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Hindoo Poetry.

We came across the following lines in Blackwood's Magazine, in an article on "Young Bengal." They are the work of a Hindoo, and a beautiful one, who has only a few acquaintance with English, and is a native of the Hindoo country, they are very good. The Hindoo is a very good English education at the college of Calcutta, and is a native of the Hindoo country. The Hindoo is a very good English education at the college of Calcutta, and is a native of the Hindoo country.

BY JOSEPH THOMPSON.

I sought for Fame; by day and night
I struggled that my name might be
Emblazoned forth in types of light,
And waited o'er the pathless sea;
But sunken cheeks and vision dim,
Were all I got for seeking him.

I sought for Wealth; the lustiest steed,
Scoured my best cheery way;
Destroyed my aspirations bold,
Deformed my nature's "better part."
And, at the last, though seeming fair,
The prize I clutched was empty air.

I sought for Power; the lustiest steed,
Scoured my best cheery way;
Destroyed my aspirations bold,
Deformed my nature's "better part."
And, at the last, though seeming fair,
The prize I clutched was empty air.

I sought for Love; his heavenly flame
All for a time my fervent goal;
But when it fled, my path became
More gloomy for the transient pal,
Death spread above his sabrous pall,
And turned my fondlest hopes to gail.

I sought for Health; his changeable gift,
The more I sought, the further fell;
Where the streamlet's billows curl,
And wild flowers bloom, she hid her head,
I prayed her to return again—
My prayers were breath'd—but all in vain.

What's left to seek? All I have sought
Is left, I find, my heart's true goal;
While still this Volume I can clap!
I find, I find, my heart's true goal;
While still this Volume I can clap!

From *Zion's Herald*, (of Wesleyan Journalist)

Has Methodism never been "Persecuted?"

If (Methodism) cannot boast of the honors and unmistakable characteristics of Christ's church—the loss of one drop of blood, a beheading, a persecution, a flight, having been had from the rage of enemies for a season.

And is it further demonstrable, that no Methodist was ever persecuted for his attachment to the truth, never persecuted to death or to flight for his religion.

These sentences are taken from that detestable volume, "The History of the Church of England," which the *Parish Register* has so highly commended of late. We quote them, not to expose the monstrous tallies they contain, viz: that no church is a true church of Christ which has not suffered the pains of martyrdom, for the merest child can see that a proposition which would unchurch every denomination of Christians, since the establishment of the Reformation, cannot be true, but to expose the historical falsehoods they contain.

Nothing could be more demonstrative of the malignity of the more recent assaults of the abolitionists, than the utter disregard of the truth of history, which their writings manifest. Determined to prejudice the public against our church, they shoot out false assertions like poisoned arrows, presuming that the ignorance of their readers, on matters pertaining to historic Methodism, will give currency to their slanders. The quotations given above amply illustrate this remark.

In them Mr. Graves has the hardihood to assert that Methodism has never been seriously persecuted! Never persecuted? Alas, how ignorant or depraved that writer must be who so affirms! Methodism never persecuted? What is the history of that church, which has been persecuted? Of persecutions as thrilling and severe as those recorded in the Acts of the Apostles. True, the fact of its rise in a Protestant and nominally Christian country, prevented its persecutors from sealing their faith on the scaffold. But if the persecution suffered by our church, consisted of the spoiling of goods, personal violence, judicial accusations, imprisonment, fines, and to be put in constant peril of life, then the Methodists have suffered persecutions abundant, and the assertion of Mr. Graves is as false as his favorite dogma, that the Baptist is the only true church of Christ on earth.

Partly to refute the above assertions, and partly to refresh our readers with a few pictures of the unsurpassed heroism of the early Methodists we have brought together a few facts from their history.

Methodism was persecuted in its cradle. While the Wesleyes and their associates were yet at Oxford, their religious opinions, their sense of duty, cost them the good opinion of the greater number of their college companions, who stigmatized them with such titles as the "Golly Club," the "Golly Club," the "Enthusiasts," the "Reformation Club," the "Methodists," "Superstitionists," and so on. But when the devoted brethren broke away from the order of the church, and began that extraordinary career which resulted in the awakening of the sleeping churches of that age, and the formation of the Wesleyan body, the outcry put forth was so loud and general as to put them outside the pale of respectability. They were excluded from the pulpits of the church of England, denounced by nearly all, regarded as enthusiasts and madmen, and treated as the "wild and off-shooting of all things." So strong did the current of prejudice run against these great men, that he who dared to defend them, incurred his own reputation. "How notorious is it," says Wesley, "that if a man dare to open his mouth in my favor it needs only be replied, 'I suppose you are a Methodist too,' and all he has said is thus for nothing." A fact or two, selected from their memories, will show that this expression was far from being hyperbolical.

At St. Ives the rector of the parish church publicly denounced Charles Wesley and the Methodists as enemies of the church, seditious, traitors, scribes and pharisees, hypocrites. At Wedlock the curate, Charles Wesley being present, delivered himself of a "discourse of railing, foolish lies,

as Satan himself might be ashamed of." During his first visit to Cornwall the "clergy" preached against him with great vehemence and represented his character and designs in the worst possible light." At Cork, in Ireland, the grand jury found "Charles Wesley to be a person of a famous name, and a common disturber of his majesty's peace," and they prayed that "he might be transported!" And at Bristol, in 1744, a charge of treason was preferred against him, and a warrant issued summoning witnesses to appear against him!

If a good man's reputation is next in value to the purity of his character—if he be a jewel of higher value than the diamonds of princes, dearest to a man of a high sense of honor than even life itself, then it is clear that the early Methodists demonstrated their fidelity, when they cast it away for Christ's sake. To say that a people who purchased their independence, and existence with the loss of their reputation, were never persecuted, is to drive, not reason.

But the early Methodists did not escape with the loss of reputation alone. They were persecuted to the spoiling of their goods, to flight, to stoning, to suffering, and even to death, as the following facts, selected at random from a multitude of similar events, will abundantly prove.

For crossing the field of an enemy to religion to meet his congregation at Kensington Common, Charles Wesley was fined \$50 with costs, amounting to as much more. At Nottingham, the rector of the county laid waste all before them. Two of the brethren lost a thousand dollars' worth of their property.

At St. Ives, while C. Wesley was preaching, the people beat their drums, shouted, stopped their ears, ran upon him, and tried to pull him down. With a fearless spirit, however, he rebuffed them, and, "like a lion," he escaped unhurt. At Morva, just as he named his text, "an army of rebels broke in upon his meeting, threatening to murder the people. They broke the sconces, dashed the windows in pieces, bore away the shutters, benches, poor box, and all that was in the church. Several times they lifted their hands to strike Mr. Wesley, but a stronger arm restrained them. They beat and dragged the women about, particularly one of a great age, and trampled on them without mercy." At Wedlock, the mob, says C. Wesley, assaulted us with sticks and stones, and endeavored to pull me down. They cowardly ruffians I saw upon one unarmed man, beating him with their clubs, till they felled him to the ground. Another escaped by the swiftness of his horse. At St. Ives, again, the mob threw eggs in at the windows. Others cast great stones at the windows, and endeavored to pull me down. They cowardly ruffians I saw upon one unarmed man, beating him with their clubs, till they felled him to the ground.

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his might, and the other on the mouth, with such force that the blood gushed out immediately!"

When the ring-leader of this furious mob was converted, as he was a very few days afterwards, Charles Wesley asked him what he thought of his brother. "Think of him!" he replied; "that he is a man of God, and God was on his side, when so many of us could not kill one man!"

"At Dudley, says C. Wesley, the Methodist preacher was cruelly abused by a mob of Papists and dissenters. Probably he would have been murdered but for an honest Quaker who helped him to escape with his broad hat and coat.

At Darlaston, rioters broke into the houses of the Methodists, robbing and destroying, and papers were sent round to the adjacent towns *urging all the country to rise and destroy the Methodists!*

At Nottingham, says C. Wesley, I called at Bro. Saut's, and found him just brought home for dead. The mob had knocked him down, and would probably have murdered him, but for the child in his arms, who was some time before he came to himself, having been struck on the temples by a large log of wood.

Up to 1744, the magistrates had generally refused to act, and had left the Methodists at the mercy of violent and cruel men. Then they interfered, and endeavored by an abuse of their power, and the perversion of law, to crush a defenceless people. This made their condition worse.

Another species of indignity to which the early Methodist preachers were subjected was their imprisonment into the British Army, on the pretence that their occupation was irregular, and their lives vagabondish. Among those who suffered in this way, were John Nelson, Mr. Downes, and Mr. Maxfield. These devoted brethren were torn from their families, shut up in prison, and compelled to do military duty until their friends procured their deliverance by application to the heads of the Government, or by procuring substitutes. But poor Thomas Beard found deliverance through death only. He was too delicate to endure the fatigues of a soldier's life. He sank beneath the burden, and died as truly a martyr to Christianity as Paul or Peter.

But we must cease our citations. We could fill every column of this sheet with the details of the persecutions endured by the first generation of Methodists for the Gospel's sake. No historic fact is more certain than that most of the early Methodist preachers could adopt, in substance, the language of the persecuted and laborious Paul, and say, "Thrice was I beaten with rods, once was I stoned. I was in jeopardy often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils in the city, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

The morning came, and it was necessary for him to return to the city with his father. With heavy steps, and with still heavier heart, he went to the altar. He looked at the altar, and when he saw the light of the altar, he felt that it was his duty to go to the altar. He looked at the altar, and when he saw the light of the altar, he felt that it was his duty to go to the altar.

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A Remarkable Conversion.

During the progress of the extra services in this town, which had just closed, a young man came down from Philadelphia to visit some friends residing here, and was made the subject of divine grace in a truly extraordinary manner. His father having business here, thought the trip would be of service to him, and persuaded him to accompany him. His health was at that time precarious, and, indeed, from infancy he had been possessed of a delicate constitution, and of course his friends were desirous that he should avail himself of every opportunity afforded for physical exercise.

On Sabbath morning he visited our church, and listened with deep interest to the message of divine truth which was delivered. The Spirit applied it with peculiar energy, and his youthful heart was melted. After service he returned to the house of his cousin, with whom he was staying. While seated at the table, partaking of the usual repast, his emotions became too powerful for concealment, and he burst into tears. The meal being ended, he began to beg his cousin to pray for him, (he being a Christian), telling him that he felt that he was a sinner and needed a Saviour.

He accompanied his friends to the Sabbath school, a place to which he had been sent from his earliest childhood. He delighted to attend when in the city, and often gave evidence of serious thought and a tender conscience. My own attention was here directed to him as one concerned about his soul, and I was urged to give him counsel. I sat down by his side, and inquired respecting his state of mind. He freely acknowledged that he was distressed on account of his sins, and desired salvation. I endeavored to direct his young mind to the Friend of sinners, and to explain the method of salvation. He hung to me as one eager to be instructed, while the warm tears gushed from his eyes. I told him that a number of persons were nightly coming forward to our altar, seeking religion, and that it would be well for him to present himself before God that night, and, if possible, carry home a new heart and a new name. He signified his willingness to do so.

His name was again found occupying a seat in the sanctuary. The text selected for the occasion was,—"And he casting away his garments, rose, and came to Jesus." The passage and the discourse were appropriated to the circumstances of the youth, and he was again found occupying a seat in the sanctuary. The text selected for the occasion was,—"And he casting away his garments, rose, and came to Jesus." The passage and the discourse were appropriated to the circumstances of the youth, and he was again found occupying a seat in the sanctuary.

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on those promises, as being all yea and amen in Christ Jesus. He continued to breathe forth fervent petitions to the divine throne, imploring, as he said, "more light, that might be thereby." He threw his head back, as he sat in the chair, and opening his eyes, apparently fixed them with holy intensity on some object that was drawing near to him. He said, "A little nearer, Lord; a little nearer." And then, as if mastering all the energies of his struggling soul for an exercise of submission, he exclaimed the Saviour as his ever present portion. A holy calm seemed to settle upon him, and light celestial and glorious played about his delicate features. In that sweet hour, I doubt not, he breathed the air of Heaven, and knew the life of eternity!—Once and again he kissed me ardently. He said, "I have loved you ever since I was born." His father came and sat down by him. His eyes were then closed, and he appeared to be enjoying divine fellowship. I rushed him, saying, "Luther, here is your father; do you love him?" He immediately threw his arms around his father's neck and kissed him.

When we reached the city it was evident that his nervous excitement was great, too much so for his feeble frame. As soon as possible he was placed in a conveyance, and borne to his home. Ever set in; yet sick as he was, he would, during the night, rise from his bed, and fall upon his knees, and plead with God for the salvation of his beloved friends. Once on the steamboat, as his mind reverted to the sad case of an unconverted brother, he exclaimed, "O Jonathan, Jonathan, you have gone away from the Lord!" and, during that feverish night, ardent were his cries to heaven on behalf of his kindred.

A few days only elapsed ere disease had done its work, and the youthful Luther was no more on earth. His spirit, redeemed by the blood of atonement, plumed its wings and mounted upward, to join the heavenly warriors. Sad and gloomy was the work of surviving friends to lay that young form in the cold grave, while the autumnal wind was blowing, and withering leaves thickly strewn the ground. But in imagination we trace that ransomed soul in its sublime soarings in the untainted atmosphere, and amid the gorgeous scenery of the better land. Like the immortal soul of Luther, his was again found occupying a seat in the sanctuary. The text selected for the occasion was,—"And he casting away his garments, rose, and came to Jesus." The passage and the discourse were appropriated to the circumstances of the youth, and he was again found occupying a seat in the sanctuary.

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America, offering to make him his vicar-general. He consented, and you might have had his eloquence to oppose in the New World had it not been for the Revolution of 1776. My predictions are about to be fulfilled; cried La Mennais: "this liberation of the people is the *renaissance* of Christianity. To leave France now would be a crime." Two young men, since eminent for talent and influence—the Count de Montalembert and the Abbé Gerbet—joined La Mennais about this time. Lacordaire hesitated no longer.

They started the well-known paper, "L'Avenir"—The Future. It was three months after the barricades. "God and liberty," was its motto.

This was Ultramontanism wedded to the liberal cause—a monstrous journal, to be sure; but it began that mania for Ultramontanism which has since infected the priests and churchmen generally of France. The liberal element has been extinguished; Ultramontanism remains.

"Only the people ought to reign and administer government, under the religious guardianship of Rome," taught the new reformers. "Kings only should reign under the dictation of Rome," teach the present Ultramontans.

All the editors of *L'Avenir* (including Lacordaire) signed a solemn protest against the government, in which they said, "We will not suffer that they deceive us longer with vain promises, and we are ready to combat and to die in order to secure entire liberty for all." Lacordaire wrote burning articles in favour of the "suppression of the budget of the clergy," (in other words, their independence of the state), "liberty of instruction," and "the freedom of the press." Strange doctrines certainly to be associated with Ultramontanism, or any other form of Popery! How instinctively the generous ideas of Protestantism arise in all sincere and earnest minds, before the iron heel of authority tramples them utterly out!

The old bishops became alarmed, and issued manifestoes against the new extravaganza. The courts followed their example. The editors waxed more eloquent than ever. The public were suddenly astonished by the announcement that Lacordaire had applied for readmission to the bar. The journal had been prosecuted, and it turned out that the ecclesiastical liberalist wished only the opportunity of pleading his own cause, with the intention of turning his back again on the profession as his task was done. It was not allowed in his right of advocacy, but he had the usual right of the accused to defend himself.

Behold, then, at the end of January, 1831, Lacordaire, with La Mennais at his side, seated on the benches of the Court of Assize. They are accused of a bitter address to the bishops of France. Lacordaire pleads with all the enthusiasm of his genius in favour of the doctrines of the "Avenir." His eloquence subdues the crowded audience, and also the judges, and master and disciple go forth triumphantly acquitted.

They pushed their theological studies ever; their adherents continually increased. Their subscription list enlarges daily. They open a school to test their doctrine of the freedom of instruction. The police break it up. Montalembert, become a peer by the death of his father, claims for himself and his associates the jurisdiction of the Chamber of Peers, under the charter of 1830, which had guaranteed freedom of instruction; they were condemned, but they had the opportunity of defending their opinions, and of denouncing the Gallicism of Bossuet, and the old divines of France.

Their defeat roused all the remaining opposition of France. A hurricane was gathering, and on the 15th of November they proclaim very categorically their doctrines, suspend the journal, and appeal to the Court of Rome. In a few days they were on their way to the Eternal City to bear their faith. The Archbishop of Paris, under the prospect of the Papal wrath—"God," he said to himself, "will withdraw his light from these corrupt nations; for they close their eyes to it. If France is abandoned by him, what can I do to save her?" He was to go and attend the first volume of the "Essai sur l'Indifférence." It was the most powerful plea ever made for Popery, but it drew a dismaying picture of the times. It struck the heart of Lacordaire with admiration and despair. He was invited by the new and the old author to return to his native land, and to accept of the post of professor of the *"Essai sur l'Indifférence."* It was the most powerful plea ever made for Popery, but it drew a dismaying picture of the times. It struck the heart of Lacordaire with admiration and despair. He was invited by the new and the old author to return to his native land, and to accept of the post of professor of the *"Essai sur l'Indifférence."* It was the most powerful plea ever made for Popery, but it drew a dismaying picture of the times. It struck the heart of Lacordaire with admiration and despair. He was invited by the new and the old author to return to his native land, and to accept of the post of professor of the *"Essai sur l'Indifférence."* It was the most powerful plea ever made for Popery, but it drew a dismaying picture of the times. It struck the heart of Lacordaire with admiration and despair. 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through arches and dark corridors to the chapel below, to repeat his prayers. He is meager with fasting, and his whole contour, though still luminous with genius, has the haggard, and weary, and worn aspect of a mighty man, subdued and impotent under the sway of imbecile superstition. Such is the fascination of Popery over a great earnest, but misled soul.

A. STEVENS.

(FOR THE PROVINCIAL WESLEYAN.)

Obituary Notices.

Died, at River Philip, on the 19th inst., in the 31st year of her age, MARY, the beloved wife of Mr. Timothy Carter. About six years since, she gave evidence that she had passed from death into life. She connected herself with the Baptist Church, being baptized by the Rev. Willard Parker. The last few days she lived, she suffered much, but she appeared to bear her affliction with resignation to the Divine will. Her end was rather sudden, being only eleven days ill, but she seemed fully prepared to meet death as a conqueror. She has left a sorrow-stricken husband, who deeply laments his loss, a little infant, and a large circle of relatives to mourn her loss. The funeral will be held on the 22nd inst., at the residence of the writer of this sketch to a very large and deeply attentive congregation, from 11 o'clock to 5 p.m. R. E. CRANE. River Philip, Feb. 28, 1856.

Provincial Wesleyan.

THURSDAY, MARCH 6, 1856.

Missionary Meeting.

AT GRAYTON STREET CHURCH.

This Meeting was held on the evening of Thursday the 21st ult. After the singing of a hymn by the congregation, and prayer, the Rev. James Englund announced that S. L. SHANNON, Esq., had been invited to preside over the business of the meeting, and had kindly consented to do so. He had much pleasure in introducing him as the Chairman for the evening.

Mr. SHANNON, on taking the Chair, said, that it was now his agreeable duty to bring to the notice of the meeting the Wesleyan Missionary Society, in behalf of which he would not enter into any of the details connected with the missionary operations during the past year, which would be given in the report to be read by the Secretary, nor would he anticipate the arguments which would be brought forward by the friends and seconders of the several resolutions to be proposed for adoption. He would merely mention that the efforts during the year had been crowned with success in almost every part of the mission field. And this success has solved several of the problems which have perplexed mankind as to the true mode of instruction in heathen lands. Some persons had maintained that they should be civilized before any attempt was made to Christianize them;—as if the high caste Brahmin and Chinese were not to a certain extent among the most refined and civilized classes in the world;—and yet they were sunk in the most degraded idolatry. Others have urged that education was first necessary, as if this had not already been tried and found wanting in many instances. But the progress of the Missionary showed that civilization and education should go hand in hand with the high teachings of the Gospel, and that the most successful results of refinement proceeding from a sanctified heart—a heart full of joy and peace in believing. But in using the word "peace," he could not but feel that in the present position of the world it conveyed a meaning of more than ordinary import. Some persons had recently arrived that the nations of Europe were once more to enjoy the blessings of peace, and that the present desolating war, upon whose sanguinary battle-fields some of the best and bravest of our warriors, and some even of our friends and fellow-countrymen, had fallen, was again to give place to the ordinary avocations of life. It was a delightful prospect and it was devoutly to be hoped that the anticipations would be realized. But there was a peace of far more importance than any of the peace of the earth can establish—"the peace which passeth all human understanding," which can only be given by the communication of the Word of Life—by the spread of the Gospel. And it is for this purpose that Missionaries are sent into the heathen world. Every section of the Church of Christ was now alive to this great object, and one of the most laudable efforts of the age was made by a single church in this Province—the Presbyterian Church of Nova Scotia—which had organized and was supporting a Mission to the New Hebrides.

We, as Wesleyans, might not centre our efforts upon any particular mission, but perhaps the most interesting, for it comprehended so many different nations, speaking so many languages, and occupying such different positions. One of our friends might feel more interested in the work in China, another in India, a third in the beautiful islands of the Eastern seas, but all would feel that in giving to the heathen what they would sustain the cause generally, and thus aid those particular efforts in which they were individually more deeply engaged. And we should bear in mind that the present meeting was one of a purely financial character. We come together not only to speak and to listen, but to give and to receive, and perhaps the most effective speech of the evening would be that of some friend who would silently determine to give five times as much as he had ever done before. Mr. SHANNON concluded by referring to the recent change in the Church organization of the Wesleyans in the Lower Provinces, which did not effect any change in the missionary arrangements, and alluding to the Canadian Conference, which had taken upon itself the Hudson's Bay Missions, trusting that such an example would stimulate to greater efforts within the sphere of our Conference.

The Rev. J. B. BROWNELL then read some extracts from the REPORT, and the Chairman called upon M. H. RICHEY, Esq., to move the first resolution.

Mr. RICHEY said that it afforded him much pleasure to move a resolution breathing the catholicity of sentiment which had ever been characteristic of Wesleyan Methodism.

That this Meeting, recognizing the various Protestant Evangelical Missionary Societies of Europe and America as coadjutors in one common cause, rejoices in the good effected by their instrumentalities, and especially expresses its gratitude to Almighty God that the Wesleyan Missionary Society has been permitted to perform an important part in the hallowed work of the world's evangelization.

The speaker proceeded to remark that we should find abundant cause for gratulation in the number of kindred institutions which existed and were prosecuting with ardour and effect their hallowed work when we read how brief had been the period which we had elapsed since the first modern impulse to evangelistic effort had been imparted.—This was truly the era of Missions. The

church was literally fulfilling the great command of the Head—going into all the world to preach the Gospel. But we should not infer, notwithstanding the truth of this statement, that the work was well nigh accomplished. The speaker addressed in refutation of so erroneous a supposition the appalling facts of the state of intellectual and spiritual degradation of those nations, the inhabitants of our world and referred to the obstacles which withstood the missionary especially in those Pagan nations which were farthest advanced in intellectual culture. India and China were standing rebukes to the doctrine that civilization was a necessary or an expedient preparative for the Gospel, not that there was any thing in the highest state of mental illumination to conflict with an unreserved reception of the Gospel, but that there was a pride of intellect which would not admit of the Christian religion being introduced into the minds of those nations who were so proud of their intellectual attainments.

He then spoke of the alarming proportion of the nominally Christian world yet in need of the true light, and addressing the degraded state of those nations, the principles at that great war which was now engaging the attention of the world, urged upon the audience the duty of Christians to have recourse to prayer in the present crisis that in the deliberations of those statesmen who would soon be convened to consider propositions for peace, the interests of Christianity should not be frequently the case in political arrangements) be ignored.

Mr. THOMAS F. KNIGHT seconded the resolution. He said,—The religion of Christ is viewed by the philosopher as the greatest moral phenomenon in the history of the world, while it is presented to the mind of the Christian as the most wondrous manifestation of the wisdom, love, and condescension of God. The devout student of history contemplates with wonder and delight, its successful progress, surviving the revolutions and fall of empires, and through all the gradations of society, increasing in influence, and blessing the world; like the majestic river pursuing its silent and resistless, fruitful, and beautiful and beautiful as it flows. There is in the Gospel of Christ a unique and perfect adaptation to the state and circumstances of the world. It needs not to assimilate to the habits, nor to pander to the passions of its proselytes, and though inflexible in its claims, unchangeable in its character, yet mighty in its simplicity, it is suited every class, and to every clime, it is in a word, "The power of God unto salvation, unto every one that believeth," whether Jew, Greek, Barbarian, or Scythian, bond or free.

Is not then an institution whose object it is to extend the blessings of the gospel throughout the whole world entitled to the warmest support? The missionary spirit was constituted when the Redeemer commanded his disciples to "go and teach all nations," and he also encouraged them by the promise, "I am with you always, even unto the end of the world." The missionary spirit is a gift from God, and it is his will that it should be diffused through every part of the earth. It is in a word, "The power of God unto salvation, unto every one that believeth," whether Jew, Greek, Barbarian, or Scythian, bond or free.

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diffusion of Christianity, than has ever yet been witnessed, and that the Christian Church is consequently called upon to make renewed and greatly increased exertions in providing the divinely appointed means on a scale more commensurate with the work to be accomplished.

The Rev. gentleman reviewed the progress of missions, pointed out how in their inception and growth, and in the opening which had been continually presented, the providential hand of God was to be traced. He spoke of England's pre-eminent rank among the nations as the chosen champion of the truth and the centre of evangelic operations. He referred with feeling to the efforts of our own Missionary Committee; painted in lively colours the parental affection with which they had cherished the work in these colonies; earnestly advocated the claims of God upon us now that we had risen to a position of high importance and of commensurate responsibility, and urged with emphatic exhortation the duty of rallying to the help of the great parent society and enabling it to prosecute with redoubled vigour the work of missions, which was the work of God.

REV. T. H. DAVIES seconded the resolution, and said:—In assembling for the purpose of uniting our influence, our prayers, and a portion of our property, in behalf of the great missionary enterprise, we stand on the hallowed and hallowed ground, we take a position, we hold a place in the scale of being similar to that held by the Holy Jesus the founder of the benevolent, Christian religion, and his disciples. We are instrumental in performing the same great work which they accomplished, and minister, in our own degree, as they did, to the salvation of the world. And if our hearts are right in reference to the truth, our feelings this evening will not be those of regret, but of joy and pleasure, mingled indeed with solemn sorrowful emotions, to hear of the spiritual destitution and misery of more than 500 millions of our fellow-men, yet without the Gospel of salvation. They lie on the borders of ruin, in the valley of the shadow of death, covered with the dense gloom of moral darkness, ignorant of God, of themselves, of truth and error, of vice and virtue, of this life and of that which is to come; and every moment they are dropping into the arms of death. We are called upon to pass to the glories of Heaven or to the shades of a world of woe,—to the glories of Heaven did we say? may, we may justly fear to the terrors of a future and just judgment, for we think they have but a poor hope for Heaven, immersed as they are in idolatry, and in the worship of images, and in the worship of the golden calf, and in the worship of the stone, and in the worship of the serpent, and in the worship of the sun, moon, and stars, and in the worship of creation surrounding them on every side, but especially should we be reminded of the idols which they worship in their hearts: they having through many generations been unfaithful to the light of reason and conscience, and the impressions of God's eternal power and divinity which surrounded them on every side. Had not the light of reason been obscured by long and sinful idolatry, they would have seen the impress of God's power and perfection, of his wisdom and goodness in every flower, in every tree, in the murmuring brook, the variegated landscape, the sun, moon and stars, and the works of creation surrounding them on every side, but especially should we be reminded of the idols which they worship in their hearts: they having through many generations been unfaithful to the light of reason and conscience, and the impressions of God's eternal power and divinity which surrounded them on every side.

That, as in various portions of our Globe there are still many and great obstacles to the full triumph of Divine truth, this meeting, deeply regretting the manner in which God resolves to be in connexion with human effort, for the removal of every such hindrance, and for the ultimate accomplishment of the prophetic word in the Scriptures, that the time of the end is near, and that every faithful in the fulfilment of this duty.

JOHN THOMAS, Esq., late of Charlottetown, P.E.I., seconded the resolution, and imparted some very excellent advice to parents on the duty of training up their children in the way of systematic benevolence, by entering their names while young on the register of subscriptions to the Missionary cause.

It was then moved by the Rev. H. McKEOWN, seconded by the Rev. JAMES ENGLUND, and resolved.

That the thanks of this meeting are justly due and are hereby presented to the numerous friends of this Branch Society for the support rendered to the cause of the past year, to the ladies and gentlemen who have so ably filled the self-denying but Heaven-approved office of Collectors, and to our dear Sabbath-school children for their cheerful and untiring exertions to increase the funds of the Society and that the following gentlemen, together with all the Wesleyan Ministers in Halifax, constituted the meeting of the 21st ult., and were:—M. G. BLACK, Esq., Treasurer; S. L. SHANNON, Esq., Secretary; the Hon. Hugh Bell, Messrs. J. H. Anderson, E. Billing, Esq., T. A. S. DeWOLFE, G. Marshall, W. F. E. Johnson, S. J. R. A. Morton, H. D. Frost, G. H. Starr, J. E. Starr, M. H. Richey, J. Thomas, and G. R. Anderson.

On motion of Rev. J. B. BROWNELL, seconded by M. H. RICHEY, Esq., the thanks of the Meeting were presented to T. A. S. DeWOLFE, and S. L. SHANNON, Esqs., for the able manner in which they had presided in giving the first moral verdure to India, and the promise of the evangelization of the 150 millions of its people. God has engaged in covenant with Christ to give him the heathen for his inheritance, and the utterance of the prophets of the East, and the prayer must be made by the Saviour's people on earth for the fulfilment of this engagement. The heritage must be asked for on earth as well as by Christ in heaven. India belongs to the Redeemer, and must be won to his service and become a trophy of his redeeming grace and love.

China too was given strongly by the cunning of Satan against evangelical truth and agency. The large empire of China possessed afforded to them the means of living in a great measure independently of the rest of the world. They were repressed from cultivating extensive commerce, and confined to a small territory, and a sufficient degree to supply their wants and to administer to their mutual pride and vanity. For they are in their own estimation the celestial, and do not well resist any intercourse with those of other nations, deemed by them barbarians and heathen. The walls of their land were a wall of stone around them, to keep them separated from the rest of mankind, but also a moral wall around their souls, whose influence threatened to keep them from the truths of salvation forever. But they had an article of luxury amongst them, which their land could not supply, and which they had to purchase from the rest of the world. Their tea was tasted by the old ladies, and young ones too, and by the gentlemen also, I suppose for the sake of the conversation of the ladies around the social board, it became an article of universal demand; so that the opening day the poorest families have it as one of the necessities of life. Tea was destined to do much for China. The steam engine is one of the glories of England: it is a great foundation of her recent increase in riches, and in martial strength and success. But the steam of the tea-pot we think, will do as much for China as the steam of the factory has accomplished for England. It will sap the wall of China—Europeans must have it, and intercourse with the Chinese will be the result of the universal demand of the world for Tea. The demands of European and other kinds of commerce on China may be viewed as the hand of God opening the door for the Christian religion in that empire which its three hundred millions of immortal beings. China belongs to Christ, and must bring millions of crowns to Him to crown Him Lord of all.

Our resolution states that there are providential openings in Mission for the enlargement of the Christian Church, and prompting to more enlarged exertions for its evangelization. We cannot doubt this. Thousands of Africans, we believe, the fruit of missionary labour, are now before the throne of God, bright as angels and devoted as seraphs—who have washed their robes and made them white in the blood of the Lamb. Africa belongs to Christ—and must be planted at his feet—as a great trophy of his redeeming love.

But I must not enlarge as there are other resolutions to be moved, and as I see a ven-

erable minister is yet to speak, who has been long engaged in preaching and doing good in this country. I have been told that my speech, Mr. Chairman, must be a begging one, I am not a good beggar, and I do not think there will be need of much of it this evening, as I perceive the audience are all in good humour: I would have no hope of succeeding in soliciting an ill-natured or cross proceeding to give to any good cause; but the cheerfulness of an audience, like the present, always encourages me to expect a large collection,—I have found since I came to the city that some rivalry exists between the members of the two Halifax Circuits—between some of the members of Brunswick Street Church and of Grifton Street Church. They do not wish, either of them, to be behind in the work of doing good. The ladies take a lively interest in the missionary cause in both churches; but I would beg leave to intimate to the ladies of Brunswick Street Church that they must be on the alert, as I have been told that the brethren residing in Halifax have been seeking to bring as many of their acquaintances to the Chapel this evening as they could by special invitation,—knowing that each would increase the collection and give interest to the meeting. These two you know according to the theory announced on Monday evening that one female is found as effective in collecting in the missionary cause as nine and a-half men—would equal the force of nineteen men soliciting for the same purpose. I incline to think the collection will be large to-night, but if it should otherwise, I can intimate to you a remedy, just call early to-morrow on Brother Brownell, and hand him some additional pounds to be placed to the credit of Brunswick Street Chapel collection, and you will remedy the matter. I beg leave to second the resolution.

The second resolution having been put and unanimously adopted, the collection was taken up.

Rev. JOHN MARTIN, of the Established Church of Scotland, with a few remarks expressive of the satisfaction which he felt in participating in the proceedings of the evening, and with an eloquent appreciation of the difficulties which the Missionaries of the cross are called to encounter, moved the 2nd Resolution, which was as follows:—

That, as in various portions of our Globe there are still many and great obstacles to the full triumph of Divine truth, this meeting, deeply regretting the manner in which God resolves to be in connexion with human effort, for the removal of every such hindrance, and for the ultimate accomplishment of the prophetic word in the Scriptures, that the time of the end is near, and that every faithful in the fulfilment of this duty.

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That the thanks of this meeting are justly due and are hereby presented to the numerous friends of this Branch Society for the support rendered to the cause of the past year, to the ladies and gentlemen who have so ably filled the self-denying but Heaven-approved office of Collectors, and to our dear Sabbath-school children for their cheerful and untiring exertions to increase the funds of the Society and that the following gentlemen, together with all the Wesleyan Ministers in Halifax, constituted the meeting of the 21st ult., and were:—M. G. BLACK, Esq., Treasurer; S. L. SHANNON, Esq., Secretary; the Hon. Hugh Bell, Messrs. J. H. Anderson, E. Billing, Esq., T. A. S. DeWOLFE, G. Marshall, W. F. E. Johnson, S. J. R. A. Morton, H. D. Frost, G. H. Starr, J. E. Starr, M. H. Richey, J. Thomas, and G. R. Anderson.

On motion of Rev. J. B. BROWNELL, seconded by M. H. RICHEY, Esq., the thanks of the Meeting were presented to T. A. S. DeWOLFE, and S. L. SHANNON, Esqs., for the able manner in which they had presided in giving the first moral verdure to India, and the promise of the evangelization of the 150 millions of its people. God has engaged in covenant with Christ to give him the heathen for his inheritance, and the utterance of the prophets of the East, and the prayer must be made by the Saviour's people on earth for the fulfilment of this engagement. The heritage must be asked for on earth as well as by Christ in heaven. India belongs to the Redeemer, and must be won to his service and become a trophy of his redeeming grace and love.

China too was given strongly by the cunning of Satan against evangelical truth and agency. The large empire of China possessed afforded to them the means of living in a great measure independently of the rest of the world. They were repressed from cultivating extensive commerce, and confined to a small territory, and a sufficient degree to supply their wants and to administer to their mutual pride and vanity. For they are in their own estimation the celestial, and do not well resist any intercourse with those of other nations, deemed by them barbarians and heathen. The walls of their land were a wall of stone around them, to keep them separated from the rest of mankind, but also a moral wall around their souls, whose influence threatened to keep them from the truths of salvation forever. But they had an article of luxury amongst them, which their land could not supply, and which they had to purchase from the rest of the world. Their tea was tasted by the old ladies, and young ones too, and by the gentlemen also, I suppose for the sake of the conversation of the ladies around the social board, it became an article of universal demand; so that the opening day the poorest families have it as one of the necessities of life. Tea was destined to do much for China. The steam engine is one of the glories of England: it is a great foundation of her recent increase in riches, and in martial strength and success. But the steam of the tea-pot we think, will do as much for China as the steam of the factory has accomplished for England. It will sap the wall of China—Europeans must have it, and intercourse with the Chinese will be the result of the universal demand of the world for Tea. The demands of European and other kinds of commerce on China may be viewed as the hand of God opening the door for the Christian religion in that empire which its three hundred millions of immortal beings. China belongs to Christ, and must bring millions of crowns to Him to crown Him Lord of all.

Our resolution states that there are providential openings in Mission for the enlargement of the Christian Church, and prompting to more enlarged exertions for its evangelization. We cannot doubt this. Thousands of Africans, we believe, the fruit of missionary labour, are now before the throne of God, bright as angels and devoted as seraphs—who have washed their robes and made them white in the blood of the Lamb. Africa belongs to Christ—and must be planted at his feet—as a great trophy of his redeeming love.

Mr. Macaulay's Farewell to Public Life.

The meeting of Parliament is always a period of excitement, and when, as this year happens, it occurs in the midst of a great crisis, the feelings of anticipation become intense. At the beginning of any former session within the last half score of years, the public would also have found interest in such collateral events as are now arising. The contest for the Chair of University is one of those. Mr. Walpole is the Conservative candidate, and so hopeful are his friends of success that, in the representation of Midhurst, which would be vacant if the Right Hon. Gentleman were elected for the University, Mr. Warren, Q. C., has already offered himself to the electors as the contingent successor. There are reasons which incline us to look with no unfavourable regard upon both movements, but especially on the former and principal one. Mr. Walpole's career has been sufficiently distinguished to entitle him to aspire to the honour of representing Cambridge University, and he is not ashamed to come forward in part upon the ground of his Protestantism. We should be rejoiced to see him, in the course of this session, whether in his present or a higher position, devote his eminent ability also to the defence of the Sabbath. Public men who are high enough to take their stand with the Church of Christ in opposition to the Disestablishment League, will not be sparing of support in the principal one. Proof of this we may refer to yesterday's magnificent meeting in St. George's Hall, Liverpool, where Ministers and gentlemen of all denominations spoke and voted with earnestness and unanimity on the side of religion. We are glad to observe that the Rev. Francis West and the Rev. Dr. McNeill stood together among the foremost in this occasion.

But there is another event which contributes a deep though different kind of interest to the opening of the present session of Parliament. It is the retirement from public life of one of a man who has surrounded himself with a sphere of dignity and attraction peculiarly his own, and similar to that of no other literary and public character with whom the world has been conversant since the times of Sir James Mackintosh. On the first day of the meeting of the House of Commons, the writ will issue for a new election for Edinburgh. Mr. Macaulay has made his voluntary adieu to his constituents, and we fear that no doubt can be entertained of its being a final one. "I cannot be said," reasonably being a far ever again capable of performing, even in an imperfect way the duties which the public has a right to expect from every Member of the House of Commons." Mr. Macaulay's influence as the private adviser of our Statesman, especially on questions relating to our Indian Empire, will not be annihilated, perhaps not diminished by his retirement. The world still trusts that health and years will remain to him for the prosecution of his literary labours. May we add, too, that many of the warmest and most enlightened of Mr. Macaulay's admirers, who are not the less sensible of his services because aware of defects in them, will hope that this solemn close of his public career may impart a still loftier and truer tone to the future writing of the historian of his country, who will be the classic of many generations? We append Mr. Macaulay's Address, which appears this morning:—

TO THE ELECTORS OF EDINBURGH. Gentlemen,—Very soon after you had done me the high honour of choosing me, without any solicitude on my part, to represent you in the present Parliament, I began to entertain apprehensions that the state of my health would make it impossible for me to repay your kindness by efficient service. During some time I flattered myself with the hope that I might be able to present at important divisions, and occasionally to take part in important debates. But the experience of the last two years has convinced me that I cannot reasonably expect to be capable of ever again performing, even in an imperfect manner, those duties which the public has a right to expect from every member of the House of Commons.

You mean while have borne with me in a manner which entitles you to my warmest gratitude. Had even a small number of my constituents hinted to me a wish that I would vacate my seat, I should have thought it my duty to comply with that wish. But from not one single elector have I ever received a line of reproach or complaint. If I were disposed to abuse your generosity and delicacy, I might, perhaps, continue to bear the Honourable title of Member for Edinburgh till the dissolution of the Parliament; but I feel that by trespassing longer on your indulgence, I should prove myself unworthy of the confidence which you have shown in me. I have therefore determined to dissolve our connection, and to put in your power to choose a better servant than I have been.

I have applied to the Chancellor of the Exchequer for the stewardship of the Clifters Hundreds, and I have every reason to believe that the new writ will issue on the first day of the approaching session. This notice will, I trust, be long enough to enable you to make a thoroughly satisfactory choice.

And now my friends, with sincere thanks for all your kindness, and with fervent wishes for the peace, honour, and prosperity of your noble city, I for the last time bid you farewell. London, Jan. 19. T. B. MACAULAY.

A VENERABLE PREACHER.—The Rev. John Hickin, who was 89 years of age on the 31st of last month, preached in the Wesleyan Chapel, Dartington street, Wolverhampton, on Sunday evening. Mr. Hickin is one of the only two Ministers now living who can be strictly styled "John Wesley's Preachers," because of their having received their appointment from him. The Rev. J. Sutcliffe is the other. Notwithstanding Mr. Hickin's advanced age, he preached for an hour and twenty-five minutes, with but little apparent fatigue, employing a voice of surprising strength. At the conclusion of his discourse, he said that on the last anniversary of his birth-day, he "comfortably" walked six miles between breakfast and dinner. He is said to be as well as his health in 1788, when he had been in the same pulpit, and preached in the pulpit on the same day that he honoured us. He had frequently received friendly advice from him; the latest occasion was when John Wesley presided over the last Conference of Methodist Ministers that was held before his death. To meet John Wesley at the house of Mrs. Fletcher, of Malesy, "he thought nothing of riding fifty miles on a snowy day." During the early part of his ministerial life, Mr. Hickin was seized by a press-gang whilst he was preaching. In 1828 he was the appointed Wesleyan Minister at Ednesbury, in this county, where he lived three years, but he now resides at New-castle, in which town or its neighbourhood he regularly preaches every Sunday.—Staffordshire Advertiser.

The LONDON QUARTERLY REVIEW for January has been received. It contains many interesting articles, and should be liberally supported.

The War.

May there be no more war? How often it is satisfactory to find that Sir Charles Wood has a good account to give us of the efficiency of our navy. The votes which, on Monday night, the First Lord of the Admiralty asked from the House of Commons, have been calculated on the presumption that hostilities may continue; but, on the other hand, as there is a hopeful contingency of peace, he does not demand the entire amount at once, but takes a million on this vote, and two millions on that; so that, in the event of an actual increase in the number of men by six thousand, our ships have become more expensive, in the proportion of three to two, as sailing vessels have been discarded and screw or paddle-wheel steamers introduced.—Last year, not a single sailing ship of war appeared in the Baltic; and in the Black Sea, with the exception of a depot ship, all the men-of-war were screw steamers. The number of gun-boats constructed last year was 153, making with those we had before, 200 in all. Add to these above 100 mortar-velocites and 8 floating batteries. The result is that, if our hopes of peace should be disappointed, or a new war should break out, four hundred and fifty British pennants will float upon the ocean.—Watchman.

The Crimea.

The army is being prepared for active operations in the next campaign. The younger soldiers are actively trained, and their older associates, by frequent parades and inspections, are kept in the most efficient condition. The regiments are frequently drilled, and march out at regular intervals, by brigades; so that not only the men themselves are exercised, but the general and staff are practised also in the handling of bodies of troops and their various duties. It is impossible to observe the men on the march, and not view with pleasure their elastic tread, vigorous frames, and the general appearance of health which characterises them. It may also be noticed how frequently in General Orders occur the appointments of instructors of musketry.

The fact is that the whole army is going through a regular course of target practice.—Detachments from every regiment are daily engaged in this exercise. The new system of instruction in the use of the rifle musket, as taught at the Government School at Hythe, is strictly carried out, and thus, before the winter terminates, the men of the whole army will be fully trained in one uniform method of using their firearms. Many causes concur to prevent this obviously desirable result from being carried out before, and many were the evils which were experienced in consequence during the past campaign and siege operations. Each brigade has now one, and some brigades two, qualified instructors of musketry, under whom numerous regiments of infantry, have been qualified by previous training in England, given the necessary instructions to the men. Colonel Clarke Kennedy, who formerly held an appointment at the school at Hythe, and who now occupies a situation on the Adjutant-General's staff, has been appointed to superintend the whole. Orders have been given, and measures are being taken, to ensure that every officer and detachment are complete in the necessary equipment for the field. The Land Transport Corps is said to be fast regaining its efficiency, under the active surveillance of Colonel Withall, who is acting as Director-General in the absence of Colonel McMahon. The prospects of the British forces, so far as the army in the Crimea is concerned, being found in an effective condition at the ensuing spring, are now on all sides exceedingly favourable.

CAMP BEFORE SEBASTOPOLIS, JAN. 21.—The operations about the docks continue. On Saturday several mines were sprung, and portions of the docks were blown in. The French attempted, as an eye-witness informs me, to blow up the gates of one of the docks. A number of sacks of powder were enclosed in a sort of boiler, sunk, and set on fire by a wire. The effect I am informed, was very curious. A huge mass of water, blackened by the powder, was displaced and thrown up into the air, and fish were scattered about. The operation was a failure, as far as blowing up the gates went.

I have obtained answers to some of the questions I put in my last letter, and some additional information as to the prodigality and want of judgment shown in the nature and quantity of stores sent for the army. The number of pairs of woollen stockings and socks in store in 200,000. Of course I had not the opportunity of counting them, but I give the above figures on excellent authority. Those that are being reshipped are only fit for children. They are German goods, and were purchased in our last late winter by consuls and agents. When they came, nobody could get them, and as they were extremely short socks, there was no leg in which they might have thrust their feet. The same deficiency in size was found in many of the flannel or woollen waistcoats sent for the army last winter, and obtained in a similar manner. They were so narrow that the men had to cut them open all down the breast, thus leaving exposed the very part of the body they were chiefly meant to protect. The children's socks are being sent back to Constantinople, and will, doubtless, have to be sold for a song or given to the poor in England, which latter would be the best way of applying the precious Vienna-coloured hoary. The 1200 pairs of cherry-coloured inexpressibles are in addition, I find, to the years clothing for the 11th Hussars, so it is presumed they are intended for other cavalry regiments. The fur boots would be a capital thing for a Canadian trainee, or a Russian sledge, but their selection displays a most extraordinary ignorance of the state of things out here. They are soft boots, intended to be worn over leather ones. Now, although we do possess an enormous stock of boots between Kamiesch and Balaklava, and an Irish jaunting car, and one or two other stately vehicles, and also a railway, yet, as the former are few among so many, and the latter does not carry passengers, the usual mode of locomotion here is on horseback or on foot. What you have learned in former letters of the state of the roads and surface of the country in the Crimea will enable you to form some idea of the probable amount of wear obtainable from these beautiful fur boots. A walk to head-quarters and a ride to Balaklava would be ample, I should think, for their destruction. So that the £4,000 may be set down as uselessly expended.—Times.

LATEST FROM THE SEAT OF WAR.—The news from the Crimea is very tame. A letter of Feb. 1, says between 9 and 10 o'clock night of 29th ult., the whole camp was startled by the heaviest cannonade that has been known since the day of Sebastopol. The night was pitch dark, but officers crowded to Calbar's hill, and spectators hurried to the front from a distance. The firing was caused by six boats full of men, having put off from the Russian side of the harbour for the supposed purpose of effecting a landing in Sebastopol. Various conjectures were about as to the object of this hazardous enterprise. One of the boats was sunk by the French batteries, when the Russians opened and threw their shot and shells into the Malakoff, and it is even said into the

Redan. All the Russian batteries were in full blast right round to Inkerman. As usual the army continues excellent; last week's returns only giving 18 deaths out of a force of 53,000 men. In the corresponding week of last year the British army here was about 29,000 strong, and there were 328 deaths. The weather was for the most part variable, but sometimes intensely cold.

A letter from Kerzh, dated Jan. 20, says, "That apprehension of an attack on the part of the Russians had vanished." The Sheikh-ul-Islam was taking part in the deliberations respecting the concessions which are to be made to the Christian subjects of the Porte. The price of corn had fallen at Constantinople. The Constantinople correspondent of the Times mentions that on the 30th ult. Major-General and seven men of the German Legion who were in guard of the regimental chest, had been taken, taking the chest, containing about £1500, with them. A letter from the French camp, dated Jan. 20th, says, "On Tuesday, the 16th inst. the British had an affair of outpost with the Russians and made 200 prisoners."

General Sir Colin Campbell arrived at Malta on the 1st by the French packet the Talbot the same evening, and proceeded to the coast in general," says the Malta Times, "a known to have expressed his opinion to some friends that peace would shortly be concluded."

Parliament.

The House met at 11 o'clock, and the Prayers were read by the Rev. Mr. Thackeray. The House then proceeded to the consideration of the Address in answer to the Speech from the Throne, which was read by the Secretary of State. The Address was then put to a vote, and carried by a large majority. The House then proceeded to the consideration of the Address in answer to the Speech from the Throne, which was read by the Secretary of State. The Address was then put to a vote, and carried by a large majority. The House then proceeded to the consideration of the Address in answer to the Speech from the Throne, which was read by the Secretary of State. The Address was then put to a vote, and carried by a large majority.

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