

crew were safe. The passengers looked around, and at each other.

"Where is Mr. Rainford?" asked the gentleman who had seen him last on deck. He was not to be found, and the answer was read in many a pale and pitying countenance.

The measured beat of machinery was presently heard as before, the ship sped on her homeward way, and the lost passenger was gone down to the dark depths of the Atlantic.

What may occur at such a moment between the sinner and his God is not for human judgment to penetrate; but let us not neglect a solemn sentence put on record by the eternal Spirit, who never inspired men to write words without meaning. Because I called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: for ye will not come to your calamity; I will mock when your fear cometh; and when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord.

SPECIAL NOTICES.
The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, always in advance, as so few 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, transmitted for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder L. McLeod, St. John, N. B.

RELIGIOUS INTELLIGENCER.
SAINT JOHN, N. B. JULY 7, 1854.

This kind goeth not out but by Prayer and Fasting.

The Apostles had been commanded to go forth to cast out evil spirits and to cure all manner of diseases including of course the lunacy and others that on certain occasions they failed to cast out or cure; and for which failure the Saviour rebuked them as wanting in faith. From this case it is manifest upon the bare statement, that though the Apostles had received the power of working miracles there were conditions to be fulfilled on their part or they could not exercise the power thus conferred. They could not, for instance, cast out evil spirits for money; they could not to gratify a vain curiosity; they could not, for their own glory; they could not, when they were faithless. From this case it is plain that some duties they had to perform required a greater intensity of faith than others. It is not to be supposed for a minute that they cast out any evil spirits, or cured any diseases without faith, and yet, while they were thus successfully prosecuting the duties of their master's commission, there came cases before them in which they entirely failed. See Matthew 17th chapter and Mark Ch. "This kind," said Jesus, "goeth not out but by prayer and fasting," stating at the same time, if they had faith like a grain of mustard-seed, these difficulties would fade—these mountains would become plains. The implication is plain, that there are duties more difficult than others—duties requiring a higher degree of faith than will suffice for others. It was a higher degree of faith in Abraham that enabled him to lay his son upon the altar than that which enabled him to perform many other acts of self-sacrifice to which he was called. Furthermore, it is implied in the cases in which the Saviour had occasion to rebuke his Apostles that by prayer and fasting they might have had the degree of faith which would have made them successful.

It may help us better to appreciate this subject to bring to our mind the fact, that the foundation of faith is evidence. God never asks us to believe without evidence of some kind. The evidence may not be that which impresses the senses, but evidence there must be, either founded on knowledge of God's character, or it may be the experience which we have in regard to his former faithfulness to his promises. But that evidence may stimulate the mind to acts of faith, it is requisite that it be fully before the mind. The attention needs to be directed steadily to it, for some considerable time. Thus the disciples in the cases alluded to needed time perhaps to call to mind the many deeds of mercy and wonder they had seen Christ perform; the inexpressible joy he had from time to time imparted to them under the greatest trials; the deeds of mercy and wonder they themselves had often performed through faith in his name; thus dwelling upon the evidences the mind eventually comes to live over a glow of love, the emotions melted into tenderness the whole inward nature in communion with the Divinity in Christ, till once more by faith in his name they could speak and have it done. But that the soul shall thus bend all its energies to the foundation of faith till faith is the assurance—the substance of the longed-for blessing promised—it is needful that the mind be free from distraction, that the body be forgotten, that all its appetites be hushed to silence. Prayer and fasting, the Saviour implies, are conditions of this high degree of faith by securing the requisite state of mind and body. Perhaps these broken sentences may help you, my christian reader, to call up experiences of your own by which you will get my idea, if my words in their proper import fail to communicate it. If so there is before your mind a view which is precious for the practical suggestions it affords us in our progress in christian life.

If the inmates of the disciples of our blessed Lord, those upon whom he conferred the miraculous powers failed in their duties for want of faith we may well fear that we may come short. If they had need of fasting and prayer to attain to the proper degree of faith, how much do we need to fast and pray. If they prayed, "Lord increase our faith," how much have we need so to pray. If they had not faith as a grain of mustard seed, what would the Saviour say of our faith. If they had such need to take heed lest at any time they should let slip the evidences of faith, what a warning to us. Our duties and calling in life may be different from theirs, but we are not less in need of faith; in less need of fasting and prayer. It was not till Jacob had prayed all night long that his name was changed to Israel, a prince having power with God and with men.

In our christian experience we sometimes come to a

point beyond which it seems impossible for us to pass. We bid the lunatics be well but they foam, gnash their teeth and pine away none the less for our bidding. We bid the mountain in our way to remove and be cast into the depths of the sea, but it still towers and frowns before us. Over and over we are slain by the same temptations; the same appetite the thousand times brings us into bondage; the same fear terrifies us time after time. What is to be done? Jesus when he called us, redeemed us, and washed us in his own blood, told us whom the Son makes free is free indeed! But here we are yet in our sins; here we are yet poor trembling slaves. Are we then lost? Shall hope give place to despair? Rather like the disciples, when you are alone with Jesus let us ask him what the reason is, we cannot cast out these evil spirits. He will reply, "this kind goeth not out but by prayer and fasting." We cannot take one step in advance till we have a higher degree of faith—till we have fasting and prayer so as to bring before us properly the conditions of faith. We have gone on, it may be easily, casting out one kind after another, but we have come to a different kind. For want of this view of the different stages of faith many young converts, though they run well for a season, coming to new duties, new trials, and failing become discouraged, infer they have not been converted; frustrate what grace has begun, and return to the beggary bondage of the world. Oh, my friend, do not fail at this point to betake yourself to prayer and fasting. For want of this view, or at least for want of practising the duties it revealed, the great mass of christians do not advance beyond the first principles of christian life. To them christianity is not like the grain of mustard-seed, small in the beginning, but having a principle of life and growth in it that bursts the shell, sends forth branches and roots, till at length it becomes a great tree, in whose branches the birds may lodge and warble their ever-varying strains. To them the kingdom of God is best when first received. They mourn all their days for the happiness which they received when first converted. But the Bible is always encouraging us to grow in grace, to leave the first principles, to press for the mark for the prize. Grace is a growth of life in the soul, as well as a setting of the soul at liberty at the time of conversion.

This state of barrenness which we have now looked at in the individual soul we often see in the state of the individual church. A church is organized and is happy. There are additions to its numbers and its graces; but at length it comes to a point from which it begins to recede rather than to advance. Here in the whole body is a longing for the happy days gone by. It is manifest what is wanting is that prayer and fasting which are requisite to new growth. It began well and went on doing the master's business, but now it requires greater faith. It must have new views of truth; it must have new experiences and new triumphs of faith. It has now come to a kind that go not out but by prayer and fasting. It must now have new triumphs by new displays of Christ's power, and these it can have only upon the condition of this prayer and fasting on the part of the living portion of the membership.

In the onward progress of the church as a whole, we come to new kinds of evil spirits, or diseases that will not go out but by prayer and fasting. It may be we come to intemperance, to slavery, to papacy, to heathenism, but whatever it may be the church will surely lose its strength, and recede only upon the condition of casting them out. It will not be an army terrible if it fail, but an army defeated, broken, despirited, routed. The individual christian, the given church, the church as a whole can have life only upon condition of victory. When we come to the stubborn kind of enemy there must be prayer and fasting.

By fasting I do not mean a simple abstinence from food. That abstinence itself may not even be requisite. But the best condition of body with reference to mental activity must be secured. There are often calls in a scriptural fasting for the denial of other appetites besides that for food. What is requisite, is the submission of the whole being, body and soul to God.

D. M. G.

FREE BAPTIST GENERAL CONFERENCE.

We returned home on Wednesday evening from our Annual Conference, and as its business occupied our entire attention during our absence, we are therefore obliged to furnish a considerable portion of the matter for this week's issue of our paper in a very short space of time. Our Conference has been one of more than usual interest, and measures have been adopted, which we trust will, with the blessing of God, give a fresh impetus to the cause among us, and answer some of the many calls from different places, of "come over and help us." The Elders Conference met on Friday in which matters of importance were transacted, and at an adjourned meeting of this Conference held on Tuesday evening, measures were adopted for annual and special Conferences of the Elders, for the proper regulation of all matters necessary to be attended to by them. We have great pleasure in assuring our brethren and readers that our Elders Conference closed with the most perfect union in doctrine and spirit among our ministering brethren which we ever witnessed. And we do most earnestly pray that God may bind us nearer and nearer together, inasmuch as our strength and power depends upon our union. Our General Conference was organized on Saturday afternoon, in the presence of a large congregation, we having enjoyed in the morning a meeting of much interest and christian fellowship. The Ministers, Delegates, and others, composing the Conference, having taken their seats, Elder Samuel Hart was chosen Moderator. The Act or Incorporation was then read, the intention and design of which being spoken to by himself and others, a resolution formally organizing the Conference under the provisions of this act, and fully recognizing ourselves as an *Incorporated Body* was unanimously adopted. This accomplished, our business meeting adjourned until Monday morning, and the remainder of the afternoon was occupied as a Conference meeting, in which a large number of persons spoke of God's gracious dealings with them. It was a season of interest and the Lord's presence was manifested.

Early on the morning of the Sabbath the people began to assemble at the place of worship, and many fervent prayers were offered to God during the morning prayer meeting, that He would be with us that day, and bless his word to be spoken; and we trust He heard and answered. By ten o'clock, the hour appointed for preaching, a vast concourse of people were gathered, many more than the house could hold. After singing by the congregation, and prayer by brother W. E. Pennington, we addressed them from 2nd Corinthians 8th chapter 9th verse. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. The design of our discourse was first, to exhibit by an exposition of the text, the nature and fruit of grace in the heart of the Church; and second, to show that grace in the church itself, was of the same character, and manifested itself in a similar manner. This we illustrated by reference to the distinguished benevolence of

individuals and institutions, the object of which has been, and is, to extend the Redeemer's Kingdom and save a ruined world. We have long felt and believed that that is a fatal delusion, under which some labour, who expect to be "saved by grace," making it only a manifestation of God's mercy to us, without our showing any mercy to others. The first fruit of grace in us, is an interest in the welfare of our fellow men, while the greatest evidence of our being destitute of grace, whatever our emotions or feelings may be, is an indifference to the salvation of others, and an unwillingness to make sacrifices for their welfare. In the afternoon Elder E. Wayman addressed the people from the petition contained in the Lord's Prayer—*Thy Kingdom come*; when a short intermission being given, we again assembled to commemorate our Lord's death and sufferings till he come. This was a season of deep and solemn interest. We cannot give the exact number who partook of this ordinance on that occasion, but from an estimate which we made at the time, and which must be as nearly correct as possible, there were but few short of two hundred. We felt truly that we were present whose command we were keeping, and we can say for one, we seldom "desecrated the Lord's body" in this ordinance more, than on that occasion. Oh, how precious to feed upon the rich food that Heaven has provided to sustain our famishing souls, and give life to those who otherwise must sit in "the region and shadow of death."

On Monday morning at 8 o'clock the Conference met for business, and continued its session with necessary intermissions until Wednesday evening. Meetings for worship were held on Monday and Tuesday evenings. Brother W. E. Bell preaching on the former and brother Taylor on the latter. The business was accomplished in the most harmonious manner, and it only remains to see whether the measures adopted will be for the best interest of the cause generally. We are unable to lay before our readers this week, even a summary of the matters attended to, but of vital importance we cannot pass over, that is the arrangement, for a Missionary Fund, under the control of the General Conference, and to which we solicit subscriptions, donations and Legacies. Brethren Hart, Pennington, and Gunter have been appointed for the ensuing year as Province Missionaries, and will labour a part of the time especially with the Churches, which are unable to procure Pastoral care. We advise such Churches and communities as wish to be visited by any of these brethren to communicate to us as soon as possible and we will then inform them as to the probable time when they will be able to see them, and also the course to be pursued by the Churches.

We would inform the Churches in Westmorland that we presented a claim for them to the Conference, and one of our Missionary brethren will visit them on an early day. If all our Churches and brethren co-operate in the work commenced, we have no doubt but we shall be able to perfect a plan, which will leave no church destitute, and will also afford encouragement to every man among us who wishes to labour for God. We must defer any further notice of our meeting until next week, in the mean time observing, that such matters as we consider of general interest we shall notice then, or subsequently. Our Minutes will be published as soon as possible and sent to the different Churches.

MISSIONS TO THE JEWS.

Our readers are aware that there are several Societies in operation in England and the United States having for their object the amelioration of the condition of the Jews, and their conversion to christianity. The London Society for promoting christianity among this long benighted people, held its Forty-sixth Anniversary in London, on the 5th of May last. The Earl of Shaftesbury in the Chair. The gross income of this Society has amounted to £31,644 18s., and the expenditure to £30,895 17s. 11d. 2086 Hebrew Bibles, 6412 portions of the Bible in Hebrew, and 1068 Hebrew New Testaments have been issued in the course of the year from the Society's depots; and upwards of 50,000 books, tracts, *Old Paths*, and portions of the Holy Scriptures in the modern languages.

The report sketched the operations of the Society in Europe and Asia. Generally, the Committee state that—

"Prejudice against Christianity is largely and widely disappearing. The Jewish mind is unsettled, but it is also eager, and requires something to replace what it feels is slipping away from it for ever. They are now most extensively acquainted with the Scriptures both of the Old and New Testament. There is a very wide diffusion of christian knowledge among a large mass of the Jewish people. There is amongst your missionaries generally a spirit of true devotedness and the manifestation of a real interest in their work as loving it for Christ's sake."

The Chief speakers were the Earl of Mayo, the Bishops of Cashmere and of Sierra Leone. The Revs. J. C. Miller, G. Pisk, H. Venn, Canon Stowell.

Mr. Pisk in his address stated strongly his opinion formed upon personal observation as to the so-called Christianity of the East.

"What was the fact presented throughout the Holy Land but this? A Christianity that was without Christ; a Christianity that possessed neither vitality nor power, that was destitute even of the morality which was characteristic of a saving Christianity. He had studied, on a small scale to be sure, the Oriental Churches as they existed in that land. He had visited very many of the convents there, and had conversed with priests, and monks, and friars, and never had he found one sign of vital Christianity, but every thing that was antagonistic to Christianity. There was much that was external, much of that which had always characterised the churches that had departed from the faith, much to arrest the imagination, and much to exercise the lower faculties of man's nature, but nothing to lay hold on his immortal soul, to bring him into the life that is full of immortality, to bring peace to the storm-tossed soul that was without God, or to convince it of its spiritual destitution. He had found all that was significant in symbol, and all that would bespeak devotion in practice. But he had said to the head of a convent, 'Will you show me your Bible?' and he had brought him the Mass-book from the altar! He had asked him to converse upon the things which were recorded in the Mass-book and extracted from the Bible, and he had exhibited the most striking proofs of ignorance not only of the spiritual contents, but of the very chronology of the Bible. Indeed, he once stood on the roof of the convent at Bethlehem, and found the chronology of the Father Superior in so dilapidate and defective condition as almost to confound Methuselah with Nebuchadnezzar, and the prophet Isaiah with the apostle Peter. Indeed, it was impossible to describe the state of utter ignorance which prevailed amongst the members of the Oriental Churches. And whether we regard the Greek

Church, as thus represented, the Latin Church, or the Armenian Church, we must come to the conclusion that either they must be reformed, or else crumble away, after having accomplished the fearful work of spiritual dissolution in which they had been so long engaged. But was it likely that any one of these churches would set about the work of reformation itself? Churches were not wont to do so, unless there was a pressure from without, unless some testimony came trumpet-tongued, that could not be resisted in the weight and power of its faithfulness. The fact, therefore, must continue as it stood. The corrupt churches of the East must be destitute of spiritual power and influence; and if so, then would all such systems, wherever they prevailed, become powerful in hindrance and obstructiveness. Yet with this prospect before us, there was a movement amidst the Oriental Churches—a movement inferior to that of the Spirit of the Lord. That the spirit of inquiry had begun to operate, and that it was widely and extensively growing, no intelligent man could doubt. The opposition that had been raised everywhere was the best proof of the reality of this spirit."

He appealed to the people of God in England to be up and doing for Israel.

"When he was in the city of Jerusalem, he procured from a poor Jew a pebble of the sort which the Jews are accustomed to collect for the purpose of having them engraved with texts of Scripture. The inscription in this instance was taken from the fifty-first chapter of Jeremiah, and translated as we have it in our version, it ran thus:—'Let Jerusalem come into your mind.' He showed the stone and its inscription to the late excellent Bishop of Alexandria, who made this remark: 'Dear brother, do translate that passage in your mind.' Not only, 'Let Jerusalem come into your mind,' but, 'Let Jerusalem be uppermost in your mind.' And such was the full meaning of the expression in the original. Looking then at the state of the Holy Land, and the state of the Oriental Churches; to the spirit of inquiry which was arising, and which must be satisfied; to the evangelical instrumentality to that end with which their revered and beloved father in Christ, Bishop Gobat, was intrusted; bearing in mind the sight of God's gracious favour that had rested upon his labours, and the labours of his revered predecessor; and looking also upon the connection existing between Reformation and the Oriental Churches, and the progress of the great work in which this Society was engaged, let us remember Jerusalem—'Let it come uppermost in your mind.' Let them give their hearts to the cause with which Jerusalem was connected; relax not, slacken not, in prayer and in personal co-operation. Let the Lord should accomplish his great purpose, the Royal Seed be manifested, the throne of David be set up, and Jerusalem made a joy and a blessing in the earth."

The Bishop of Sierra Leone also addressed the Society promising help from Africa.

"When the Queen of Sheba came from the uttermost parts of the earth—from her African home in the Abyssinian plains—to hear the wisdom of Solomon, she carried back with her the knowledge of the God of Israel; and from that day until the true Messiah came the Jewish kingdom had its sons in that part of Africa. And when, afterwards, the Ethiopian eunuch came up to Jerusalem to worship at the temple, and heard from the lips of Philip the words of life, of Him 'who was led as a sheep to the slaughter, and as a lamb dumb before his shearers, so opened he not his mouth,' he too, carried back the spiritual benefits to his African home, in the knowledge of the Saviour. And from that day to this, though alas! in latter times lamentably corrupt, but at first true, and pure, and faithful, a Christian kingdom had existed in the African mountains. Thus Africa owed the Jews a debt of gratitude for spiritual benefits. And how could the double debt be better repaid than by Christian Africa siding in the work in which this Society was engaged? and lending a helping hand to the sending of the gospel of salvation to the Jews? It was not long ago that, while he was sitting in his dwelling at Foulsh Bay, engaged in some of the common duties of his station, a little native girl came to him, and cheerfully, yet bashfully, requested him to place in her collecting-box, or write down on her collecting-card, a subscription to the funds of this Society.

That little native child was the same one whose early history he had given from that platform two years ago—the little captive child of King Dahomey, and the protégée of England's Queen, born and bred in the darkness of heathenism, and restored by the miraculous intervention of an overruling Providence, and enabled by the royal bounty to stand forth as the first representative of Africa seeking the peace of Jerusalem—of Africa seeking to give to the Jews the saving knowledge of the God-man—the knowledge of that spiritual wisdom in communion with which the gold of Ophir and the topaz of Ethiopia were of neither value nor esteem. The inference he would draw from this was that he could see no reason—looking at the words of the promise, that they who sought the peace of Jerusalem should prosper—why these early beginnings in Africa—although the incident he had related might seem trifling, and marking but the way of small things—he could see no reason why these early beginnings should not be fostered and encouraged, and why, when they had in Sierra Leone a flourishing Church, Missionary Association, and a flourishing Bible Association, they should not also have a flourishing Jews' Association; and it would afford him great satisfaction indeed to see that day arrive."

THE MARINE HALL.

In consequence of our being absent from the City, we were not present as we intended to be, at the opening of the Marine Hall in connection with the Sailor's Home, which took place on the Sabbath before last. This Hall which has been solemnly dedicated to the worship of God for the benefit of seamen, is delightfully located near the "Home" on Britain-street. It is 65 feet long, and will seat 300 persons. It has a Bible and Tract Depository for seamen; the committee meet every Sabbath morning at 9 o'clock, and after a short season of prayer together, go out two and two, distributing the word of Life, and religious and temperance tracts on Ship-board and about the wharfs to sailors and others who may find an interest in reading; at the same time inviting mariners to repair to some place of public worship. The Seamen's Chaplain (Brother E. N. Harris) so deeply felt the necessity of such a place as this Hall in the locality of the Seamen's Home, that he assumed nearly all the responsibility connected with its being built and furnished. We are pleased to learn however, that the Seamen's Friend Society, has with much pleasure relieved him from that responsibility; and that a few ladies interested in the cause have provided the platform with a carpet and sofa, and the windows with blinds, and an elegant table has been presented by Mr. A. J. Lordy, Furniture dealer, in Gernall-street. We learn from Brother Flagler who has charge of the Home, and who, with his wife, are members of the Free Baptist Church in this City, that it is in a prosperous condition, and visited by a considerable number of sea-faring men. We think that Brother Harris is deserving of the highest praise for his labours of love in this good work here, and we sincerely commend it to the favour of all who feel an interest in the welfare of their fellow-men. The following notice of the opening of the Hall is from the *Christian Visitor* of last week.

On Sabbath last, at 3 o'clock, p.m., a most interesting religious service was held in a new room on Britain-street, dedicated to the use of seamen.

of the brave sons of the deep were there. God grant seed sown may find a lodgment in their hearts. We are rejoiced to learn that arrangements are in progress, in addition to the stated preaching of the word in the Hall, to supply seamen with copies of the Word of God, religious Tracts, &c. &c., which are to be distributed by committees on board of Ship as well as in the Hall.

THE CHOLERA AND THE CIRCUS.

On our way home on Wednesday last, we were reported that several cases of Asiatic Cholera had occurred in this City during our absence, and some of them had resulted in death. We did not think at the time, that such was the case, and our arrival home, we found (so far as we have been able to learn) that the report was unfounded. Such things very naturally alarm the public mind, and if true would be universally acknowledged, a great calamity, while every precaution would probably be used to prevent its spread, and means resorted to, which would be likely to make it less fatal. But though our City is spared for present the dreadful calamity of cholera, we learn with sorrow that the demagoguing a soul destroying exhibition, with its accompaniments of a travelling circus, is to be inflicted on our citizens. We may stand all alone in our prayer against the immoral tendency of the circus company, in whatever feature it may be viewed, but shall not cause us to shrink from what we believe our duty, as a christian minister, and as the conductor of a religious journal. The circus has an immoral tendency from different causes. Its company is generally, if not invariably, made up of worthless characters, and for the truth of this appeal to the judgment of every honourable man if they think it possible for men possessing a moral nobility to follow such a course for a livelihood. The profanity, drunkenness and obscenity practiced by many of them taints the very atmosphere in which they move, and spreads moral contagion to be no less dreaded than the cholera. The latter only destroys life, the former destroys souls. Who does not know that a christian was found in a circus or theatre company; and does not also know that they are usually made up of infidels and scoffers at religion, who seldom if ever enter a place of worship. A considerable degree of immorality is always mixed up with their exhibiting, and the whole is well fitted to feed a taste for a corrupt and impure amusement. We hope no christian member nor any other person having respect to morality or religion will be seen entering the circus. That many who "walk in the ways of their heart and in the sight of their eyes," will gratify their desires, is quite probable, but how a christian, enter a circus tent we do not know. We shall no more at present—we have felt it our duty to our protest, irrespective of all consequences. We were visited by the cholera, there would be at least one consoling thought with it, and that would be it is the visitation of God. But when the Circus arrives, who does not know that it is the visitation of the Evil-one.

The following paragraphs we cut from the *Free Correspondence* to the New York Observer. They were written in May last.

One sensible difference between the French and the English now encamped in Turkey, which characterizes the two nations, has been observed. The first have brought with them their bold, communicative and prompt manners. In a few days they wrought great changes in Gallipoli, with inquiring if it were displeasing to the Mahomedans or not. They either benevolently or forced entered at once into the relations they desired of the Orientals. The English, on the contrary, cold, and moderate, proceeded prudently, tried to accomplish their ends with every respect for the national customs. It is difficult to which of the two armies will, on the whole, exercise the most influence.

The conduct of the Marshal Paskievitch and the Russians appears singular. They exhibit none of the many qualities attributed to them. No brilliancy; no advance, although they have had victory to contend against the Turks. They seem to be imprisoned in the provinces of the Danube, exhaust their strength in taking places of secondary importance. Whence come these tergiversations and this inactivity? Are their councils variance? or have the inclemency of the climate and sickness paralyzed the Muscovite arm? Does the Czar fear to irritate Austria and Prussia too rapid an invasion? It appears that war is not popular in Russia; for, notwithstanding the terror inspired by the autocrat, manifest hostility to the government have recently taken place at St. Petersburg.

Nicholas is evidently in a very critical situation. If he has obeyed the inspirations of a foolish passion he is severely punished for it, and may to-day demand that the absolute chief of sixty millions be obliged, like others, to consult the law, prudence and justice. How will he act in the situation where he has voluntarily placed himself? he persists in sustaining the weight of war, all the chances are against him. If he yields he has to fear the resentment of the people, who accuse him of gratuitously compromising his honor. I am not acquainted with the autocrat's poses, but I presume that more than once, in the course of the last six months, he has regretted that he is not the most obscure peasant of his pre.

In France, public confidence increases. No abundance in the market. The State funds are rising, and industry begins to revive from the nation in which it was plunged by the war. Louis Napoleon is more firm than ever upon his throne. His alliance with England has awakened new sympathies for him. But will all this long? In France the public mind is fluctuating and unlooked-for events are often the most probable.