

use the words of the "Colonist," in which one Michael Sheedy was stabbed, and fatally. Orangemen were here also and took part in the affray, but whether as assailants or defendants, I am unable to determine. The "True Witness" says the former, the correspondent of the "Montreal Witness" intimates the latter. The "True Witness" makes a dagger the weapon; the "Montreal Witness" makes it a pitchfork. When witnesses contradict one another, we fall back upon the testimony of the more reliable. It is certain there was a riot—a man was killed—and it was connected with party feuds, imported from Ireland. Was the infatuation necessary. Mr. McGee, the representative of the Irish party was chased, it seems, the same evening, while on his way to the house, certainly not by Catholics, nor yet by sober, honest Protestants. Who pursued Mr. McGee?—on the whole I believe strong drink and party organizations might well be buried in the same grave, and the sooner the better. I should be happy to attend the funerals, and chronicle them.

Your readers have read many a record of Revivals, and perhaps have seen some theories purporting to account for them. The following is from the "True Witness" of to-day:—"Though it would be nothing less than blasphemy to attribute them to the agency of the Holy Ghost, we naturally feel loathe to conclude that the actors therein are either hypocrites or the subjects of satanic possession. We look upon them rather as the victims of impaired visceral action, and of a morbid wandering after excitement, analogous to that under which opium eaters and dram drinkers labor, when suddenly deprived of their accustomed stimulants. This is our theory of 'Revival Conversions.' What say sober Christians? 'If this counsel or this work be of men it will come to nought, but if it be of God, ye cannot overthrow it.'"

A. B.

The Intelligencer.

SAINT JOHN, N. B., APRIL 9, 1858.

Terms for the Religious Intelligencer.

The Terms of this paper are ONE DOLLAR if paid in advance, or within three months from the date of subscription commences. SEVEN SHILLINGS and SIXPENCE if payment is delayed until after three months. These terms will be strictly adhered to.

*All letters of business for the Religious Intelligencer Office, should be directed to the Agent.

Full Redemption.

A brother who within the last few days, embraced the religion of Christ, and put him on in baptism, remarked in our hearing since, that "he wished to work for God, he felt himself behind in consequence of living so many years in sin, but while he was now disposed to labour, he felt he could yet do but little for others, so much still remained to be done for himself. God had blessed him and forgiven his sins, but he felt that he wanted to be nearer his Saviour, and feel more of his power within, killing out all the remains of sin." We think we quite understand this brother's state. He has obtained "the washing of regeneration," but he needs "the renewing of the Holy Ghost." (Titus iii. 5.) It is no matter of astonishment that persons just embracing Christ should feel thus; growth in grace, and progress in Christian experience will bring such into a different state of exercise and enjoyment, and give them a greater degree of interest for the welfare of others.

But it is a lamentable fact, that many Christians of several years standing are in precisely that state of religious experience expressed by the brother referred to. All their prayers, labours, and religious exercises are for themselves. Although assured of pardon, they remain unsaved—justified from past sin, they are still un sanctified from inbred sin; they have stopped short of full redemption. The consequence is, they lack "power" to work for God. If they speak it is with a faltering tongue; if they pray it lacks the earnestness of a living faith; they cannot say to others "come to Christ," for they have not fully come themselves; they are strangers to that earnestness and holy zeal which makes the sanctified believer forget himself, in his efforts to save others. They must be stirred themselves, before they can stir others; a sermon, or exhortation, or prayer, full of the Holy Ghost, and able to bring the dead to life, must reach them and quicken them, before they can speak for God. "They walk" and act by feeling rather than "faith." It is this state of experience among Christians which renders so many of them useless, and leaves them without religious enjoyment. A Christian to be really useful must have "the joy of the Lord for his strength," and this he cannot have without full redemption. Justification alone is not sufficient for usefulness; there are other measures of grace, and depths of divine mercy, (Rom. v. 2) to which those must have access, who bring others to the hope of the Gospel, (1 Cor. iv. 15.) Christian reader, rest no longer without "the renewing of the Holy Ghost." This is that degree of religious experience which all eminent Christians attain to, and there can be no eminent usefulness, without eminent holiness. Lay all upon the altar of God, make a full surrender of everything, and "live by faith." Come to Jesus and be cured.

Earnestness.

How much is lost for want of earnestness; and on no subject is earnestness so much required as that of religion. Indifference on a matter of so much importance as the salvation of the soul, whether it be our own, or that of another, is a sin of no small magnitude. A contemporary says: "Christian reader, are you in earnest? If a parent, are you really in earnest, by prayer, by wise and faithful counsel, by the diligent use of the means of grace, and with those most potent influences which God has constituted in the family relation, are you engaged with all the powers of your soul for the conversion of your children? If a Sabbath-school teacher, have you gone beyond the mere routine of hearing Bible lessons, and are you in earnest labelling your scholars at once to Christ? If a merchant, are you in earnest to bring your clerks and your customers under the impressive influence of present means of grace? If an employer, are you

in earnest for the spiritual welfare of your dependents, and ready to make personal and pecuniary sacrifices for their salvation? While the whole community is stirred from its depths with the question of the great salvation, what and where are you? Awake? In earnest? Or a spectator, a critic, looking upon this movement as a phenomenon, instead of entering into it as a glorious opportunity for winning souls to Christ? What are you doing personally, daily, to bring men to the Saviour?"

We transcribe the closing paragraphs of an appeal on "the duty of conversing with men, with reference to their immediate repentance."

"Have you performed this great duty? Can you conscience, your closet, your family, and the circle of your friends, bear witness to your fidelity? If not, are you not called once more to examine the foundation of your hopes; remembering that if any man have not the spirit of Christ, he is none of his? Do you love Christ do you love his cause, do you love the souls of men, and can you be negligent of this duty? Say not, as too many do say, 'I am not qualified for the work.' A holy heart, supreme devotedness to God, and an ardent love for the souls of men, are the chief qualifications; and need any Christian be destitute of these? If you really believe that sinners around you are in danger of eternal ruin, can you not warn them of it? If you believe that Christ is able and willing to save all who will come unto him, can you not entreat them to accept his offers of mercy without delay? Are not sinners as really and fearfully exposed to eternal perdition as men in a burning house, are to perish by the flames? If you saw any of your friends or neighbors in such peril, would it need peculiar qualifications to lift up the voice of warning, and bid them escape for their lives, or to rush in and save them with fear, pulling them out of the fire? And can you not, with equal, nay, greater earnestness, warn sinners to flee from the wrath to come, and if they linger, lay hold on them, being merciful unto them, with irresistible persuasions, induce them, without delay, to seek safety in the city of refuge? Make, then, no more excuses for neglect of so plain a duty; the claims of God are upon you; the cries of perishing souls come up around you; the groans of a dying world are sounding in your ears, and can you remain longer inactive? Break the lance of sloth; engage at once in the work; be courageous; be wise; turn many to righteousness, and you shall shine as the brightness of the firmament, and as the stars, for ever and ever."

"But let not the impatient wait for Christians in earnest to them. Whether Christians are in earnest or not, Christ is in earnest for our salvation. God is in earnest in the calls of mercy. The Holy Spirit is in earnest in his strivings. O then, be you in earnest to seek and to win the salvation of your soul. Give up your sins; come, humble, penitent, believing, to the Lamb of God. 'Awake, O thou that sleepest, and arise from the dead, and Christ shall give thee life.'"

Individual and Earnest Piety.

The results of individual and earnest piety is beautifully illustrated in the planting of the Baptist Churches in Germany, under the superintendence of the Rev. Mr. Oncken.

"Twenty years ago, in the city of Hamburg, a band of seven brothers assembled in a shoemaker's shop, laid their hearts upon the altar of God's service, (mark the language!) and formed themselves into a church, of which Mr. Oncken was chosen pastor. Now behold the result! The little church of seven members has multiplied itself into fifty churches! Ten thousand souls have been hopelessly converted; eight millions of pages of tracts, and four hundred thousand copies of the Scriptures have been put into circulation."

"How has this work, under God, been accomplished? Let us learn from the pastor's own lips. 'All our members are initiated and instructed into a regular system of operations. Every man and woman is required to do something for the Lord, and thus the word of the Lord has been scattered.'

"We have now about seventy brethren in Hamburg, who go out every alternate Sabbath, two by two, preaching the Gospel; and by this means, the whole of the city has heard the precious name of Christ. We think that once the talents in the church should be brought out. A list of all the brethren who can speak, is kept, and they are sent from village to village to preach on the Sabbath, and they go out as the 'church directs.' It is stated that there is scarcely a female member of the church in Hamburg, who has not two or three Bibles, and a parcel of tracts to distribute; and that, in a single year, through the six hundred members of the church and its pastor, every family in that city, of one hundred and fifty thousand inhabitants, was visited for the purpose of religious conversation, and the distribution of books. And there is this remarkable circumstance besides,—that though these devoted men and their brethren in other parts of Germany, form less than fifty churches, they keep up preaching at nearly four hundred stations."

A Call for Union.

We insert the following letter with pleasure, we suggested the same thing in our columns several weeks since—we have no doubt but such a course would be greatly owned and blessed of God. A prominent feature in the great revival now going forward in the U. States is its *unsectarianism*. We would rejoice to see a daily UNION PRAYER MEETING established in some central place in this city.

ST. JOHN, N. B., April 8th, 1858.

MR. EDITOR,—Sir,—I went this morning to Brunel Street Church, and was rejoiced to witness so many meeting together at an early hour in the day to worship their Heavenly Father. I have found since my return to the city, that the Lord was indeed with his people here, and my object for writing at this time is to throw out a suggestion which might be acted upon, and which constitutes the "beauty" of the various meetings for prayer in New York and Boston, and that is the "union." It is indeed a beautiful sight to see Baptists, Methodists, Congregationalists, &c., meeting together with the common object in view of imploring the Divine blessing. I would like to see this acted upon, and I have no doubt many of your readers are of the same mind in this respect.

There is one feature in the working of the various Churches in this City which is very prominent, and that is the *Sectarianism* so deplorably dominant. When Christians become truly Bible Christians, then will the work of the Lord progress.

Hoping to see a change in this respect,

I am yours,

J. W. B.

NEW AGENTS.—Mr. Edmund D. Gaget, of Grandman, is Agent for the Intelligencer in this place.

Mr. William Report is Agent for the Intelligencer in Portland.

Carleton Sabbath School Concert.

The Sabbath School in connection with the Free Baptist Church in Carleton, held another of its interesting concerts on Sabbath evening last. The house was filled to overflowing, the dialogues spoken, and the pieces recited by the scholars showed the object of the teachers to be that of pointing the young minds to the Lamb of God that taketh away the sins of the world. The meeting was conducted by their faithful and energetic Superintendent, Brother D. W. Clark, whose heart was cheered and hands strengthened by the punctual attendance and glowing countenances of the Teachers, as well as the satisfied and approving look of an intelligent audience. It would occupy too much space to give a detailed account of the concert, but for the information of Sabbath School Teachers, who are desirous to create a greater interest in the schools, we would say that while children come forward and recited their poetry, descriptive of fallen humanity, the joys of heaven, the plan of salvation, &c., &c., hearts of Christians were made glad, tears fell from many eyes, and men and women resolved to work for God in the Sabbath School. A goodly number of the inhabitants of Carleton appear to be much interested in the concert, and furnish the Superintendent with much valuable matter for the children to learn. The spring has come, our schools in the country will soon open, shall we not have reports from them of similar meetings?

P.

Thoughts.

NO. II.—BY T.

Life is a probationary state, given to mankind as an inheritance. Its right of enjoyment for days, or months, or years is at the will of the Donor. The new born infant may only clasp the inheritance ere it is snatched away. The little prattler upon his mother's knee may just be beginning to realize that the tide is his, when cold relentless death wraps its dark mantle around him and bears him away from all future enjoyment in time. The youth just entering upon a sea of activity is soon shipwrecked on the ledges of the grave, and his inheritance here is unenjoyed. The middle aged man who in truth knows more fully the value of Life is suddenly called to give an account of the manner in which he used the gift. The hoary headed veteran whose sands of time are fast running out, knows that a few short days, or months or years, will foreclose all claim he has to life. This life is a reality, sweet to some, bitter to many. How many are there whose hope of enjoyment have suddenly terminated,—whose earthly pleasures were only beginning when the martial roll of the King of Terrors was the summons to prepare for the last great fight, and when no vestige of immortal glory looms up in the promises of Jehovah to cheer them on to victory. On the contrary they look back upon a life mispent—upon a time when God was insulted; when his holy Sabbaths were desecrated; when his devoted followers were sneered at; when his sacred book was allowed to lie dusty upon their shelves; and when his bright promises were forgotten amid the busy hum of a pleasure-seeking world. But now when death with grim reality bends over the couch of languishing, and catches every dying breath, they would gladly grasp that eternal inheritance, not because of a godly fear, but because of a fear suggested by a thought of how terrible it is to fall into the hands of the living God. "This too late" whispers a reproaching conscience. "Depart from me ye workers of iniquity," falls the dread sentence of Jehovah upon the ears of the dying sinner.

Oh sinners while there is life there is hope.—You still retain the privilege of working while it is day. Throw yourselves at once into the arms of your Saviour, ere the night comes when in the darkness of your dying moments you may grope for him in vain.

The Great Revival.

The extraordinary work of divine grace in the cities and towns of the Union manifests no diminution in power or extent. The New York Observer says:—

"The wave of divine influence, of which we have made mention for many weeks, continues to roll over our land, and to be attended by results in the awakening and conversions of souls, such as have never before been witnessed in this country. From every quarter we hear that there is no perceptible abatement in the work; crowds everywhere flock to the places for prayer and religious instruction, and large numbers are asking what they may do to be saved, while many have recently learned the song of salvation."

The Watchman and Reflector, of Boston, says:—Never within our remembrance has there been a revival that so commanded and absorbed the attention of the public. No longer is there any distinguishing point of interest to the exclusion of others.

The Traveller, of Thursday evening, says:—The Union meeting at the Old South Chapel, at eight and a half o'clock this morning, was one of peculiar interest. Mr. Snow presided.—Rev. Mr. Cleveland gave a very interesting account of the conversion of his son.

The old gentleman of nearly eighty years of age, whose case was noticed a day or two since, was present this morning, and gave in his testimony as a young convert.

Father Benson, a coloured man, was called out by the chairman, and introduced as the venerable "Uncle Tom." He didn't know what he could say to make the meeting more interesting, "but," said he, "the greatest thing I say is that I know I am saved. Forty-seven years ago, I was saved while I was in chains and slavery. I dragged around a slave body, but I was free in Christ Jesus. I used to hate my master and sought to destroy him, but after I was converted I prayed for him. I prayed for him as long as I stayed with him. A man is perfectly safe when in God's hands, but he is safe in no other."

A gentleman from Canada, said that a revival was in progress in Montreal. Daily prayer meetings are held at four o'clock.

Another gentleman said he had just come from Maine, and that the good work was going on in Cape Elizabeth. He was in Portland on Monday evening at a large meeting. Twenty-six rose for prayer, and some sixteen of them rejoiced in God before the meeting closed. In another church forty rose for prayer; in another place about one hundred. The chapel was crowded to its utmost capacity.

A gentleman from Newburyport gave additional news from that city. The young converts have become missionaries, and go, not only from house to house, but from town to town, and from Old School Presbyterian brethren also took

part in our meeting; and the blessing descended house to house, but into the neighboring town to hold meetings. Striking instances of conversion are occurring every day. Men go to bed careless and wake up in the morning anxious and concerned about their souls.

A correspondent to the N. Y. Evangelist, writing from St. Charles, Mobile, says:—

There was a union of churches of different denominations in the effort. Denominational differences were laid aside and we met as God's people—not as Presbyterians and Methodists—but as a part of God's sacramental host, without reference to our distinctive names—and united our hearts and voices around the throne of grace on us all.

The church, at the commencement, resolved to do the work. By a vote, they covenanted to lay aside their usual avocations, as much as possible, and devote their time and energies to the specific work of a protracted meeting; and God entered into covenant with us and blessed us by the outpouring of His Spirit on our own hearts and in the conversion of those around us.

Whole families have been converted to God. The revival commenced in the family of the writer, and now, all his household, save the little ones not yet come to years of accountability, are rejoicing in hope of the glory of God. The head of another family who had years ago been a member of the Methodist church, but who for a long time had walked the ways of God no more, was brought back in penitence and faith, and all the members of his family, who are of sufficient age, are united with Christ's church. And such is the happy lot of more than half a dozen different families belonging to our congregation. Again and again, during the meetings, would one and another arise and tell us that a pious mother's prayers had followed them in all their wanderings and waywardness, and were now being answered; one spoke almost, identically as did John Newton, that he could almost feel the pressure of his mother's hand upon his head, as he used to feel it when that mother would kneel and commend him to the protection of a covenant-keeping God.

A letter from Orange, Mass., says:—

The revival in that place has been of greater power than in any neighbouring locality. The town, within a few years, has been the strong hold of error. The name of Jesus was ridiculed, humble Christians assailed and threatened in the streets, and the preacher bitterly cursed. But the people of God went forth "weeping, and bearing the precious seed." They took hold of special cases, with wrestling prayer and determined effort, until success crowned the means of mercy. We do not know of a more noble instance of self-denial and sacrifice for Christ's sake, than in the experience of Mr. G.—, who keeps the village hotel. He was once a Universalist, and, since his conversion, has been the object of unsparring hate. He banished intoxicating drinks from his bar, opened his house to inquiry meetings, and has not hesitated to meet the "loss of all things," to maintain his Christian character "unspecked from the world."

The following is from the "Cincinnati Commercial":—Yesterday morning a famous gambling house, said to be the most extensive and sumptuous in the city, was sold out by an auctioneer, the proprietor of which having recently acknowledged the error of his ways. He is now, we are told, as zealous in his new field, as he was infatuated with his former vocation.

Religious Interests in St. John and Portland.

The daily prayer meetings are all we believe still continued, and a number of conversion have taken place during the week. On Good Friday we baptized three in the city, and on Sabbath morning five in Portland. The Pastors of Brunel's Street, Marsh Bridge, and Portland Baptist churches, all baptized several each. More are expected to put on Christ in his ordinance on Sabbath next. May the Lord carry forward his work.

A gentleman at a hotel in Albany, writes:—"A young lady at the hotel where I stop, has handed me a Bible, upon a blank page of which I find a verse, which I copy as the close of my letter:—

"Say, wouldst thou live? this hallowed book shall tell.
Where life's best joys and purest pleasures dwell.
Say, wouldst thou die? Consult this sacred lore,
And soar to worlds where sin can harm no more.
Living or dying, this shall soothe each pain,
Whispering—'to live is Christ, to die is gain.'"

Charles Lamb, tells his sad experience as a warning to young men, in the following language:—

"The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, and yet feel all the way emanating from himself; to see all godliness emptied out of him, and yet not able to forget a time when it was otherwise; to bear about the piteous spectacle of his own ruin; could he see my fevered eye, feverish with the last night's drinking, and feverishly looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry, hourly with feeble outcry, to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."

If you have a friend who may be in danger of acquiring an appetite for strong drink, invite his attention to Charles Lamb's dreadful experience.

Legislature Prorogued.

Our Provincial Legislature was prorogued on Tuesday last after a session of eight weeks. The business of the Province was accomplished with more speed than usual, and but little time we believe was lost in factions opposition to useful measures.

HALL'S JOURNAL OF HEALTH, for April, is received, and is as usual well filled with first-rate articles. Our high estimation of this monthly issues no diminution—recent numbers rather increases it. The contents of the April number are as follows:—Throat—All; Scurvy; Nerves and Nourish; Liquor License; Gluttony; Broad Poison; Nutrition and Stimulation; Rat

Riddance; Bushels of Pills; Fruit Transportation; True Hospitality; Health of Cities; The Poor Man's Book; Infant's Food; Onions; Notices of Publications.

General Intelligence.

BRITISH AND FOREIGN.

Latest English News.

No news of the arrival of the Steamer at Halifax had reached St. John at 4 o'clock yesterday, notwithstanding she is post due. The news via Portland are to the 20th ult., but unimportant.

Roman Catholic Intolerance in France.

The Paris correspondent of the Christian Times gives the following information illustrative of the bigoted intolerance of the Romanists in France:—

Your readers will recollect the position of the Protestants at Fouqueure (Charente), who are waiting their trial for the offence of meeting without authority, that authority being refused only because, to their repeated applications for permission, the officials have always replied:—"There is nothing serious in your desire to worship!" The good people could not be put off thus, and being debarred from assembling at Fouqueure, they met in the fields and woods, sometimes in one place and sometimes in another, to avoid being discovered by the police, who were trying to catch them in flagrant offence. They were discovered once, and the police wrote out an official report; again they were discovered, and a second report was written out; and a third time four gendarmes made their appearance. "We will not interrupt you," they said, "you are honest folk (braves gens) we will wait till you have done!" After the service they went up to the evangelist, M. Boniface. "Follow us," they said, "we have orders to lead you to prison to Ruffec," and turning towards the hearers, added, "If we discover you meeting again, we have orders to take to prison all present." The evangelist was then led away between two gendarmes, followed by his children, who were weeping, and by his wife, exhorting him to fear naught and be courageous! A search had been made at his house, and all his papers and correspondence seized. This took place a week ago. M. Boniface, without being precisely *au secret*, since he has received visitors, who bear witness to his peace of mind, has not written a word to any one; either he is not allowed writing materials, or he thinks it more prudent not to write. The Sunday following, notwithstanding the threat of the gendarmes, the Protestants of Fouqueure met in the morning at the entrance of a wood. There was no one to preside; one of them took the Bible, and placing it on a stone in the midst of the assembly, said, "The Lord will preside by His Spirit;" and then were worshipped, while the emotion produced by the circumstances was manifested only by more fervour in prayer and exhortations. The evangelist had a fellow-helper, who was not taken to prison with him; but he was absent from this last meeting: the people had begged him not to be present. Why? Was it to spare his youth, not twenty years of age, from the trial of imprisonment? or was it to reserve for themselves a comforter in perilous days? No. "Stay at home," they had said to him, "we want to show the authorities that we need no captain, and that in meeting we follow our own convictions." Fifty-two were present.

On Sunday the young man was free, but on Monday gendarmes came for him, and now he is in captivity with his master.

The Paris Correspondent of the News of the Churches writes thus:—It is impossible that the Emperor can fail to be struck with this fact, that the Protestants of France are entirely strangers to every plot which has been hatched against him, and that our grand principle has been obedience to the established power. It is impossible that he should not have remarked, that all the late attempts on his life have been planned by Italians, who are essentially Roman Catholic, and, in particular, by those belonging to the States of the Pope. The following statement is certainly correct, although it may not be known by the public. I cannot divulge the source of my information, as this is a profound secret, and I suppress proper names. The magistrate appointed to interrogate Orsini commenced by demanding of his name. "I am called Legion," replied the Italian. "Speak seriously," said the magistrate. "I am very serious," was the reply; "for one of two things must happen, either within a week I shall die of my wounds, or within a fortnight I shall perish on the scaffold. Therefore I am serious, and I fear nothing by exposure. But know that on the day of my death, a legion of men will rise up to strike him whom I have missed."

These are terrible words, which may well strike awe into the stoutest heart. The position of Louis Napoleon is critical beyond conception! He has made enemies of the entire Italian people,—a people whom Popery has blinded, corrupted, and prepared for deeds of darkness, treachery, and blood, beyond any other people on the face of the earth. When once hatred has ripened into insane malice, there are no lengths to which it will not go; their own lives are no longer a consideration. Ten thousand lives would be deemed a cheap purchase of the destruction of their oppressor.

THE LATE GENERAL HAVELOCK.—The Patriot publishes the following copy of a letter received by Rev. C. B. Lewis, Italy, Calcutta, from the late Sir Henry Havelock:—"Camp, Cawnpore, August 30, 1857. My dear Mr. Lewis,—Your letter of the 22nd inst. has this day reached me. I am thankful to you and to all my good friends in Calcutta for their intercession at a throne of grace and mercy on my behalf. No disaster, great or small, has befallen me or my troops. By the blessing of God I have defeated our enemies in nine successive actions, and captured forty-eight of their cannon with no great loss on my part. But my force is small, and has been dreadfully thinned by cholera and other diseases incident to British soldiers exposed, often without tents, to the inclemency of this season. I have been compelled, therefore,

to await reinforcements, which are coming up to me, before again advancing to Lucknow, where I yet hope to relieve its gallant and much enduring garrison. It is commanded by Col. Inglis, a man of piety, I believe. Let him share your prayers. I set up no pretensions to military skill, but I have endeavoured to conduct my operations on the principles which all soldiers recognise as sound; and thus far God has abundantly blessed my endeavours. I beg regard to your lady and family; to Mr. Leslie and all my good friends in Calcutta, and remain sincerely yours, H. Havelock."

Letter from Lady Havelock to the Mayor of Birmingham.

The Mayor of Birmingham has received the following letter from Lady Havelock, in reply to a vote of condolence passed by the Birmingham Town Council:—

"Bonn, on the Rhine, March 11th, 1858. "Sir,—I have this week had the honour to receive your letter, accompanied by an address of condolence from yourself, the aldermen, and burgesses of the borough of Birmingham. I was already prepared for such a mark of attention by a letter from your town, intimating the same; but the deep sympathy expressed for me in my bereavement, the kind sentiments felt in my behalf, and that of my fatherless children, by so large and respectable a body, and the elegant and very delicate manner in which this address had been conveyed to me, has quite overpowered me, and I cannot find words to express all I feel."

"The high encomiums you have all been pleased to pass upon the heroic deeds of Sir Henry Havelock, as a soldier and a general, and the exalted terms in which you have spoken of my beloved husband as a man are like sweet incense to my broken, afflicted heart, not merely because the praises of those we love are ever precious to us, but because I am so well aware that the portrait of his almost perfect character is by no means overdrawn, and the experience of more than eight and twenty years of domestic happiness only serves to strengthen this opinion."

"But I thank my Heavenly Father that, even in this crushing and unexpected bereavement, I have many sources of comfort. "Our gracious Sovereign has provided bountifully for my wants, my sons are nobly following the bright example of their father, and my two daughters are my best dear treasures."

"A shade of regret might intrude if I were to reflect on the altered prospects of my fatherless children, but I cannot for a moment indulge in vain regrets, for our Heavenly Father ordains all things for the best, and I have too much confidence in my husband's countrymen to suppose that they can ever cease to take an interest in the children of Henry Havelock. May I beg you will do me the honour to convey my heartfelt thanks to the corporation of Birmingham, and to believe me, with every feeling of respect, to be yours, very gratefully,

"HANNAH S. HAVELOCK."

"J. Ratcliff, Esq., Mayor of Birmingham."

This eloquent and touching epistle, so characteristic of the late soldier's goodness and faith, was read at the Town Council and was received with great approval.

Memorial to General Havelock.

A public meeting was held in Drury-Lane Theatre, London, on the 19th ult., for the purpose of promoting a memorial to the memory of the late General Havelock. The Duke of Cambridge presided.

His Royal Highness, in opening the proceedings said the object of the meeting was to award a mark of respect to the memory of one who had deserved well of his country. (Loud cheers.) He regretted that he had not had the honour of enjoying the friendship of so brave and honourable a gentleman.—He then traced the military history of the late General; and the details of his numerous and most important services, mentioned in terms of the highest praise by His Royal Highness, elicited loud and repeated cheers from the meeting. He said Havelock certainly turned the tide of Indian misfortunes in our favour. The names of Sir Colin Campbell and General Outram, referred to by the noble duke, were also greeted with loud applause. The president said, in conclusion, that this was a Government question, but it was for the country to decide in what manner they would do honour to a man who deserved so well of the public for his gallant exertions.

The speakers were the Marquis of Lansdowne, General Sir D. McDougal, the Earl of Cardigan, Admiral Hargood, General Sir W. Gomm, Mr. Vernon Smith, Lord John Russell, General Sir W. F. Williams, (of Kars) the Rev. M. Brock, Sir E. Hulse, Sir James Graham, W. Roupel, M. P.—The first three resolutions affirmed that the eminent services of the deceased general called for a suitable testimonial from a grateful country—that the British people ought to have an opportunity of showing their gratitude for those services,—and that the erection of a statue in Trafalgar square "should be promoted as largely as possible by contributions from all classes." The fourth resolution affirmed and accepted "the object of the Committee of the Havelock Fund, of which H. R. H. the Duke of Cambridge is President."

Lord J. Russell, in moving the fifth resolution, said: Let them remember 100,000 men in arms against us, using our own weapons, and taught by our own skill, and that a small but brave army re-conquered and preserved for England the empire of India. (Cheers.) That was affected by Havelock, and he (Lord J. Russell) could find no parallel in history to the relief of Lucknow. Havelock was not only a hero, but a Christian hero, and they had much to be proud of in him. (Cheers.) The fifth resolution requested the committee to continue their exertions, and the sixth was in the following terms:—"That it is most desirable that the extent of subscription should be such as to enable the committee, after the fullest consideration, to appropriate any surplus fund after the erection of a statue, to such further object as shall seem most completely to satisfy the public view, and to harmonize with the sentiments of the late General." All the resolutions were carried by acclamation.

The R. M. speech, read deceased, which, a sho said, should to the care of reverend glock was pro he had to let forty-three must repair Her to declare to the Court of D to propose to grant of an.

REMARKS SEA ISLANDS Inglis, missi one of the dated the 1 follows:— teamp, nearl the exceptio themselves whole Chri an hour five on the Sath thousand for mastered to reading in a considersbl my of the tic. For establi without di marriage. keep up natives with anything, t.

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