

Baptist Anniversaries for 1862.

N. S. Western Baptist Association meets at Liverpool, June 14th.
 N. S. Central Baptist Association meets at Lakeville, Cornwallis, on the 21st of June.
 N. S. Eastern Baptist Association meets at Great Village, Londonderry, on the 5th of July.
 The Eastern Baptist Association of New Brunswick meets at Jemseg, on the second Thursday in July, at 2 o'clock, P. M.
 The Western Baptist Association of N. B. will meet at Newcastle, Grand Lake, on the third Thursday in September.
 The Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island, will meet at Moncton on Saturday, the 23d of August, at 2 o'clock, P. M.

RESOLVED by the New Brunswick Baptist Western Association, at its Annual Session, at Keswick, Sept. 24th 1861.

WHEREAS—The CHRISTIAN VISITOR has been for years recognized as the Denominational Organ of the Associated Churches of the Eastern and Western New Brunswick Baptist Associations, therefore—
 Resolved,—That said recognition be continued by the Churches of this Association.

New Brunswick Baptist AND CHRISTIAN VISITOR.

ST. JOHN, N. B., THURSDAY, JUNE 12, 1862.

Decay of power in the Pulpit; its Causes and Remedies.—No. 4.

Ministers of the present age should be able truthfully to say with an Apostle, "my speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and in power. We are only successful in winning souls to Christ in proportion as we can testify, as did Paul to the Thessalonians, "our Gospel came unto you not in word only, but also in power, and in the Holy Ghost, and in much assurance." A fresh baptism of the ministry in the power of the eternal Spirit is the great demand of the age. Let us wrestle in believing prayer until this heavenly unction shall descend in the plenitude of its sin subduing, and soul saving love.

"Nor tongues, nor gifts, nor fiery zeal,
 The works of love can ever fail."

If the gospel be preached in the spirit of Christ's melting, constraining love, converts will be seen pressing into the kingdom. So reasons the learned author from whom we quote:—

1. There is needed a deeper and more pervading baptism of the Spirit to be shed down upon the ministry and upon the churches; inspiring both with a more earnest and effective piety; and leading to a new and more entire consecration to Christ and his cause. This is needed first of all, and more than all. Elevate the standard of scholarship ever so much in our colleges; enlarge the circle of studies, and prolong, as you please, the period of preparation for the ministry in our theological seminaries; it will all be in vain, unless the whole be pervaded and sanctified by a new and higher power of holiness. We have improved systems of education, vastly increased means of intellectual culture, and theological seminaries with learned and able professors, and yet the pulpit, it is claimed, has not the power it formerly had—and preaching is relatively less effective. Something more is needed, and that, as I have said, is a deeper and more general baptism of the Spirit. This is to be sought in prayer; and this bestowal would breathe new life and power into the ministry and crown its labors with abundant success. Our young men, destined to the ministry, would be more thoroughly converted at the outset and rise to a higher and more devoted piety in the commencement of their Christian life.

2. Another thing demanded to render the pulpit more effective is an increased earnestness, a larger share of what the French call *union*, in its ministrations. By earnestness, I here mean not the mere warmth and energy of the secular orators, or of the advocate at the bar, or of the statesman speaking before the Senate of his country; but the tender fervor and serious engagedness and determination of purpose which spring from a lively sense of divine things; from faith in God and a constraining love to Christ and the souls of men. Earnestness in this sense is always connected with a spirit of deep, living piety, it is not noisy, declamatory, or affectively eloquent; it is tender, solemn, impressive; it is fed by sensibilities alive unto God and divine things; it is an inward fire, kindled by a coal from God's altar, which glows with a steady flame and warms into activity and zeal for Christ and his cause all the powers and affections of the inner man. There is nothing like the earnestness here indicated to give life and efficiency to the pulpit. It turns into feebleness all the attainments of mere learning and genius. It takes possession of the whole man, time, talents, all, and lays them down at the foot of the cross, to be used for the glory of Christ and the salvation of souls.

3. Another thing necessary to remedy the evil of which I have been speaking, and to increase the power of the pulpit, is to bring into greater prominence and force the peculiar doctrines of the Gospel. There are many who seem to think that these doctrines have become old, are worn out, and can no longer be made to interest and move the minds of men. No mistake is greater. These doctrines old! so is the Bible old, and the plan of salvation, and

God's perfections and ways of dealing with men. Are they therefore obsolete and useless and to be laid aside as old wives' fables? No; the great distinctive truths of the Gospel, the truths which relate to God and his government, to Christ and his salvation, to the soul and its destiny, to sin and redemption, to life and death, and heaven and hell—these truths are just as new, just as fresh, just as important to men coming on the stage of life, as they were to the men to whom they were first announced, and so they will be to each successive generation to the end of time.

Let the minister, then, who would have his preaching permanently effective and useful, deal honestly with God's truth; let him hold it in firm and vigorous faith in his own mind, and make the manifestation of it the main design of every sermon he preaches. Let him preach not himself, but Christ Jesus the Lord; not prettiness of style and language, but substantial, weighty truth; not the speculations of men, but the great, fundamental verities of God's word, filling his mind with the light and power of them, and going forth in his work in seriousness and earnestness, in the strength and hope which they are sure to inspire in the soul when clearly apprehended and held in a strong and vigorous faith. Then will he stand before his people in the acknowledged character of a man of God; he will be strong in the Lord and in the power of his might; and speaking in his name and by his authority, his preaching will have an earnestness and power which no mere talent or learning or genius can impart to it.

4. As summing up the whole of what I have said under this head, and as bearing directly on the present occasion, I would add, that in order to render preaching more effective, we must have a ministry trained and qualified with special reference to the wants of the times. I have already admitted that theological seminaries are a demand of the times. They have done and are doing a great and good work in supplying many of the defects of our former method of preparing young men for the ministry. But the question may fairly be raised whether the process of instruction pursued in them is not wanting in some one or more important elements; I refer especially to the practical element that which is necessary to get at the hearts of men, and press home the plain, weighty truths of the Gospel, so as to reach the masses, and interest and move the common mind.

Extracts from Spurgeon's Spring Sermon.

III. WHEN THE TIME OF THE BRIDAL OF THE SOUL HAS ARRIVED TO EACH CONVERTED SINNER, THEN ALSO THERE ARE SPECIAL DUTIES.

Can you not remember, dearly beloved, that day of days, that best and brightest of hours, when first you saw the Lord, lost your burden, received the roll of promise, rejoiced in full salvation, and went on your way in peace? My soul can never forget that day. Dying, all but dead, diseased, pained, chained, scourged, bound in fetters of iron, in darkness and the shadow of death, Jesus appeared unto me. My eyes looked to him; the disease was healed, the pains removed, chains were snapped, prison doors were opened, darkness gave place to light. What delight filled my soul!—what mirth, what ecstasy, what round of music and dancing, what soarings towards heaven, what height and depths of ineffable delight! Scarce since then have we known joys which surpassed the rapture of that first hour. Oh! do you not remember it, dear brethren, and was not it a spring time to you? The winter was passed. It had been so long, so dreary—those months of unanswered prayer, those nights of weeping, those days of watching. The rain was over and gone; the mutterings of Sinai's thunders were hushed; the flashings of its lightnings were no more perceived; God was beheld as reconciled unto you; the law threatened no vengeance, justice demanded no punishment. Then the flowers appeared in our heart; hope, love, peace, patience sprang up from the sod; the snow-drop of pure holiness, the crocus of golden faith, the daffodil lily of love, all decked the garden of the soul. The time of the singing of birds was come, all that was within us magnified the holy name of our forgiving God. Our soul's exclamation was,—

"I will praise thee every day,
 Now thine anger's turned away;
 Comfortable thoughts arise,
 From the bleeding sacrifice.
 Jesus is become at length,
 My salvation and my strength;
 And his praises shall prolong,
 While I live, my pleasant song."

Every meal seemed now to be a sacrament; our clothes were vestments; the common utensils of our trade were holiness to the Lord. We went out abroad into the world to see everywhere tokens for good. We went forth with joy and were led forth with praise; the mountains and the hills brake forth before us into singing, and all the trees of the fields did clap their hands. It was, indeed, a happy, a bright and glorious season. Do I speak to some who are passing through that spring-time now? Young convert, young believer, in the dawn of thy piety, Jesus says, "Rise up, my love, my fair one, and come away." He asks thee to come out from the world and make a profession of thy faith in him now; put it not off; it is the best time to profess thy faith whilst thou art young, while as yet to thee the days come not, nor the years draw nigh, when thou shalt say, "I have no pleasure in them." Make haste and delay not to keep his commandments. Arise, and be

baptized. Come ye out from among the world, be ye separate, and touch not the unclean thing; follow Christ in this perverse generation, that you may hear him say at the last, "Of you I am not ashamed." In this your early time, dedicate yourselves to God. If you do not draw up a form and subscribe it with your hand, yet draw it up in your heart and subscribe it with your soul—"Lord, I am thine—wholly thine: all I am, and all I have, I would devote to thee. Thou hast bought me with thy blood. Lord, take me into thy service: thou hast put away all thy wrath and given my spirit rest. Let me spend myself and be spent—in life and in death let me be consecrated to thee." Make no reserves. Come altogether away from selfishness—from aught which would divide your chaste and pure love to Christ, your soul's husband. Rise up and come away. In this the beginning of your spiritual life, the young dawn of marvellous light, come away from your old habits; avoid the very appearance of evil; come away from old friendships which may tempt you back to the flesh pots of Egypt. Leave all these things, come away, to higher flights of spirituality than your fathers as yet have known. Come away to private communion. Be much alone in prayer. Come away: be diligent in the study of God's Word. Come away, shut the doors of your chamber, and talk with your Lord Jesus, and have close and intimate dealing with him. I know I speak to some young babes in grace, beginners in our Israel. Oh! take care that you begin aright by coming right away from the world, by being strictly obedient to every divine command, by making your dedication perfect, complete, unreserved, sincere, spotless.

"While from your newly-sprouted vines,
 Whose grapes are young and tender, choice and rich,
 The flavor cometh forth.—Beloved one, rise!
 Rise from this visible engrossing scene,
 And with affections linked to things above,
 Where Christ, thy treasure is, be soaring still!"

EDITORIAL CORRESPONDENCE.

A VISIT TO THE OLD HOMESTEAD.

What a sweet place is the "Old Homestead." How many touching reminiscences cluster about this endeared spot; we have no fellowship with those stones that can look upon the home of their childhood without emotion. A philosophy or a religion which quenches the emotional element in man's nature is fit only for hogs and bears. A man that has no heart should be banished from all the homes of civilization and Christianity, and be compelled to take up his abode with the wild beasts of the forest.

This old place is indeed home. These are the same green meadows and fruitful fields where we industriously toiled in days of yore. The same pastures, where we skipped and ran and played ball with other boys. The same meandering brooks on whose banks many hours of boyhood were spent in persuading the innocent trout to accept the tempting bait. The charming songsters perched upon the trees and on the green grass sing the same melodious songs, which charmed our ears before they were tuned to sweeter anthems. That sprightly squirrel jumping with such agility from limb to limb seems precisely the same squirrel with which we had such sport in childhood's days. These little peeping ones are uttering the same peeps, and these larger ones are singing the same ground bass that rendered these frog ponds vocal long years gone by. Are these the birds and squirrels and frogs of half a century past? Nay, it is with these, as with man, one generation passeth away after another; but the reproductive power in nature's vast treasure house still keeps the different tribes with their original qualities upon the stage of universal life.

Here, too, is the old orchard planted by a father's hand. Some of the trees have fallen by the tooth of time; but there is the Polly tree, the Beckwith tree, the trees bearing the striped and the watery sour, &c., &c., still living and full of promise. Their summer apparel never looked more beautiful or hopeful than now.

The rising mound in the distance is the spot where we shot our first fox. We were not far advanced in our teens, and this of course was a marvellous adventure. There stands the very spruce tree, under the shade of which the fatal shot was fired that brought the shrewd disturber of the happiness and life of the goose family to bite the dust. It was a proud moment for the sporting youth: a mighty exploit in his early life.

But here stands the identical old house built three fourths of a century past by a reverend father now with God. Two chaste houses have been erected, one on either side of the old dwelling for the accommodation of a father and his son; but with all their elegance they do not move the heart like the old dilapidated house. A godly father for long years had his religious altar here, and offered his morning and evening sacrifice to his God. In one of its apartments his regenerate soul bade adieu to earth and went up to inhabit a "house not made with hands eternal in the heavens." These apartments now so desolate, were once kept in ample order by a mother's industry and frugal care. In the old nursery room she gave birth to sons and daughters, and by their infant cradle bowed in humble supplication, and sent such prayers to heaven for her offspring as God delights to hear. It was in that consecrated room that Joseph Orland, of precious memory, in compliance with the christian mother's request, offered

prayer for her baby son, that he might live to become a preacher of the gospel of Christ. Did the man of God pray in vain? As the minister and mother agreed in prayerful entreaty, so it came to pass. Bless God for a praying mother. In this same nursery mother, stricken with years, peacefully and joyfully gave the death angel a greeting, exclaiming in holy triumph "come Lord Jesus, come quickly."

Out there on those garden grounds, constrained by the power of a stricken conscience, we first bowed in the stillness of the midnight hour, and cried "God be merciful to me a sinner," and in that upper chamber when all were wrapped in slumber, this prayer we trust was answered, and the wayward youth, turned by the power of Sovereign grace, was enabled to exult in the blessedness of pardoning love. Blissful moment! "If I forget thee let my tongue cleave to the roof of my mouth."

Thus, like some whispering gallery, this "old homestead" re-echoes the footfalls, the music, the words of other days, and suggests thoughts and excites emotions which stimulate to renewed endeavour in the service of God. Surely if anything can invigorate health this visit to the home of our childhood must do it. Here is air as pure as was ever inhaled by mortal man, and sights as lovely as ever came in contact with human vision, and food as healthful as the most delicate appetite can desire. And then to crown all here is the sympathy of a brother, who was the constant companion of our childhood and youth, and who through protracted years of sunshine and of shade has never for a moment withheld the deepest love of a brother's heart. Such endearing associations cannot but do good to both body and soul. God grant a thankful heart for these abundant mercies!

SABBATH AT WOLFVILLE.

The morning of God's day is beautifully fine, the sun shines in dazzling splendour, shedding a soft and brilliant glory over nature's favored spot. All is quiet and peaceful, and no sounds are heard except the charming songs of praise sung by the sweet warblers as they light upon the branches of the lovely garden trees. These are God's choristers, commissioned by him to make music to delight the ear of man.

The devotions of the family altar have been offered in the name of Jesus, and it is now 10 A. M. The people are assembled not in the church, but on the banks of the beautiful Garpecaux river, to witness the baptismal consecration of a young lady from St. John, a pupil of the Female Academy, who has given her youthful heart to the Redeemer, and who wishes in this Scriptural way to testify her love for Him, who died that she might live.

The praises of God are sung, prayer is offered, a short address, and then the pastor, Rev. S. M. DeBlois administers the sacred rite to the youthful candidate in a style of marked solemnity. She is the child of a praying mother, who left her loved ones on earth some three years ago, to mingle in the society of the just made perfect. As the father read to us before we left the city, the letter which he had just received from his absent daughter, giving a relation of the gracious change, and asking his consent to her baptism, he remarked with tearful eye, and joyful heart, "A Mother's prayers can never be lost." This is true, and it may be that the glorified spirit of that once praying mother was an eye-witness of her daughter's consecration to the obedience of the faith. If angels rejoice over the repentance of sinners, why should not sainted Mothers join the angelic anthem when their own loved ones are born from above?

The baptism is over, and we form one of a solemn assembly in the new and beautiful house which has taken the place of the old one where Father Harding for so many years lifted up his voice like a trumpet to declare the messages of redeeming love.

As the pastor opens his discourse he is touched with the thought that as the Academy and College vacations are at hand, and as the pupils and students are soon to leave, some not to return, he is probably speaking to a number for the last time. Impressed deeply with this fact, he preaches a plain practical sermon from the message, "If ye love me, keep my commandments." Obedience to the will of Christ, unreserved and perpetual, is expounded and enforced as the only true test of saving love to Jesus. At the close of the sermon the young lady comes forward fresh from her baptism and receives the right hand of fellowship, pledging herself thus publicly to the requirements of the christian life. The Lord enable her to fulfil her solemn vows.

The congregation is dismissed, and the church unites in commemorating the love of her crucified Lord. With a few exceptions, all present are in the spring time of life. Among them are a good many pupils of the Academies and students of the College. A score or more of them are looking to the ministry as their future vocation, and are now preparing for its sacred duties. Prepare thoroughly young men, you have a golden opportunity: see that every hour is improved with unwavering fidelity. Feel that you are studying for God, for souls, for eternity. You have come upon the stage when society is feeling the mighty impulse of the steam engine and the electric wires. You must move on with the ear of progress, or it will trample you under foot, or leave you far in the rear. Young men and maidens, we have seen great things in our day, but greater and more glorious scenes will be witnessed by you if you are faithful to the trust committed to your care. May the needful grace be imparted to enable you

to act well your part in the great drama of the wondrous future.

The Communion is over, and we return to our home, for such it is really made by the kindly attention of Dr. J. R. Fitch, our old family physician, and his interesting family. All that medical skill, combined with a generous hospitality, can suggest, is employed to render our stay in Wolfville, conducive both to health and happiness.

How strong are the pulsations of friendship in kindred spirits, which began their throbbings in youthful life and have contrived to throb on with increasing intensity amid the joys and sorrows of advancing years, until the brows wrinkled with age! As life goes on their vitalizing energy augments until the sympathies of earth are exchanged for the love and harmony of heaven.

With these thoughts we close our Sabbath at Wolfville, and for the present put our pen to rest, not forgetting, however, that the baptism on Sabbath morning may prove to be the earnest of brighter days for Zion in this favored place. May rich showers of grace descend upon the ministry, the church, the institutions of learning, and upon all who seek the Redeemer's love to know!

Correspondence.

We do not hold ourselves responsible for opinions of correspondents.

For the Baptist and Visitor. BAPTIST SEMINARY.

Messrs EDITORS,—The usual semi-annual examination of the classes in this Institution took place on Thursday, and Friday, June 5th and 6th. The attendance was not large, but the exercises were very satisfactory, and reflected much credit on all concerned.

Thursday was occupied with the English department under the management of Mr. Jones, whose efficiency, and industry as a Teacher were admirably evinced throughout. The exercises were conducted in the following order:—Reading New Testament, English history, Grecian History; English Grammar and Parsing; Dictation; Arithmetic—written, and mental; Geography; Catechism of English History.

Friday was devoted to the Classical and Mathematical department. Exercises as follows:—Latin, French, Greek; Algebra; Geometry 2 Book.

Dr. Jack, President of the University was present and took part in the examination on Friday, and expressed his entire satisfaction with the general proficiency displayed by the pupils in the various branches. One thing was evident to all present, and it cannot be too highly commended—There was an entire absence of everything like an attempt at display,—no special preparation had been made—no cramming—for the occasion. The students, though subjected to a most rigid examination, acquitted themselves in a highly creditable manner, evincing a familiarity with the different subjects brought before them which clearly proved that pupils under Dr. Spurgeon are thoroughly drilled in the elementary branches—everything being made plain to their understandings as they advance—and not taught to pronounce, like a number of puppets, a multitude of sounds, and terms, of the meaning of which no clear or well defined conceptions are communicated to their minds.

Such a School is calculated to command respect, and exert a widespread influence in the Denomination, and deserves to be more extensively and liberally patronized by the Baptists of New Brunswick.

Very truly Yours,
 J. C. HURD.
 Fredericton June 9th 1862.

For the Baptist and Visitor. Youth the Spring time of Life.

Youth is often called the spring time of life, because human nature then appears more lovely than at any other period of life. The bloom of health and beauty are like the lovely flowers we see around us in the spring. At that season of life the mind is comparatively free from the evil weeds of sin. They have not yet sprung up to retard the growth of virtue and deface the moral beauty of the soul.

The season of youth however soon passes by, and like spring flowers, the beauty of man disappears; he fades away and is cut down by the hand of death. Again the season of youth resembles spring, because it is the happiest period of our existence. Then the mind is free from care and anxiety, and the future of life presents itself like a spring landscape, clothed with beauty and loveliness.

But youth may also be compared to the season of spring, because the mind is then best prepared to receive the seeds of Divine Truth. The soil of the heart is then most yielding and pliant, and so more easily prepared for the reception of God's Word. Then the seeds of evil have not had time to mature, and a favourable opportunity is presented, to preoccupy the soil with good seed, which being in advance of the ill weeds of sin, by careful tending will be more likely to bring forth fruit to perfection, then if sown at a more advanced period of life.

How important then that the minds of the youth should be carefully stored with God's Truth. How diligent should parents and Sabbath School Teachers be to sow the good seed in the hearts of the young. We should learn a lesson from the diligence of the husbandman, who early and late continues to improve every opportunity while the season of spring last to prepare his ground, and cast in his seed. Then will God's blessing

crowd our labour with abundant success, and the young plants which we have watched over, and carefully tended in the spring time of life, will grow and flourish, bud, and blossom, and bring forth fruit unto eternal life, being at last gathered into God's great store house above.
 A. E.

Secular Department.

THE NEWS OF THE WEEK.

We give copious extracts this week from our English and American files, which will be read with interest by our readers. We would like to give the readers of the BAPTIST AND VISITOR a more diversified sheet,—more family and religious reading,—but the civil war in the United States is a subject of such vast proportions and consequences, that it cannot be lightly passed over. It affects all interests and all people and deeply as it already affects us, we know not how soon it may become of far more serious and vital consequence to us. We regret to see in the American papers of all shades, from the most respectable to the most infamous, but one utterance of deep-seated hostility and revenge towards England. The military operations of the Federals during the past week have so elated them (whether wisely or unwisely remains to be seen) that they already have the rebellion settled in their own minds and are looking out for the next step. Should the North succeed in the conquest of the South without much further exhaustion, we are firmly of opinion that a war with England would be the result within a very few months. On the other hand should the South gain a victory at Richmond, the prospect of a prolonged war, so disastrous in its effects upon the industry of Europe, would cause immediate intervention.

And intervention with the affairs of the United States would be considered by the Federal Government and people the direct insult which could be offered them.

The *New York World*, a paper professedly conducted on Christian principles holds the following language:—

The United States will come out of the civil war with a great and effective army, fully prepared for a contest with a foreign antagonist—a contest which would do more than anything else to unite the country in a common feeling of nationality, and assist in re-cementing the political Union.

And such is the spirit of the American press and the American people—one and all—and such being their spirit, the day may not be far distant when we shall have to defend our flag and honors from as ruthless an individual as cupidty and propandism ever invited into a peaceful and happy country.

It behooves our people, then, to watch well the progress of events and be prepared for the worst. The latest accounts from Gen. McClellans army show that the battle of last week was sanguinary—the loss on both sides perhaps about equal. The Federals now admit a loss of near 6,000. There is no account of progress being made since. Some success appears to have been gained by the Federals on the Mississippi, but, as usual, the Forts, Pillow and Randolph, were evacuated and the city of Memphis surrendered. There was no fighting except by the gunboats.

There is no local news of consequence to report. Trade is exceedingly dull. In St. John there is scarcely any business doing and prices of all things are very low. From all parts of the Province we have the same complaint.

From late English Papers by the Persia at New York.

THE SEIZURE OF THE BERMUDA.
 In the House of Commons, on the 23d, Mr. Milmay asked what steps the Government intended to take in the case of the steamer Bermuda, which had been seized by a Federal ship-of-war on her passage from one British colony to another.

Mr. Layard said government had received information of the seizure and the case had been referred to the law officers of the crown.

THE DEMAND FOR THE EMILY ST. PIERRE.

[From the London Globe.]

However greatly we may admire the skill and intrepidity by which the rescue of the Emily St. Pierre was accomplished, our government would have felt it its duty to comply with the request made by the American minister for her restoration, had that demand been founded on international obligations.—Questions of this kind must be settled by the law alone, to the exclusion of all false pride or sentiment. Applying that test to the case of the Emily St. Pierre, we find that our government had no choice in the answer given to the demand of the American minister. The ship lies at Liverpool; her Captain and owners are not accused of any offense known to our law; and interference with her would be entirely unjustifiable, and could only take place by a violation of every legal protection by which liberty and property are happily surrounded within these kingdoms. The whole question upon which this capture rests appears to be one of force and force alone.

[From the London Standard, May 24.]

The law in the case of the Emily St. Pierre is clear, not merely as a matter of reasoning,—reasoning in such cases never has much weight with the worst party—but as a matter of historical precedent and authoritative decision. It has been peremptorily ruled by the greatest of admiralty judges—a judge, too, sometimes accused of favoring unduly the rights of captives—that the rescue of a prize by her crew is not merely lawful, but meritorious. Lord Stowell's authority on such a point is conclusive. The cases decided by him are plain and sufficient, and his ruling coincides with that of American Judges, whose decisions, if of less value in themselves, yet cannot be disputed by their countrymen. The demand for the surrender of the captured ship, is, therefore, a piece of diplomatic impudence to closely in accord with Mr. Seward's previous misdeeds of the same kind; with his complaints against the proclamation of neutrality, against the receipt of the Nashville, and against other acts which were not only innocent, but the inevitable consequence of England's position as a neutral power. Much as we disapprove of the professional style of Lord Russell's despatches, when the internal administration of other countries is in question, we should hardly