

with fire and brimstone." Ah! this is far more dreadful punishment than Gehazi's; it will never end. Let us all fear to say what is not true, remembering that

"Lies always are found out,  
Whatever may they wind about,  
In every place, by night or day,  
God watches all we do or say."

American Messenger.

**A WORD TO YOUNG MEN.**—When I was young like you, there was little leisure time afforded for intellectual improvement compared with what you enjoy. Be careful now in the spring time of your life, of your advantages. Do not waste all your precious hours in frivolous pleasures, which lay no solid foundation of lasting happiness. I do not counsel you to shun such innocent gratifications as are natural to youth and healthfulness, and buoyancy of spirit; I only advise you to devote some portion of that leisure which an alteration of the business habits of the present day puts in possession of, in the pursuit of knowledge, in the cultivation of those mental powers with which you are blessed, and from the right instruction of which, you will secure to yourselves a future crop of pleasures and delights, such as will prove a rich reward for present labors. Sow good seed now, in good soil, and you will reap a golden harvest in due time. A well spent youth adds to, instead of subtracting from, present enjoyments, and has, besides, the great advantage of yielding the promise of a useful middle life, and a happy old age.—*J. Houghton.*

## Correspondence.

### New York Correspondence.

New York, May 22, 1856.

**MR. EDITOR.**—The anniversary are over and the Old School and New School Presbyterian assemblies have since taken place—indeed, as yet, I believe, in season. The everlasting slavery question has been the absorbing topic in both anniversaries and assemblies, as it is in Congress and Kansas. This great crime and shame of our nation obtrudes itself with awkward issues in all things pertaining to Church or State. Every body resolves to let it alone, but waxes warmer and warmer in the discussion, while we resolve and re-resolve to let it alone. Congress, time after time, by solemn resolution, declares all discussion at an end, but Congress discusses nothing else. Presbyteries and Conferences declare they are done with the agitating question, but they go on discussing it the more, in proportion to their determination to let it alone. The Tract Society resolves to publish nothing on the hated question and so cut out all allusions to it in their reports of Gurney, Puncan and Harris, and their very omission turns the annual meeting of the Society into an anti-slavery question. In fact, it is fast becoming the conviction of all that it is impossible to get away from the question. All begin to feel that it must be met, both in Church and State, however unwelcome, and that something must be done besides talking about it. It becomes the conviction of all, irrespective of the side they are on, that Providence will no longer allow this question to be put aside.

I will give you illustrations as to the appearance of this question in quarters where it is unwelcome. The instances are recent:

For a long time a large number of the members of the American Tract Society have felt grieved with the course pursued by the Executive committee in refusing to publish anything condemnatory of slavery. This same Society publishes Tracts against Sabbath breaking, denouncing intemperance and other specific sins, but not a word against the system that breaks up families and forbids men to read the Bible. This course of the Executive Committee was severely criticised by a portion of the religious and secular press, and latterly, it was evident, that at the annual meeting, now just passed, a Committee of investigation would be moved. The Executive Committee, in its report to the late meeting anticipated this action, and voluntarily proposed to change its course on the slavery question. The proposition was accepted, but it did not prevent the appointment of the committee of investigation. The meeting in which this question was carried, was one of the most exciting and boisterous that ever took place in the city. It was the meeting above all others, which excited the city during the late convocations. It was probably a meeting that will result in more good to the anti-slavery cause in the religious sphere than any other that ever occurred in this city. It is true, that the action of the committee may come short of what is expected, but as the religious consciousness of the members has been awakened in this direction, a revolution has begun which will not go backward.

The New School Presbyterian assembly has up the same question, by report of a committee whose Chairman is Rev. Albert Barnes, the author of the Notes on Scripture. There was a minority report by a Mr. Boyd, of Virginia. This report goes to a great length in the defence of slave holding as not derogatory to the Gospel. But no matter about reports, my point being to show that this unwelcome question finds way everywhere, and how long this assembly will discuss it there is no telling.

In the Senate this week the same question has excited more than usual interest owing to a great speech by Mr. Sumner, one of the leading champions of freedom. Mr. Sumner is one of the greatest orators of our nation and always commands marked attention, but this time he has quite exceeded himself. He so much damaged the pro-slavery side that three leading champions of bondage thought it necessary to attack Mr. S. at the conclusion of his speech. His reply to them was masterly and withering.

The news from Kansas is more exciting than ever as the danger seems more imminent. Yesterday was the day set down for the attack of the border ruffians upon the free state men of Lawrence. The report, apparently well-founded is, that the borders, with a force of fifteen hundred, with artillery, were marching upon Lawrence, with purpose to kill its inhabitants and burn it to the ground. We wait in the most painful suspense for the news.

There is more anxiety here than for a long

time before in relation to our relations with Great Britain. Lord Clarendon's reply to our Government is regarded as very unsatisfactory, and it is thought Mr. Crampton will soon receive his passports. This circumstance, together with another, creates considerable apprehension. The other event is the reception of, by our Government, a Papist priest, as ambassador of Walker's filibustering Government in Nicaragua. This measure, it is said, was most strenuously opposed by some members of the cabinet. It is here supposed to be a measure quite likely to increase the complication of affairs between Great Britain and this Government.

The weather is now quite seasonable, though the Spring is backward.

May 23.

Mr. Sumner was yesterday assaulted, while in the Senate Chamber in his seat writing, and fearfully wounded. His condition is critical. Slavery cannot bear free speech.

G.

### Canada Correspondence.

Montreal, C. E., May 17, 1856.

**MR. EDITOR.**—In a former communication I alluded to the singular spectacle of a body of ecclesiastics going, in person, to the Legislature, with the request that their church action might be legalized; and hinted that an explanation might be found in a wish to establish state-churchism among us. Even in the Colonies, we are sometimes annoyed by distinctions, which, to say the least, are invidious, and might be safely abolished. We are not without men who believe that the safety of the Church consists in its alliance with the state, and anything which may tend to bring about such a consummation finds, in them, ardent and persevering advocates, who are neither anxious to reveal their object, nor scrupulous respecting the means which will promote it. What may be done in New Brunswick towards that end, I know not, but would like to inquire whether public money is appropriated, as with us, to the purchase of pews in an episcopal cathedral. Your readers will hardly believe that the sum of £275 have been devoted to that purpose in Toronto, by His Excellency's advisers, forming a part of £102,000 which they expended during the past year, over and above the authorized appropriations. If this is not money misapplied where should we look for an example of misappropriation? You cannot wonder that such expenditure has been denounced. I would not blame the Episcopalians, as a people, for this; but I should like to ask if any other denomination would be permitted to draw money in that form from the public chest. It is to be hoped that neither Episcopalians or any other form of *ism* will become connected with the state on this side of the Atlantic. Religion needs no state patronage to make it flourish. It is a plant of too sturdy a growth to require shelter from the free winds of heaven. It was designed to grow in the open air, and not within a hot-house. Let the winds come, with hurricane force, if they will, the rude blasts will but strike the roots deeper into the earth. No artificial heat is equal to God's sunshine. No artificial watering can be compared with the gentle dews, and the rain from heaven. Give us the religion of the Bible, and we ask for no peculiar privileges. We ask the law to protect us from being molested in our worship. We ask the same for others—for all. We ask that Christians shall vigorously ply the spiritual weapons with which the Holy Spirit has furnished them. We ask that religion shall be a reality and not a name; and we have no fears arising out of the absence of an Established religion. The true establishment is Christianity in the heart of the people. Give us that, and we ask no more.

One day this week a man was arrested in this city for haranguing a crowd opposite the "French Church," as we call our huge Roman Catholic Cathedral. I have not been able to learn what was the subject of his discourses, but from the position he chose, one would expect that the Church of Rome did not escape. If the newspaper report be correct, he is a fanatic of the more harmless sort, foretelling famine, declaring that the St. Lawrence will be dried up, and so on. He was not permitted to continue long in his efforts to enlighten the public, being speedily arrested. Refusing to promise that he would immediately leave the city, he has been sent to prison for two months. Poor man! it would have been a less serious matter, had he assisted in destroying the life of a Corrigan; then he would have gone through the ordeal of a mock trial, and have been honourably acquitted; but to give utterance to some harmless absurdities, or perhaps some honest sentiments, is not tolerated in our orderly community. It endangers the public peace, and nothing less than two months imprisonment is sufficient to prove a terror to evil doers, and to teach unauthorized public instructors a lesson.

Education has called forth a great deal of remark of late. Last year, I believe, provision was made in the Upper Province for "Separate Schools" as they are called, which has considerably embarrassed the educational system of Common Schools, as it permitted a majority of coreligionists to establish a sectarian school, and tax the inhabitants of the district for its support. The Roman Bishop of Toronto has publicly called upon all the faithful to defend the present state of things, and his pastoral letter has been the subject of eulogy and animadversion almost without end. It is clear to many persons that the separate schools are injurious, and a motion for the repeal of all the provisions authorizing them was made a short time since, elicited much discussion, but ended in the defeat of this effort to do good. It is hoped that this result will open the eyes of some of our Protestants, and lead to the return of a better class of representatives—men who will defend the common interest, and prevent Romanism from drawing public money to teach its errors. One very great evil of the present system is that a Protestant minority may be so small that a common school cannot be established.

A. B.

**NEW BRUNSWICK.—Another Triumph.**—By a private letter received in St. John by the last English mail we learn that the brig Mary Ann, Captain Soley, made the passage from London to Civita Vecchia, a seaport of Rome in 16 days. This is said to be the shortest passage on record. The Mary Ann was built by John Fisher, Esq., Lower Cove, and we congratulate her owners upon this successful and speedy voyage thus made by their vessel.—*Niles.*

## The Intelligencer.

SAINT JOHN, N. B. MAY 30, 1856.

### Fragments for Ministers.

SABBATH PREPARATIONS.

The Rev. Andrew A. Bonar in his Memoirs and Remains of the Rev. Robert Murry McCheyne, of Dundee, who was a devoted and successful Minister of Christ, and was instrumental in the hand of God of the conversion of many souls, makes the following remarks in relation to his preparations for the Lord's day:

"So steady was he on Sabbath preparations, that though at prayer meetings, or similar occasions, he did not think it needful to have much laid up to address his people; yet anxious to give them on the Sabbath what had cost him somewhat, he never without an urgent reason, went before them without much previous meditation and prayer. His principle on this subject was embodied in a remark he made to some of us who were conversing on the matter. Being asked his view of diligent preparation for the pulpit, he replied—'Beaten oil—beaten oil for the lamps of the sanctuary.' (Exodus xxvii: 20.)"

CHURCH DISCIPLINE.

On the subject of discipline, Mr. McCheyne in a sermon, at an ordination of Elders, made the following observations, worthy of being pondered and embraced by every Minister of Christ:

"When I first entered upon the work of the ministry, I was exceedingly ignorant of the vast importance of Church discipline. I thought that my great and almost only work was to pray and preach. I saw souls to be so precious, and the time so short, that I devoted all my time, and care, and strength, to labour in word and doctrine. When cases of discipline were brought before me and the elders, I regarded them with something like abhorrence. It was a duty I shrank from; and I may truly say it nearly drove me from the work of the ministry altogether. But it pleased God, who teaches his servants in another way than man teaches, to bless some of the cases of discipline to the manifest and undeniable conversion of the souls of those under our care; and from that hour a new light broke in upon my mind, and I saw that if preaching be an ordinance of Christ, so is church discipline. I now feel very deeply persuaded that both are of God—that two keys are committed to us by Christ, the one the key of doctrine, by means of which we unlock the treasures of the Bible, the other the key of discipline, by which we open or shut the way to the sealing or the faith. Both are Christ's gifts, and neither is to be resigned without sin."

A THOUGHT FOR MINISTERS.

"Ministers of Christ—many of us are like the angel of the Church of Ephesus: we have 'work, and labour, and patience, and cannot bear them that are evil, and we have borne, and for his name sake we labour, and have not fainted,' but we want the fervour of 'first love.' Q how seldom now do we hear of fresh supplies of holiness arriving from the heavenly places, (Eph. i: 3);—new grace appearing among the saints, and in living ministers! We yet contended with our old measure and kind, as if the windows of heaven were never to be opened. Few among us see the lower depths of the horrible pit; few enter the inner chambers of the house of David." *Rev. J. J. Baner.*

PASTORAL VISITING.

On this subject the author of McCheyne's Memoirs and Remains says:—"There is a wide difference in the kind of visits which shepherds give. One does it formally, to discharge his duty, and to quiet conscience; another makes it his delight. On all occasions, this difficult and trying work must be gone about with a full heart, if it is to be gone about successfully at all. There is need of being full of grace, and need of feeling as though God did visit every hearer by your means."

### Sabbath School Teachers.

The Scottish Sunday School Teachers' Magazine gives the following, as what a Sunday School Teacher should be. We recommend it to the prayerful attention of teachers. There is no reason why any should be without these qualifications, and if any feel that they are deficient, let them immediately set about a reformation.

I. A Sunday School teacher should be *converted*.  
"Thou therefore which teachest another, teachest thou not thyself?" Rom. ii: 21.  
Example is better than precept.  
The duty of a Sunday school teacher, who is constantly rejecting Christ, is not to give up teaching, but to give up the world.

"My son, give me thine heart." Prov. xxiii: 26.  
II. A Sunday school teacher should be *intelligent*.  
"To much love in the heart you should seek to add much light in the mind."—*JAMES.*  
He who understandeth the office of teaching the young should feel the obligation of a diligent and systematic perusal of the word of God.

The teacher must seek for self-improvement, if he would do good in the Sunday school. One-fourth part of an hour every day, diligently and wisely improved in self-cultivation, will help a man to grow in wisdom.—*TOON.*  
"Apply thine heart to understanding." Prov. ii: 2.  
III. A Sunday school teacher should be *persevering*.

"If a man draw back, my soul shall have no pleasure in him." Heb. x: 38.  
Perseverance in any undertaking is the mark of a great mind. No work tests it more than Sunday school teaching. Is it not the duty of a teacher to deposit, under God, the seed of the kingdom in the heart of the young? Time and patient waiting are needed ere its growth and fruitfulness will appear.

Did the Son of God labour through a life of poverty, agonize in a death of torture for our immortal souls, and will you cast from your interest because a little sacrifice of time and ease is required on the Sabbath? Can you pretend to fellowship with Christ?—*JAMES.*  
"Unstable as water, thou shalt not excel."—*Gen. xlix: 4.*

IV. A Sunday school teacher should be *punctual*.  
"Question. Is God, the Church, and the young to be robbed of so large a portion of valuable instruction because Sunday school teachers are too indolent to cultivate the habit of punctuality?"  
"Will a man rob God?" Mal. iii: 8.  
V. A Sunday school teacher should be *beneficent*.

"And he took them in his arms, put his hands upon them, and blessed them." Mark x: 16.  
In the kingdom of Christ great learning is not

demanded; great and striking, and splendid talents are not necessary. To be useful to bring souls to Christ, and to win the crown of life, holy, devoted, disinterested piety is the great thing needed.

For the conversion of the young, a frozen heart, a dead piety, narrow views, and stunted labour will not do.—*TOON.*  
"And his disciples remembered that it was written, The zeal of thine house hath eaten me up." John ii: 17.

VI. A Sunday school teacher should be *eminently devotional*.

"Ask, and it shall be given you." Matt. vii: 7.  
Your closet should be the constant scene of your anxiety for their welfare. God loves the prayers of his people. Impartune him, therefore, to bless your efforts. Confess to him that the work of conversion is all his own. Hang the interests of your school upon his arm, and lay them down in the light of his countenance.—*JAMES.*  
"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii: 10.  
EXCOMMUNICATED.—"Be thou faithful unto death, and I will give thee a crown of life." Rev. ii: 10.  
"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv: 40.

### Clippings from Exchanges.

The London Christian Times of April 18th, contains an able letter from its Nova Scotia Correspondent, on affairs in the British Provinces. From it we clip the following paragraph:—

"The Maine Liquor-law of New Brunswick appears to work well, notwithstanding opposition and false reports. To expect it to go quietly in operation where large towns are flooded with rum-grogs, generally kept by the Irish Romanists, would presuppose the death of Irish Catholicism and turbulence. In Nova Scotia, the table of the Assembly groans with petitions for its enactment, and breathing a calm, decided spirit, the sure indication of the deeply-felt miseries of drunkenness, and appreciation of temperance."

The Paris Correspondent of the Christian Times gives the following statistics of criminals from the returns recently made. It is a fearful comment on ignorance, and the want of correct religious training. He says:—

"We have lately received the criminal returns. The catalogue is dark, and the increase of crime awful, especially among the young! Since 1848, when the number of prisoners for crime was 16,000, the progression has gradually attained the number of 22,328; the amount of young offenders in 1857 was 1,334; in 1848, 4,642; and now is 9,364. The official report declares that ignorance is one of the principal causes which people the prisons. Out of 20,000 prisoners, 10,800 were without any sort of instruction; 6,000 knew how to read only; and 2,000 could read and write; 500 only had had a superior education. Schools are opened in the prisons, but only well-conducted prisoners are admitted.—In 1853, only 3,000, out of the 10,000, had derived advantage from this."

We cut the following paragraph from an exchange:—

"With but a small portion of the soil under cultivation, Africa supports one hundred and fifty millions of people. Millions of acres lie uncultivated. Four acres of land, it is said, will sustain a family of six persons. There are immense resources and means of sustenance in Africa, besides the productions of the soil."

A work has recently appeared in Rome called the history of Brescia. The treatment of this work and of the author, is an illustration of the servility to which men of letters and their writings are subject within the limits of Roman jurisdiction. After the first two volumes had appeared the author was obliged by the bishop to declare that nothing which he had written was "intentionally" hostile to the Roman Catholic Church and its domains. In the fifth volume the gifted and learned writer attached the word "martyr" to the name of Arnold of Brescia, and the consequence is that the work is to be placed in the Roman Index, or list of prohibited books. Arnold, or Arnolfo of Brescia, was one of the most distinguished men of the 12th century. His great eloquence made him feared by the priesthood, whose vices he denounced with equal courage and perseverance. The end of the career of Arnold of Brescia, the first reformer, was that he was burnt alive at Rome in 1155, and his ashes thrown into the Tiber.

### Religion and Business.

An individual, upon being reproached for some dishonourable transaction in business, as inconsistent with religion, replied, "What has religion to do with business?" The answer demonstrated either his ignorance, or wickedness, or both.—But, if we may judge from their conduct, this is the sentiment of many professors, although, perhaps, they would not avow it. Are they not acting as if religion had nothing to do either with business, with temper, or with our domestic or social relations? as if it were a matter of opinion, devotion, or ceremony—a thing of the cloister, or closet, or sanctuary, which is to be confined to its own retreats, and never to be allowed to approach the scenes of worldly business and secular pursuits—a rule to direct us how we are to conduct ourselves in the house of God, and to regulate our worship; and which, having done this, has accomplished its object? Is not this, I say, the view which, if we may judge by their behaviour, many take of religion? But can there be any thing more inaccurate? Religion is a permanent, all-pervading, unchanging principle, possessing a kind of universality of nature. It must go with us, not only into the sanctuary of God, or into the closet of private devotion, but into all places; it must regulate our conduct not only to the church, but to the world; it must operate upon us, and influence us, not only on Sabbath, sacramental, and fast days, but at all times; and must dictate not only how we pray, and read the Bible, and keep holy the Lord's day, but how we buy, and sell, and get gain. Religion has no exclusive time, or place, or sphere of its own, but is matter of all times, places, and scenes. My friend, religion has to do with business, whether you admit it or not, and if your religion does not go with you to your business or daily labour, you may conclude that it is not a proper kind of religion. Your religion may have nothing to do with business, but be assured God's religion has, and it is only that religion that sees you do justly now, that will see you presented before the throne of God at last, without spot, or wrinkle, or any such thing.

## Secular Department.

### BRITISH AND FOREIGN.

#### Later from Europe.

NEW YORK, May 27.

The Collins steamship *Baltic*, with London and Liverpool dates to the 14th, arrived to-day.

Breadstuffs are rather dull. Wheat and flour a trifle lower, white corn is scarce and firm at an advance; yellow and mixed are freely offered at 6d a bushel. Quotations for red wheat, 9s. 3d a bushel; white wheat 9s. 9d a bushel. Western Canal flour, 32s. a bushel; for Philadelphia, Baltimore and Ohio, 35s. a bushel.

Consols, 93½ a 93½.  
General news unimportant.  
Nine thousand English troops had embarked from Balaklava.

**POLITICAL ANNEX BY THE QUEEN.**—There is reason to believe that the Queen, being desirous of making the return of Peace by an Act of Grace and Clemency, has given orders that a full and free pardon shall be granted to all the persons now under sentence for political offences.

By this act of generosity, Mr. Smith O'Brien and his associates, together with Frost, and those who were sentenced with him, will be allowed to return free to the United Kingdom. The only exceptions will be two or three persons who broke their parole in escaping from Australia.

**THE BELGIAN PRESS.**—In the Belgian Chambers on Wednesday, the Foreign Minister, in answering the interpellation on the recent speech of Count Walewski on the press of Belgium, replied that that speech had not been officially communicated to the Government. When that communication took place, the answer would be ready, and would be communicated to all Governments, and would firmly maintain the rights of a constitutional and independent country. It was further asked whether any power had asked for any modification of the laws relating to the press in Belgium. The Minister said he would answer with one word—"Never." The sitting broke up amidst immense cheering and enthusiasm.

**THE AFFAIRS OF ITALY.**—The *Morning Post* has a telegraphic announcement from Turin to the effect that Count Cavour, in answer to interpellations addressed to him in the Chamber of Deputies, declared that the negotiations now pending, on the subject of the affairs of Italy, imposed upon him a great reserve. The Italian question was henceforth an European one. The relations between Sardinia and Austria had not improved. The Piedmontese Government placed its whole reliance in the omnipotence of public opinion.

**AUSTRIA.**—The evacuation of the Danubian Principalities has already begun, but it is believed that the whole army of occupation will not have returned to Austria before the beginning of October. But the whole of the Turkish territory, including Moldavia and Wallachia, must be evacuated within six months from the day on which the Treaty of Peace was signed.

The arbitrary conduct of the Roman Catholic hierarchy, says the Vienna Correspondent of the *Times*, has given great offence to the non-Catholics; but persons who are informed of what is passing behind the scenes affirm that the episcopal circular of the 25th of Feb. had met with the approval of some of the most influential persons in the realm. The cemetery question is the beginning of a conflict between the different Christian confessions, the issue of which no one can pretend to foretell. A few years since Roman Catholics, Protestants, and members of the Greek Church lived together in perfect harmony; but the seed of discord has been sown, and since the publication of the Concordat the relations between the different confessions have undergone a great change. The Ultramontanists teach the Austrian Roman Catholics to avoid all intercourse with heretics, and the Protestants and Greeks are not inclined to look with a very friendly eye on their fellow Christians. A day or two since we learned from Turin that a change was about to be made in the Sardinian press laws, and now rumours are in circulation that there is to be a complete "change of system in Piedmont. It is related that Louis Napoleon has promised the Pope to include Sardinia and Spain to make concessions to Rome; but no great importance can be attached to such news, coming, as it does, from Austrian sources.

**The Health of the Empress Dowager of Russia** is a source of the greatest anxiety to the Imperial family. The latest accounts are very unfavourable, and there is no doubt that the Czar's visit to Warsaw is postponed solely on that account.

**Princely Visits to Paris.**—The Archduke Maximilian of Austria is expected on Tuesday. He travels incognito, and is attended by a very small suite. Prince Oscar, second son of the King of Sweden, is expected on Thursday. He also travels incognito.

**The Crimean Military Inquiry** has been brought to an abrupt pause, General Airey declining to go on with his case in the absence of Colonel Tulloch, who is certified to be too ill to attend. Commissary-General Filder is in the same position, waiting the attendance of Colonel Tulloch and Sir John Neill. The Court have adjourned until Wednesday next.

**Case of Archbishop Denison.**—In consequence of the recent decision in the Court of Queen's Bench, a peremptory mandamus has issued compelling the Archbishop, of Canterbury to proceed against Archbishop Denison, whose case is to be heard in the Court of Arches on the 27th instant.

**Lord Wodehouse** will go, not as ambassador, but as Envoy Extraordinary and Minister Plenipotentiary to the court of Russia. This appointment will vacate the office of Under-Secretary for Foreign Affairs. Lord Wodehouse's successor will probably be the Earl of Carnarvon.

**Wesleyan Missionary Society.**—On Monday the Annual General Meeting of the members and friends of this Society was held at Exeter-hall, the large room of which was well filled. The Earl of Shaftesbury, who presided, assured the meeting of the deep respect he felt for the Wesleyan body, whose venerable founder rose at a time when all was sluggish-

ness in the Established Church of England, and when this country was in danger of losing its mightiest interests to fall into obli-vion. He deprecated all hostility between Wesleyans and Churchmen, who, he hoped, would work in common, especially in those districts where Missionary enterprise was much needed. The Report was then presented. It is stated that, in almost every considerable item of receipt, there has been increase, both in the home and foreign come; making a total amount of regular miscellaneous receipts, from all sources, £119,122 4s. 9d., and being an increase of £8,073 10s. 5d. over the receipts of the previous year. The Report adverted to the death of Dr. Beecham, late Secretary of the Society, and gave many interesting details reference to the proceedings of the Missionaries on foreign stations. Mr. Napier, M. and several other gentlemen, addressed the meeting in support of various Resolutions.

**Death of Sir William Hamilton.**—The celebrated scholar and philosopher died at residence, in Edinburgh, on Tuesday. He had been in precarious health for several years; but the attack which carried him off, and which was of the nature of congestion of the brain, was of about ten days' duration. By this melancholy event the chair of Logic and Metaphysics in the University, which Sir William Hamilton filled for twenty years becomes vacant.

**M. Kossuth** delivered the first of two lectures on the Concordat between the Pope and the Emperor of Austria, in the Town Hall, Birmingham, on Wednesday evening. About 3,000 persons were present, who gave to Kossuth a very flattering reception. The second lecture was given last evening.

We understand, says the Edinburgh *Standard*, that the total receipts drawn at Mr. Kossuth's two lectures in this city, amounted to £388 of which £321 was handed over to the lecturer, the rest, it is said, being required to cover the expenses. M. Kossuth was one of the Rev. Dr. Guthrie's hearers on Sunday afternoon.

In the House of Lords yesterday, the Lord Chancellor read Her Majesty's most gracious Answer to the Address of Congratulation on the Peace, which had been presented by the whole House at Buckingham Palace. Her Majesty declares:—"It is most satisfactory to me to feel that peace has been re-established on a basis which affords the best security for its permanence; and I trust that, by God's blessing it may long continue to promote the progress of civilization and happiness and welfare of mankind." Earl Granville presented a Message from the Crown; recommending to the House of Lords to concur in enabling her to make provision for securing to Major-General Sir William Fenwick Williams a pension of £1,000 per annum for the term of his natural life.

The noble Earl, in giving notice that he day he will ask the House to take into consideration the Message, stated that Her Majesty has been graciously pleased to announce her intention of conferring upon Gen. Williams the dignity of a baronet under the style and title of Sir William Fenwick Williams, &c. &c.

The number of soldiers withdrawn from the British army in the course of the war—including those who died from wounds or from disease, and those permanently disabled—amounts to 22,450. The Russian army, it is computed, on good authority, have lost 500,000 men, of whom 90,000 lie buried in the neighbourhood of Sebastopol.

**THE CRIMEA.**—A letter from the *Times* correspondent dated before Sebastopol, April 26th, states that Sir William Eyre and staff were to leave that afternoon on their way homewards. The whole of the British infantry was turned out on the 24th, on the plain of Balaklava, and for the last time, perhaps, says the writer, "this splendid army was collected together in one body. It is impossible to describe such a sight, as it is beyond the powers of the pen to convey to the reader an impression of the effect produced by the complicated manoeuvres, or even by the march and simple simultaneous movements of masses of armed men. Six divisions of British infantry were on the field, and it is, perhaps, just as well that Mr. John Bull could not see them, lest his bellicose spirit should be excited beyond his control, and render him dissatisfied—if anything could do so—with his piping peace. He might well be proud of the appearance of his army, equipped in the most perfect and admirable manner, every man armed with a beautiful rifle, and clothed in new and becoming uniform. General Codrington and his staff were on the plain before the whole of the men had arrived, and he was accompanied during his inspection of the troops by Major General Vassiliefsky, commanding the Russian Division on Mackenzie's Heights. The day was most favourable, the sun was warm but not hot, and the atmosphere was clear notwithstanding the prevalence of a mirage on the plateau above. General McMahon, General Coma, and other French officers, and General Della Marmora and his staff were also present.

Farwell dinners are the order of the day. Gen. Codrington entertained Gen. Della Marmora and a large party to dinner on the 23rd ult. Our Engineers and the Russian Engineers have dined together. The English 47th has entertained the French 47th, and so on. In all probability they will never meet again.

[From the London Christian Times.]

### Wesleyan Missionary Society.

The annual meeting was held on Monday in Exeter Hall; the Right Hon. the Earl of Shaftesbury in the chair. There was a very large attendance. The report of the committee stated that notwithstanding a year of heavy taxation caused by the war, there had been an increase of more than £2,000 in the home receipts of the society. The foreign income had also increased. The total amount of regular and miscellaneous receipts, from all sources, amounted to £119,122 4s. 9d. The payments had equalled the receipts, there being included in the expenditure a sum of £9,326 9s. 6d. applied towards the reduction of debt, occasioned by the excess of expenditure over income in former years. Thirty-one missionaries and seven wives of missionaries had been sent out during the year. Nine missionaries had been removed by death. A voluminous report of the prospects of the mission and the labours performed in

different parts of the world, accompanied the annual statement.

Agnew, second son of the Earl of Shaftesbury, was in the chair, and the thanks of the meeting, as well as the thanks of the friends of the mission, were given to the Earl of Shaftesbury.

The meeting, says the *Standard*, was a most interesting one, and will not suffer from previous similar ones. It was our privilege to be present at the services of a church which has so long been the scene of his labours.

His high lordship, in his address, alluded to the position of the Christian Church in the world, and the cause of religion, and the long previously mentioned blessings of his mission, and the audience left no room for doubt that the Chairman, Mr. Napier, was his high lordship's friend.

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