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## Religious Intelligencer.

SAINT JOHN, N. B., OCT. 14, 1859.

### Prayer Meeting Anniversary.

We this week devote two or three columns to a condensed report of the second Anniversary of the New York Fulton Street Prayer Meeting, copied from the New York "Observer." Such anniversaries as these are certainly something new in religious exercises. Religious societies, such as Bible, Missionary, and others, have had their anniversaries; and organizations and events of a secular character think much of their annual celebrations; but the anniversary of a Prayer-meeting, commencing with not more than half a dozen devoted men, is really something new; and when we learn that this anniversary was attended by thousands, while vast multitudes could not find room, that some of the most eminent men in the country were present to share in it, while foreigners also hastened to the place, we may well exclaim—"What hath God wrought?" Simply answered prayer—the Holy Ghost has come down, and men are moved by the power of God. This is the secret of the whole movement. May God increase it.

#### Anniversary.

On Friday last, Sept. 23d, the second Anniversary of the Fulton Street Prayer Meeting was celebrated in the Old North Dutch church, corner of Fulton and William streets, in a manner highly characteristic of this interesting meeting. The church was filled to its utmost capacity long before the commencement of the meeting, and hundreds, and some say thousands, had to go away, disappointed, for want of room. The pews, aisles, galleries, vestibules, organ loft, and all places were occupied. The interest of the meeting cannot be described or comprehended except by those who were present. At the very commencement of the meeting, and during the few opening words of the leader, we saw many whose tears bore testimony to the power of that Spirit which was moving upon the assemblage.

Precisely at the hour of 12 o'clock the exercises commenced. The Rev. Dr. Leland, of South Carolina, presided, and was supported by Rev. Drs. DeWitt, Tyng, Burchard, Thompson, Wm. Adams, Marsh, Murray, Chickering, of Portland, Me., and Rev. Messrs. Blair, Cuyler, and several Foreign missionaries, and also the Deputation from Ireland, who were seated at the right and left of the Chairman. The exercises commenced with the singing of a hymn, followed by prayer, by the Chairman.

#### The Chairman's Address.

After the prayer followed a brief address by the Chairman, in which he said that there could be but one emotion in the hearts of all present—that of devout thankfulness and joy, as we looked over the history of the two years, which had now closed, since the first non-prayer meeting was established. Two years ago to-day a little band was gathered in the upper lecture room of the Consistory buildings in the rear of this church. It was indeed a feeble band, but in view of the great wonders of love and mercy which had followed, and which had been manifest in this and other lands, we can only say, "What hath God wrought?" No human power, or contrivance, or instrumentalities could have gathered these assemblies every day, out of the busiest of all the hours of business, and devoted it to any such object as that which employed this mid-day hour. When a few Christians assembled, a few, a very few, two years ago to-day in the adjoining Consistory rooms, did they for a moment suppose the consequences which were to follow, and that thousands were to be converted. Not for a moment. If a prophet had arisen, and proclaimed that such would be the case, would they not have said—"If the Lord should make windows in heaven might this thing be?" But the influence of that prayer meeting has been wide as the world. It spread over our land and it has extended to other lands. I need not dwell, said the speaker, upon this. You all know the history of the events which followed. He expressed in a very solemn manner the fear that if any went away without being touched with such displays of Divine love and mercy, nothing would ever be able to move their hearts. He should tremble for the impatient sinner, who should not flee from the wrath to come, under the power of the Holy Spirit, as here made manifest.

Just about a year ago we began to hear that the Lord was moving upon the hearts of Christians in the old world, and much prayer was offered up, that the Lord would revive his work all over the Eastern world. And voices like the sound of many waters came over the mighty deep, proclaiming that the Lord God Omnipotent reigneth there, as well as here. We have with us the living witnesses, sitting here beside us, (alluding to the Irish Delegation,) who will tell us what their own eyes have seen in Ireland.

#### DR. TYNG'S ADDRESS.

The next speaker was Rev. Dr. Tyng. He said that no one feeling could be so prevailing, as deep in the sympathies of the human soul, as the sense, with all Christians, of oneness with Christ, our Father, and oneness with all who are regenerated, truly his. To-day, in such a

meeting as this, we come to touch the great corner-stone upon which we are built, which is Jesus Christ. They all felt that they had a living right to be individually connected with Jesus, no one forbidding, and though not daring to look for what the sons of Zebedee did, or to seek the place of the beloved disciple, yet they all felt happy to be permitted to sit at his feet. They were all happy to be permitted to feel that the temple of Christ must be thoroughly cemented together by that love which called and sanctifies those who are the saving objects of his power. Every living soul to-day felt that he lived in Jesus, and that no other religion was so precious, and that no other condition so desirable. They might go out and meet a thousand enemies and temptations, but nothing could take them from the foundation on which they stood, and on which that grace placed them, which began before the world began, and where that grace would keep them, when the world should be no more. Let us praise Him who hath wrought such a great work forever and ever.

#### Dr. Murray's Address.

The Rev. Dr. Murray followed, in a manner peculiarly impressive and solemn. He remarked that this meeting reminded him of another meeting, which was held in an upper room, in Jerusalem. The apostles had been ordered, by their Master, into the great field to preach the gospel to every creature. But they had to go back to Jerusalem and tarry there, until they were endued with power from on high. And then they went out from Jerusalem, and wherever they went they "turned the world upside down." This is what we want—this power from on high. And, having this, we may go forth, and turn the world upside down. What is the power from on high? It is the power of the Holy Spirit. This is what we all need. When the late Rev. Dr. Alexander was drawing near to eternity, on the bed of death, he said to those around him, that two thoughts occupied his mind. One was, an unutterable sense of his own unworthiness—the other was, a strong, unwavering faith in God. These were the very elements of the baptism of the Spirit. This is what we want.

Rev. Dr. Marsh led in prayer. After singing, Geo. H. Stewart, Esq., of Philadelphia, followed in a short address.

#### Dr. Edgar's Address.

The Rev. Dr. Edgar, of Belfast, Ireland, followed in a brief and effective address, in which he said that he had a right to say that whatever might be said of America, here the truth was not afraid. In Ireland they were not afraid of a foreign foe—not afraid of Cossacks or Austrians. These enemies are far away. Our enemies are within. The wily priest and the still more wily nun were there; and before they were aware of it, oftentimes, some tutor or servant had been at work, and a beautiful daughter would be taken off to a convent—that thing which was a blot upon the name of woman. In a family where he visited, a servant complained to him that a fellow servant had reported her to a Lady Superior of a Convent, and on inquiry he found that this lady Superior had control of the kitchen and the parlor, and everything that belonged to the house—Mrs. Teresa. And who is Mrs. Teresa? She is at the head of the Sisters of Mercy. The whole house lay prostrate at her feet, and he would not be surprised if, when the lady of the house died, she would be anointed, and her whole property go to the Holy Mother Church. He wanted aid to prevent the machinations of enemies from being consummated, and to take poor Ireland out of the hands of her worst enemy, the Church of Rome. We would redeem Ireland, and make her what she once was—a land of Christians. In effecting this we should be doing a work which would leave behind us a name which, like the spot of ointment on the feet of the Saviour, should smell sweetly among men and angels to all eternity. He trusted the word of truth—the word of the Lord—would never depart from America, here, or her seed's seed forever.

Rev. Dr. Chickering was called on to lead in prayer.

#### Rev. S. M. Dill's Address.

When prayer was concluded, Rev. S. M. Dill, of Baltimore, of the Irish Deputation, was introduced. He said it might seem strange to say that there was a revival of religion in Ireland, but such was the glorious truth, of which he and his associates were witnesses. The present meeting was a great one, but in Ireland the meetings were much larger than any which he had seen in this country. They were monster prayer meetings, at which many thousands were gathered. What is the influence of the revival? You may see, anywhere and any day, men gathered on the corners, in the streets of our cities and our towns. What are they talking about? Draw near, and listen; and you will find it, not as formerly. Then it was about everything but religion—with oaths and curses; now it is all about religion, and not an oath will be heard. The drunkard has been reformed; and men who never prayed before are praying now, and are learning diligently and daily the truths of our holy religion, and the things of God and his kingdom. The poor degraded outcast woman, whose very touch was pollution—who, fallen from virtue, was shunned by the virtuous—was now found, like Mary of old, sitting at the feet of Jesus, and bathing his feet with her tears. There are many well-attested cases, concerning which there could be no reasonable doubt that weakness, lowliness, and most debased had been

converted, and been led to the Saviour. All over the north of Ireland, this work has been extended, and great changes had taken place in the condition of the people. The seed had been sown in former years, and now the harvest is come and is being gathered.

He considered that they owed much to the prayers of the Fulton street meeting. Prayer offered here, had been answered beyond the sea. The revival in Ireland is owing, in great part, it may be, to prayer offered here. Let Christians pray till not only the North, but also the West and the South of Ireland shall be given to Christ, and this island of his love shall be indeed an "Island of Saints," as it once was called. Pray on, all the four millions of Irish Catholics shall be converted to the true faith as it is in Jesus, and the island shall be no more a by-word, but joy to the whole world.

#### Rev. Mr. Wilson's Address.

The leader then introduced Rev. Mr. Wilson, another of the delegates from Ireland. He had stood, he said, on the very western coast of Ireland, where the waves of the broad Atlantic rolled in from the east coast of America. He had heard of this Fulton street prayer-meeting and of the "great awakening" which was going on here. He had often desired to hear more, and as he watched the incoming waves, he had often said to himself, "Oh! that these waves could bring me fresh tidings of the great work of grace which is going on in America!" And they did bring me tidings, said the speaker. Never would he forget the day when these tidings came, and with them came the notice of the death of an eminent servant of Christ, and the magic words, which he uttered on his dying bed, "Stand up for Jesus!" He hoped he should be excused from alluding to it, even in the circumstances in which he then stood; for surely when he read that charge, he never supposed it would be his privilege to "stand up for Jesus" as he did this day, in the presence of the father of Dudley A. Tyng. (As the speaker closed his sentence, he dropped gradually the tones of his fine voice, evidently under the pressure of overwhelming emotion so that the last words were almost lost in a whisper.)

He proceeded, saying that he felt the baptism anew when he read that newspaper account; he was refreshed and invigorated, and he went forward with new zeal in his Master's work. He thought it important to say that nothing was hailed with more joy than the news from these prayer meetings, and the facts showing how God hears and answers prayer.

#### Rev. Mr. Scudder's Address.

The Rev. H. Blair followed in a very earnest prayer. Then the 110th Psalm was sung, after which the Chairman called upon the Rev. Dr. Scudder, the missionary from India, who came forward and addressed the meeting. He spoke of the power of prayer, and said that he himself was a living example. He should be excused for referring to the case of his brother, the last of the large family remaining unconverted. He at one time was in the great meeting at Jayne's Hall, in Philadelphia, and he arose and asked for prayer for the unconverted brother. I told them I was afraid that he would hear that I had asked prayer in his behalf, and thus his mind might be prejudiced against this instrumentality, so I requested that the fact might not be published. And oh! what a volume of prayer went up to God from that meeting. And some Sabbath ago I had the privilege of sitting down to the communion table with this dear brother, this last of the converted of the children of my sainted father and mother, and of celebrating the Saviour's dying love. I had a daughter, too, for whom I asked prayer, and I sat beside her too, at the communion of the Lord's supper. I have no doubt that both were converted in answer to prayer. That brother has gone to the Seminary to study Theology for a year, and then he goes with me, to India, to labor as a missionary, where we were born. Tell me not that prayer does not prevail with God. We know He heareth us when we pray, believing. The speaker wished all Christians to pray for the heathen world—for India—to which he had devoted his life. The future should be a future of prayer, by making the present such.

#### Conclusion.

Rev. Mr. Blair led the Assembly in prayer, and after singing the Doxology it was dismissed with the Benediction, the meeting having continued just two hours. It was one never to be forgotten by any who were present.

#### The Laz' Man.

In a sermon preached in Norwich, England, Mr. Spurgeon said: "The lazy man was one of the biggest sinners on earth; if he did nothing else, he broke one of God's greatest commandments. There was a very strict Sabbatharian gardener, who was very hard upon his master about the observance of the Sabbath. His master said to him, 'Why, you break the commandments yourself.' 'How?' said the gardener, 'I don't work on the Sabbath.' 'No,' quoth the master, 'nor on any other day. Just repeat the commandment.' The gardener obeyed, and when he came to 'six days shalt thou labour and do all thou hast to do,' the master said, 'There, stop there; that is as much a part of the commandment, as that the seventh day is the Sabbath.'

### Power of Prayer.

The Bible account of the power of prayer is the best we have, or can have.

Abraham's servant prays—Rebekah appears. Jacob prays—the angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amelek is discomfited; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

Hannah prays—the prophet Samuel is born.

David prays—Aithophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehoshaphat prays—God turns away his anger and smiles.

Elijah prays—the little cloud appears—the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred eighty and four thousand Assyrians are dead.

Hezekiah prays—the sun-dial is turned back his life is prolonged.

Mordecai prays—Haman is hanged; Israel is free.

Nehemiah prays—the king's heart is softened in a minute.

Ezra prays—the walls of Jerusalem begin to rise.

The church prays—the Holy Ghost is poured out.

The church prays again—Peter is delivered by an angel.

Paul and Silas pray—the prison shakes; the door opens, every man's bands are loosed.—*American Messenger.*

### Correct Speaking.

We advise all young people to acquire, in early life, the habit of using good language, both in speaking and writing, and to abandon, as early as possible, any use of slang words and phrases. The longer they live, the more difficult the acquisition of correct language will be; and if the golden age of youth, the proper season for the acquisition of language, be passed in its abuse, the unfortunate victim of neglected education is, very properly, doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he hears, instead of the slang which he hears; to form his taste from the best speakers and poets of the country, to treasure up choice phrases in his memory, and habituate himself to their use—avoiding, at the same time, that pedantic precision and bombast, which show rather the weakness of a vain ambition than the polish of an educated mind.

### Missionary Contributions.

"I mourn that I have not another son to give;" was the language of a Christian mother, when the tidings came that the son whom she had surrendered to the cause of missions slept in a martyr's grave. And, fixing the eye on the glorious vision of a world, bright through every home and every heart, with the hope of eternal life, who will venture to rebuke her? None, surely, can avow the belief that she placed an unreasonable estimate upon the universal subjugation of mankind to the cross. But, reader, that mother rebukes you. Why have your missionary contributions been so infrequent? so reluctant? so stinted? It is only money that you give. You give that money for no other or lower end than the conversion of the world. Oh, if this had not too small, and that too large, a place in your heart, would you not give more cheerfully and more abundantly? Answer, with her words ringing on the ear of the soul.

The season of gifts is at hand. Will you remember the claims of missions by a special donation, indicative of your sincere and absorbing zeal in a work for which your Saviour endured the contradiction of sinners and the penalty of sin!—*Religious Herald.*

### Christian Treasury.

ALL MEN SINNERS.—All we like sheep have gone astray.—Isaiah liii. 6. There is not a just man upon earth, that doeth good, and sinneth not.—Ecclesiastes vii. 20. All have sinned, and come short of the glory of God.—Romans iii. 23. There is none that doeth good, no, not one.—Psalm xiv. 4. We have sinned with our fathers.—Psalm cvi. 6. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?—Psalm cxxx. 3. If we say that we have no sin, we deceive ourselves.—1 John i. 8. We are all sinners, old and young. Adam first, then all his children,—therefore, every one of ourselves.

We have all gone astray—gone out of the way, wandered from God and holiness. None are righteous. None that doeth good—that is, none without much sin mixed with the good they may do. God's people must be holy, and his Spirit makes them holy; yet always sin is mingled with their holiness on earth. If we do not see sin in their conduct, still God does, and they feel it in their hearts, temper, words &c. We all deserve punishment from God for breaking his law, as a thief, &c., does from man. All need pardon, and should be most earnest to seek for it in the way God has revealed. This is NOT YOUR REST.—Then shall we know if we follow on to know the Lord." There is no half-way house between earth and Heaven; no place where we can sit down satisfied that we have gone far enough on our journey. Feel sure of Heaven, and bid the soul rest from its anxiety. There is to be unwearied effort on our part a constant pressing on toward the mark. It is folly to suppose we will ever reach Heaven, without striving to get there.

A PLACE FOR PRAYER.—"Where do you find a place to pray in?" was asked of a pious sailor on board a whaling ship. "O," he said, "I can always find a quiet spot at the mast-head."

"Sam, do you find a spot for secret prayer?" asked a minister of a stable boy. "Oh yes, sir, that old coach is my closet, and it is the best spot on earth."

Where there is a heart to pray, it is easy enough to find a place.

NOMINAL CHRISTIANS.—I could not help perceiving that in every persuasion, (my own not excepted,) the many were Christians only in name, and in reality believed in God no more than the professed free-thinker believes in him. For this one thing is certain: if they did really believe in the Bible, they would be more intent upon escaping the threatenings and gaining the promises of the Bible, than they are upon the riches, honors, pleasures, or learning, of this world. But the contrary is the fact.—[Mary Jane Graham.]

MEDITATION ON THE WORD OF GOD.—By continual meditation on the sacred writings, a man as naturally improves and advances in holiness, as a tree thrives and flourishes in a kindly and well watered soil. As the fruits of righteousness show themselves at the proper season, as opportunity calls for them; and the words, which are to his actions what the leaves are to the fruit, fall not on the ground, but are profitable as well as ornamental. Every thing in him and about him, serves the purpose for which it was intended. His brethren are benefited by him, and his Maker is glorified.—*Horne*

CONVETNESS.—"I know a church," writes I. McMurtry, in the Western Recorder, "that has excluded some forty members for this one sin alone, and to-day she is doing more for all the missions of the church than she did when they were all together, and she is infinitely more healthy, morally, than she was before."

### FROM OUR LONDON CORRESPONDENT.

LONDON, Sept. 23rd, 1859.  
AMERICAN MATTERS.  
Your great western continent is just now attracting to itself much of our attention. Not to refer, except by a hint to the chronic belligerentism of the republics of South America and of the rival parties in Mexico, we are a good deal interested in discussing proceedings of the reported occupancy of San Juan near Vancouver's island. The United States commander seems to have acted very rashly, not to say insolently, unless there is some truth in the statement that protection against the aboriginal savages was the design of the interference. The islet is of more value to us than it can be to Brother Jonathan, but perhaps he would like to retain it as a thorn in our side. We are mystified at the current of contradictory allegations respecting the rope-walking feats of "Blondin." It is a curious thing that a doubt can be raised on such a point in the midst of railroads and telegraphic agency. Some New York papers seem to confess that they have joined in a hoax, but who knows that the confession is not the bona fide hoax itself? Persons in England have published letters from friends in America who have seen performances described. At present we are inclined to answer in the negative the question—"Is Blondin a myth?"

SIR JOHN FRANKLIN.  
Other news of a more affecting nature by far, has reached us from a higher latitude, relating to no less a company than Sir John Franklin and his brave band of arctic navigators. You will see all the particulars—and now, though the truth is very sad, we shall feel more satisfied, and poor Lady Franklin must look to another world as the place where she may rejoice her heroic husband. We are not displeased, too, that the unveiling of this mystery has been effected by the countrymen of Sir John. We should have been jealous if the discovery had been achieved by any other nations. Captain McClintock and his explorers have gained abundant laurels, entrusted though they are with polar ice and snow.

I may learn that the zeal of the U. S. Government in fitting out vessels to act against the African Slave Trade is hailed here very warmly. It has brought about, some one states, by a report made by our Government showing that of Washington that the squadron now employed had been doing literally nothing. The issue we attach to the demonstration, whatever its cause, arises principally from the fact that it is an emphatic repudiation of the ultra-Southern policy for reopening the Slave Trade.

### CHINA.

Our relations with China are not likely to be very cordial for some time to come. The attack on our ships at the Peiho, or, as Sir J. Bowring instructs us to write the name, the Tien-sin-hao (the river of Tientsin) was utterly unprovoked, and was a transparent specimen of the cowardly sophistry which the Court of Peking plays off on

the western barbarians. As if such shallow deceit could not be detected! The only approach to this delusive folly is exhibited by the ostrich when it buries its head in the sand, and fancies it can't be seen because it doesn't see the pursuer! Knowing as we do the persistent attempts of the Chinese authorities to try and degrade other nations in the eyes of their own subjects, we can see at once through the scheme of blocking up the Peiho (your pardon Sir John Bowring!) and forcing the Ambassadors to go scantly attended by land to Tientsin. A rumour was afloat that the Emperor had disavowed the act of the "country people" (?) and had put the Mandarins who directed the attack to death. As weakness and perfidy are particularly the parents of cruelty there may be more in this grief—for it can be nothing more than at first seems credible.

The Emperor of the World, Hien Fung, may be terrified at his success, and be in the best mood for wishing bygone to be bygone. If a proper apology were tendered, our Government would partially accept this as sufficiently vindictory of our honour; for the glory of shaking the Tartar throne to pieces would be but small, and traditional authority would be prematurely imperilled. If Hienfeng did but know it, he might derive some consolation from the troubles which are besetting his crown—a long way removed—the Sultan of Turkey. Things are not going comfortably with this descendant of the once all-powerful Caliphs. He has a loose hold of the Dacubian Principality, and it is still loosening, while more personal perils seem gathering over him—the serious illness being followed by a near loss of life through the insolence or drunkenness of a steam-ship Captain in the Bosphorus, who tried to run down the Sultan's state barge, and by a rather extensive conspiracy in which numerous Circassians are involved.

### ITALIAN AFFAIRS.

Italian affairs are still obscure; tho' there are appearances of at least a partial settlement being effected. Austria is not ready for another war, and will yield where France is firm; and it may be asked why is not France firm in demanding that the Italian Duchies should be left free to choose their rulers? For an answer I must refer the enquirer to Louis Napoleon in person! Two theories have warm supporters: one that he has sincerely engaged to promote the restoration of the exiled Dukes, and would have been glad if their return could have been arranged; the other, that he never wished for this, and has relied on the Italian repugnance to it for palming off a Bonaparte upon the perplexed Duchies, his mortification really arising from the avowed disinclination of the Duchies to enter into his views and give them theatrical effect. There is no doubt that the Emperor of the French has two strings to his bow,—the absolutist and the republican,—but he may find that both are destined to break in his hand like worn out fow. A German writer has computed that the late war has cost Austria and France twenty millions each, and the rest of Europe about another ten.

The Pope is reported convalescent, but his disease (erysipelas) is treacherous, and more probable chances are occurring daily than a vacancy in St. Peter's chair. The Emperor of Austria, with all his faults, appears to be keeping faith with his "Venetian" subjects, and to be letting the Concordat die a natural death. The Protestants are to enjoy much more liberty over their own ecclesiastical affairs; and the changes—defective as they are in every particular, judged by our own standards—will be a boon to our co-religionists in the East of Europe.

### SWEDEN.

I am sorry that Sweden cuts so sorry a figure on the "religious liberty" question. The new Bill which is to be submitted to the Swedish and Norwegian Parliaments in October, is probably one of toleration, but it hedges round the privileges accorded with restrictions of the most vexatious and offensive natures. Our only hope is that the privileges will be operative, and the prohibitions generally and increasingly void.—The intolerance of Sweden has not the firm fact of being directed against the Papacy only; it treats all churches other than the "Evangelical Lutheran" alike, and in a spirit of bigotry which the magnanimous Luther would be the first to denounce if his hour of fire was yet breathing, and his voice of thunder was yet a power, upon earth.

### THE GREAT EASTERN.

And now to bring these wanderings to a close, and to treat upon home events—I can imagine the grief and self-denial with which you would learn of the accident of the *Great Eastern* on the very day and about the time that I was sounding its praises. "Tis thus that our strongest and best assured hopes in regard to man's handiworks, are rebuked; and yet I trust that this rebuke will be for good and not for evil. The splendid vessel has been tested as it would not have been in any other way, and her prodigious capacity of self-preservation has been proved to the satisfaction of the most inveterate sceptics. The Coroner's inquest has not, however, led to the discovery of the immediate human agency in the catastrophe, while the side issue of responsibility has caused a difference between the builder (Mr. Scott Russell) and the Company's Directors, which may involve legal results. It is to be regretted, likewise, that at this juncture Mr. Brunel, the designer of the whole, should have died—yet not without learning that he had success-