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 GEO. W. DAY.

## THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., AUG. 22, 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 and address in confidence. 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.

### The Christian's Vocation.

If we are Christians, Christ has done a great work for us—a work that all the created intelligences in God's universe could not do. He has atoned for our sins, blotted them from the page of God's remembrance, and justified us freely by his grace. Nay, more, by the power of his Spirit he has subdued the inate rebellion of our hearts, and brought us into harmony with the perfections and government of Jehovah. In our souls he has embedded the hope of ultimate victory over all evil agencies and influences, and of eternal felicity in the highest heavens. Having done so much for us, it surely becomes us to inquire what he would have us do for him. Such as recognize human agency as constituting an important link in the golden chain of divine arrangements to work out the world's redemption, must see, that a work of prodigious dimensions remains to be accomplished by regenerated humanity ere the immutable decrees of heaven shall be accomplished, in that full flow of rapturous joy which shall swell a Savior's bosom as he gazes upon a world, ransomed by the efficacy of his own precious blood.

The power of despotism, which now pervades heathendom throughout all its dark domains, and nominal Christendom in all its high places of superstition and error, must be overcome. An unfettered conscience and an open Bible must be given to universal man. The Gospel in its primitive power and simplicity must be preached to every creature, and upon all flesh must the Spirit of the living God be poured forth as a vast healing flood to cleanse and to save. All that has yet been achieved through the agency of inspired Apostles, the noble company of martyrs, and the redeemed of all ages, is but the commencement of that work which is to fill the earth with the knowledge and glory of God. The last prayer of David, the son of Jesse, *Let the whole earth be filled with thy glory, &c.*, is as yet unanswered. The world, destined to become God's regenerated and saved world, still lieth in the arms of the wicked one, and hence every minister of the sanctuary, every officer of the Church, every teacher in the Sabbath School, every Colporteur in the field, every religious editor at his desk, every Christian mother in the nursery, every father at the domestic altar, and in a word, every communicant at the Lord's table, of every class and sect, should feel that the claims of God and of humanity, summon them to action in the great field of Christian enterprise.

How powerful for good may be the agency of one Christian individual. The influence of one man may extend to all parts of this lower creation, and every other man that lives in his town may be affected by it. Society is so interwoven together that it must, in the nature of things, be influenced by individual action. As the law of gravitation is constantly exerting a power over all material substances, so we are habitually exerting an influence, whether we perceive it or not, over our fellow men. This influence is a legitimate result of the sympathies, passions and faculties of our physical and intellectual natures. We cannot divest ourselves of it. It matters not what we are, or where we are, each one for himself forms a centre of influence, that goes out in his looks, utterances, and deeds, and extends through all society for good or for evil, making impressions as enduring, it may be, as the existence of the soul, and tending to expand the joys of heaven or increase the miseries of hell.

The strictly religious world is made up of beings, whose relationship and position must necessarily invest them with more than ordinary power. Their bodies are temples for the indwelling divinity. They hold converse with heaven, and their prayers have power to prevail with God. Under such circumstances they are admirably prepared to do the great work to which they are appointed. Let them but rise up in the majesty of a vital faith, and in the power of prevailing prayer, and what obstacle can resist their onward march? What can prevent their ultimate success?

The design of these remarks is to impress upon our Christian readers, that, as the redeemed of the Almighty we have a mighty work to accomplish, and that by his grace we are adequate to its demands. And it is worthy of remark that it is not necessary for us to pass over mighty oceans or traverse other climes in search of labour, for here it is at our very door. We may find it in the vicinity of the church, in the destitution of the neighbourhood seldom visited by a herald of the cross, in the wants of a rising age, in our own families and in our own hearts. Are we sanctified but in part, and are we exposed to the wiles of the adversary? then we must watch unto prayer. Are those who are joined to us by the ties of flesh and blood, walking in the ways of ignorance and sin, and thereby jeopardizing their eternal interests; then are we to set before them life and death, and call upon them to surrender their hearts and lives to the service of the Almighty. Are we members of the church of Christ? then are we to labor for the health and spiritual progress of the church. Are there thousands and tens of thousands in our own province, who are as far from God and righteousness as are the people who bow to Gaudama, and do homage to the altars of idolatry? then are we to aid the press and the ministry in scattering among them the leaves of the tree of life. The godly example of parents may save their children from ruin. A

word spoken by a Sabbath School teacher may plant the seed which shall mature, and bear its fruit in the paradise of God. The inate cast into the treasury of the Lord, may enable the missionary to lift up his voice in villages and districts where the tidings of mercy are seldom heard.

Others are more impressed with what we do than with what we profess. If they see us exemplifying the truth in our lives, and striving earnestly to diffuse its purifying influence in the hearts of those around us then will they believe us sincere. Well will it be for Zion, and glorious will be her victories when all, who profess to love the Saviour shall be like him *going about and doing good.*

### Call for Missionaries.

A valued Brother has just been in our study, telling us of the lamentable destitution that prevails in some parts of the county of Victoria of the privileges of the gospel, and urging upon us the necessity of taking some active measures to procure a missionary without delay for the settlements between the Grand Falls and St. Francis. He speaks of several English settlements in that section that are without Sabbath Schools, without the preaching of the word, and without those means of grace that God has appointed for the salvation of souls. "How can they believe in him of whom they have not heard? how can they hear without a preacher? and how can they preach except they be sent?" His language was, "oh if you could but go and see for yourself, then you would be able to speak as that others should be stirred to engage in the work." Gladly would we go if we could; but circumstances at present forbid. There are those, however, that can go, and would rejoice to go if the Board can supply the means. Yes, good men, and true men, who are pressed with God's message of grace and ready to proclaim it to others: but who will care for their wife and little ones in their absence.—What Brother or Brethren will say to them as a beloved brother said to us when first constrained to leave all for the sake of Christ and souls, "Go my dear brother and preach the gospel, I will see that your family is provided for." What are the wealthy men of our churches doing with their money? Are you not afraid, dear brethren, that it will eat as doth a canker? Suppose you board the sordid treading, what happiness will it afford you in a dying hour and in a judgement day? It will yield you but little pleasure to know when the books are opened in the presence of an assembled universe, that you had been prospered in your worldly business, and that you had added house to house, farm to farm, and ship to ship, but in doing this you had failed to care for the salvation of those who were going with you to the bar of God. Would you not rather know in that awful moment when the clay cold sweat of death is upon your brow, that you had been instrumental in placing one gem in the Redeemer's crown, than to know that you had hoarded tens of thousands to leave to those who come after you? Let, dear brethren, this cry of spiritual death and famine go deep down into your souls, and arouse you to contribute as God has prospered you to aid the N. B. B. Home Missionary Society in sending out faithful missionaries to every district where souls are pressing onward to eternity, and no one to say to them as John said in the wilderness:—"Behold the Lamb of God that taketh away the sin of the world."

### The Missionary Agency.

Upon the success of the agency of Brother Isaiah Wallace, as general missionary and financial agent of the N. B. B. H. Society, will depend in a great measure the fate of this Society. It is not enough that you have good missionaries, and a working Board, they must have funds at their command, or it is impossible they should succeed. The funds must come from the voluntary contributions of the people, or they will not come at all. One thousand pounds at least should be raised for the present year. Even this amount would fall far short of sustaining the number of Missionaries required for the field, but it would enable the Board to do a good deal towards supplying the destitute. Fifteen pence quarterly from every member of our churches would realize the sum we propose: and what brother or sister is so poor as not to be able to cast that small amount into the treasury? If any are unable to do so the richer members should make up the deficiency.

The Western Association will meet soon, as will be seen by a notice in another column, and we hope every church belonging to this body will not only send efficient delegates to represent its interests, but money to replenish the mission funds to such an extent as the interests of the cause demand.

Permit us, dear brethren, to suggest that every pastor preach a sermon to his church in behalf of domestic missions without delay, and take up a collection for the cause. It is an excellent plan to appoint sisters to go round among the people and collect for this object. Churches that employ female agency for collecting funds are invariably the most successful.

**MEETING OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF NEW-BRUNSWICK, IN CONNECTION WITH THE CHURCH OF SCOTLAND.**—We understand that the Synod of the Presbyterian Church of New Brunswick, in connection with the Church of Scotland, have just concluded their Annual Session. A large amount of important business was transacted. All the members of Synod, with three exceptions, were present, and the whole proceedings were conducted in a most harmonious manner. Corresponding members from the Synods of Canada and Nova Scotia were present, and aided much their brethren in this Province in all their deliberations.

In connection with the Synod, there was held last evening, in St. Andrew's Church, a very interesting and numerously attended meeting of the friends of the Church of Scotland, to allow the members of Synod and the corresponding members from the Synods of Canada and Nova Scotia an opportunity of explaining the present state and future prospects of the Church in these Colonies. The Hon. John Robertson occupied the chair, and interesting and able addresses were delivered by the Rev. Dr. McGill, of Montreal, the Rev. John Ross, of St. Andrews, the Rev. Prof. Weir, of Queen's College, Kingston, C. W. Prof. Jack, King's College, Fredericton, the Rev. W. Donald, minister of the Church, the Rev. Geo. W. Spragg, of Halifax, and the Rev. Dr. Brooke, of Fredericton,—in moving and second-

ing the several resolutions. The Meeting was opened with praise and prayer by the Rev. Wm. Henderson, of Newcastle, Miramichi; and after the singing of the hymn, "From Greenland's icy mountains," &c., by the choir, the whole was concluded with the Apostolic benediction.

### The Christian's Hope.

The hope of the Christian differs from that of others, since its foundation is sure and the warrant clear. The worldling has a hope; but as it is based on the sands of vanity, it is a thing of nought. The infidel hopes for annihilation, but his expectation will soon be cut off, and ere long he will discover that the soul will survive after we have thrown aside the garment of flesh. For as long as God shall exist, the soul which he has breathed into man shall not cease to be. The atheist hopes that there is no God—no Christ—no hell. But his hope will soon perish. He is leaning on a staff that will pierce his hand, and fill his soul with sorrow. Soon his dreams will vanish, and with his eternal dismay, the world of unseemly realities will burst in upon his waking. The hypocrite has a hope, but it is a lie in his right hand which will soon be swept away. But the Christian's hope is far more excellent, as it regards its foundation—its nature, and its office.

In rearing a superstructure, it is of the utmost importance to have a good foundation. If the building is to be of great value and magnificence, the more care should be taken to have it settled on a firm basis. Nothing can equal the vastness and value of the believer's hope. It is not confined to the present scene of things, but extends beyond the limits of earth and gathers its principal treasures from another and higher sphere. It looks for a "continuing city"—an eternal abiding place. It looks for the second appearing of Christ—a resurrection of the body from the grave, and an illustrious expansion of mind which will enable it to understand the economy of grace, and to enjoy a happiness commensurate with its desires. If such be the greatness of the Christian's hope, it would be wise in us to inquire what is to bear it up? For if the foundation fails, all is lost. And 'other foundation can no man lay than that is laid, which is Jesus Christ.' Nor need there be any other; for this only is firm, steadfast, immovable. If we build on anything else, when the rain descends, and the floods come, we shall suffer the loss of our work. But Christ is the Rock; and he that believeth on him shall not be ashamed. He is the only suitable foundation of hope; for he is the Immutible one. All else is changing and subject to decay. If Christ is the ground of our hope, we have nothing to fear. For ages he has proved himself a firm foundation, and yet he is the same. He knows no change. And while his eternity continues, our happiness is secure.

The Christian's hope is excellent in its nature. It is a good hope. Good in itself; for the foundation and object of it is the best being in the universe. It is good when compared with that of others. The hope of others has to do chiefly with earthly things; the hope of the believer embraces heavenly things. That is transitory, but this is enduring. That is a deception, but this is an invaluable fact. It is a lively or living hope. It is not like the faint expectation of the infidel, trembling between hope and fear; nor like the Pharisee's hope which fills the finer feelings of his nature. But it is a living principle, which stirs the affections and keeps love alive in the soul. It is a sure and steadfast hope. The hope of others may be swept away by one breath of the Almighty, but this is grounded upon the Rock of Ages and can never perish. It will continue to support and cheer until it is swallowed up in complete fruition. It is a gladdening hope. To know that our confidence is placed in the right object, and that our expectations will be realized, is a source of comfort. This comfort we may have, if Christ is the ground of our expectations. And well might it be said, 'the hope of the righteous shall be gladness.' It is a blessed hope. It produces blessed effects, and looks for blessed things,—even 'the glorious appearing of the great God and our Savior Jesus Christ.' If such be the nature of the Christian's hope, it must be of infinite importance to have it called forth into lively and vigorous exercise.

Hope is the flower of Paradise. It comes down to us from the throne of God to cheer our saddest hour. Like an angel of light, it attends us in all our toils, and leaves us only when we need it no longer. The believer is saved by hope. He is now on a journey towards home, and is often discouraged because of the way. But when he sees the light of his Father's house gleaming through the darkness, he anticipates his happiness, where he shall no longer be a stranger and a pilgrim, but a child at home. He is now in a warfare, and it is frequently trying and painful, but the hope of victory supports him, for he expects soon to exchange the helmet for the crown. He is on the sea, sailing along the voyage of life; he meets many a breaker, and encounters many a tempest. But hope is his anchor. And amid all the tossings of life, he is borne majestically forward until he casts his anchor for the last time, and hastes with delight to strike his topmasts and gather in his sails.

Such is the Christian's hope. Its foundation is firm—its nature is lively—its office is important. Then let all who possess this hope strive to have it called forth into lively exercise. And let all who have it not seek it without delay, lest it be said of them:—There is no hope.

G. E. D.

For the Christian Visitor.

**SHEDIAH, AUG. 17, 1855.**  
**DEAR BROTHER.**—On the next Sabbath after I last wrote you, I visited Tignish and Amherst Shore. These places are in Nova Scotia, and consequently beyond my present assigned sphere of labour, but it seemed as though circumstances rendered it proper for me to spend a day or two in those places. At Tignish we had the pleasure of seeing the people uniting in a scheme for the erection of a Baptist Chapel. This effort, I doubt not, will be attended with the divine blessing. At Amherst Shore there was every indication of a gracious revival. The lingering illness and recent conversion of Brother Low's son, has been remarkably sanctified in producing a deep seriousness on the minds of the young of that place.

On Thursday last, in company with Elder Coleman, I visited

### THE JOGINS

where we found a small Baptist church destitute of Pastoral labour. We were glad to find that the brethren are in the habit of meeting for prayer on the Sabbath and that they have

an interesting Sabbath-school. So far as we could learn they are anxious to have preaching and are willing to support the gospel. We next visited

### LAMB'S VILLAGE.

There friends have recently completed a neat and commodious chapel. The brethren there compose a Branch of the 1st Dorchester church, and have been favoured during the past year with the labours of Elder Coleman, to whom they seem much attached. Bro. C. has closed his labours there and the brethren are anxious to have regular preaching, and are willing to manifest their anxiety by contributing "to their power, yes, and beyond their power" toward the support of the gospel. They have a Sabbath-school in healthy operation, in which Bro. D. Horsman, their Teacher, lends valuable aid.

### SMITH'S VILLAGE.

This settlement is on the opposite side of the Dorchester River, from Lamb's Village. Here is the 1st Dorchester church, one of the oldest churches in the Province. They are destitute of Pastoral labour, and passed a unanimous vote in a meeting we held there last Sabbath morning, "that they are desirous of having the labours of a minister and will be happy to support him to the extent of their power." There is a Sabbath-school in this place—doing well—superintended by Bro. Thompson Hicks.

### THE CAPE.

Here is the 2nd Dorchester church—no Pastor—no regular prayer meetings—no Sabbath-schools.—Preached there at 2 o'clock last Sabbath—large congregation—neat chapel. The church and congregation passed a vote similar to that passed at the Smith Village.

Now in glancing at these four places, we cannot but conclude that they present a most hopeful field for missionary effort. Their geographical position seems to adapt them to the labours of one man. The distance apart does not exceed eighteen or twenty miles. Dorchester, the shire town of Westmoreland county, might be the residence and centre of operation of the missionary. At Dorchester there is a commodious Hall and some of the friends said to me "why do you not have a Baptist preacher stationed here, our Hall would be crowded with people to hear Baptist preaching." I hope such measures will be forthwith adopted as may supply this interesting field and not allow these churches to be left to languish.

Yours faithfully,  
 ISA. WALLACE.

NEWCASTLE MIRAMICHI, August 13th, 1855.

**DEAR BROTHER.**—After an absence of nine days on a tour to Shippigan, via Bathurst, I arrived at home on the 9th inst., having travelled some 250 miles. On the Lord's-day I preached at Shippigan before an attentive congregation; and at 7 o'clock, p. m., administered the rite of baptism to three willing converts, according to the primitive mode, in the presence of a large but solemn audience. This was the first time the ordinance was thus administered in that country. One of the number is a young man of promise who purposes repairing to the Horton Institution to go through a course of study in view of the sacred ministry. It is probable that he will be accompanied by a fellow-student from Bathurst. Also among the number baptized, is a worthy sister from Little Shippigan, who had not heard a sermon for five years. Her husband and part of her family came in company with other boats twenty miles on Sabbath morning to hear the gospel and returned the same evening. I made interesting visits to two families at Pokemouche.

If the friends of the Missionary Society could but witness the eagerness with which the people in these destitute settlements listen to the preaching of the Gospel, and how greatly they appreciate the privilege, they would feel compensated for all their toils to further the cause. On my way down the "Bay Shore" I preached at Newbandon. There is a considerable Wesleyan Society there. They have recently enjoyed a revival and feel much encouraged. I preached at Bathurst in the Methodist chapel, the Rev. Mr. Temple was present and joined with me in prayer. Bathurst is a small Town well laid off, and beautifully situated, fronting on the "Basin" which forms the harbor at the head of the "Bay." But there is not sufficient country around to sustain it as an active business place. I found friends there who kindly entertained me. The crops through the country, generally speaking, look well, and indicate an abundant harvest.

Received for the Mission Fund, Pokemouche, from Mr. George Southerland, 12s. 6d.; Do. for the "Visitor," 7s. 6d.

Shippigan collection, £1 3s. 11d.; Do. A. Friend, 7s.; for the Newcastle Chapel, Mr. Walter Bateman, £5.

Bathurst, do. Chapel, Mr. Edward Hickson, £1; also, Mr. James Hickson, £1.

Yours faithfully,  
 B. SCOTT.

CHIPMAN, July 25, 1855.

**DEAR BROTHER.**—Permit us through the columns of your ever welcome Visitor to return glory to God for his unbounded goodness toward us in this place. Through difficulties of a trying nature in the church, and much spiritual darkness, we have labored three years without a pastor, save occasional visits from the ministering brethren. By these visits we had refreshing seasons: still we had no addition to our Zion, and the Church remained in spiritual captivity.—But it pleased God to visit us in mercy by sending to our aid Elder Elias Kierstead, whose labours the Lord has blessed in winning many souls unto God. Surely the Lord has answered the prayers of his people in behalf of their friends and neighbors in pouring out his spirit upon them, and building up the broken walls of Zion once more. We rejoice to say since Brother Kierstead has taken charge of the Chipman church, the Lord has abundantly blessed us in building us up in our most holy faith, and in turning many to the Lord our God. Truly our pastor has labored arduously and faithfully, warning, reproving, and rebuking in all humility and love.—Our little church when he took the pastoral charge last September, amounted to some twenty members, blessed be God, now it is near double what it then was, and the Lord is still adding to his little fold. Children have been enlightened, backsliders have been reclaimed, and sinners have been calling for mercy. Last Sabbath another willing convert was baptized by brother Kierstead. There are in the vicinity of our church two well filled Sabbath Schools, conducted and supported by members of the different churches in our neighborhood, and also two well organized Divisions of the Sons of Temperance. In these there is

to be seen a oneness that tends much to the spiritual and moral welfare of all classes. The neighbouring churches seem likewise to be advancing in the divine life. Upon the whole we have much reason to praise God, and hope the good work may continue till the kingdoms of this world shall become the kingdom of our Lord and of his Christ. Your brother in the faith of our Lord and Saviour Jesus Christ.

WILLIAM H. FLEMING,  
 Church Clerk.

AUGUST 11, 1855.

**DEAR BRO. BILL.**—The prospect around these regions is brightening. The power of Divine truth is manifesting itself in the hearts of many, and a deep anxiety pervades many for the preaching of the word.—Large masses attend our preaching places, assembling from every direction in this flourishing county. Here God designs to pour out his spirit and cause the wilderness to blossom as the rose. Bro. I. Wallace accompanied me to Tignish, where we spread before the people Jesus as the physician of helpless souls. The marked attention plainly indicated that a future harvest would yet be realized in this place.—Some of the friends created a large school-house in this district last fall, in order to accommodate us in preaching to them—and God has blessed this effort made to extend his kingdom.—We proposed the erection of a Meeting-house here, and the people immediately responded and subscribed largely of their means, for the accomplishment of so desirable an object.—So, God willing, by next fall a house shall be raised up in honor of Jehovah. The persevering, indefatigable manner that Bro. I. Wallace exerted himself in these regions, for the advancement of Christ's kingdom, will not easily be forgotten by the friends here.—All we regretted was his sudden departure from us. We all hope that God may smile on his visits throughout the Province, and render him a useful instrument in spreading the glorious gospel of Christ Faith and love, will accomplish far more in the cause of God, than empty eloquence.

Yours truly,  
 JOHN ROWE.

The Association in Carleton will afford a convenient opportunity for our subscribers and local agents to forward dues to the "Visitor." Our subscribers will please remember the terms, 7s. 6d. in advance, or any time within three months, or 10s. if not paid in that time. It would be much more satisfactory to our lives, and we think it ought to be so to all concerned, to have advance payments. We should then know just what to rely upon. A word to the wise is sufficient.

**CO. RESPONDENTS.**—We have to regret the absence this week of European letters from the Rev. Charles Mackay. We received papers from him, but shall have to wait until the next mail for letters.

C. A. will appear next week. Brother I. Wallace will communicate with the "Visitor" frequently from those sections of the country that he may visit, furnishing such information as cannot but interest our readers.

### RELIGIOUS SUMMARY.

**THE LATE REV. EUSTACE CAREY.**—The following notice of the sudden demise of the Rev. Eustace Carey, extracted from the "Patriot," has deeply affected us. He was a nephew of the celebrated Missionary, Dr. Carey, and was author of the history of his uncle's life and labors. He was for some time engaged in Missionary labor in India, but in consequence of the failure of his health he was compelled to return to his native land. The last thirty years of his life have been spent in England, in the advocacy of the allowed work to which he early consecrated his life; and we doubt not his labours have done much towards keeping alive the missionary spirit in the British Churches. We had the pleasure of forming a short acquaintance with him when in London, and can bear testimony to his intelligent piety, and to his ardent zeal in the cause of missions.

TO THE EDITOR OF THE PATRIOT.

MY DEAR SIR,—Mr. Carey was at Hackney on Wednesday last, and all of us who saw him were struck with his unusually healthy looks. His spirits, too, were very buoyant; and Dr. Hoby and others noticed this to him. Next morning, while taking his breakfast, he joyously mentioned to Mrs. Carey that he scarcely knew what his friends meant, but they almost made him thirty years of age! According to usual practice, he retired after breakfast for private devotion. After awhile, Mrs. Carey went into the room to get him to attend to dispensary tickets for some poor people, and he went down stairs to sign them. He then went to his study, and having an engagement for the Mission on Lord's-day, the 22nd ult., he began to study a sermon from these words—"It became him by whom all things are made," &c., &c. Mrs. Carey, without any reason except a strange impulse so to do, entered the room, and found him sitting on one side, and, on inquiry, he complained of his head and side. Medical aid was sent for, and, by bleeding, &c., he was roused from the stupor into which he had fallen. She said, "You will soon be better now." He replied, "I hope I shall." He then sunk again into insensibility, and breathed his last about noon.

His age was 64. He was ordained at Leicester, 1814, Mr. Hall giving the charge. Went to India, and returned in broken health in 1826. Since then, up to his decease, he has advocated, in pulpit and on platform, all over the country, the Mission, and was acceptable to the last. Only ten days ago I made two engagements for him, at the request of parties; and he had many engagements fixed in the north of England for the latter months of the year. He was a man of high honor, scrupulous integrity, unswerving fidelity to principle, combined with exquisite sensibility and unvarying kindness; and his piety was both firm and deep.

I am, my dear Sir, yours truly,  
 FRED. TRESTRAIL.

Baptist Mission-house, 33, Moorgate-street, London, July 25, 1855.

**COMMENCEMENT AT BROWN UNIVERSITY.**—The Commencement at this institution will be held as usual, on the first Wednesday of September, which this year comes on the 5th day of the month. The Alumni of the University will hold their anniversary celebration on Tuesday morning, the day preceding Commencement, at 11 o'clock. The oration will be delivered by Hon. Chas. S. Brady, of this city. The celebration of the United Brothers and Philanthropic Societies will take place on the afternoon of the same day, when an oration will be delivered by James F. Brady, Esq., of New York, and a poem by J. G. Saxe, Esq. As this Commencement will terminate the Presidency of Dr. Wayland, it is anticipated that the occasion will call together an unusually large number of the graduates and friends of the institution.—*Providence Journal.*

### General Intelligence.

#### EUROPEAN NEWS.

Our English papers are exceedingly barren of any news of importance this week. Below will be found such items as the papers by the last Mail Steamer at Halifax furnish.

#### Funeral Obsequies of the late Lord Raglan.

The remains of Lord Raglan reached Bristol in the Caradoc on Tuesday week, and on Wednesday they were carried to Great Balminton with much ceremonial observance. The coffin was transferred from the Caradoc to the Star steamer at six o'clock in the morning—guns firing from Brandon Hill, and the church-bells ringing a muffled peal. At eleven, the Star left the basin, under a salute of nineteen guns from the Caradoc, and steamed slowly up the harbour, followed by a double line of fifty row-boats in mourning, and watched by thousands of spectators. The coffin stood amidst them, under a temporary canopy, and guarded by fifteen Artillerymen and a party of seamen. The staff of the late Field-Marshal stood on the quarter-deck. At the Quay Head were assembled the Mayor and Corporation; the hearse and funeral array, an escort of Blues, Hussars, and the men of a field-battery, 200 strong. Besides these there were a few of the heroes of the Crimean battles and a strong muster of veterans who had fought with Lord Fitzroy Somerset in the Peninsula. From the Quay, the procession set out on its five miles' pilgrimage to the Fishponds, thus conveying the body on to the estates of the house of Beaufort. This procession, two miles long, passed through streets hung with black cloth and other signs of mourning, the houses frequently bearing mottoes—as "Non bello sed senectute victus," or "Peace to the soul of the departed brave," his body shall sleep, but his name live forever." The local Police led the way, followed by men who had served in the Crimea; then two howitzers, and the hearse escorted by the Blues; the mourning-carriages of Lord Raglan's relatives; the military procession terminating with a squadron of the Fifteenth Hussars and four guns. The civic procession included the Corporation in carriages, the Society of Mercantile Venturers, the Corporation of the Poor, the clergy, and a long column of citizens formed six abreast. The greatest order prevailed along the line of route, which was everywhere thronged with people. The remains of Lord Raglan were buried at Badminton on Thursday. The body lay in state in the great hall of Badminton House, guarded by soldiers of the Gloucestershire Hussars. The orders and medals, the sword, the baton, the hat of the late Marshal, were displayed on velvet cushions at its head. The windows of the hall were darkened, and the apartment was lighted with wax candles. A goodly number of the gentry of the country and the Beaufort tenantry were admitted to pay a last respect to the dead. In the funeral procession to the church, the coffin was carried by twelve men of the Gloucestershire Hussars, and the pall upheld by the Duke of Richmond, Major-General Cator, Lieutenant-General Sir George Scovell, General Sir Hugh Ross, Earl Howe, Lieutenant-General Sir John Burgoyne, Lieutenant-General Sir George Brown, and General Lord Downes. The present Lord Raglan was chief mourner, and many members of the Beaufort family, and intimate friends followed the coffin. When it was lowered into the vault, Lord Raglan threw in the wreath of "immortalities" placed on the coffin by General Pellissier in the Crimea, and it was buried with the remains of his comrade in arms.

#### HOUSE OF COMMONS.

July 30th.  
 Sir W. Molesworth and Sir B. Hall took the oaths and their seats respectively upon re-election for Southwark and St. Marylebone.

Tuesday, July 31.

#### POSTAGE TO THE COLONIES.

Mr. F. Scully called the attention of the House to the recent Post-office regulations for the transmission of newspapers between the United Kingdom and the British Colonies, and moved, "that in the opinion of this House, the recent Post-office orders, imposing a new rate for the transmission of newspapers from the United Kingdom to the British Colonies is impolitic and should be rescinded."

Mr. Wilson admitted that the public sustained some inconvenience by the new system, but stated that the whole subject would be reconsidered by the Treasury as soon as possible, with a view to make the postal arrangements consistent with the wishes of the public.

After some discussion the motion was withdrawn.

#### THE WAR.

Few despatches have been received from the seat of war during the past week, and these have been of little importance. The army is reported to be healthy, the siege works are going on vigorously, and the Russian sorties, which are made almost every night, are promptly repulsed with trifling losses. General Pellissier reports one on the left of the Little Redan on the night of the 24th ult., in which the Russians beat a hasty retreat, leaving some wounded and eight killed. Between the ambulances and the fosse of the place, a very dark night enabled them to carry off the others.

One scheme of a novel and peculiar character, says the Times is mentioned in some of the last letters from the camp, which partakes of the character of a naval operation. The French have now carried forward the White Works on the extreme right until they reach the shore of the inner harbour of Sebastopol at Careening Bay. It has been suggested that, under cover of the French batteries, it may be practicable to construct and launch rafts carrying heavy guns, and that a small flotilla of this description may act with effect against the Russian steamers and some part of the defence. Since the allies are in possession of part of the coast of the harbour, and will, probably ere long, completely occupy the Careening Bay, it is by no means impossible that some portion of our naval resources may be employed above the town.

DISPATCHES FROM GEN. SIMPSON.

Before Sebastopol, July 14.

My Lord.—I have the honour to transmit the numerical and nominal returns of casualties in this army from the 9th to the 12th inst. Captain Maunsell, of the 30th Regiment, who was killed in the trenches on the 10th inst. was a most gallant and meritorious officer, and his loss is much regretted. I inclose also the return of casualties in the naval Brigade on the 10th inst. the day we opened fire upon the Redan, considering which circumstance your Lordship will rejoice to find that the list is not heavier; the two who are returned as killed, and wounded dangerously, respectively, received their injuries by the accidental bursting of the guns they were serving. The war-