitants of the village in the vicinity of the shipyard of Messrs. Justus S. Wetmore and William F. Fletchling, took place August 30th, at Mr. Hay's School Room; the object in view being the selection of an appropriate name for said village.

On motion the Rev. D. J. Wetmore was called to the chair, and Mr. John S. Hay was chosen Secretary. Addresses were delivered, in which the propriety and necessity of having a name for the village, were most clearly exhibited, and after a number had been proposed, the name of "Clifton" was adopted by a large majority. On motion, the Chairman left the chair, and

W. P. Fletchling was called thereto. The thanks of the meeting were tendered to the Chairman and Secretary, and after giving three cheers for "Clifton," and three more for Her Majesty, the meeting dispersed.
DAVID J. WETMORE, Chairman.
JOHN S. HAY, Secretary.

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.

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Religious Intelligencer.

SAINT JOHN, N. B. SEPT. 15, 1854.

VALUE OF THE CHRISTIAN MINISTRY.

We fear that some Christians have a very inadequate idea of the value of the Christian Ministry. They do not seem to be aware that the office of Pastor and Teacher is a divinely appointed one, and one of the gifts of God to the Church. A glance at Ephesians, fourth chapter, will show that the sacred office to which we allude, in its institution and work, is very closely connected with the meditation of the Son of God. The Ministry is one of the gifts to the Church, resulting from the ascension and glorification of Christ. "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men." And he gave some "Pastors and Teachers." It was the custom of conquerors in ancient times, when returning from their victories, to bind to their chariots, the distinguished captives, whom they had taken in battle. This was designed to grace the triumphs of the victor. So it was with Jesus Christ. He overcame sin, death and the grave. He led them captive, unto whom we were in captivity. He became a glorious conqueror through the divine power that dwelt in him. It was also usual for victorious kings to bestow upon their subjects gifts of honor and value, significant of their achievements and conquests. So with the Son of God—he gave gifts unto men. And these gifts were the various endowments of the Holy Spirit, necessary "for the perfecting of the work of the ministry, and the edifying of the body of Christ." Among these were Pastors and Teachers. Apostles, Prophets, and Evangelists were the first instruments in the propagation of the Gospel, and in laying the foundation of that superstructure, which was for "an habitation for God." But as the work increased, and the stones from the quarry became fitted for the building firm; it became necessary that a corresponding number of workmen should be employed, and of such a kind as the exigency demanded, to perfect and mould these spiritual stones for the temple of God above. To this end, "Elders were ordained in every church." Men who were recognised "overscers of the flock," by the appointment of the Holy Ghost. These now constitute the instrumentalities by which the church is built up, beautiful and "polished after the similitude of a palace." When the Law was given from Mount Sinai, an angelic ministry was employed, but the dispensation of the gospel has been entrusted to men. Angels never preached the gospel of Jesus Christ. Instead thereof, one entered the prison of Peter and John, and told them to "Go stand in the temple and speak the words of this life," another told Cornelius to "send men to Joppa, to the house of Simon, a tanner, in order that he might hear words whereby he might be saved." In the Christian Ministry, God hath deposited this "treasure in earthen vessels" for the edification and enriching of his church, and "by the foolishness of preaching" it hath pleased him "to save them that believe."

We have said that the office of the Ministry was very closely connected with the meditation of our High Priest. It is the channel of communication from the Head to the several members of the body. As evidence of this, take the following scripture illustration. When the church is represented as a "flock," the minister is the pastor, to "seek that which was lost—to strengthen the diseased—to heal the sick—to bring again that which was driven away." When represented as a "household," the minister is the "faithful and wise steward," who gives to them "their portion of meat in due season." If a "city," he is the watchman to give the people warning, and apprise them of their danger. If the church be a husbandry, he is the "labourer" to plant and water the soil, to watch the growth of the plant, and bring forward the harvest. If it be a building, he is the "Master-builder," to build upon the "sure foundation" lively stones—a spiritual house—"growing into an holy temple of the Lord, built together for an habitation of God through the Spirit." And lastly, if there be a treaty of peace to be negotiated between the Majesty of Heaven and a world of rebels, he is the ambassador, entrusted with the "Ministry of reconciliation," and praying them in Christ's stead, "Be ye reconciled unto God." It seems to have been the pleasure of God to ordain this office as the first link of means in the work of salvation. It is the ordained means of conversion, and of subsequent establishment in every stage of the Christian life, and its necessity must continue, while there is a single sinner to be brought into the family of God, or a single grace in the heart of a saint to advance to perfection.

Such being the case we ask—Who can estimate the value of the Christian Ministry? Those Christians are not to be envied who can dispense with this inestimable gift of God to the Church. Those Churches are to be prized, who regard a properly qualified and faithful

Ministry of little service, and choose to sustain the worship of God, by the use of such gifts and means, as he has not intended for that purpose, rather than secure the blessings derived from a Heaven appointed overseer. We say to our Churches in conclusion—beware of that false idea, that Churches can live and grow without proper pastoral care; as well might the earth expect to yield her fruits without rain or sunshine. No Christian Church can prosper, nor long hold a scriptural visibility without a duly appointed spiritual oversight, and deacons can never supply the places of Elders, nor lay gifts the place of ministerial instruction. In order for any church or denomination to prosper, they must take the greatest care to bring into existence every office which God has appointed for their benefit—for these are among his best gifts—and the efficiency of the officers of the Church is a matter of the greatest importance. A ministry not qualified to teach and instruct, is a moral incubus upon the church and cause of Christ; and in order to the prosperity and advancement of the "flock," an intelligent and consecrated "oversight" must be enjoyed; and a due submission to that oversight on the part of those whose souls are watched for.

PROGRESS OF RELIGION IN ITALY.

A late number of the New York Observer contains an interesting letter from Italy, in relation to the progress of the gospel in that country. At Genoa, at Nice, and various other places, protestant congregations are established, and the truth as it is in Christ finds attentive hearers, and hearts well prepared to receive it. The Italians are represented as impatiently awaiting an opportunity to throw off the yoke of the Priests, and the establishment of religious liberty is only necessary to considerably increase the number of converts. The Waldenses of Piedmont, who have long been faithful witnesses for Christ, are eminently suited, and must necessarily perform an important part in the work of God in Italy. An Italian Reformed Church has already been formed in Turin, and the circumstances under which it was effected, exhibits the shortsightedness of the man of sin, as well as the wisdom and goodness of God. A few Waldenses obtained permission to celebrate their worship there in 1850 under the care of a Waldensian Pastor. The intolerance of the Grand Duke of Tuscany, drove from his dominions in 1851 a few individuals who worshipped God according to the Bible; they found their way to Turin, and through their regular meetings were appointed. In the following October, four Romanists were admitted into the Protestant communion, and these were the first fruits of the new Italian Church.

"From this small beginning the work of preaching the Gospel has made rapid and constant progress. Proselytes soon presented themselves to the number of twenty,—then of fifty,—and afterwards of eighty, until it was found that another pastor was needed, and the Waldensian Clergy of the Valleys of Piedmont then addressed a call to Mr. de Sanctis, who was presiding over a small Italian congregation at Geneva.

Mr. de Sanctis was for many years a priest of a parish in Rome. Being charged to give lessons in Biblical criticism in one of the Roman Universities, he was led to read the Scriptures attentively, and this study caused him to perceive the serious errors of Popery. Resolved to give the voice of his conscience, he abandoned all his temporal advantages, and after passing through many dangers, succeeded in escaping to the Island of Malta. Here he published a journal entitled *The Catholic Christian*, and wrote a tract upon *Protestantism*, of which fourteen editions have already been published. He was afterwards called to Geneva; and now leaving this city, he has returned to Italy, happy to be able to announce to his fellow countrymen the wonders of God's love. He is deeply pious, grave in his person and manners, silent, and reserved at first appearance, but full of ardor and devotion for the cause of the Gospel. The Roman priests naturally entertain a bitter enmity against him; but they also fear him, and have nicknamed him *Carlini junior*. Mr. de Sanctis' modesty does not permit him to accept so glorious a title.

In Turin he was specially charged with instructing the catechumens or candidates who had given in their names to the number of 200. Soon 80 new proselytes were admitted to the holy communion. The number of candidates rapidly increased. The avidity of the Roman Catholics for the Word of God was so great that three services on the Sabbath, besides the instructions of the catechumens on other days, could scarcely satisfy them. At present the Italian Church of Turin numbers 300 communicants, who have been admitted one by one, after an attentive and careful examination, and after having given the evidence,—so far as men are able to judge,—that they have received the Gospel in their hearts.

Their conduct moreover is orderly and moral. They honor their faith by their works, and one of the symptoms which prove the sincerity of these new converts is the zeal with which they propagate their belief. The majority of them are working-men whose time is employed in earning the means of subsistence; but after their labor, and especially on the Sabbath and on holidays, they go either to the house of God or to the adjacent villages, to distribute Bibles and Religious Tracts. They seek opportunities for declaring their faith, and speak with simplicity of the good which the Lord has done to their souls. These humble efforts have not been without a blessing.

The bishops and priests have especially tried, according to their ancient tactics, to smother the aid of secular power against the Protestants. They have sent petitions to the king and the senate demanding that heretics should not be permitted to build a temple at Turin. The Ministers of State replied that the erection of this edifice was the necessary consequence of the religious liberty guaranteed by the constitution. Having failed in this point, the Popish clergy turned to another. They excited an intolerant spirit in the inferior tribunals, and occasionally obtained sentences of condemnation. At Casale, particularly, an evangelist was condemned to three months' imprisonment, because he read the Bible and prayed with a few friends. And when this evangelist continued his Christian exhortations to the convicts with whom he was imprisoned, the priests demanded that he should be subjected to solitary confinement, lest he should pervert the Popish thieves!

Notwithstanding so many obstacles, the friends of the Gospel at Turin have founded several institutions fitted to enlarge their sphere of labor. They have established primary schools, an evening school for adults, and a Sunday school. They employ seven regular catechumens for the city and the province of Turin. They publish a newspaper, the *Borsa* (good tidings), in which they explain Christian doctrine, and reply to the attacks of Popery. They distribute abundantly religious tracts suited to the wants of the country. A small book-store is opened for the sale of Christian books; and finally, four small accessory chapels are as beacons of light and life in the environs of the city. They are also at present collecting subscriptions for opening a small Protestant hospital, for in the Roman

hospitals the converted are exposed to the most cruel trials, even upon their death-bed."

The following incident given by the writer of the foregoing letter, will show the character of that faith which is embraced by those Italians. It will be seen that it is not merely a turning from one form to another; but a translation out of darkness into the marvellous light of the gospel:—

"A worthy woman of Turin, a fruit-seller, had received the Word of God, and read it with joy. Seated at the entrance of a bridge, in her modest shop, she improved every leisure moment in studying the holy book. A Romish priest passed by the spot.
—'What book are you reading there?' he asked.
—'It is the Word of God, Sir.'
—'The Word of God? But who told you so?'
—'God himself.'
—'Himself? What folly! Has God spoken to you? What proofs can you give me of it?'
—'Sir,' replied the good woman, 'prove to me that the sun is there above our heads.'
—'Why should I prove it? The best proof that the sun is there, is that it lights and warms us.'
—'Ah! that is what I wish to say to you,' cried the woman triumphantly; 'the best proof that this book is the Word of God is that it lights and warms my soul.'

The priest went away in anger. He every where denounced the poor woman as a heretic, and drew away many of her customers. But she perseveres in the faith, persuaded that the Lord will provide for all her wants."

THE SIN OF COVETOUSNESS.

At the late meeting of the New Hampshire General Association an attempt was made which failed, to pass Resolutions recommending the censure and final exclusion from the churches of those members who refuse to aid in supporting the Gospel. If there were any mode of reaching the evidence to convict professors of religion of covetousness, and discipline were faithfully applied, what a thinning out would be made in many of our churches.

We cut the above from an American (Presbyterian) paper. What a comment it is on the character of modern Christianity. From this testimony, it appears, "a mode of reaching the evidence," with the faithful application of discipline, are only necessary to this out-mane of the churches. It is to be feared that this same sin of covetousness is found in other places beside N. H. But though men may profess to be Christians, and obtain places in the visible fellowship of the saints, who refuse to aid in supporting the gospel; yet they may be assured that the time is coming when an impartial judgment will decide on their case, and he who knows the secrets of all hearts will determine whether they have loved the cause of God, or their possessions most, and what has been the real motive in influencing them to deny their aid in the work that Jesus became "poor" to accomplish. Some Christians regard every work in connection with the promotion of the truth, and the salvation of souls, in the same manner as they do any worldly speculation. "If it will pay"—they are ready to engage in it. That is, if the profits in pounds, shillings and pence, are equal to what it would be if otherwise invested, then they are ready to engage in it. If capital invested for Missionary purposes—for Outportage—or for similar purposes, paid from ten to thirty per cent, plenty of church members would be found ready to supply a sufficient capital to carry on every benevolent Christian undertaking. But when the profit is in improved morals—redeemed souls, and God's glory, without an increase of material capital, few have sufficient love to God or souls to invest their means in the work. And what is this but covetousness? How unlike "the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." Surely God will find evidence against the covetous, in the ruined hopes, and lost souls that have perished thereby.

MISSIONARIES.

Elders Hart and Pennington arrived in St. John on Friday evening last, but Brother Hart was unable to fulfil his appointment for the Sabbath here, in consequence of the Steam-boat having discontinued its trips to Nova-Scotia on Wednesday. The Conference as we have learned since our last, commencing next Saturday, rendered it necessary for him to leave here last Saturday in order to be there in time. Brother Pennington did not accompany him, but returned to Lincoln to preach last Sabbath, from that place, intending as he informed us to visit the churches in Westmorland. We suppose he is with some of them now.

Brother Gunter we learn is in Queensbury—Brother Taylor is now in the City, but purposes returning to the country on Saturday.

A word, spoken in kindness and prayer, may take effect years after it was spoken.—His influence may be slight, and it may pass forever from the mind of him to whom it was addressed; and yet its influence may form one of the links in the chain which shall lead to his salvation. A young man was awakened under a powerful discourse, and under the guidance of the preacher was brought to the Saviour. One day he was talking with the preacher, and saw, at a distance, a member of the church. "To that brother," said the young man, "I am under nearly as great an obligation as I am under to you. On a certain occasion, when I had made up my mind to enter on a certain course, a word spoken kindly from him led me to pause and to change my course. It had no effect in leading me to think of my sins, but it kept me within reach of the gospel, by which, through the mercy of God, I trust I have been saved." In like manner many efforts for the good of souls, which have had no immediate visible effects, may have been as important and instrumental in the ultimate conversion of those souls, as the efforts which were blessed to their immediate awakening.

Have you labored to do good to the souls of men? You are, I will suppose, a member of Christ's Church. Were you permitted to enter it, simply in order to secure your own safety? Is your own salvation the sole work you have to do? Did Christ assign to you the care of your own soul, and signify to you that you had nothing more to do?

Perhaps you are one of those who are seeking for sensible enjoyment in religion, and are complaining that you do not find it. Enter on a course of effort for the good of souls. Think less of enjoyment and more of duty. God did not say to you—Go and enjoy yourself in my vineyard; but, Go and work in my vineyard.—Give your whole attention to doing good, and leave your happiness in God's care. You will then find the enjoyment for the luck of which you complain. You will experience the joy of doing good.

We find the following curious paragraph in a late number of the New York Times. It certainly contains some most extraordinary items of intelligence for our readers. Who is the writer? or who could have furnished such a series of misrepresentations—not to say falsehoods? Was it the Bishop himself, in order to excite sympathy in New York, and loosen the strings of the purse of its wealthy citizens. We know not, but it bears strong internal evidence of being concocted by some one who derived his information from the Bishop, with some such end in view. We wonder if the bequest of a "lawyer of eminence" to Bishop Connolly of several thousand dollars, is really to be applied in aid of the necessities of the 750 (!!) orphan children under his charge?—*Church Witness*.

THE CHOLERA IN NEW-BRUNSWICK.—The Roman Catholic Bishop of St. John, New-Brunswick, who arrived in this City a day or two since, gives an appalling account of the manner in which the population of that town has been decimated by Cholera. Within a short period a thousand of the inhabitants have been cut off, and seven hundred and fifty orphan children have been left without friends or kindred. These were taken charge of by the Bishop, who in his kind offices received the aid of some benevolent citizens. A lawyer of eminence in the place, who died of the prevailing sickness, bequeathed several thousand dollars in aid of the necessities of these little ones. It is said the disease, the most severe form of Asiatic Cholera, was introduced by emigrants, and so great was the mortality and the apprehension among the inhabitants, that the town was nearly entirely deserted for suburban districts; and it is worthy of record that a number of the people belonged to the humbler and poorer class, the homes of the more wealthy, which were left unprotected, were in no instance invaded for plunder. A difficulty was found, from the fear of contagion, of getting sufficient aid to wait on the sick and dying, and country clergymen had to come up from country districts for the purpose.

Trade has been now resumed after several weeks' suspension. The day before Bishop Connolly left, the first store re-opened for business; and a number of masons and other mechanics employed on a new Cathedral being erected by the Bishop, returned to their work. This magnificent structure is built on the highest eminence in St. John, and was designed by a New-York architect, Mr. Anderson, of Wall-street; and it might be added, that among those who aided the fund with their contributions, a number of Protestants were included, as well as the British authorities residing there, and the American consul.

General Intelligence.

BRITISH AND FOREIGN.

The steamship Niagara arrived at Halifax on Tuesday night last, at 10 o'clock, bringing Liverpool papers to the 26 inst. The news is rather unimportant in a warlike point of view.

Commercial matters were upon the whole favourable. Flour had declined 3s. per barrel during the week. The warlike throughout Great Britain had been remarkably fine.

The timber consumption demand is small. Mr. Archibald has been appointed Member of the Council of Nova Scotia, and Neville Parker Paines Judge of New Brunswick.

From the Black Sea, reports continue of preparations for the Crimea expedition. Cholera continued at Varna. A number of ships with troops had sailed from Varna.

The defeat of the Turks in Asia is confirmed.

FROM THE BALTIC.
France and England have decided to dismantle and abandon all the fortifications at Bomarsund and in the Aland Islands. They were so badly damaged, and wanted so large a garrison to hold them against the enemy, that it was not considered expedient to retain them. It is said that they were offered to Sweden, on condition of her declaring against Russia, but Sweden refuses to accept on these terms.

On the 26th, Admiral Napier and Marshal d'Allieres proceeded to Hangö. In their sight the Russians blew up the fortification and retreated to Abo, where there are 15,000 men in garrison.

120 mounted, and 80 dismounted guns were taken at Bomarsund, which will be divided between France and England.

Gen. Burgundy d'Allieres is promoted Marshal of France.

The Aland vessels now sail under the French flag. A small engagement, without loss, occurred at Abo on the 12th, between 18 Russian gun-boats and some English steamers.

The Austrians have entered Wallachia, but their further movements are not reported. Gen. Comorini has gone to Bucharest to consult with Omar Pacha. In the recent fight at Varna, half a million of pounds of bread, equal to two weeks' consumption of the English army, was burned. Great excitement exists against the supposed Russian incendiaries.

Transport continue to arrive from Malta. The French begin to grumble at their long continued inactivity. The ravages of Cholera have been terrible, both in the fleet and the army. Many thousands deaths have occurred. It is now abating.

All was quiet at Constantinople. Said Pacha, the new Viceroy of Egypt, is visiting the Sultan. Davia Pacha, the skilful diplomatist, is sent to the Principality of the Turkish Commissioner. Riza Pacha is intriguing to have Omar Pacha transferred to the command of army of Asia, but the Sultan refuses.

ASIA.—The disasters of the Turks are confirmed. On July 25th, Selim Pacha was defeated, and the Russians occupied Bayazid. On August 7th, a vigorous display of force by the Turks brought on a general engagement, and a great battle was fought near Koss. The Turks attacked the Russian entrenched camp at Yourkendere, and also drove in the right wing of the Russian army; but the cavalry swept them back with immense loss, and 4000 Turks were killed. The Russians suffered severely.

SPAIN.—Union Republic Club is closed, by order of Government, and detachment of National Guards ordered to arrest members if they persist in assembling. Several smaller clubs also dispersed.

Madrid "profoundly tranquil." All provincial disturbances are suppressed. Government publishes accounts of defalcations of previous ministry, showing thirty millions dollars deficient, with revenue of Cuba mortgaged for two years, and all extra resources of kingdom pledged.

Espartero has raised temporary loan of two million dollars on Havana Customs and Bank security. Espartero appears confiscating property of Queen Christina. Under cover of this measure, she has left Madrid for Portugal with sanction of Government, where she will embark for Italy or France. Much of her wealth is safely invested in foreign securities.

Notwithstanding the "profound" tranquillity, private reports of outbreak at Madrid, 28th, when it became known that Christina had escaped. A few batteries erected were pulled down by the National Guard, and the opportune entry of some regiments of cavalry prevented much mischief.

Saragossa continues restless, and the whole province of Aragon is uneasy. Carlist movements are spoken of in one or two quarters, and there are hints of military disaffection in Gallizia. Narvaez has applied for permission to go to Biarritz. Saragossa has arrived at Bayonne. San Sebastian is reconsecrated the capital of the province of Guipuzcoa. Gonzalez Bravo appointed Minister at Vienna. Don Edward Sack