

Jesus, thy blood and righteousness
Are all my ornament and dress,
Fearless, with these pure garments on,
I'll view the splendor of thy throne.

All the assembly were struck with surprise at seeing so much feeling, penetration, and piety, in one so young. Tears filled the eyes of the ladies, and the Queen exclaimed: "Ah, happy child! how far are we below you!"

The Minister's Column.

From the American Messenger.

The Young Pastor's Temptation.

Eleven years ago, in the commencement of his ministry, a young pastor entered his pulpit with more than usual trembling. He had endeavored carefully and prayerfully to prepare himself for the solemn services; he had selected his text from one of the most interesting portions of the evangelical prophet, in which the richness and the freeness of the provisions of the gospel are foretold, in the glowing language of him "whose hallowed lips were touched with fire." The heard of mercy anticipated for his own soul "a feast of fat things," and a joyful season in preaching Christ, the bread of life, to his preishing fellow-sinners.

It was a beautiful morning in midsummer; the grove in which the temple of God was situated was melodious with the songs of birds, which dwelt in safety there; the zephyrs that played through the courts of the Lord, came perfumed with the fragrance of meadow and field; the hush and quietness of the Sabbath morn were over all; nature itself seemed subdued, and a holy awe and calm serenity seemed to impress every pious heart.

A large and solemn congregation waited upon the ministry of the youthful pastor. The service commenced, and with the anthems of praise and the offered prayer his confidence increased, his fears subsided, and with calm assurance he rose and announced his text. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water." Isaiah 41: 17, 18. On reading these words he cast his eyes over the congregation, when in a distant part of the house he noticed the intelligent countenance of a gentleman from the city of B—, whose position in society and cultivated mind he knew were such as would qualify him to notice and appreciate the deficiencies of the speaker.

Impressed with this thought, Satan, always ready for our halting, took advantage of his weakness, and the fear of man, which bringeth a snare, took possession of his mind. He commenced his sermon with hesitancy, and although he used every effort to overcome his embarrassment, it was some time before he could rise superior to the depressing influence of fear. It was a barren season. Dissatisfied with himself as he came down from the pulpit, he felt ashamed to look his brethren in the face as they clustered around him, lest he should discover in their looks the failure in his sermon. He was tempted to make a resolution never to attempt to preach again, but from this temptation he was mercifully delivered. The solemn duties of his office pressed upon him, and through grace he was led more humbly to preach the gospel, "with not excellency of speech," nor "with enticing words of man's wisdom, but in demonstration of the Spirit and of power;" his desire now was, not to please man, but "by manifestation of the truth, to commend himself to every man's conscience in the sight of God."

It was not many weeks before God was pleased to pour out his Holy Spirit upon the church and congregation; believers were quickened, their graces were revived, and sinners were converted. A revival was enjoyed which extended to several of the neighboring churches, and in the course of a few months it was the privilege of the young pastor to welcome fifty-eight precious souls to the communion of the church. Among the first converts received was Mrs. T—, the mother of several children; in giving the relation of the dealings of God with her, she stated in substance as follows:

"I was not accustomed to attend the house of God, but on a certain Sabbath last summer, I was induced to come to this place, hoping to meet a friend that I greatly desired to see. I had no wish nor expectation to be profited by the religious services, but as soon as I entered the house I felt that God was in the place, and when the pastor named the text, 'When the poor and needy seek water, etc.,' my attention was arrested by those beautiful words, and as the minister proceeded in his discourse my interest increased, for I felt that every word was addressed to me, and that the speaker knew and was describing my case: I became very uneasy; my sins began to rise as thick clouds before me, and to weigh heavily on my soul; I saw I was in a perishing condition. Oh, what will become of my poor soul? was now my earnest cry. With downcast eyes and a heavy heart I returned to my home, but not to enjoy comfort and peace: with tears and cries, for weeks I sought the mercy of God. I was almost in despair, till at length I was enabled to exercise faith and to look to Calvary, and to yield myself to Him who died for our sins, and rose again for our justification."

Then did I find that when the poor and needy truly seek water, and turn away from the broken cisterns of this world, the gracious Lord will hear their cry, and open to them rivers in the high places and fountains in the midst of valleys, for to my thirsting soul the river of life has come, and with joy have I drawn water from the wells of salvation. I praise God for having led my feet to the house of God on that blessed day, when so precious a sermon was preached, which proved to be a word in season, and the power of God to my salvation."

Then did the minister bow his head and weep, while he lifted his heart to God in prayer, that he might never distrust him again, but that "His strength might be made perfect in weakness," and that ever after he might preach the gospel with an eye single to God's glory.

"Now in the morn thy seed;
To dwell and fear give thou no heed,
Broadcast o'er the land."

Thou shalt not tell in vain;
Cold, heat, and moist, and dry,
Must foster and mature the grain
For harvest in the sky." DAVID.

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., FEB. 28, 1855.

TO SUBSCRIBERS.

Terms of the Visitor, 7s. 6d., per annum in advance, 10s., if payment be delayed over three months.

TO CORRESPONDENTS.

No communication will be inserted without the author's name in full, unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of Newspapers than long ones, and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.

All Ministers of the gospel, who will send us the advance, for six new subscribers, will get the "Visitor" for one year free of charge.

We are labourers together with God.—1 Cor. 3: 9.

How irresistibly potent are the incentives to this unity of labor on the part of the Christian church. We have already referred to the immense number of human beings destitute of the blessings of the gospel of peace. Not less than 600,000,000 of the race are believed to be in this condition; and who can study the history of idolatry, and not feel his heart moved with the deepest sympathy for the immortal beings crushed by its dark and dismal reign? The writings of Christian missionaries have made all somewhat familiar with the power of heathenism to degrade and prostrate humanity. Heathenism is a name of frightful import, embodying all that is dark and superstitious, revengeful and cruel, hateful and diabolical; constituting a system of religious falsehood, which dishonors Jehovah, and approximates man to the level of the beasts of the field. One's soul shudders within him as he looks into those dread chambers of imagery and death. Those who would describe the horrors of this grand apostate, this masterpiece of Satan, point us to the war-whoop, and to the scalping knife—they tell us of the degradation of the female character, of human sacrifices, of burning widows, and the murder of aged fathers and mothers, and helpless little ones; but this is but the mere margin of this dark, deep well of iniquity. There is something beyond all this that no human mind can grasp—Depths of sorrow and of woe which no lines of ours can ever fathom. We must not speculate about a question involving the condition of the heathen in a future state; but let an inspired apostle settle this matter. "For as many as have sinned without law,"—that is without the revealed law of God—"shall also perish without law, and as many as have sinned in the law shall be judged by the law." He then proceeds to say: "For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, viz, the written law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another, in the day when God shall judge the secrets of men according to his gospel." Thus the apostle tells us in language too plain to be misunderstood what must be the final doom of those whose ears have never listened to the message of mercy by a Saviour's cross. Think then dear readers of 600,000,000 of beings stamped with the impress of immortality like yourselves, living under the domination of this impious system so revolting in the whole range of its influence, so terrible in its results.—This immense multitude is now, while we write, going in one vast gloomy procession to the bar of God, and as each traveller steps over the threshold of time and enters the mysterious precincts of an eternal state we see inscribed upon his history by an unerring pen, "There is no vision and so the people perish."

We said last week there are only 1600 missionaries to minister to the spiritual necessities of the 600,000,000 heathens in the world. This calculation of course has no reference to the colporteurs and native assistants in missionary fields; but simply to the ordained missionaries in the employ of the several evangelical denominations in Christendom. We mention the fact again for the purpose of impressing more fully upon the minds of our readers the necessity for an enormous increase in the missionary staff. It is an impressive thought that since the commencement of modern missions the church has been pleading with God that he would open an effectual door for the proclamation of his gospel in all sections of the globe, and when she began thus to pray—Hindustan with its hundred and fifty millions, China with its three hundred and fifty millions, Burma, Siam, Japan, Madagascar, the Polynesian Isles and New Zealand, &c., with their teeming millions were all inaccessible—every gate was barred and bolted against the heralds of salvation; but now in answer to these prayers of the church these very nations are stretching out their hands unto God, and opening wide their gates to all those who preach repentance and remission of sins in the name of Jesus. What a wide sphere for united Christian effort, and what immense treasures of men and means are required to meet the demand; and yet, if the church be true to her own prayers, and to her solemn pledges to her God, she must do all in her power to supply the means and to send forth the men. How can they believe in him of whom they have not heard? and how can they hear without a preacher? and how can they preach except they be sent? If sent at all they must be sent by God through the agency of his church. He has appointed his church as the regularly constituted medium through which he carries forward his designs of mercy in the redemption of the world. Let then the redeemed amongst men combine their talents, wealth, labors and prayers to furnish missionaries in sufficient numbers to go up and possess the land that has long sat in darkness and in the region and shadow of death.

Do any say that the number of missionaries required for the great harvest field is so great that they cannot be supplied? We reply, think of the vast multitudes that are brought together on Alma's heights in fierce and deadly conflict by contending nations. For what purpose? We are told the object is to check the progress of a despotic aggressor and to keep his dominion within such limits as shall preserve the balance of power in Europe. Who supplies a large proportion of the men and means necessary to prosecute this terrible war? CHRISTIAN ENGLAND is the answer. If it be deemed necessary to sustain the honor of England that 100,000 or 200,000 of

her bravest sons should leave country, and home, and kindred, and go and measure swords with hostile forces in a foreign land, the trump of war has only to be sounded, and these infuriated mortals rush to the great battle field with the confused noise of the warrior, and garments rolled in blood; but ask christian England to send forth simply ONE THOUSAND spiritual warriors to stay the progress of satan the great adversary of the race, and to fight the battles of the Lord of Hosts; to destroy sin, to dry up the fountains of human misery, and to spread peace, happiness and salvation through all the earth, will she comply with the demand? Let the history of the past furnish the answer. England amid the light and glory of the nineteenth century responds more cheerfully and readily to the demand for TWO HUNDRED THOUSAND of her best men to fight with the Emperor of all the Russias than she does to the call for ONE THOUSAND faithful missionaries to enlist under the triumphant banner of the Cross, and to wage war with the prince of the power of the air, who is making his deadly onslaughts day by day upon the present peace and future happiness of universal man. What a reproach to the name of that Christianity the essential element of which is supreme love to God, and good will to mankind.

If the professing christians of England were like the primitive disciples, who were of one heart and of one soul, and like them willing to consecrate their talents, possessions, lives, and all to the great business of the world's enlightenment and emancipation from the thralldom of sin and satan, the case would be exactly reversed and they would be found more ready to send forth TWO HUNDRED THOUSAND MEN to publish the gracious messages of redeeming love, than they would be to send ONE THOUSAND to settle questions relating simply to temporal rights, or to mere national claims. But we speak of England not in unfavorable contrast with other nations. If christian America deems it important that the American eagle should spread her wings over large and fertile tracts of land belonging to Mexico, she has only to cry, "To arms, to arms," and thousands are ready to go to the armor and hasten to the field of blood. This teaches us not that there is any defect in christianity itself; but that the rebellious hearts of men are slow to submit to its rightful sway, even when they take upon themselves its righteous name. O when will the christianity of the new Testament work out its own legitimate results in the hearts and lives of its professors of every name, and bind them together in one delightful bond of christian brotherhood, and evangelical love? Never, never, until the Spirit shall be poured forth from on high in its reviving and transforming power, as in the days of old. May all who have an interest at the throne of grace address themselves with sincere penitence and believing supplication to the mercy seat, until God the spirit shall descend in all the amplitude of his fullness to arm the church anew for her mighty conflict.

Encourage your Minister.

No. 7.

Encourage him by showing kind and courteous attention to strangers who may casually or occasionally worship with you.

Some christians are very deficient in their duty in this respect. It is no unusual thing, especially in large cities, for a stranger to enter a place of worship on several successive Sabbaths; and to be permitted to come and go without any of the stated worshippers taking notice of him. This is certainly not as it should be. It presents the spectacle of a people looking every man on his own things, as to comfort and convenience; and no man on the things of others in these respects. It exhibits a reprehensible selfishness—an obvious preference of their own ease and accommodation before that of others. Such conduct has nothing christian in it. If there be no eager desire practically shown by a religious assembly to make a stranger who may casually or occasionally worship with them feel,—stranger though he be—at home amongst them, what evidence do they give of a wish, and a willingness to win souls to Christ? Reader, however faulty may be the conduct of your fellow worshippers in the treatment of strangers who visit your sanctuary, make it your duty henceforth to encourage your minister in the way of which we now speak. When you enter your accustomed place on the Sabbath look around you before the commencement of worship for the purpose of observing whether there is any stranger in the locality of your pew. And if there be, politely hand a hymn book to that stranger. Should you see him more than once in the same place, notice him more particularly. Speak to him; give him your hand; show that you are glad to see him in the house of God. And by these little attentions which common courtesy, not to say christian duty require, you may attract and attach that stranger steadily to the place; and he, in his turn, may attract and attach others. Be assured that it is not the minister, however much he may be respected and esteemed; it is not the minister, however talented and popular he may be, it is not the minister, however eloquently and acceptably he may preach the Gospel; it is not the minister alone that can do all that is necessary to be done to keep up, as to members, and regularity of attendance, and depth and increase of interest, a respectable city—or even country—congregation. If coldness, distance, stiffness, and reserve, be manifested by the church and stated congregation towards strangers and casual worshippers, they will feel themselves repelled; and yearning for the enjoyment of social intercourse with those with whom they worship, they will seek out, and permanently identify themselves with a more warm, lively, affectionate, and social christian people. If then, you would not give acute pain, to some child of God, it may be, by the omission of acts of christian courtesy; if on the contrary, you would both give and receive pleasure in preferring the accommodation and comfort of others before your own; and if you would show a laudable desire to attract and attach others to your place of worship, and evince a practical interest in their spiritual good; then be sure and show kind and courteous attention to the strangers who for the first time may worship with you. Thus will your minister be encouraged.

We learn from the Rev. Mr. Henniger of this city that a powerful work of grace is in progress amongst the Methodists in Granville, N. S., that a number of young people end some entire households have been hopelessly converted to God.

THE THREE BROTHERS.—The portraits of three eminent Baptist Ministers have been kindly sent to us from the office of the "Baptist Memorial," on a very elegant engraving. They are the portraits of Rev. Elisha Tucker, D. D., Rev. Levi Tucker, D. D., and Rev. Charles Tucker—Brothers in the flesh, in the spirit, and in the ministry of the Gospel. We had the pleasure of knowing personally two of these valued brethren, and we were delighted to see their likenesses so life-like and natural. Tens of thousands will gaze upon these mementoes, departed worth with intense interest. The "Baptist Memorial" for March, will contain this beautiful picture.

The Ladies' Book for February, comes to us undiminished in attractions—indeed each number presents some new charm. Its engravings, fashions, plates, embroidery patterns, &c., are perfect—while in literature it cannot fail to please the most fastidious taste. We may safely say that no Magazine of the day so pleasantly combines the useful with the ornamental as does Godey's Ladies' Book.

SEWERAGE AND WATER SUPPLY.—The report of the Commissioners appointed to take charge of this matter in this city is on our table. It contains many valuable suggestions in relation to the necessity of improvement in this department, the best mode for accomplishing it, and the probable cost of the undertaking. We recommend the parties concerned to examine it for themselves.

DOMESTIC CORRESPONDENCE.

HAMPTON, Feb. 17, 1855.

Dear Brother, We are sorry to hear that some of the members of our Churches are indulging in parties of pleasure, and are not restraining their children from frequenting such places. Surely this is not the time for such things. We should naturally suppose, that every true child of God, would be led, in this day of calamity and depression, both in religious and temporal circumstances, to the work of self-examination before God in respect of the present state of affairs, and to pour out his heart to God in prayer, that he would remove the sins and guilt of his people, and remove the most deserved judgments which are now being poured out upon the inhabitants of the earth. If we examine the sacred Scriptures, which are the guide of the Church of God, we shall find that they strictly enjoin the children of God, to live a life of holiness: "If that will be my disciple, let him deny himself and take up his cross daily, and follow me." Again, "Be not conformed to this world; but be ye transformed by the renewing of your mind." Again, "Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in Heaven." Again, "Come out from among them, and be ye separate, that bear the vessels of the Lord." And again, "Know ye not that your bodies are the temples of the Holy Ghost?" And ye are not your own, but are bought with a price; therefore glorify God in your bodies and spirits which are his." And the Scriptures abound with practical evidence that God's people are to be separate from the world. No wonder, then, that the Holy Spirit has so far withdrawn his blessed influence from our Churches, that so many unhappy occasions for repentance are taking place in connection with some of them, and that Gospel discipline is so sadly neglected! Is it not high time that we who are members of Baptist and other Churches should awake to a sense of our condition? Never need we look for general prosperity in connection with the Baptist Church in this Province until there be a putting away of iniquity from our midst. We may toil on, and preach, and pray, day and night, but if members of Churches are allowed to live in direct opposition to our preaching, our labors must be in a great degree, lost! While Aaron and Hur held up the hands of Moses, Israel prevailed; but when they did not, Amalek prevailed; and while the wedge of gold and Babylonian garment were allowed in the camp, Israel could not get forward. Our world is at present completely convulsed with wars, pestilence, famine, earthquakes and many other afflictive dispensations, and men's hearts are failing them with fear. We are told to take heed to ourselves lest at any time our hearts are overcharged with sorrows and drunkenness, and the cares of this world, and so that day overtake us unawares, for as a snare shall it come on all them that dwell upon the whole earth. We had a token of this the other day when the earth trembled beneath us. How is it possible that God's people can be so inactive in his blessed service, while so many of the rising generation of our country, and many of our own children are unsaved? Then, while we betake ourselves to our closets, our family affairs, and our public duties, may we also guard as much as possible, our hearts from the vain recreations of the present evil day, in which we live. We may then hope that our preaching and other duties, will be so accompanied with the power of the Holy Spirit, that we shall have glorious revivals in our Churches, which is the daily prayer of,

Yours affectionately, D. C.

COASTING.—We exceedingly regret to learn that Mrs. James Masters of this city, was thrown down with great violence last evening, by some boys that were coasting down hill in Leicester Street, near her own dwelling; that her collar bone was broken, and it is to be feared that in other respects seriously injured. The authorities should take this coasting business in hand, and put a stop to a practice so pregnant with danger, to limb and life.

receive them all alive. They, (the French,) have been going to confession these four or five days past, to get pardoned, as they think, of their sins. Poor souls! O, how far led astray from the living way, that leads to peace and joy in paradise above. Oh! may that day arrive, when we shall see the French people of our Province, and elsewhere enjoying the glorious gospel of our ever blessed Jesus, knowing that unless their sins are forgiven, (not by man,) through the blood of Jesus Christ, they can never enter heaven in peace! O, may the church of Christ pour out their souls in prayer to God, for their speedy conversion to Jesus, may the Holy Spirit descend and convince them of their sins and transgressions, and give them their repentance unto life. I am yours truly,

JAMES A. BARCHARD.

WOLFVILLE, Feb. 24, 1855.

DEAR BROTHER, Thursday last, the 22d inst., was the day of prayer for Colleges in the United States. I regret exceedingly that no notice was forwarded to you, and that consequently the churches in these Provinces were not invited to unite with our American brethren in the observance of the day.

I take the liberty to request the churches, most earnestly, to set apart Thursday, March 15th, as a day of prayer for our Educational Institutions at Horton and Fredericton.

Neither argument nor persuasion can be necessary. Do we not desire to see our young friends converted to God? Do we not recognise the importance of sanctified knowledge and talent? Do we not need more labourers in the good cause? And do we not wish them to be "men full of faith and of the Holy Ghost?"

Let the churches meet together and pray to "the Lord of the harvest." We need their prayers here.

Yours truly,

J. M. CRAMP.

For the Visitor.

DEAR BRO. BELL.—Having seen and read a good deal of late in the "Visitor" about the ministry, I have been led to inquire what should the model of a gospel minister be? and the conclusion that I have come to is, that the true model of a gospel minister should be Christ and his apostles. And truly when we read the sermons and writings of our Lord and his apostles, there is something in the glow of their inspiration. He can teach in any place, and at any time, he preached from a boat or on the side of a hill, in the desert, and by the way side. He consecrates every place by his doctrine and prayers, and Oh! how eloquent he pleads the cause of humanity; how divinely he speaks and forgives; how clearly he describes human ruin, and redemption by his own blood. No wonder the common people heard him gladly, disdaining all craft or art, and influenced alone by love to God and man he was justifying his name: Jesus, he was accomplishing his work as a Saviour, he was winning souls which he was about to purchase with his own blood. And now that he has ascended on high and has committed this treasure to earthen vessels, how great the charge that devolves on his ministers to proclaim the gospel committed unto them. No higher honor can be conferred on any creature than to be an ambassador of Christ; to be able to rightly divide the word and give to each the portion in due season.

That preaching must be always deemed the most scriptural, which, while it attracts the vicious by the force and affection of its appeals, is found to reclaim them by the purity and divinity of its principles. The sermons which only please the superficial, or interest the learned, or gratify the polite by their taste and eloquence, may indeed give a transient popularity to the preacher, but it is a popularity based upon such grounds that the truly christian man cannot but despise. But the ministry which God approves unfolds the sublime doctrine of the gospel, and while it often gives offence because of its plainness and simplicity, never fails to subdue human obduracy and to gather the vilest characters around the cross; and while it pronounces their pardon, it claims their obedience. Such was the preaching of Christ and his apostles, and such is the preaching that is needful in the present day for with all the information and light and knowledge of the day in which we live, the heart of man is the same. The eternal mind is still at enmity with God, and not subject to his law. May the great head of the church so overshadow his ministers and people with his divine spirit that as to cause more united action throughout the churches generally, is the prayer of your unworthy brother.

F.

RELIGIOUS SUMMARY.

From the New York Recorder.

THE REV. H. FITCH, of Canada West, in a business note to this office, acknowledges the blessing of God upon his labors in the Union Bayham Baptist Church in that Province. Several converts have been baptized.

A MEMBER of the Red Creek Church communicates the happy intelligence of a revival in that place, which has been particularly blessed to the young, several of whom, students in the Academy, have been baptized.

The Rev. J. Treadwell writes in a happy strain of a revival in the Baptist church in St. Louis, of which he is pastor. He had already baptized twelve, and others were rejoicing in hope. The prospects of the church are cheering.

The Rev. Jacob Knapp has been holding a protracted meeting in Homer, Cortland Co., and at an early stage of the meeting, a very large number of all classes had asked for the prayers of Christians for their salvation.

NEWARK, N. J.—The First Baptist Church in Newark enjoyed a day of unusual interest last Sabbath. At the close of the morning service nine were baptized by the pastor, the Rev. Mr. Fish, after which two were baptized by the Rev. Mr. Morrill, and then three Germans were baptized, candidates for admission to the German Baptist Church.

Rev. D. G. Corey baptized three interesting young men on Sunday, the 4th instant. Intelligence has been received of a remarkable revival among the Karens, in India, at two Baptist missionary stations. Four hundred converts had been received into the church, and many others in other churches. Six new churches have been recently formed in the neighborhood of Rangoon, and a great number joined them.

Recent intelligence from the missions of the American Board in Turkey is highly encouraging. Mohammedans as well as Armenians are reported as ready to receive the gospel.

The Chronicle states that thirty-two converts were baptized on the first Sabbath in the present month, by Rev. L. Parry, pastor of the Baptist church in Merion, Pa.

General Intelligence.

FOREIGN NEWS.

LATEST FROM ENGLAND!
(By Telegraph and Newspapers at the News Room.)
Arrival of the Steamer "Baltic."

The steamship Baltic arrived at New York on Wednesday afternoon, at 1 o'clock, in 11 days from Liverpool, with dates to the 10th inst. She brought 92 passengers.

A new British Ministry has been formed, with Lord Palmerston as Premier. The following are the other members of the Cabinet:—Minister of War, Lord Palmerston, (formerly Fox Maule); Foreign Affairs, Lord Clarendon; Home Office, Sidney Herbert; Colonial Secretary, Sir George Grey; Chancellor of the Exchequer, W. Gladstone; Chief of Admiralty, Sir James Graham; Chancellor, Lord Cranworth; President of Council, Earl Granville; Keeper of the Privy Seals, the Duke of Argyll; Chief of Public Works, Sir W. Molesworth; President of the Board of Control, Sir Charles Wood; Post Master General, Lord Canning. The Marquis of Londonderry is in the Ministry without office.

President of the Board of Trade, Hon. Edward Cardwell; Lord Great Chamberlain, Lord Willoughby D'Esry; Lord Stewart, Earl Spencer; Earl Marshal, Duke of Norfolk; Lord Chamberlain, Marquis of Breadalbane; Master of the Horse, Duke of Wellington; Commander in Chief, Viscount Hardinge; Master of the Mint, Sir J. F. W. Herschell; Master of the Rolls, Sir John Romilly; Attorney General, Sir A. J. E. Cockburn; Solicitor General, Sir R. Bethel; Judge Advocate, Hon. C. P. Villiers.

For Ireland.—Lord Lieutenant, Earl St. Germans; Lord Chancellor, Hon. Mr. Brady; Master of the Rolls, Hon. T. B. Smith; Attorney General, Rt. Hon. Abraham Brewster; Solicitor General, Wm. Keogh.

Lord Aberdeen, the Duke of Newcastle, and Lord John Russell go out. Lord Palmerston's coming in makes the balance of interests about the same as in the old Ministry.

The Earl of Derby, Marquis of Lansdowne, Lord John Russell, and Earl Clarendon were all successively sent for by the Queen, but they all failed to form a Cabinet, and Lord Palmerston was sent for and succeeded.

In the House of Commons a discussion arose on the night of the 9th, in regard to Sir Charles Napier's transactions in the Baltic Sea, but no new light was thrown upon the subject.

Sir Charles Napier made a savage speech in Parliament against the Government. Consols 91½. Flour 6d. to 1s. lower.—Market generally dull.

In Manchester business has been dull. Contractors are running off, and spinners find it difficult to make sales at former prices.

There is nothing from the seat of war. Queen Victoria has issued a proclamation forbidding British subjects at home and abroad, aiding the enemy by supplies of munitions of war.

The blockade of the Russian ports of the Black Sea has been formally notified by the French and English.

The Earl of Lucan has been recalled from the command of the cavalry in the Crimea.

The screw steamer Great Britain would leave Liverpool in a few days for the Crimea with 1650 troops.

There was a severe gale on the English coast on the night of the 8th and the morning of the 9th.—Snow had fallen.

The screw steamer Glasgow from New York arrived in the Clyde on the 10th.

The Bishop of Sierra Leone died at sea two days before reaching that colony.

The English Missionaries to the Jews in Poland are ordered to leave the Russian territory. Their printing materials, bookbinder, library, &c., have been taken possession of by the Russian authorities and are offered for sale.

Accounts respecting the movements of the Russians are contradictory. On the one hand it is said, that they continue to ravish the Dobruzhka, under the very eyes of the Austrians; on the other that Gen. Coroni has received orders to prevent the incursion of the Russians.

The Paris "Moniteur" copies from a Constantinople paper a letter giving an account of an action fought on the Danube. It gives no dates, but states that a Russian corps having attempted to cross the river into Dobruzhka, was repelled with great loss, after a conflict of several hours, by the rear guard of Yaza Pacha, and that the latter had already crossed the Danube to Tulchinsk and Ishmail.

It is said that Menschikoff has received orders to attack Eupatoria and Balaklava, if the slightest prospect of success offers. It is stated that as soon as the fortifications of Eupatoria are completed, Omar Pash will march on Sebastopol, and then doubtless a great battle will be fought.

The Russians have fallen back on the side of Simpheropol.

By way of Vienna, to the 8th, it is stated that on the 1st Grand Duke (name not given, but Michael probably) was lying ill of ague at Cherson.

The Grand Duke Nicholas was in Sebastopol.

The railroad from Balaklava to the camp had been commenced.

The Russians, in their sorties from Sebastopol, use the lasso to capture prisoners.

The barracks at Smyrna have been converted into hospitals, and have been provided with 2000 beds.

A despatch from Admiral Bruat says, the French batteries have received orders to be ready to open their fire, and that for some days the Russians had ceased to make sorties. It is said the fortifications for the assault are completed.

The Russian army is in want of supplies. A sortie was made on the 23d by the garrison of Sebastopol, and a great loss was sustained by the French.

The Zouaves had mutinied, and 4000 had been sent to Constantinople. They demanded the retreat from the Crimea. The rumor of the meeting is doubtless correct.

An apology was made to Omar Pasha and he withdrew his resignation.

The Russian forces on the frontier of Austria have been ordered to retreat into the interior. The Peace Conference has not yet commenced at Vienna.

The feeling at Constantinople is said to be strongly in favour of peace.

A sharp shock of an earthquake was experienced at Constantinople on the 23d ult.—No damage.