national religion by the side of Popery, paying its pastors out of the State budget. This liberal policy has been extended to even the Jews and Mohammedans of the empire, as I have shown in a former letter.

But generous as this treatment from the state may appear to be, it was injurious to the Protestant cause. It involved a sacrifice of the old constitution of the Reformed Church. It could have been accepted only under the sway of that Rationalism which French infidelity had introduced into the Church; and just in proportion as spiritual life resuscitates the latter, does it find its renewed movements trammelled by the state fetters.

The characteristic fact of the new order introduced by Napoleon is, that the power of the Church is vested, not in the body of its members, much less of its orthodox members, but in the *possessors of property*. "Those who had the most interest in a cause would take the best care of it," thought Napoleon; but a principle so salutary in civil politics may be found quite otherwise in religion; for the kingdom of Christ is spiritual, and the spiritual minded are most usually found among the humble, the uninfluential. In fine, not only a government substantially Papal had, by this new constitution, control of the Protestant Church, but the constitutional power within the Church itself was not orthodox, and could not be brought into subjection to the ancient symbols of the body. Learned and spiritual minded men, therefore, deemed it necessary for not only their own tranquility, but the moral safety of their children, to escape from it.

But the process of the formation of these new Churches is an interesting part of the history of religion in France, and deserves a fuller notice.

Religious ideas, sometimes attended with no little excitement, began to awaken in the Protestant mind in several parts of France, and not among Protestants, but in some remarkable instances among Papists. Wesleyan Methodism has some agency in this good work; intercourse with Churches in England and Scotland, and more lately with American Churches, added doubtless.—For a view of its further progress, and its development into the "*Union des Eaglises Evangeliques*," you must accept from me a condensed translation of a German authority. Of the double movement, (*within* and *without* the Church,) he says of the latter, of the Papists, that they were converted through the reading of the Scriptures and the efforts of a few faithful preachers; and they went over to the *Gospel*, and not to another *Church*. No historical associations connected them with the Protestant Church of France. Its glorious history the very remembrance of which exerts so powerful an influence upon its members, and cements them so closely together, was not *their* history nor that of their fathers. The simple confession of evangelical truth, the preaching of salvation, as offered in the Gospel for the rescue of individual souls, *this* was the foundation on which they established themselves.

They were soon joined, however, by members of the National Church, who preferred their humble communion to the lifeless ministrations of the state pastors. *In the one* there was offered to them an outward fellowship, a Church which was either destitute altogether of the soul of faith and love, or else was inwardly divided and shattered by the working up of this faith. *In the other* they found an inward fellowship—people who associated together with no outward bond, perfectly free, but were all of one mind, all brethren. However, it was not possible for them to continue long in this condition.—The Church-forming element is too truly a part of the very essence of Christianity for any to neglect it, and yet to continue long upon the *one* foundation of faith. And thus this free evangelical Christianity entered upon its "second period," passing from the link of mere sympathy to that of an organized Church-connexion. In each particular locality those who were of one mind formed themselves into a Church; *e. g.*, in Paris, (Chapelle Taitbout,) Lyons, Bordeaux, Sainte-foy, and other places. The overthrow of the Bourbons and the establishment of the government of July led to the recognition of perfect freedom of worship; and this was quickly turned to account in the arrangement of regular services, the building of chapels, and the appointment of such Church officers as are always found in Calvinistic reformed Churches. The principle on which these were formed was that which distinguished the Christianity of the men who composed them, namely, that of absolute individuality and spontaneity in religious affairs, in accordance with which personal faith, (regenerating, not historical,) and the express confession of it, are the *indispensable* and *only* conditions requisite to church-membership. There was no public declaration to this effect, still less was it contained in any confession of faith; it was rather, a Christian instinct, which prompted all the arrangements connected with the formation of these Churches. The Christian life moulded itself in these free Churches just as in the Churches of the apostolic age. From the small number of members (often not more than thirty in one place) the Church life resembled that of a family; all the members were well known to each other, and while they helped each other, they prayed, and loved, and hoped together. None of these Churches had a confession. They did not actually declare themselves unconnected with the *Gallican*, but they did not profess adherence to it.

Thus were these germs of the "*Union Evangelique*" scattered but vital. The next measure was to bring them together.

The distinct Churches very naturally sympathized with each other. Some of them became acquainted with each other.—Three of them not far apart, (at Bordeaux, Sainte-Foy, and Orthez) united, by the adoption of a common discipline and confession of faith. They were roused to evangelical labours for the salvation of their country, and it is remarkable how much liberality and zeal they have shown in domestic missionary operations.

Meanwhile the National Reformed Church began to be stirred, and in 1849 a secession took place, caused by the fact that the "evangelical" party found itself too much obstructed in its labours by the rationalistic majority. Local disputes led to disruptions and secessions in several places. An important example of the kind had occurred previously in Lyons, where the celebrated Adolph Monod, who will probably be in his grave before this letter reaches you, having no power to keep from the *communion table* unconverted or even profane men, declared before the whole congregation that he "would rather trample the body of Christ under foot, and scatter the blood of Christ to the winds, than offer them to a Church without discipline, without order, and without a common faith." And when the Consistory refused to allow the exercise of discipline, and at Whitsuntide, as usual, a number of profane people pressed forward to the table of the Lord, this renowned preacher, as Calvin had done once before, declared that he would never again administer the Lord's supper to them, tore his gown from top to bottom before the table, and left a Church "whose Lord was Satan rather than Christ." A large part of the Church followed their pastor's example, and Monod's labours are said to have been more successful and blessed during the year in which he thus preached the Gospel in freedom than at any other period. The reasons which he himself assigned for entering the State Church again, and even continuing in it after the synod of 1848, were, first, that it afforded him a wider field to work in; and secondly, that the sound doctrine was making such decided and rapid progress in the Churches, that a general return to the old foundations of the Reformed Church of France, to its confession and discipline, was to be expected before long. "With this hope," he says, "I remain in the Church, and would rather wait patiently than secede."

But those who agreed with him in other respects, did not all share this hope and patience. In the year 1848 there was no longer any government authority to interfere with the holding of a general synod. The opportunity was therefore afforded of speaking as *one* body on the questions of doctrine and government. And the result was just what might have been expected. One of the speakers described the state of the existing Reformed Church as a "frightful disorder," and what help was there since there was no unity of principle, and, as E. de Pressensé expresses himself, "the *one* Church bore two Churches in its womb." While the two leading parties in the assembly, in which the rationalists had certainly the majority, effected a species of compromise, those who had been long inclined to secede, pressed from the very first for the question to be decided, whether the assembly would adopt such a confession as befitted a Christian Church. The question was indefinitely postponed. Thereupon Frederic Monod and the Count de Gasperin declared that they would no longer take part in a synod which refused to lay a firm and Christian foundation at the onset of its work, and that they would not belong to a Church which had no such foundation, and affirmed that it wished to have none. These eminent men seceded from the National Church, and they were followed by a number of pastors and distinguished laymen in different provinces of France.

Thus arose a number of new independent Churches which very naturally held out the hand of fellowship to those who had preceded them. A union was proposed. After some negotiations, eighteen of those Churches were represented in a convention at Paris where the "*Union des Eglises Evangeliques de France* was formed by the adoption of a plan of common organization. Thus originated this important body of French Protestants. Theirs was a movement, you perceive, not unlike that of the Free Church of Scotland. Notwithstanding I have expressed a favourable opinion of the course of some French pastors, who adhere to the state Church because of better opportunities of usefulness, and with the hope of its future reformation, I cannot but look upon this movement as of vital importance to French Protestantism. It will continually provoke the National Church to good works; the latter can never again easily fall asleep amid such neighbours; it will prompt, too, I think, the progress of anti-state Church" opinions in the old communion.

The "Union is energetic with missionary zeal. It is continually advancing. It now reports twenty-five churches. Many of the French pastors sympathise with its opposition to the union of Church and state, but prefer like Adolph Monod, to wait longer for a reform. Some independent Churches of similar opinions have not yet joined, but probably will soon; at Lyons, for instance, there is an independent body which has in the city and elsewhere eight chapels.

A. Stevens.

China.

I believe that a work has begun in China which will go on until the praises of Immanuel shall resound from every part of the empire. Multitudes have heard the precious gospel and many have remembered it. The hearts of some have been opened to receive the truth and have embraced it in faith and love, and thus the cause of Christ is gaining ground in this benighted land. But oh! how many millions have never heard of the way of salvation. What a vast field of labor is presented to our view in this land where the enemy of souls reigns triumphant.—Yet it is comforting to know that christians are exerting themselves for good—much Missionary labor is being successfully carried on. There are inside the city of Shanghai, a number of churches where the gospel is preached in Chinese daily, in some of them twice a day, besides preaching in the streets and public places.—There are numbers of schools, both male and female, in operation outside the city, some of them several miles in the country. And frequently we hear of some inquiring the way of truth. All this is encouraging, and although we think the work is progressing but slowly, yet we know that He who doeth all things well, will carry on what he has begun till the commencement of the bright millenial day.—*Mrs. Jenkins.*

Texas.

A correspondent of the *N. Y. Observer* calculates that each fall and winter adds 200,000 souls to the population of Texas, embracing now an aggregate of 600,000. Of these, 50,000 are Germans. They will go for "free soil" Much is done for education, both in founding colleges and common schools. The writer, from his observations in Texas, says: "No man can but be profoundly impressed with the excellence and usefulness of the Methodist Church, when he sees what it has effected in this new State. It has canvassed every acre of Texas with its preachers, and has done immense good towards organizing Christian society, and repressing the immorality so natural in a new State. God bless the great Methodist church! No man admires and rejoices in its labors more than I do, though dissenting from many of its doctrines and practices. It is the most numerous church in Texas. The Cumberland is probably the next in size; then the Baptist, the Presbyterian, and the Episcopal."

Wesleyan Missionaries in Spain.

The Wesleyan Missionary Society, has appointed an additional missionary to Gibraltar, in order that the Rev. George Alton, who has labored some years usefully there, and made several evangelistic incursions into Spain, might be able to devote himself entirely to the work which now calls for his attention in the interior of Spain. Already a large edition of the New Testament in the Spanish language has been completed at Madrid, under the direction of Mr. Alton, at the expense of the British and Foreign Bible Society; and now this devoted missionary is engaged in scattering this "immortal seed" broadcast over this long Popish-ridden country.—*Christian Observer.*

The Irish Deputation.

The *Western Christian Advocate* says:—A letter from Doctor Elliott, under date of New York city, November 8th, states that brothers Arthur and Scott reached New York, from Buffalo, on Wednesday evening last. On Thursday brother Arthur, though extremely feeble, was able to speak for some fifteen minutes before the General Missionary Committee, then in session. Brother Scott also made an address before the same meeting, and was warmly welcomed.

Provincial Wesleyan

THURSDAY, DECEMBER 6, 1855.

The boldness with which the champions of Popery have assailed the adherents of Protestantism on the ground of the diversities of opinion existing among the various sections of the Church of Christ, which nevertheless agree in this that they recognise in the fallen Church of Rome the direst enemy of the true Christian faith, and the seeming self-complacency with which they have assumed the possession by their own Church of perfect unity, may not unfrequently have produced an impression upon undiscerning minds. We are all too apt to give reiterated assertion the credence that is due alone to proof, and to accept as a satisfactory equivalent for defensive argument the language of retort and abuse. Rome is intimately acquainted with this weak point of the human understanding, and knows how to turn it to her own account. Thus when reproached with the errors and corruptions by which she has marred the faith delivered to the saints, she pours forth floods of invective against her accusers, and points with the finger of satisfaction to their own defects, proclaiming meanwhile that to her belongs the characteristic of the only true Church in her unshaken unity.

But we should not be so easily diverted or deceived. It requires indeed no uncommon sagacity to penetrate the flimsy veil of Popish uniformity, and successfully expose to view the hideous shape of those dissensions which have in every age distracted the Church of Rome. We need not, however, now enumerate the schisms that have taken place in the Romish Church, "the conflicting decisions of different councils, and the changes which they made in the articles of faith and practice; the oppositions of Contemporary Popes and Councils, their mutual anathemas, and the bloody wars which they waged; the rise of hostile sects and orders of monks, differing in creed and manners, hating each other and engaging in endless controversies; or that detestation of the priesthood which has frequently pervaded a great mass of the people, so that only some political reason, or the presence of an armed force has kept them in subjection to a yoke under which they have groaned and writhed. All these are matters of history: and the millions of men and women, including every age and rank, and episcopacy itself, who have been put to death, imprisoned, or banished for their alleged heresies, yield evident proof that Rome has been far from having unity in herself". We need not now, we repeat, recount the glaring and countless evidences subversive of the claim put forth by the Apostate Church, but we may be content with referring to the controversies of Rome at the present day with her spiritual subjects in Spain, Sardinia, America, and elsewhere, and to the detestation of the priesthood evinced by the populace of Rome itself, as startling commentaries on her arrogated unity.

With this cursory indication of the unsubstantial character of the boasted unity of the Romish Church we pass to the pleasing reflection, that the age in which we live is one which witnesses in an unprecedented degree the prevalence of a desire among Protestant Churches "to keep the unity of the Spirit in the bond of peace," recognising the grand truth that "there is one body, and one spirit even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." The age of fierce polemicks has passed away, and the world has now before it the beautiful sight of those who love the Lord Jesus Christ in sincerity, of every denomination, uniting together in the various religious associations which constantly multiply for the promotion of vital Godliness throughout the world. Wesleyans, we rejoice to know, have never been the last to sink the minor differences of opinion, and unite in Christian fraternity with those, of whatever name, who love the Redeemer and are willing to make it the grand object of their concern to extend his kingdom in the world. Their aide from the beginning has been, to bestow their labours on the one great work of spreading vital Godliness throughout the world, and to unite with others, or keep aloof, just as they will or will not assist them to pursue their single object, without regard to any party, whether ecclesiastical or political." And may their purpose ever be to walk by the same rule and to mind the same thing.

The Difficulty between England and America.

The following article from the London *Times* of Nov. 1st will be read with interest:—

When the war in the East first broke out, and England found herself in new and unwonted alliance with France, and an equally unwonted hostility with Russia, there was no Power from which she received assurance of support more hearty, more satisfactory, and more spontaneous than from the United States of America. Even the minister of the Union in this country, unless we are misinformed, testified to the cordial sympathy of the Cabinet of Washington and the nation over which it presides. He expressed an apprehension as to the durability of our alliance with France, and our ability alone and unaided to resist the overwhelming might of Russia.

But he desired us to be under no apprehension on that account, for the United States were willing to make our quarrel their own, and aid us with thousands of stout hearts and brawny arms, as ready to pluck down the despotism of the East as to subdue the wilderness and level the giant forests of the West. If the English Government believed these assurances, as we do not doubt the American Minister believed them, we cannot reasonably accuse them of rashness or credulity, or say that they adopted on doubtful authority, a strange or improbable story.

Was it unlikely *a priori* that a nation whose noble boast it is that her soul is the chosen abode of freedom, whose very citizen is a missionary against the creed of despotism, should warm to a generous enthusiasm at a war waged for no selfish motive, but to curb barbarous insolence and save Europe and Asia from being trampled under the heel of an overbearing autocrat?

Was it likely that a population recruited annually from the bitterest enemies of Russia, which has so often evinced a martial spirit, which swarmed to the obscure conflicts of the Mexican war, and which has shed its blood so freely in nameless Indian quarrels, should stand aloof from a contest in which world-wide fame was to be won by the brave, and a fair occasion was offered to make American valour illustrious in the van of a conflict on the decision of which depended the future destinies of the human race?

We do not think so; and therefore, unfortunate as the result has been, we cannot blame our Ministers that, in their urgent need of men, they sought to avail themselves of the resources of the West, and to turn into a legitimate channel the irregular energies of those ardent spirits which have appeared so long to burn for an enterprise worthy of their courage. At the same time, the British Government, while establishing depots for enlistment on the American continent, gave the most stringent orders that nothing should be done in the endeavour to obtain recruits to violate the municipal law of the United States—a direction which, with all deference to the American Attorney-General, seems to us to show an intention to respect, instead of to violate, the national sovereignty of the Union.

However, it unhappily soon become too apparent that the American Minister and the British Government had alike mistaken the disposition of our Transatlantic brethren. The sympathies of the land of Freedom were found in great measure to be enlisted on the side of Russia. Whether it was a jealousy of the French alliance, a secret sympathy with the spirit of territorial aggressions, wherever despayed, a desire on the part of the slave-holding states to counteract influences hostile to their domestic institutions, or that the Irish refugees had inoculated the Union with their hatred of England, we cannot say; but certain it is that accounts began speedily to reach this country of the hostile spirit in which our attempts at recruiting had been received, and the philo-Russian tone adopted, with a few honorable exceptions, by the whole American press, was but too apparent.

The English Government did not wait to hear more; it had been misled, and it hastened to retract its error. Orders were immediately despatched to America to desist from all attempt at recruiting, and to give no cause of annoyance to the susceptibilities of the nation. In the meanwhile the American Government had, as well as the British, made its observations on the state of public feeling, and determined not to neglect the opportunity of turning that feeling to account in the interest of the coming Presidential election of 1856.

Proceedings were instituted against persons who had acted, or were supposed to act, in the interest of the English recruiting service, and Mr. Crampton, the most popular minister who has ever been accredited from this country to the Cabinet of Washington, was made the object of unmeasured abuse and vituperation. At the same time, the American Government desired their Minister in London to make the strongest representations as to the conduct of Great Britain, and to demand a discontinuance of all endeavours at recruiting in the states. The British Government answered in the most conciliatory tone that what was demanded had been already done, and offered explanations on the subject, which proved perfectly satisfactory to the American Minister, who could not but remember his own sanguine anticipations of the contrary feeling; and so for a time the matter terminated.

But the American Government was not so easily satisfied, and returned to the attack with a despatch of which we will only permit ourselves to say that it was ill calculated to restore good feelings between the two countries, and by no means a fitting acknowledgment of the readiness shown by our Ministry to recall a mistake into which they had been so innocently led. To this despatch the British Government has returned a temperate, but firm and dignified reply, and has seconded its diplomacy by strengthening its West India fleet by the vessels that have arrived from the Baltic.

In this position affairs now stand, and we appeal to the conviction of our readers whether these transactions do not disclose on the part of our own Government a commendable spirit of forbearance and moderation, and on the part of the Government of the United States a desire to force a quarrel upon us at a period when we may well be disposed to desire, above all things, the continuance of our present friendly relations. We do not appeal to our own countrymen, for there is no one in England who has any other feeling to the United States than that of amity and good will, or who would regard a rupture with them as other than a heavy and grievous calamity, to be averted by all honourable means.

But we appeal to the respectable, intelligent, and moderate portion of the American community, whose influence we are sorry to see not very apparent in the present proceedings of their Government, whether they will submit to see the alliance—we might almost call it the union—between the two countries endangered, and the vast interests of a commerce reciprocally beneficial imperilled, for the sake of obtaining a little popularity for a political party, and influencing, in however slight a degree, the elections of the coming year.

Surely such matters as the continuance of a good understanding between England and America ought to be too grave for such heartless trifling. We cannot doubt there is in the United States a large number of persons standing aloof from the stormy conflicts of political life who are yet not willing to abandon the guidance of the vessel of the state in a moment so critical as the present to the rash and inconsiderate hands which are driving her straight upon the breakers. We trust that no word may fall from us to unfortunately excited, or to embitter a quarrel which it is only due to our Government and people to say that they have done nothing to provoke, and are willing to do everything consistent with honour to allay.

We cannot believe, notwithstanding the extraordinary language and conduct of the American Government, that they can really wish to drive matters to the extremity toward which they are so recklessly urging them; but it is dangerous to sport with the susceptibilities of two brave and high-spirited nations; and those who are thus eager in letting out the water of strife should consider well whether they have strength sufficient to close the floodgates they have opened.

Austria and Italy—a New Complication.

Rome has gained a triumph in Austria which will amply compensate her for her losses by the secularization of the church property in Spain and the suppression of the convents in Sardinia. The *concordat* recently concluded between the Pope and the court of Vienna is quite a curiosity in this nineteenth century. It carries us back to the ages of darkness and ignorance, when the Romish Church was at the height of her power, and when her hierarchy extorted from the fears and superstition of princes, privileges and immunities at war with every principle of popular sovereignty.

The *concordat* is the last fruit of the reactionary movement. It carries out fully and thoroughly the principles of the Legitimist and Ultramontane school of continental politicians. We notice a few of its most important provisions. It declares that the bishops alone have the right to appoint their vicars and counsellors; to ordain or to refuse to ordain those priests whom they may deem unworthy, and that they have the full right to punish those, both clergy and laity, who may offend against the discipline and canons of the Church. Here we have the old Spanish Inquisition revived in its worst aspect. An engine of tremendous power over the lower clergy and the people is here placed in the hands of the prelates, to be used against the elements of heresy and revolution, but which may possibly some day or other be turned against the government itself. It is also provided that the bishops shall watch over the religious instruction given to the youth of the country in all public and private schools, and that they shall have the power to prohibit dangerous books. Thus the censorship of the press and the interests of education are confided to a class who will have the power and sometimes have the disposition to extinguish every spark of Protestantism and of freedom of religion in the empire.

The clauses of the *concordat* relating to ecclesiastical property are particularly worthy of attention. The history of every European state abounds with illustrations of the evils incident to the excessive accumulation of property in the hands of the Church, and the convulsions which the extirpation of those evils costs. But Austrian statesmen have turned a deaf ear to these lessons of experience. The new *concordat* declares the property of the Church sacred and inviolable. It is to be managed according to the canonical ordinances. No suppression of the property of the Church, and no sale of it can take place without the intervention of the Pope. The Church has also the full right to acquire new property. The right to levy tithes is to be maintained wherever it exists, and the Emperor pledges himself to give to the Church a good title to claim them wherever it may be wanting.

Thus all the barriers to the encroachments of the Romish hierarchy and the acquisition of church property, which were set up by Joseph II. and his successors, in Austria, are at once swept away. Monasteries and convents are to be restored, and henceforth collectors of tithes, peddlers of indulgences, and mendicant friars, will have full liberty to ply their pernicious trade without molestation.—*N.Y. Post.*

Visitation of the Co-Delegate.

CHARLOTTETOWN.

We have been favored with a copy of the address presented to the Co-Delegate on his recent visit to Charlottetown, and have much pleasure in placing it on record in our columns; It was as follows:—

To the Reverend Matthew Richey, D. D., *Co-Delegate, &c., &c., &c.*

We, the subscribers, on behalf of the official and other members of the Wesleyan Society in Charlottetown, cannot permit you to leave the Island without giving expression to the extreme gratification we have experienced during your present visit, not only in your valuable pulpit ministrations, but also in the private intercourse many of us have enjoyed with you.

We thank you for the various explanations you have kindly given us, relative to the different questions of organization of the new Conference recently formed in Eastern British America; we beg to assure you that this organization meets with our highest approval, that we shall be happy to contribute our fair proportion to the different funds necessary to be raised, and that we sincerely trust the Conference, in all its branches of operation, may be abundantly blessed by the Great Head of the Church.

In taking farewell, we fervently pray that you may have journeying mercies, and be spared for many years to continue your labors of love, and that after having spent a long life of usefulness in the Church militant, you and yours, with us, may be found numbered with the spirits of the just made perfect, around the throne of God.

William Heard,	William McKay,
George Beer,	Bertram Moore,
John Bovyer,	George Moore,
James Moore,	James R Watt,
Henry Smith,	Thomas Alley,
Robert Longworth,	William Tanton,
Ralph Brecken,	Richard Hertz,
Charles Young,	Thomas Dawson.

Charlottetown, Oct. 19, 1855.

REPLY.

Accept, Esteemed Brethren, my best thanks for the spirit in which you have received me as the messenger of our new Conference—for the offices of hospitality and brotherly kindness by which my visit among you has been rendered so agreeable—and for this opportune official expression of your deliberate views and zealous purposes in relation to the recent change in our ecclesiastical position, which you hail with so much satisfaction.

Though insular in your geographical position, you have ever given substantial evidence that you are not isolated in your religious affections, but prepared to sympathise and co-operate in every benevolent scheme of Wesleyane enterprise *to spread Scriptural holiness through the earth.*

The highest claim of our present organization to the approval and practical concurrence of our Societies throughout Eastern British America, results from its manifest adaptation, faithfully worked out, to subserve that sublime and holy object. And I feel assured that the Wesleyans of *Charlottetown* will be second to none, in their exertions to accomplish the work of faith and labor of love, to which throughout the entire sphere of the Conference we are now especially summoned.

Reciprocating, as most unfeignedly I do, your kind assurances of personal regard, rejoicing in the unequivocal indications of the prosperity of the work of God among you, and praying that your love may abound yet more, in knowledge and in all judgment, that ye may approve things that are excellent, and that ye may be sincere and without offence till the day of Christ.

I am, beloved Brethren,
Truly and faithfully yours,
Matthew Richey.

European.

The Sentence of the English Bankers.—A late English paper says:—

The members of the London Banking House of Paul, Strahan, and Bates, have been sentenced to fourteen years' transportation to Gibraltar. After a fair and impartial trial, which occupied several days, the jury brought in a verdict of guilty, and the judge passed sentence in the following words:

"William Strahan, and John Dean Paul, and Robert Makin Bates, the jury have now found you guilty of the offence charged upon you in this indictment—the offence of disposing of securities which were entrusted by your customers to you as bankers, for the purpose of being kept safe for their use, and which you appropriated, under circumstances of temptation, to your own. A greater or more serious offence can hardly be imagined in a great commercial city like this. It tends to shake confidence in all persons in the position you occupied, and it has shaken the public confidence in establishments like that you for a long period honorably conducted. I do very very much regret that it falls to my lot to pass any sentence on persons in your situation, but yet the public interests and public justice requires it, and it is not for me to shrink from the discharge of any duty, however painful, which properly belongs to my office. I should have been very glad if it had pleased God that some one else now had to discharge that duty. I have seen (continued the learned judge with deep emotion) at least one of you under very different circumstances, sitting at my side in high office, instead of being where you now are, and I could scarcely then have fancied to myself that it would ever have come to me to pass sentence on you. But so it is, and this is a proof, therefore, that we all ought to pray not to be led into temptation. You have been well educated, and held a high position in life, and the punishment which must fall on you will consequently be the more seriously and severely felt by you, and will also greatly effect those connected with you, who will most sensitively feel the disgrace of your position. All that I have to say is, that I cannot conceive any worse case of the sort arising under the act of Parliament applicable to your offence. Therefore, as I cannot conceive any worse case under the act, I can do nothing else but impose the sentence therein provided for the worst case—namely, the most severe punishment, which is, that you be severally transported for fourteen years." The prisoners, who seemed astounded by their sentence, leant against the dock as if they expected their counsel to make some observations to the court, but after a short interval, they slowly retired in custody.

The London Globe says of the sentence.

"It is severe only as an amount of endurance distinctly presented to the apprehension; it is not severe in proportion to the offence, nor less than the fair justice of the case demands. For inflicting less mischief Faantleroy was hanged. Three men are subjected to a fate which strips them of their worldly goods and sends them to compulsory labor. How many unoffending people did they secretly strip of their worldly goods? They sentenced Dr. Griffith and numbers of other blameless people to wholesale confiscation; and it is only too probable that some of that number will, by the act of the three bankers, be sentenced to labor for their livelihood. It is too probable that in some respects the position of the innocent victims may be worse than that of the criminals; the three convicts are penniless and consigned to labor; they may not have the port wine which they could still obtain in the House of Detention, but they are assured of their daily bread throughout the term of their imprisonment. How many honest folks would be glad to have so much assured to them!"

"The Times trusts it will tend to do away with the absurd notion that a person trusted with the property of another is less guilty in appropriating it to his own use than a person not so trusted, which runs through our whole law, and vitiates the morals of commerce. The starving wretch who takes a loat of bread from a baker's counter is a thief, and is punished accordingly; the fraudulent trustee who sells out stock standing in his name in trust for the widow and the orphan, has only committed a civil wrong, and is subject to no criminal liability whatever. A clerk or servant who receives money on account of his principal, for which he does not account, may be transported for embezzlement; a trustee who does the same thing is liable to no punishment whatever"

Russia and Turkey.—The Czar has conferred the White Eagle on Lieut.-General de Buchmeyer, inspector of the battalions of sappers and chief of the engineers of the southern army and of the troops in the Crimea, as a recompense for his services during the defence of Sebastopol, and particularly for the construction of the bridge over the bay; and the order of St. Anne, of the first class, on Vice Admiral Metline, chief of the naval administration at Nicolaieff, for his services as chief of the staff and superior intendant of the fleet of the Black Sea.

A letter from St. Petersburgh, of the 26th Oct., contains the following remarks on the general levy just ordered by the Emperor Alexander:—

"The late manifesto of the Czar has produced the most painful impression. Never since 1836 has a levy of 10 men out of every 1,000 souls taken place throughout the whole empire; for it may be observed that only seven governments are exempt. Russia is divided, as regards the conscription, into two great provinces; the one formed by the governments of the east, and the other by those of the west, and each of these provinces must in turn furnish the annual contingent of recruits. In 1836 the two provinces furnished at the same time 5 men out of every 1,000 souls. In 1840, 6 were levied out of 1,000 in 25 governments, and 5 in 22 others. In 1848 and 1849, the western part gave 8 and the eastern part 4. It is only since the commencement of the war that the alternate levies have risen to 10 and 12 men per 1,000; but the government has never before demanded at once from almost the whole empire such a considerable sacrifice. 80,000 men is considered as the average result of an ordinary recruiting, at the rate of 7 or 8 per 1,000, and I do not expect that the present levy of 10 will furnish at the very most more than 200,000. This maximum will barely suffice to fill up the blanks in the army, after the enormous losses it has undergone. One man is estimated to be worth 5,000 roubles; every landowner who possesses 1,000 serfs gives therefore to the state 50,000 roubles, and it may therefore be seen what an enormous amount the new levy will take from the national capital."

An order of General Luders contains a deprecatory request that the regular troops will not make fun at the raw and awkward squads that have been doomed to be engulphed in the army. One passage runs thus:—

"I am persuaded that all, from generals to soldiers, will receive our young soldiers as brothers, countrymen, and comrades, as they come to aid us in defending our country. Let not a single word of sarcasm or contempt be addressed to them; on the contrary, let warriors who have quitted their peaceful occupations and their families, in order to answer the Czar's appeal, receive profound and perfect respect."

A letter from Odessa, of the 23rd Oct., says:—The Russian army, having been encouraged by the arrival of fresh reinforcements, does not think of quitting the Crimea. Gen. Melnikoff has arrived at Simpheropol from the northern forts.—He is charged to superintend the works which are in progress for fortifying that place, which, it appears, is to form the pivot of all the operations of Gen. Gortschakoff in the Crimea. On the 18th, Gortschakoff reviewed all the cavalry and infantry, at Simpheropol Among them were the grenadiers of the guard, recently arrived. The general has received an intimation that the Emperor and the Grand Duke had renounced their intention of visiting the Crimea. Gen. Chruleff has taken the command of the troops concentrated at Perekop and in the Upper Crimea.

Accounts from Simpheropol describe the whole place to be in movement. Many of the inhabitants were leaving the town. The hospitals were being transported towards the north, to Perekop, Nicolaieff, and Kherson, while the wounded who were in those towns have been taken to Vossmessensk. The dearness of provisions was excessive at Simpheropol. The Russian army of observation at Eupatoria is said to be 60,000 strong, and includes 20,000 cavalry. It is commanded by Gen. Shabolski, chief of the Dragoon corps. The avant-posts are near Koutsgar and Karagurt. Gen. Grotenjelm, the commander at Odessa, has advanced on Otchakoff in forced marches, at the head of the 3rd division of Light Cavalry.

In the evening of the 26th, the *Blenheim*, Capt. Hall, arrived at Nargen. The *Blenheim* has been very busy at Hango, and has had frequent encounters with the Cossacks who hover about the place. She discovered and brought away with her seventeen very beautifully cast iron guns, about 27 cwt. each, and two mortars; they had been hidden in some shallow water evidently with a view of being recovered She also found an immense quantity of grape and canister buried in the soil, and a bomb-proof magazine built below the surface of the ground. It was a little knocked about at the top, as if to lead to the supposition that it was destroyed with the forts, but to prevent any such mistake Capt Hall blew it up.

A letter, dated Bucharest, Oct. 13, which has been published in the continental papers, says "Prince Stirbey has addressed a circular to the council of administration, in which he [illegible] to the council generally, and to every member of the council charged with an office [illegible] department, the care of public affairs, the state of the Prince's health rendering it absolutely necessary to keep quiet. The business that heads of departments may not be competent to transact by themselves must be submitted to the council, which will meet three times a week. All the resolutions of the Council will be presented to the Prince."

Advices by way of Vienna and Trieste state that Vassif Pacha, the Turkish Commander at Kars, had reported on the 1st of October that he could not hold out more than three weeks, without reinforcements of men, food, and ammunition. Omer Pacha immediately forwarded a large convoy of supplies. . . . On being satisfied that Omer Pacha had arrived in Asia, Schamyl sent two chiefs to his head-quarters to assure him that he might rely on his co-operation.

State of Public Feeling in Russia. Every private account and every newspaper correspondent, confirm the truth of what I mentioned yesterday, as coming from the Constitutionnel, about the state of the public mind at St Petersburg. I happened last evening to meet a Russian lady, who is allowed to remain here (as, indeed, are a great many) on account of her health. She gave me quite the same description of things which is given by the generality of French newspaper correspondents, and assured me that her husband's letters all spoke in the same terms; but to this she added an argument, which is that of every Russian nearly whom I have met, and has been more than once repeated by the Russian organs of the German press; it is this:—

"We are anxious and discouraged; we are all but ruined; and distress and privation of every kind is threatening us; but we can bear all this for a much longer time than you may fancy, and, if we determine to hold out obstinately, as many persons highly placed in Russia believe, we will do so; because we are, compared with you, a *barbarous* nation; feel less our disasters and wants less than you would; and at the end you will be more impatient for peace than we shall." I repeat this because I know it is but the repetition of a serious conviction among many Russian politicians As to the discouragement, however, I take that to be very, very great throughout all ranks.—*Paris Corr. Manchester Guardian.*

The despatch of General Pelissier, showing that, so late as the 27th of October, the Russians refused battle offered to them by the division of General d'Allonville, in the neighbourhood of Eupatoria goes far to disprove a rumour traced to German sources, that the Russians would make an attack on Eupatoria, with the aid of 22,000 fresh troops, said to have arrived at Perekop under General Platutin. According to the rumour in question, the Russians were closely watching Eupatoria; yet here we have it on official authority that the French could march out, not only in spite of this watching force but challenge the Russians to battle, which the latter was cautious enough to refuse. One part of General Pelissier's despatch has excited particular attention; it is that in which he refers to the want of water beyond the Sack, for it is taken to signify that no forward movements are for the present to be made in that direction.

Greece.—The following private letter, dated Athens, Oct. 24th, has been received in Paris:

"The Court is triumphant, as well as the Russian faction. The patriotic party, with M. Mavrocordato, appears defeated, for, after all the efforts they have made to disarm the cohorts of the Queen, they find themselves driven from office by Russian intrigue, and the Western Powers have received their retirement with cold indifference. While these changes were in course of operation, a Minister from the United States had come among us. He circulated a thousand rumours, all more or less extraordinary. The Court received him with marked attention as the Envoy of a Government presumed to be friendly to the Emperor of Russia, turned him to the best account, and caused it to be spread about everywhere that Greece will soon have a fleet of steamers supplied by the Americans! A Russian church was consecrated the day before yesterday, and the Russian faction seized that opportunity of making a demonstration, and chanted a hymn in honour of the Emperor Alexander. During the solemnity the whole of the Camarilla and its agents were present. M. Tricoupi is not to be Prime Minister, as was at first believed; he is summoned to Athens to assume the office of Minister for Foreign Affairs, and if he does not accept he is menaced with the loss of his Embassy to London."

The New Commander-in-Chief in the Crimea.—Lieutenant-general Sir William John Codrington, K.C.B., the new commander-in-chief of the army in the Crimea, is the oldest surviving son of Admiral Sir Edward Codrington, G.C.B., whose crowning achievment was the victory of Navarino, when the squadrons of England, France, and Russia acted under his general directions. Sir William was born we believe in 1805, and is now in his fiftieth year. He entered the Coldstream Guards in 1821, and rose through the different regimental steps to the rank of captain and lieutenant-colonel. He received the brevet rank of colonel in 1846, and became a major general in the brevet of June 20, 1854.

During his connection of 33 years with the Coldstreams, Sir William Codrington enjoyed no war experience. He was known in his regiment as a very steady officer, fond of his profession, and kind and courteous to those around him. His promotion to the rank of Major General last year left him unemployed just at the commencement of the war, and he went out to Turkey as an amateur. Shortly before the sailing of the expedition to the Crimea, Lord de Ros, who held the office of quartermaster-general to the army, was compelled to return home by ill health, and Brigadier General Airer was appointed to succeed him. This left the command of a brigade to be filled up by Lord Raglan. Gen. Codrington was at hand, his qualities were known, and within, we believe, a few short hours of the departure of the expedition from Varna, he was placed at the head of the first brigade of the light division, then composed of the 7th, 23d, and 33d regts.

The distinguished part played by the brigade and its commander at the Alma need scarcely be repeated here; it is sufficient to say that unlike the case of most of the general officers present, it was Codrington's first engagement, and the perfect coolness and absence of excitement with which he went through the day was remarkable. At the battle of Inkermann it was Gen. Codrington who first became aware of the Russian approach. In the battle Gen. Codrington's gallantry was more than once noticed by Lord Raglan—and when Sir George Brown was obliged to come to Malta in consequence of a wound received on that day, he was selected to command