

what the future will disclose. Do your duty and trust in God—then, come what may, all will be well.—*Puritan Recorder.*

The Presbyterian Witness

Halifax, N. S., March 24, 1855.

Revivals in Sabbath Schools.

Earth cannot present a more beautiful sight, than that of young children flocking to the Saviour.—Little armies of youthful immortals enlisting themselves as good soldiers of Christ, ere their tender hearts have yet become hardened in sin. The younger we enter into the service of Christ the better soldiers will we make, the less service will Satan—the grand enemy of God and man, get from us; and the greater shall be our reward.

Think of an aged man or woman, standing on the verge of the grave, casting a retrospective glance upon a whole life spent in the service of sin!—The tenderness and freshness of boyhood or girlhood, the blooming glowing youth, and all the generous impulses of youth, the vigour—the steady energy of maturer years—all these withheld from God, expended in the service of the Prince of darkness! Can the imagination conceive a sadder, drearier retrospect? Contrast it with an aged child of God in the same situation,—one whose whole life has been devoted to the service of Christ,—who was early brought to the knowledge of the truth, and grew in grace as he grew in years,—such a one is still fresh with the dew of youth,—he is like the palm-tree flourishing. While the wicked withers and fades and dies—like a dead and fruitless bough ready to be lopped off and cast into the fire;—the godly, even in old age, bringeth forth the fruits of righteousness, whose end shall be everlasting life. Who would not wish to die the death of the righteous? The only way in which it can be secured is by living unto God. Who would not wish to have a happy, cheerful, peaceful old age? Its price is early and continued devotedness to God—saving union to Christ in our youth and continued progress in holiness through life. Youthful readers! Will you not give yourselves now to the Lord?—Will you not have Jesus for your Ruler—your King? Will you not now rally round the standard of the Cross, and become the soldiers of the KING of Kings? Aged readers!—especially such of you as know aught of Jesus, or the glory of the Cross,—will you not strive mightily with your prayers and exertions to bring the youth of our land to Jesus?

Sabbath School Teachers! Will you not redouble your diligence and your efforts—will you not be still more earnest in your prayers for the reviving grace of the Holy Spirit to give efficacy to the truth which you teach? Great is the trust committed to your care—great your responsibility, and if the duty be conscientiously performed, great also shall be your reward.

Heralds of the Cross! Shepherds of the flock of Christ, which He has purchased with His own precious blood.—Will you not, in these days of intense worldliness—days in which money, fashion, and pleasure have a most powerful influence, not merely over the community, but over the church—strive yourselves up to call upon the name of the Lord, that He may grant an outpouring of the Holy Spirit, whose influence and mighty working alone can stop this fearful sweeping current of worldliness which, with destructive energy, threatens to bear away in its downward course, every thing that is distinctive and Christ-like in the church? It is not for you to float along with the stream, and try to regulate its course in accordance with the maxims and the principles of that wisdom which is from beneath. No! It is yours to withstand the current—to set yourselves abreast the stream, with the banner of the Cross high unfurled, and call upon the church to stop! To stop, lest she make shipwreck in the faith, and be pierced through with many sorrow.—To stop, lest she be shaken and wrecked, on the catenars and reefs, and quicksands which lie certainly in that course, and are but a little ahead of her.—To stop, because the end of this fatal and deceptive stream is death, and all its pleasure-seeking voyagers shall finally be plunged into the ocean of eternal wrath! Yes, it is yours to feed the flock of Christ, by preaching in public and teaching from house to house the pure, and simple, and humbling, and self-denying doctrines of the Cross. And particularly not to neglect the lambs of the flock, about which the Great Shepherd Himself is ever so anxious. Peter was commanded—"Feed

my lambs," before he was commanded—"Feed my sheep." The lambs are more innocent and tender, and less able to care for themselves; besides, if the lambs are not cared for,—protected from ravenous birds and wild beasts, as well as from chilling frosts and drenching rains, and if they are not abundantly supplied with "green pastures" and nourishing "feed,"—the Shepherd will not long have sheep to feed or a flock to care for. The application is easy; but the lesson is most important. Here we see the wisdom of God.—And from this, too, we may learn our duty to the youth of our land. Christian ministers, christian parents, and all others who are engaged in training the young, should ever remember that the most effectual way of perpetuating and extending the religion of Christ in the world—as far as human efforts can go—is by training up the young in the nurture and admonition of the Lord. Nor is this all; while we are to labor as if all depended upon our exertions, we are still to remember that Paul may plant, and Apollos may water, but that it is God alone that can give the increase.—We are therefore to cry earnestly and continually to Him with whom is the residue of the Spirit, that he may pour forth an abundant blessing upon the youth of our land.

We have been led to pen the above remarks from reading the following editorial notice, in the Philadelphia *Presbyterian*, of a gracious work that is now going on in the Presbyterian churches of New York:

"An interesting work of grace is in progress in several of the Sabbath-schools of New York. At a recent meeting of the Board, reports of a most encouraging nature were presented, showing an unusual degree of seriousness, and many hopeful conversions. More than seventy anxious inquirers were stated to have been at the room of one pastor, while in other churches the work was progressing with greater or less power. The mission schools of the city are also sharing in these tokens of the presence of the Holy Spirit, giving to those who have labored in them a verification of the promise, 'In due season ye shall reap, if ye faint not.' Little children have also been agents in the conversion of their parents, who, but for these missionary efforts, must have been without any means of grace."

Fathers and brethren in the church, christian parents, mothers in Israel, and all ye that love our Lord Jesus and the advancement of His cause, lift up your hearts with your voices, that your prayers may reach into the ears of the Lord God of Sabaoth, and give Him no rest until He make Zion a praise in the earth—until He pour out His Spirit abundantly upon yourselves and your offspring.

The New Version of the Bible.

A short time since, we had occasion to present our readers with a specimen of the revised version (Rev. v. 6.) A friend of the "Bible Union" (as those who are engaged in producing the New Version call themselves), not liking our remarks upon the subject, and wishing to add to our information in reference to a Society of whose organization and proceedings we have no very intimate knowledge, has favored us with a No. of the "Bible Union Reporter", accompanied with some notes and comments of his own—for both of which we tender our friend our most sincere thanks. In all honesty, however, we feel bound to express our unqualified disapproval of this attempt, of palming upon the world a *Sectarian Version* of the Word of God. Our friend remarks, "Were it not for that disputed word *baptize*—I do not believe there would be many folks in opposition to the labors of the Bible Union". We agree with our friend, for we certainly believe were it not for that word, and the morbid dislike which Baptists have to it, there would be no such Society in existence.

If we disliked this Society before, not merely our dislike but our distrust in their honesty is greatly increased by the reading of this very Report.

Take the following as an example. In showing, or in professing to show, the denominational relations of the revisers, the list of nine different denominations begins with Church of England, and the second mentioned is *Old School Presbyterians*!

Now let the following extract from the *Philadelphia Presbyterian* of the 3rd instant—the organ of the Old School body—settle the matter, as respects all respectable Presbyterians:—

THE BAPTIST BIBLE.

(Correspondence of the *Presbyterian*.)

STARKVILLE, MISS., Feb. 6, 1855.

Messrs. Editors.—Not long since there came to this place an agent for an association formed to revise the Scriptures. He represented that the plan set out for revising the Scriptures has been changed in toto, so as to include eight Christian denominations. The impression made was, not simply that men of eight different denominations were engaged in the translation, but that eight denominations, or at least other denominations than the Baptists,

were fairly represented in the association; and that the revised edition of the Scriptures would once forth their imprimatur.

Will you be kind enough to inform us 1. Who these translators are? 2. What particular persons are to be the final judges? 3. Are there any agents of the Presbyterian (Old-school) Church engaged?

He stated that a million of money would be needed to consummate the project. Now who have—what Board has the disbursement of this money? Presbyterians, he said, contributed liberally to the measure. Now, can you inform us whether in the organization, or in the character of the men managing the concern, we have any guaranty that the revised version will not be a sectarian version? Will you oblige us by informing us as to the above through your paper or otherwise? For we are anxious to be informed, and have not the means of getting the information.

Yours truly,

W. C. EMERSON.

We are not in the secrets of our Baptist brethren who favour the new translation, but we think we will not be far from the truth by asserting, (1.) That the basis of the new translation is now as it has been from the beginning, purely sectarian. The Bible is to be tortured to give an untrue testimony in favour of immersionists. (2.) There may be persons from eight different denominations, including Methodists, Shakers, and Kappers, for what we know to the contrary; but if there be a Presbyterian in the alliance, he is there not by appointment of any ecclesiastical body, but on his own responsibility. Such an one might possibly be found, but if he had been a man of high standing in the Church, we should probably have heard of it. (3.) We have not the slightest reason to believe that any Presbyterian has contributed money to further this object, and it would be a sign of infatuation if any one did. (4.) The representations of officious agents in this matter should be distrusted. They are employed by a Baptist clique, and the most intelligent Baptists do not endorse them.—*Eds. Presb.*

China.

The Rev. Mr. Johnston, Missionary from the Presbyterian Church of England, writes from Amoy, China, that he had received personal invitations from eight towns and villages in China, to come and preach the Gospel; that there are so many earnest inquirers that the Evangelists can scarcely get time to eat or sleep; that not a month passes without ten or twenty converts entering the Church; and that in nine months the Church to which he ministers had added to its membership nearly one hundred adults.

The Rev. W. C. Burns, with an additional labourer,—Rev. Cairns Douglas,—was to leave Britain for Amoy early in the present month. Under date December 7th, Mr. Johnston writes to Dr. Hamilton of London, as follows:—

"Each day seems to have become laden with blessings, and they seem to come so directly from the hand of our Heavenly Father, that neither the eye nor the heart is able to be drawn aside towards the earthly channel through which they have been conveyed.—Truly it is a time of the right hand of the Highest, and I know it will cheer the heart of each friend of our Mission.—I may say, of each friend of sinners to hear, that at the time of our greatest weakness,—at the time when your agents are either withdrawn from the field, or are weakened by sickness, it hath pleased the Lord, not only to continue the work so auspiciously begun, but to give fresh tokens of his presence and power. At the time we were mourning the absence of Mr. Burns and Dr. Young, He calls upon us to sing a song of praise over returning prodigies.—'When I am weak,' says the apostle, 'I am strong.' And it seems as if this were to be the experience of our Mission; never was a weaker time now, and yet we see in the midst of a power, not short of Omnipotence,—the power that raised up Jesus our Lord from the dead, and is now exerted in calling dead souls from the grave of an idolatry that has buried sixty generations of their ancestors, and from the grave of sins in which all the posterity of Adam have been buried. Perhaps some of the most remarkable resurrections of the latter kind have been in the case of those who have been well nigh physically dead, as well as morally destroyed, by the sin of opium smoking. I have within these few days seen several of them, and the effect upon their bodily health has been such that it is difficult to recognize them after a few months of abstinence from their former vicious indulgence."

After referring to some most pleasing cases of conversion, he says:—

"I could mention several other interesting illustrations of the power and sovereign grace of God, in gathering out a people for himself in this place and in the districts around, by which I am greatly encouraged to pursue the plan I have begun, of sending collectors to the villages on the water-side in the boat which I have engaged for that purpose. Scarcely a day passes without my introducing at least a *band* of the good news—the first flourish of the Gospel trumpet, into some village in which the glad tidings were never heard before; and by leaving books and repeating these visits, I hope to reap a good harvest, or prepare the field for others to reap, whilst in the mean time, I am cheered by seeing some come to Amoy to hear more of the truth to which our agents had called their attention, and in some cases giving evidence of real conviction of sin, even to the shedding of many tears—a rare thing in a Chinese."

The oldest living poet is Rogers, the author of the "Pleasures of Memory", now in his 90th year; the oldest historian is Henry Hallam, now in his 74th year; the oldest novelist is Lady Morgan; the oldest critic is Wilson Croker, now in his 76th year. Leigh Hunt, the poet, and generous critic of the dead, is in his 71st year.

A few Roman Catholic young men have recently commenced a Young Men's Christian Association in Cork, Ireland. Their Constitution states the object of the Society to be, "the mutual improvement of its members, and the extension of the love of religion and love."

Free Presbytery of Pictou.

The Free Presbytery of Pictou held its ordinary quarterly meeting at New Glasgow on the 14th Feb. The weather and roads having been exceedingly good for the season, ministers and elders, from a distance of about fifty miles, were enabled to attend with more than ordinary comfort. There was a full meeting.

After being duly constituted, the minutes of former meeting were read and sustained. Rev. J. Stewart reported in reference to instructions given him in November last by the Presbytery to correspond with the Students in Divinity then named—that he personally set the matter before the Convener of the Home Mission Committee, but did not correspond with the Students. The Presbytery then ordered their Clerk to correspond with the Home Mission Committee on the subject without delay; and that in the event of one or more Students arriving before next meeting of Presbytery, the following Committee of Presbytery assign them their duties, viz., Messrs. Stewart and Sutherland, ministers, and Messrs. McLeod and Grant, elders. The Convener on Course of Study gave in the following Syllabus for Students of Divinity residing within their bounds, which was sustained:—

1st. FOR STUDENTS ENTERING THE HALL FOR THE FIRST YEAR.—*Latin*—First two books of Virgil's *Æneid*; *Greek*—Gospel according to Mark—Zeno's *Anabasis*, book 2; Cap. 5, to the end of book Second; *Philosophy*—Whately's *Logic*; and Butler's *Sermons*; *Theology*—Shorter Catechism—Chalmers' *Natural Theology*; *Biblical Knowledge*—Horn's Introduction—Analysis of Old Testament, chapters First and Second.

2nd. FOR STUDENTS ENTERING THE SECOND YEAR.—*Latin*—Livy, first two books, Calvin's Institutes, Book 3, Cap. 11, sections 6 to 12 inclusive; *Greek*—Epistle to the Galatians, and Romans' Hind, Book 3; *Hebrew*—Grammar to the end of the Inflection of Verbs, and first five chapters of Genesis, and first five Psalms; *Philosophy*—Dr. Brown's Lectures, 65 to 72 inclusive; *Theology*—Dr. Chalmers' *Evidences*, Butler's *Analogy*, or Dr. McCosh's Method of the Divine Government, and Confession of Faith, Cap. 1 to 15; *Biblical Knowledge*—Horn's Introduction, Analysis of the Old Testament, Cap. 3 to 7 inclusive; *Church History*—Mosheim, to the end of reign of Constantine the Great, and McCrie's Life of Knox.

3rd. FOR STUDENTS ENTERING THE THIRD YEAR.—*Latin*—Calvin's Institutes, Book 4, 1 to 7 inclusive; *Greek*—Epistle to the Romans, 2d Timothy, and Greek Pentateuch; *Hebrew*—Remainder of Grammar from end of Inflections of Verbs, and first ten chapters of Isaiah; *Theology*—Confession of Faith, chap. 16 to end—Owen on the Person of Christ, Witherpoon on Regeneration and Justification, Owen on Justification, Hill's Lectures, Book 3, Baxter's Reformed Pastor, or Vinet's Pastoral Theology; *Biblical Knowledge*—Horn's Introduction, Analysis of New Testament; *Church History*—Second Reformation in Scotland (Hetherington's), McCrie's Life of Melville.

Thereafter the Presbytery called for the report of committee appointed to investigate grounds of complaint in regard to Back Lands Church, Lochaber, and this being presented, with the other documents requisite in the case, it was agreed to send a committee of Presbytery to sit with the Session of Lochaber and settle this matter upon these documents now presented to the Presbytery.

The Clerk reported that he had, previous to last meeting of Presbytery, a letter from Rev. J. Lumsden, Interim Convener of Colonial Committee of Free Church of Scotland, stating that Rev. P. McLean, Tobemore, had positively declined accepting "the Call" from Earlton.

The Presbytery resolve to continue correspondence with said Colonial Committee, and request the Clerk to intimate to them that the congregation of Earlton wish to know whether the committee have any minister in view for them, and if not, that they shall proceed to call a minister without further delay.

Mr. Munro, Wallace, resigned his Moderators of Kirk-Session of Earlton. The Presbytery accepted thereof and appointed Rev. M. Sutherland, Pictou, Moderator for next six months. The Presbytery appointed the following supplies till next meeting:—Salt Springs, first Sabbath of March, Mr. Blair; Earlton, second Sabbath of March, Mr. Campbell; Earlton, second Sabbath of April, Mr. Sutherland, and second Sabbath of May, Mr. Munro; Salt Springs, first Sabbath of May, Mr. Stewart.

The Catechist gave in a report of his labor in Earlton and neighboring districts, which was sustained. Mr. Sutherland applied to the Presbytery to sanction the appointment of Mr. Alex. McLeod, Elder, as Catechist in the bounds of his congregation, which was granted. An appeal from the Kirk-Session of Pictou was laid on the table of the Presbytery by Duncan McLeod, but as there was no reason of appeal accompanying, nor the other party in the case present, the Presbytery refused to take it up.

The minutes of Kirk-Session of Earlton were at this stage of the business given in to be examined, and two members of Presbytery were appointed to examine, and report to next meeting.

The Presbytery called for reports as to the Sustentation of the Ministry for the year ending Dec. 1854, which were given in thus:—Wallace, £50; Pictou, £135; New Glasgow, £100; St. Mary's, £100; Barney's River and Blue Mountain, £67; Lochaber and St. Mary's, £59 10s. 5d.

The Presbytery next called for reports as to the payments to the Professors Fund for last year:—Wallace, £100; New Glasgow and Earlton, not ascertained; Barney's River and Blue Mountain, £110; Lochaber and St. Mary's, £138 10s. The Presbytery were

gratified in finding that the first instalment from some of the congregations was paid, although they had to deplore the disproportion between this, and that for the maintenance of the gospel in their own localities.

The Presbytery resolved to petition the Legislature to prohibit the traffic in intoxicating liquors within this Province, and thereafter adjourned to meet at New Glasgow on the 2nd Wednesday of May.

For the Witness.

Foreign Mission of the Presbyterian Church of Nova Scotia.

MR. EDITOR,—

The time will probably soon arrive when our church will have the pleasing duty to perform of designating to the foreign field an addition to our missionary band. To this period many an anxious look has been directed from all parts of the church, and many a heart will be cheered when the fulness of the time shall come. But this question occurs—Is Mr. Gordon to go alone? Are we to send but one laborer to a scene of operations where a door so wide and effectual has been so providentially opened?

I am not sure that the application for candidates has not been confined within too narrow a limit; and that our church are not depending too much upon clerical agency to carry on the work so auspiciously begun, and so happily advancing. Certainly the more efficient the foreign representatives of our church can be, the better; but has not the time come when some lay agency should, if possible, be introduced to the work—even though all the professional assistance were obtained that the church could employ. Such is the progress made in the civil, moral, and religious training of the inhabitants of Annetum, that one or two christian mechanics, teachers, and catechists, might, with the prospect of much advantage, be added to the list of our foreign employees. How much of Mr. Geddie's precious time might be husbanded for the translation of the Scriptures and the preaching of the glorious gospel of the blessed God, were he relieved of the mechanical labor, which a person of less exalted attainments might equally well perform.

And how might the multitudinous tasks of Mrs. Geddie, that devoted and painstaking teacher of females, old and young, be alleviated by the help of some kind sister in the service, to take charge of such departments of her work as another might assume! Is it right for us to use up the little stock of agency we have now on the field, and incur the risk of exhausting it altogether, rather than husband it for more lengthened and protracted services? Might we not possibly find very efficient aid for our little foreign band if it were properly sought? Is there no Miss Miller, or Miss Dales, Miss A. B. or C., that would be willing to give herself to this interesting work. There is at least one Miss — that I have in my mind's eye, who I have thought might perhaps be influenced to enter into Mrs. Geddie's labors. On mentioning the idea in correspondence with one of our mothers in Israel, she replied: "I only wonder the thought never knocked you before. I think she would be the very one to go. She would be a host herself, and would have nothing to encumber her."

The difficulties now in the way of missionaries going to Annetum are nothing, in comparison with what Mrs. Geddie encountered. Is not she and her family there? Are not the schools already in successful operation? Is there not much in the female department of instruction in which aid might be given, and she greatly relieved, without one word of the native language? and are not the facilities for acquiring the language vastly increased?

True, Mrs. Geddie has been instrumental, in the kind providence of God, in training native help, and her "own girls" assist her in her work; but their agency is far from being all that she and the cause requires. When can we expect a native convert to equal in usefulness a well trained and properly disciplined mind from the midst of ourselves; willing to be employed in the services, and to spend and be spent in the cause of Christ?—And where, beloved sisters in the Lord Jesus,—ye whose eyes have seen, and whose hands have handled, and mouths have tasted of the word of life,—whose love to a loving Redeemer makes you yearn for scenes of activity and devotedness to his service,—who have already experience in training the untutored mind,—and who feel deeply for the overtasked energies of that devoted woman, who has dignified her sex by a self-sacrifice so exalted and so pure,—where can you find a sphere of usefulness so inviting, and where a treasury into which you can cast your talents with a prospect so bright, of returning to your Lord at his coming his own with usury? Were there now at the disposal of the church all the professional agency that she could venture to employ, other islands than Annetum would absorb their labors, and Mrs. Geddie would not be relieved. And if our treasury were exhausted in occupying the wide field of operations that opens up before our church in that vast moral wilderness, I feel assured that the mothers in our Israel would find "a portion" yet to give, to sustain an agency that would relieve and comfort Mrs. Geddie in her privation and toils, and perhaps eventually save her the painful necessity of parting with her children to send them away for their education. Who does not feel that this is a commendation devoutly to be wished? Who among the sisterhood will say—"Here am I, send me?"

A PRESBYTERIAN.

March, 1855.

New Publications.

THE DAILY MONITOR; being a Portion of Scripture, an Anecdote, and a Verse of a Hymn, for every day in the year. By Rev. John Allen. With an introduction by Rev. E. N. Kirk. Boston: John E. Jewett & Co. Halifax: E. G. Fuller.

This is a charming little volume. We prefer it to *Bogatsky's Spiritual Treasury* and others upon the same plan, both on account of its greater brevity, and the greater point and appropriateness of the illustrations. The anecdotes are exceedingly instructive and interesting in themselves, and what is still of more importance here—well calculated to illustrate, enforce, and fix in the memory the Scripture text to which they are attached. The stanzas of Sacred Poetry are chosen with much taste and judgment. As to the value of the daily practice for which this book is adapted, we quote the following from the introduction by the Rev. Mr. Kirk:—

"This practice of taking one passage in the morning, on first awaking, and making that the theme of meditation during the day, has many advantages:—

"1. It places pure and weighty truth before the mind; and thus substitutes useful thoughts for those which are frivolous, or worse.

"2. It insures a gradual accumulation of Scriptural truth in the memory.

"3. It gives the mind the habit of definite thought; which, intellectually considered, is invaluable."

A HAND BOOK OF INFORMATION FOR EMIGRANTS TO NEW BRUNSWICK. By M. H. Perley, Esq., H. M. Emigration Officer at St. John, N. B. Halifax: E. G. Fuller.

The "Hand Book of Information for Emigrants," as Mr. Perley's excellent little volume is called, may be studied with advantage, not merely by those for whom it is professedly written; but also by every inhabitant of New Brunswick; it will make them better acquainted with themselves—the condition and resources of their country. Nova Scotians, too, would make no small addition to their knowledge, in respect to their next-door neighbor, by a careful perusal of this work. The value is greatly enhanced by the fact that it can be relied upon with the utmost confidence.—For we believe it is not too much to say, that in practical knowledge concerning these matters, which the work chiefly deals, Mr. Perley has no equal in the Lower Provinces.

We have received from Mr. Fuller the January number of the *Edinburgh Review*. It contains the following articles:—Parliamentary Opposition—Cardinal Mezzofanti—Charles the Fifth—Modern French Literature—The Siege of Rhodes in 1480—Private Bill Legislation—Mount Athos and its Monasteries—Marsden's History of the Puritans—The War in the Crimea. Altogether this is a very good number of the *Review*, and some of the articles possess great interest. As such, we would specify "Cardinal Mezzofanti," "The Siege of Rhodes in 1480," and "Marsden's History of the Puritans"—and, "The War in the Crimea," from the last of which we make the following extract:—

"It may be true that we have not yet succeeded so rapidly as we had hoped in all that we have undertaken, and the most daring enterprises of the campaign are still at this moment unaccomplished. But if we sum up the account on both sides, it will be seen that, whilst we have only not succeeded in everything, the Emperor of Russia has thus far failed in every thing he has undertaken from the fatal moment of Prince Menschikoff's mission, with the single exception of his disastrously surprise of a Turkish squadron of inferior strength at Sinope, and a partial but indecisive success over the Turkish army at Kars. Upon the breaking out of the war he attempted to force the passage of the Danube, but was repulsed by the Turks at Olteniza and Cistale. He had seized the Principalities as a material guarantee of his demands on the Porte, but he has been compelled to evacuate them altogether. He laid siege to Silistria, but failed to carry the place. He exerted his whole personal and diplomatic influence to obtain an assurance of the neutrality of Germany, but failed to secure it, and the triple alliance of the Northern Crowns crumbled to pieces, when Austria openly allied herself against Russia with the Western Powers. Having begun this war by the invasion of the Turkish Principalities, and by the most violent menaces to the Porte, within nine months he is reduced to abandon all these pretensions, to disclaim his policy, and to fall back on purely defensive operations. The Greek insurrection, fomented by Russian agents, was a disgrace and a failure. From Austria he receives the keenest affronts without daring to resent them. His armies have never yet encountered an enemy in the field but to be beaten; and on two or three occasions they have sustained reverses of so signal a character that their defeats will ever be ranked amongst the proudest achievements of British valour allied to French gallantry. His fleets have not been beaten, because not a ship has ventured out of harbour, but they have been sunk to block up his ports; and in the meantime the Russian merchant flag is absolutely excluded from every sea. To set off against this long catalogue of humiliations, which have suspended the political influence, and shaken the military reputation of Russia, all that can be said is, that the Russians have, in two or three instances, repelled attacks more vigorously than was expected.

"The Allied Powers have, on the contrary, succeeded at once and without difficulty in the first objects of the war. It soon became evident that no attack upon Constantinople or the Turkish Empire was any more to be apprehended; and before our troops had fired a shot the Principalities were evacuated. To strike a blow at Russia at all, it became necessary to pursue her into her own dominions; and the point selected for attack was that on which she possessed the strongest means of aggression. Her trade has been interrupted, her credit impaired, the whole empire impoverished, and compelled to expiate, by incredible hardships and sacrifices, the infatuation of its ruler. The most ancient and the most confidential alliances of Russia have been dissolved, and the position which the Emperor Nicholas filled in Europe is for ever lost to him. Happen what may, he can never hope to regain what this war has lost him; and so terrible has already been the lesson to his ambition