THE WAR.

CAPTURE OF ELENA BY THE TURKS.

5,000 RUSSIAN PRISONERS.

3,000 RUSSIANS HORS DE COMBAT.

Constantinople, Dec. 5.—A despatch from Suleiman Pasha, dated the 4th, says:—To-day brigades, under Rechid and Renzi Pashas, carried the Russian positions at Mariani, compelling the enemy to withdraw to the second line of defence behind Elena. Shortly afterwards the brigade of Hussein Pasha advanced to the left of Renzi Pasha's force, and compelled the enemy to fall back on the third line of defence, which it was impossible for the Russians to hold. By four o'clock in the evening our victory was complete. Elena is now in our hands. We captured 11 guns, 20 ammunition wagons, and a quantity of arms, and took 300 prisoners. The loss of the enemy is estimated at 3,000 *hors de combat*. Our losses not yet ascertained.

Constantinople, Dec. 5.—The importance of Suleiman Pasha's victory at Elena is considered to be enhanced by the fact that the Hain Boghaz and Slivno Passes are now freed from Russian attacks. Should Tirnova be captured, as expected here, the troops in the Shipka Pass could reinforce Suleiman's army.

(*Central News Telegram.*)

Pera, Dec. 4.—A telegram received from Adrianople, dated the 4th inst., asserts that the Turks had captured Elena with 5,000 Russians, six cannons, and a great quantity of provisions and ammunition.

Another despatch from Shumla says:—"An engagement has taken place at Ahmedli, on the Tirnova road, and is yet undecided. The fighting is still going on." A telegram from Constantinople states that the Turks have been successful.

(*Morning Post Telegram.*)

Pera, Dec. 5 (1.20. a.m.)—Suleiman Pasha has gained Elena and taken six cannons. He had only 14 battalions before the enemy. He hopes to take Tirnova to-morrow.

REPULSE OF RUSSIANS IN THE BALKANS.

(*Reuter's Telegram.*)

Sofia, Dec. 4.—The news is confirmed of the repulse of the Russian attack on Monday on Mehemet Ali's position at Kamarli. The Russians suffered heavy loss.

[TURKISH OFFICIAL REPORT.]

Constantinople, Dec. 5.—Mehemet Ali Pasha telegraphs under date 4th inst.:—"We have advanced beyond Kamarli, and our lines now confront the Russians, who have fallen back on Wretcheck. We have already engaged in artillery fighting. Bad weather prevents for the present a general engagement."

BOMBARDMENT OF ERZEROUM.

(*Reuter's Telegram.*)

Constantinople, Dec. 4 (Afternoon).—There are rumours of the bombardment of Erzeroum having commenced, and of fresh engagements having been fought in the vicinity of Batoum.

THE WAR IN BULGARIA.

Bucharest, Wednesday.—The Russian troops have occupied the entrance to the defiles of Greota and Siatitza, thus commanding the whole country as far as Belgradchik and Lom Palanka.

OSMAN PASHA'S TERMS OF SURRENDER.

(*Pall Mall Gazette Telegram.*)

Berlin, Dec. 5.—Intelligence from the seat of war has arrived here to the effect that the Russians have begun forming a second circle of fortified positions round Plevna. Russian journals repeat the statement that negotiations for a surrender of Plevna were in progress a short time ago, and that Osman Pasha then offered to capitulate, provided that it were not to Prince Charles, but to a Russian general. Osman is moreover said to have demanded that the Roumanian contingent should first be removed from the besieging army, and that all his nizams should be permitted to march out free, and to proceed to some other Turkish camp or garrison.

NAVIGATION OF THE BOSPHORUS.

Rome, Dec. 5.—It is announced that an interpellation will shortly be made in the Chamber of Deputies in reference to the seizure of two Italian vessels in the Bosphorus.

RUSSIA AND TUNIS.

St. Petersburg, Dec. 5.—The Russian consul at Tunis has been ordered to leave, owing to a despatch of troops by the Bey to aid the Turks.

ENGLAND AND SERVIA.

Belgrade, Dec. 5.—The further advance of the Servian army has been suspended, in consequence of a threatening note from the English and Turkish Governments. There is a report that a Ministerial crisis is at hand.

TURKISH TROOPS.

Ragusa, Dec. 5.—Six thousand men have been sent from the Turkish garrisons in the Epirus to Antivari and Scutari.

THE REVOLT IN THE CAUCASUS.

A telegram to the *Golos*, from Vladi Ravkas, dated the 28th ult., announces the capture of Umi Duova and his son, two Tchetchintsi officers, who had deserted from the Russian army and joined the insurgents. Another telegram announces the relief of Nucha, a town in South Daghestan, besieged by the Lesghians. The column of relief consisted of two companies of the Black Sea Regiment, with a battery of mountain artillery, the latter of which was very effective in causing the revolters to retire from the environs of the town.

RUSSIAN ADMINISTRATION AT KARS.

A decree has been promulgated by the Grand Duke Michael ordering the formation of the Sandjaks of Kars and Tchideer into one administrative district, to be called the "Karski Oblast," and appointing General Popko to the command of it. The assistant governor, Colonel Edegard, with a staff of administrative officers, have set out from Tiflis, and on his arrival in Armenia will proceed to introduce Russian organisation into the district, and to make preparations for the imposition of taxes.

A RUSSIAN RAILWAY IN ROUMANIA.

St. Petersburg, December 5.—The *Golos* of to-day publishes a telegram from Simnitza, announcing that the railway in course of construction between that place and Fratesti will be opened on the 13th inst. By means of steamers on the Danube, there will then be regular communication with Gorny Studen, on the other side of the river.

THE SERVIAN ARMY.

Belgrade, December 5.—A decree has been issued by Prince Milan making several appointments of general and staff officers for the Servian army of operation and the Schumdilga Corps.

RUSSIA AND ROUMANIA.

Bucharest, Dec. 5 (Evening).—In the Chamber of Deputies to-day, M. Jonescu asked M. Cogalniceanu, Minister for Foreign Affairs, to produce the convention concluded between Roumania and Russia. The Minister, in reply, said he did not hesitate to declare that no convention existed, the treaty of 1856 being still in force. Russia and Roumania could not conclude any convention, but such a treaty would be made when the triumphant armies of the two nations had accomplished their mission.

THE DARDANELLES.

Bucharest, Dec. 5.—The *Agence Russe* says it is unable to say whether the news that England has discovered a formula giving her the privilege of sending a fleet through the Dardanelles is correct or not.

OPERATIONS IN THE BALKANS.

RUSSIAN OFFICIAL REPORT.

Imperial Russian Head-quarters, Bogot, Dec. 3.—Full particulars have reached here of General Gourko's operations in the Etropol Balkans up to the 2nd inst. The Turks having withdrawn from Provitz to the fortified position of Wretsesch, behind Orkhanie, and from Etropol to the Great Heights, the Russian column operating under General Ellis fortified itself in the position of Provitz, and kept up an observation of Wretsesch. Meanwhile another column, under General Dandeville, was sent from Etropol against the heights of Greet, which it took on the 28th ult. The Turks thereupon evacuated Wretsesch. On the same day General Dandeville occupied the heights opposite those of Great. On Nov. 30 and Dec. 1 the troops were engaged in dragging guns up the mountains. When the Turks had left the position of Wretsesch, General Ellis immediately advanced along the high road in pursuit, passing Orchanie and Wretsesch, and occupying on the 1st inst. a position on the mountains opposite the Turkish position near Arab Konak, his left flank joining hands with the forces under General Dandeville. On Dec. 2 the bringing up of guns to the mountain heights continued. The bombardment of the Turkish position of Arab Konak was to commence on the 3rd. A column under General Kurnkoff, despatched against Slatitza, occupied the mountain pass. The Russians in these operations have immense difficulties to overcome. The task of dragging guns up the steep sides of these high mountains presents the greatest difficulties, besides which the weather is most unfavourable, snow, frost, and heavy rains alternately prevailing. General Dandeville occupies a position at an elevation of 3,400 feet. The official accounts state that the loss of the Russians from Nov. 28 to Dec. 1 was 350 men.

CHARGE AGAINST CHEFKET PASHA.

The Vienna correspondent of the *Times* writes:—From Constantinople it is announced that Chefket Pasha is to be tried by court-martial for the surrender of Telis. This step seems to have been decided upon on the initiative of Osman Pasha, who brought forward charges of incapacity and cowardice against him, attributing entirely to him the loss of the Sofia road, which, by a proper disposition of his forces, might have been held.

REPORTED TURKISH SUCCESSES.

(*From the Correspondent of the Daily Telegraph.*)

Pera, Tuesday (2.45 p.m.)—I have just heard from one of the Ministers news of a considerable battle having taken place near Osman Bazar, in which the Turks were victorious. I have not yet received confirmation of this from your military correspondent, who is there with the Turks; probably he is yet unable to communicate the intelligence, on account of the distance from Shumla. I am also without confirmation from your correspondent of Mehemet Ali's alleged victory at Orkhanie. It may be that he is sending details *via* Sophia, being unable to use the Government private wire. It is certain, however, that the Russians attacked the Orkhanie position yesterday with great fury, and were severely repulsed. The engagement lasted from about ten in the morning till evening. I understand the fight continues to-day. Mehemet Ali had a horse shot under him. The battle is reported to have been very bloody, the Russian Guards being present.

Russian Head-quarters, Bogot, December 4.—The Russian troops captured at Orchanie and Wretschisk immense quantities of provisions and stores and a whole pontoon park.

THE SIEGE OF PLEVNA.

(*Standard Telegram.*)

Bucharest, Tuesday.—In a private letter which has just been received from before Plevna the writer expresses the opinion that there is no truth in the starvation stories by deserters, for he had seen several thousands of cattle there quite recently. All the deserters were warmly clad, and they admit that there is plenty of fuel, as well as a good supply of rifle cartridges, though there are only nineteen rounds per gun of cannon ammunition.

The Roumanians have carried their parallels close up to the second Gravitza redoubt, and it is considered that another attempt to capture the key of the position is imminent.

The special correspondent of the *Daily News* writes:—The Russian leaders have no middle course. They dared in September to attack Osman with sixty-five thousand men. They do not dare to attack him now with one hundred and twenty thousand, although he is considerably weaker than he was then. They do not even dare to detach General Gourko with a force to carry out another important movement, and they are allowing Osman, with probably less than fifty thousand men, to neutralise a force nearly three times that number, while the fine season which has favoured them in the most extraordinary manner is passing rapidly away. Evidently if they erred on the side of rashness in September, they are erring on the side of timidity now.

"INVOLUNTARY HOMICIDE."

The *Times* correspondent at Naples writes, under date the 27th of November:—"A case was decided last week before the Court of Appeal involving the most harrowing incidents we have heard of for a long time. I relate them, not for their sensational effect, but for the sake of some observations which they suggest. It was called a case of involuntary homicide, which was committed in the small Commune of Castel del Giudice, in the Province of Molise, and the persons accused were the Syndic and the Municipal Doctor. It appears that a poor woman, near her confinement, was suddenly taken ill and sent for the doctor. On his arrival she had fainted, 'had lost her senses,' and was pronounced to be dead. On being urged to save the child, at least, the answer was that an operation would be useless; and the woman was buried according to the law of the country within 24 hours after her decease. Several days afterwards the grave was re-opened to bury a girl, and it was found that some displacement had occurred in the body of the woman. The report got wind, and an excited population demanded an instant investigation, the result of which was that the swathings by which the legs had been bound were discovered to have been broken, while her hands were raised to the mouth, as if the poor creature had desired to tear asunder the ribands by which they were tied together. Worst of all, she had given birth to a son, who lay dead by her side. The case was tried in the local courts, and the prisoners found guilty of involuntary homicide. The Court of Appeal, on the 20th of November, while approving the verdict, reduced the punishment to three months' imprisonment, 'which was covered,' says the journal from which I cite the details above, 'by Sovereign indulgence. All was done with perfect legality, yet the circumstances of the case, if well analysed, show the slight value which is attached to human life in this country, or the imperfect guarantees which exist for the preservation of it. The communal doctor is appointed by the members of the Council, subject to the approval of the Prefet of the Province, and as economy is the order of the day, a stipend is offered scarcely sufficient at times to keep body and soul together. The health of the community is not so much the subject of consideration as the saving of the funds of the commune. How can a certain amount of work be done at the lowest figure? And the consequences are such as might be expected. I am acquainted with one commune at least the health and life of which are supposed to be preserved by the payment of a little more than £60 a year, which is divided by some local arrangement between two members of the faculty. It follows, therefore, that any one with professional talent or ambition would never accept such an appointment, and that the bills of mortality in many a small commune are frightfully increased by the inexperience of some half fledged practitioner, or by the obtuseness of some elderly, worn-out man who has exhausted the patience of the world. If the criminal law as it is administered sacrifices human lives from consideration for the murderer, the communal law, or communal practice, by its culpable economy in a case of the highest importance, slays its thousands. I am speaking on a subject with which I am well acquainted, and which during an experience of many years has been brought most painfully before my eyes. Both the schoolmaster and the '*medico*,' in spite of the directions of the law as regards the former, are often remunerated with the lowest possible stipends, an evil which has greatly increased since the Italian Government laid claim to a certain proportion of the municipal taxation. I am more concerned, however, at present with the provision which is made for the health and lives of the poor of large communities whom the communal doctor is called upon to serve. It is difficult to suggest remedies for all the evils complained of; but it is clear to me that far greater vigilance should be exercised in ascertaining the capabilities of the man who is to watch over the more dependent of our race, and that a much higher stipend should be paid compulsorily, in proportion to the receipts of the commune, for his services. Of the medical adviser of Castel del Giudice I know nothing; but I have had melancholy experience of many others of his profession, under whose auspices death has reaped abundant harvests."

The Empress of Austria, accompanied by the Crown Prince Rudolf, will leave for England on the 28th inst.

A public park, twelve and a half acres in extent, has been presented to the burgesses of Jedburgh by Mr John Tinline, a native of that town, now in New Zealand, and other members of his family.

MR SPURGEON IN BRISTOL.

ADDRESS TO STUDENTS.

Yesterday morning there was a large attendance of students connected with the Baptist College and the Congregational Institute at the College, in Stoke's Croft, to hear an address from Mr Spurgeon. The rev. gentleman offered a brief prayer, after which he said he did not think he could spare the time to make anything like a lecture; but he was asked to say a few words to them. They ought to be eight, as the Scriptural "few" was eight, but he would throw out, one after another, a few observations on the one subject "Securities of success." They all went in to succeed as Christian ministers, and in what way could they hope to secure success? He would begin by saying, let them be sure they were called to the ministry, because if not they would not have success in it. If any brother after being in it found he was more fit to be the editor of a newspaper, to keep a grocer's shop, or be a farmer or a swell, let him retire and take his proper position. (Laughter.) No one ought to take the office of a minister upon him unless he felt a call which he could not resist that he ought to give himself up for the spread of the Redeemer's kingdom, and watch over the souls of men. It was not too late to retire even if a man had been a year or two in trying to reach what he could not, for God had not meant him for it. If one wanted to succeed he would say, go in for a high ideal, have a high notion of what a minister ought to be. He questioned if with the highest ideal before them they would come up to the notion of what a minister ought to be. The Saviour Himself, and nothing less than He, must serve as a true model among the sons of men. If they chose a model of inferior powers or second rate success, they would be but second class; but the largest knowledge, the most fully developed intellect, the best powers of utterance, let them go in and get these. He knew there were certain young men well versed in the Baptist Handbook and the Congregational Year Book, and they had a knowledge of all the places vacant—(laughter)—and felt they only wanted an introduction, to be introduced, and people would be impressed with their superior abilities, and they would at once vault into the saddle. (Laughter.) The Baptist Handbook was no doubt an interesting and accurate volume, but if gentlemen would only study it would be better. (Cheers and laughter.) The best thing was to prepare oneself for the position. If they prepared for the position, the position would come to them; whereas if a man sought for the position first, he would have to subside into one of the lowest seats of the synagogue, if he got a seat at all. (Laughter.) Let them qualify themselves for the best positions in the body to which they belonged. At present if a small church was vacant, they could get twenty ministers for it; but he knew of large churches who had been waiting for men year after year. Dr. Gotch might have a few jewels hid away in that college; but if so, he did not know where else there would be any. They did not find them lying about like nuggets were once said to be found in some parts of Australia. (Laughter.) They wanted far superior brethren than they had now; men who would say they would try to be more learned even than Dr. Gotch was. There was a little job for them to begin with—(laughter)—who would say they would have a more ready utterance than so and so; but at all events they would have their standard as high as they could. The brother who went in to be successful must try for something above what he hoped to attain; he must not go in for a little thing. (Cheers.) Let them seek above all high spiritual attainments. He had watched a large number of men, and he thought he found men with great spiritual force succeed better than any others. He had seen brethren with large ministerial capacity that dazzled for a time, but their ministry was not really edifying, and they did not build up churches that lasted, and after a while they saw them somewhere else displaying their fireworks. He found men with very small mental capacity indeed, so fond of the Word of God, so conversant with it, so loving in the midst of the people, and above all so devout and Christlike, that they remained for years in the same place, and really built up churches at last. They must have recollections of such, old Father So and So, of whom everyone spoke with reverence. They had heard it said of him, "Well, he won't set the Thames on fire." But happily the Thames did not require setting on fire. (Laughter.) They heard that this man had been forty years in the same place, and when they came to inquire why he was held in such reverent affection they found it was what he did years ago. Few men could be great oratorically; but all God's people could be great in grace. Let them go to the rear rank if they had little grace; but if they must be in the front rank they must have more grace, or else it would be a cruel shame that the church should allow them to expose themselves to such dangers as those in front were exposed to. If they were not strong in the Lord and in the power of His might, their ministry would be a failure, let them do what they might. At the same time let them not despise the lower qualifications; and every brother at college should try to overcome his moral and mental defects. Some of them had a very quick temper; little pots soon hot, boiling over. (Laughter.) Some of them could not stand a little criticism in class from their fellows, and when they were criticised they were unable to endure it without wincing. They said they would pay it off at the first opportunity, which was honest, perhaps, as they ought to owe no man anything—(laughter)—but sometimes in paying back they might be malicious. Petulance and levity were sins with some of them; some of them could not prevent levity, they could not help looking at the comic side of things, but they should not let that run into frivolity. Moral defects all had except a perfect brother. (Laughter.) One he knew who was absolutely perfect; but he was also humpbacked—(laughter)—and he used to wonder how it was God put such a perfect soul into such an imperfect body. Then there were mental defects. When the high wind blew a month or so ago there were few houses but suffered from the gale. They were also exposed to adverse winds, and when there was a large piece off one of their roofs they put the man into a lunatic asylum—(laughter)—but there was not one who had not a slate off, except Dr. Gotch. (Laughter.) He honoured and reverenced all presidents of every kind, whether belonging to his college or not. One advantage of college training was to get their roof repaired. They might have a peculiar utterance from the country, they might have a beautiful bucolic pronunciation—(laughter)—but they must never feel aggrieved and vexed when laughed at; as it was much better to be laughed at there than outside; and much more would be got from anything said by students if they honestly criticised, than from tutors—unless it were Dr. Gotch. (Laughter.) He believed it was a good thing for them to pass through the sieve of college training; to find what their moral and mental defects might be, as they desired to succeed and were willing to pass through the painful process of criticism. In after life let them try every proper method to endeavour and succeed. He meant by succeeding, winning men to the love of Christ, bringing souls to Jesus that they might be converted, built up in the Christian churches, and that these Christian churches might carry on operations to the same end, widening the Redeemer's kingdom. They were not going to be held in by any of the ordinary routine rules that had so often strangled the energies and efforts of young brethren. The first rule at college 50 years ago used to be "Be proper"; a very excellent rule, which he never followed himself, but he commended it to young men. (Laughter.) There was the minister who wanted to be carried to church in a bandbox with a sprig of lavender, and behaved in the most proper way in the House of God. (Laughter.) He did not recommend that; if he could save a soul by impropriety he would go in for it—(laughter)—if they could save the soul with black kid gloves, let them put their gloves on. (Laughter.) But they had better go in for something manly, something that was likely to strike them; let them adopt unusual methods to get their attention and reach their hearts, sooner than let that generation go away godless and careless, and perishing in their sin. A man who was eccentric for the sake of eccentricity, and adopted fresh methods because they were fresh, was a fool, but a man who could not get people down to his little chapel in a court was warranted in going to hire a hall or a theatre, or have a service at an outrageous time of the night or day, and saying he would do something to wake up the inert mass; they *should* hear the Gospel. (Cheers.) If he wanted to slay a lion and a bear, if there was a legitimate way of doing it, he would go in for it; but if there were illegitimate means he would adopt them, so that he had the lion and the bear. (Cheers.) Further, if a man wanted to succeed he must take care he always felt what he preached. He thought a brother could not help speaking well who felt intensely the fire within; it was pretty sure to display itself in the sparks of utterance that fell without. It must be an awful thing for a brother to preach what he did not quite believe; but the number of ministers who did not believe anything in particular seemed to be on the increase. They were like the showman, "Which is Wellington, and which is Blucher?" "Whichever you please, my little dears; you pays your money and you takes your choice." (Laughter.) "We can serve you with anything, from modern Calvinism to Socinianism, and if you want it we can serve you with a little Deism, or even Atheism, which we keep in the back of our store." (Cheers.) And so they proceeded from light into the darkness. Years ago the philosophical principle had spread till the churches could not bear it any longer, and they had the New Connexion. The gentlemen retained the chapels like the cuckoo kept the hedge-sparrow's nest; while the New Connexion Baptists rallied and revived, and had become a respectable body. (Cheers.) Now, the philosophers were trying to repeat in the Congregational body that experiment, and it would go on till there was a row; and if there was to be a row, the sooner the better, as they were not going in again to lose all the property belonging to men who had convictions for men who had not convictions enough to make a mouse-trap, much less to build a chapel, but who stood in pulpits which they knew had been constructed for the defence of truths which they often held up to ridicule. (Cheers.) Although they heard of the wonderful power of those advanced thinkers, he did not know any one of them he would not controvert. They thought they were clever, but if they hob-nobbed with them they would find those men were nobodies. (Cheers.) Some of them tried intellectually to stand on their heads. (Laughter.) Let them show him a man, and they would contend with him; they could show on their side champions of deep profound learning, and never cried them up as great men because they had such a lot of them. (Cheers and laughter.) But these philosophers had half a man, who, because he happened to be a professor, they put forward like Goliah of Gath, whereas one stone thrown by a little David would bring those swells down. (Laughter.) One would think from a distance they were great lions, but if you got to know them they were each a *ridiculus mus*. (Cheers.) He would like them to teach negative theology in the Sunday School and in the back slums, and how many converts would they make. There was nothing in what they taught, it was bosh. (Cheers and laughter.) Those on the other side, however, must preach their doctrines because they could not help it. A man might say after preaching some time, "Really my heart is not in it, I do not really subscribe to this need." Then let him honestly get away from it, go back to his tallow chandlering or other respectable position; but to continue preaching that which they did not believe, was to be a rogue, so it seemed to him, and they could not succeed. (Cheers.) A man must also, if he preached, feel the power of the doctrines he proclaimed. The next rule of success was to aim directly at the heart; to try to put their preaching in such a shape that it should affect the soul. Again, let their sermons be full of sound matter; they did not need to give an corn field every time; but they could give a loaf of bread. (Cheers.) So many preachers put anecdotes into their sermons, and very proper, they were illustrations, and like the windows in a house should give enough light; but then a house should not be like a conservatory, all windows—(cheers and laughter)—and a sermon should not be anecdotes and nothing more. People wanted plenty of teaching; if they listened to five lectures on geology they ought, if the lectures were what they should be, to get a pretty good idea of the science; but they might hear twelve sermons and not get an idea of a body of divinity. When they first began to preach they mainly thought of how they were going to say it; when they got older they thought of what they were going to say. If they were wise they should think of what they were going to say, and how they were going to say it; but if they must ask only one question, let it be "What am I going to say?" Their fine gentlemen who learned pretty pieces out of the poets and inserted in their sermons passages—well, from other divines—(laughter)—looked very fascinating before the glass before going into the pulpit, and caused the admiration of Miss Jemima and nobody else. (Cheers.) He gave them up, the dogs of criticism might do what they pleased with them. (Cheers and laughter.) A minister might not utter poetical language; he did not, perhaps, cut up a joint artistically, and did not help them to such thin slices as their late minister—(laughter)—still what he gave was excellent food. He might stand at the block and chop it off, but it was good meat, and worth coming for. (Cheers.) There was nothing like plenty of gospel in their sermons. A student who meant to be a gentleman minister might find a difficulty. He did not know whether that was likely to be managed now-a-days. Salaries were small, prices high, and children always multiplied with Baptist ministers and with Independent ministers. (Laughter.) The ministerial text was, "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil," (Laughter.) Then they should endeavour to have influence over their people. He believed he had as great a power over his people as any man, and whenever a man had anything nasty to say to him, he said it, and he (Mr Spurgeon) was able to take an awful revenge. He bided his time, and did the man some kindness that made him his friend his life long. He might have done that out of policy, as a man was utterly disappointed if he had said a nasty thing, as if they were silent, their silence seemed to say "The fellow has no feeling at all." He believed in resurrection of character, and they might be content to let their character be buried, it would rise again at the last day and shine like the righteous. (Cheers.) Then the minister must, if he went into a country place, be ready to put up with the talk of the village, and Mrs Grundy, and the gossip, about the young lady he married, and the ribbon on her bonnet, and that she was not fit to be the wife of a minister. (Laughter.) Let them bear on to the end, and God would give them the best of success. (Cheers.) If they wanted to succeed in the ministry let them subject every other desire to this, endure hardness, as they of the arena did, putting themselves through a course of training which made them martyrs for months before the conflict came on. They would have temptations in the college; scholarship would tempt them; there would be pleasant paths of knowledge, and they would like to turn down this and that vista; but they must not, they must keep straight on. (Cheers.) Of course everything improper, the lust of the flesh must be utterly denied them; but what would be commendable ambitions in some men must be put aside by them. Let them be earnest always. He liked to see a minister going about half-cocked, always ready to take a shot at the Devil or anyone else who wanted shooting. (Laughter.) Some people were only earnest at particular hours of the day; if they came in on them at a certain hour, say six, souls might be damned; it did not matter to them. But if they came in at seven they began to be wound up, and at eight tears were ready to flow. (Laughter.) Once again, let them ask guidance; and did they always get the power out of prayer they might? Their extempore prayers were poor sometimes; though, when they were at their worst, they were better than t'other sort when at its best. (Laughter.) Adam Clarke used to say that every student should study himself to death and then pray himself alive again, and he commended that advice to them. In fine, let them go in for all that it was possible for them to be for the glory of God. Let them go in to be a pastor, and make up their mind to visit. If their ministry was not successful, let their pastorate be; but they should keep their best food for the Sabbath. The pulpit was the Thermopylæ of Christendom, and they must guard the narrow pass well. Let each of them say, even if in a village, "I will be the best preacher in the county; I will cut out all those London and Bristol men, God helping me." Let them be not afraid of putting every iron into the fire, and let them be red hot; let every faculty be used. Then they would be successful; but at the same time success was not to be measured by the space they filled. A man might fill a narrow space in human observation, and a blessed space in the presence of God and the angels before His throne.

Mr Spurgeon, having concluded his address, said that as there was a deficiency of modern books in the Bristol College, he had set apart £100 to help to supply that deficiency. (Cheers.) He thought he would spend it for them, that it might be spent pretty well—(cheers)—and he had laid out a portion of it on works of his own, 44 in number; they cost him £31 3s, and were bound strongly, leaving £68 17s for the treasurer. He requested that £18 17s of this might go towards any more of his books he might write if he lived and did well; and the other £50 he wanted the treasurer to spend as well as he could in good standard works. (Loud cheers.) He would wish to do the same for other colleges, but he had not the means. He thought the books he gave would be useful to students, as most of them were sermons; "and if any brother would like to preach them (continued Mr Spurgeon) I hereby decree he shall not be guilty of plagiarism, as I hand them over to be the property of the college." (Cheers and laughter.)

Dr. Gotch (Principal of the College) acknowledged the presentation. He said he expressed the mind of the students when he said they were thankful for the advice given to the college and for the permanent gift. (Cheers.) He was not expecting so large a gift, or so long an address. He understood they were to have a little talk; it had been very pleasant talk. He thanked Mr Spurgeon for the words of exhortation now, and the written words of exhortation he hoped would be of great use for the future. (Cheers.)

Mr Spurgeon briefly responded, and then pronounced the benediction.

THE MORNING SERMON.

At noon the Rev. C. H. Spurgeon preached at Colston Hall, in aid of the Broadmead Chapel Building Fund. To prevent confusion the precaution had been taken of admitting by ticket, and about 3,000 were distributed, but as several persons succeeded in gaining admission without a ticket, considerably more than that number were present, every part of the hall being crowded. On the orchestra, which was fully occupied, there was a large number of ministers. Mr Spurgeon commenced the service with prayer, after which the well-known hymn, "Before Jehovah's awful throne," was heartily sung by the immense congregation. The rev. gentleman then read the 18th chapter of Luke, giving a running commentary of the chapter—a practice for which he is so noted. Another hymn having been sung, Mr Spurgeon again offered prayer, and then the popular hymn commencing, "There is life for a look at the Crucified One," was sung. The rev. gentleman announced as his text Exodus, 14th chap., 15th verse—"The Lord said unto Moses, wherefore criest thou unto Me?" It did not appear from the preceding verse, the preacher said, that Moses had cried at all. There was no prayer of his recorded; therefore they understood that the silent breathings of His servant had been heard by the Most High; and he supposed that now, as in times past, the best and most prevalent prayers were those which were not couched in words—"groanings that could not be uttered"—spiritual desires which we ourselves could not shape into language; desires sometimes so heavy that they would break the backs of words, they could not carry them, and so the soul left the lips behind, and passed through the gate expressionless—yet best expressed—and spoke immediately to God. It would be well for Christians, more and more, to cultivate the habit of silent prayer; and all day long, in every place and in every business, to be crying unto God, though even the lips might not move. Moses, on this occasion, was left in a somewhat remarkable manner. The Lord said to him, "Wherefore criest thou unto Me?" and Moses could have answered, "Surely, my Lord, dost Thou ask me why I cry to Thee? Pharaoh is behind and the rocks on either side, and Thou hast brought this people out of Egypt, and it seems as though they were to be slaughtered, even before they reached the wilderness, and I, a feeble man, am placed at their head. What can I do but pray? And yet Thou sayest, Wherefore criest thou unto Me?" The answer given, however, which the text supplied, was a very sufficient one. The Lord said, "Wherefore criest thou unto Me? The time for prayer is over; I have heard and answered you. Speak to the children of Israel that they go forward. It is true the waves roll between them and the wilderness, but they shall retire when once they bravely march in faith. Prayer is out of place now; the time has come for action." Now he (the preacher) thought there were frequently seasons when the Lord might say to his praying people, "Wherefore do you continually pray about this thing? It is time to cease from that and to proceed to something else. Faith has brought you through the exercise of prayer; now let it bring you into action. Take the blessing which you have asked, and which I freely give you." Did they not know, as was implied in the text, that although prayer was a continuous exercise throughout life, yet it was not always about the same thing? Prayer came to an end, as for instance, it was written "Ask and ye shall receive." Well, he asked; but then came the point at which he was to receive; but if instead of receiving he were to continue to ask, he should not receive at all. When they had got the blessing for which they asked, let them go on praying about something else. He believed, on many occasions, even professing Christian people, and really sincere people, continued to pray when prayer was quite out of place, as, for example, when a man knew his duty upon any point, and instead of doing it said he would pray about it; when he knew as plain as a pikestaff what the proper course was, and instead of obeying it said, "I will make it a matter of prayer." A matter of what? It was a matter of evil questioning; hypocritical carping in the form of prayer. He knew a brother who wished to believe that as a Christian he ought to be baptised; he, hour after hour, wanted to have it laid home to his soul; and he (Mr Spurgeon) once remarked to him that if he were to give his child an order to do anything, and the child knew he had given the order, and believed it to be his duty, but wanted him to lay it home to him, he would do it, and the child should never want him to lay it home to him any more. (Laughter.) A command was quite enough for an obedient servant; that was all he wanted; but what would they think of one who said, "I know the order given is right, and it is my duty to do it, but I will go a half-hour and pray over it?" (Laughter.) Why, they would say to the servant, "We shall not require a half-hour in order to give you notice to quit." They would feel quite decided about that. If a certain thing were their duty, let them go and do it. A man said, "Here is such and such a thing to be done; the poor must be relieved, but I will pray about it." Give them some money; give them something straight away. Pray for God's blessing on what they did; that was right enough; but to desist from duty, and postpone doing what it was plain they should do, under the pretence of praying, was not the course to pursue. It would not do. The straight, plain, clear commandment was to be obeyed. He had often heard persons say, "We will pray about it," when really the correct thing was then to proceed to action. The little church, shut up within itself, within its own little room, waiting upon the Lord. To pray was quite right, let it pray on, but meanwhile there were masses perishing and sinners dying who knew nothing about salvation. They had been praying for twenty years, and meant to keep on praying, until perhaps common-sense should stand like an angel in the assembly of those praying people and say, "Wherefore cry ye unto God?" Let them get to work themselves; go out and distribute the Gospel, standing at the corners of the streets, and there tell to dying multitudes what they must do to be saved. Prayers would not have much influence if not accompanied by corresponding action. The farmer prayed that the Lord would send him a harvest, but he did not cease with that; he said to his servant "We must have that ploughing done; we must get those wheats in, and must look well to the farm." God expected that whilst they prayed to Him there should be corresponding work. One morning a father prayed that the Lord would consider the poor, and open the hearts of the good and generous to relieve their necessities. When the father had done, his boy, who had heard the petition, said, "Father, if I was God, I should tell you that the money to do that was in your pocket, and you had better go and do it if you want it done." After enlarging on this point, the preacher said he would take it for granted—though he was afraid it was not exactly true—that the large majority of people present were in the habit of praying after some fashion or other; and the question was, "Why do you do it?" Some would answer probably—"I pray because I feel it to be my duty—because my mother taught me a form of prayer." Was that a good reason; was it a satisfactory reason? Supposing they had been born in a heathen land, or a Papist, would that be a satisfactory reason for praying to a crucifix, to the image of the Virgin Mary, or to an idol of wood or stone? They did not think it would. Did they really think that religion was a kind of heirloom, passed down from father to son like the old clock on the stairs; that it was something they should inherit, just as they should inherit the family Bible with all the children's names written in it? It would not do; religion was a personal thing, and he wanted to persuade them to believe that there was no such thing as hereditary Godliness, that could be transmitted as one transmitted the caste of countenance. There should be a better reason for prayer than that. He had heard of a man of 70—and he believed it was true—who said he always prayed; and when asked what he said in prayer, he innocently replied that he was accustomed to pray for his father and mother, who had been dead for many years. It would be better to strike out that superfluous clause. Another said he prayed because it was a part of his religion. What was religion? He was not going into sects or party questions. Was their religion a living religion? because if their prayer was a living part of a living thing, God be thanked for it; but if their prayer was only an ornament to a dead thing—if, for instance, they had never been born again—then it had nothing of the spirit of God in it. Whether or not prayers were heard and answered depended upon their quality. The preacher dealt with other reasons which were frequently assigned for prayer, and said some of them were the result of a good deal of ignorance and unbelief. He did not forbid them to pray; such a thought was furthest from him, but in praying he would have them not to forget repentance and believing. He challenged them to find in the Gospel a text which said "He that prayeth shall be saved." The rev. gentleman explained the true way of coming to Christ, and concluded by speaking of the right kind of prayer. He said he prayed, because he could not help it—because it was a matter of life to him, no more could he help praying than breathing. Why Christians did not pray because there was a certain day of the week marked in the calendar, they did not want a calendar made out for them—"Such a day you are to groan—(laughter)—such a day you are to sing; or, cry here," as was put in the margin of a certain man's sermons, so that the congregation could not make it out, because the man cried in the wrong place. (Laughter.) The rev. gentleman enlarged on the true privilege of prayer, and insisted that it must be made alone through Christ; all feelings of self must be put away, and confidence placed in the merits of Christ. Commending the object of the sermon to the congregation, Mr Spurgeon said his friend Mr Gange had so enlarged and improved the chapel that those who had not been inside it for some years would scarcely recognise it. There was, however, one drawback, and that was a debt of £1,000, and he hoped the congregation would contribute as liberally as they possibly could.

THE EVENING SERMON.

There was another overflowing attendance at Colston Hall last night, every part of the spacious building being packed some time before the service commenced. The half-hour previous to Mr Spurgeon making his appearance was spent by the choir of Broadmead Chapel singing some pleasing pieces. At seven o'clock Mr Spurgeon advanced to the front of the platform and offered a brief prayer, after which Dr. Watts's hymn, beginning "Come let us join our cheerful songs," was sung. The 10th chapter of the Epistle to the Romans was next read, and commented on by the preacher in his accustomed manner. Respecting the verse which referred to those who had zeal without knowledge, he said there were some nowadays who had zeal, but it was shown in outward pomp, and he would that their zeal might be turned into evangelical channels instead of towards their pretty ornaments. Going on to the verses which speak of the efficacy of preaching, he said the plan of salvation was very simple. The minister preached, the people heard, and they were led to believe the Word; but according to some they needed a wagon to carry the Gospel; a dress for every day in the year, an altar, and candlesticks, and all sorts of paraphernalia in order to convey that matter of salvation. Not so, however, the simple plan of God. The hymn commencing, "Oh, for a thousand tongues to sing," given out by the Rev. E. G. Gange, was sung, and then the Rev. C. H. Spurgeon offered prayer. Afterwards the hymn, "Come, ye sinners, poor and wretched," was sung. Mr Spurgeon next announced his text, the words of Daniel, "If thou seek Him He will be found of thee," from the 9th verse of the 28th chapter of the First Book of Chronicles. The preliminary portion of his discourse was an exposition of the words of the King of Israel as indicating man's greatest need. They did not require so much to know a certain creed or doctrine, as to know a personal God. Whatever else they knew of external religion they had missed its very centre and core and heart until they had learned to commune with God and had gotten back into the Father's house. Secondly, the text suggested the means of supplying their souls' great want, "If thou seek Him." How were they to seek Him? He was everywhere; but His Son, Jesus Christ, brought Him nearer still in a wonderful way, for God in Christ was God in human form, it was God man, divine yet human, very near to them. They could pray, that was one way of seeking; and sometimes when they could not pray they prayed best, he thought. He had often passed a man who had a broom worn down to the stump; he never saw him sweep; his garments were all torn and tattered, his face was sunk; he seemed to be in a galloping consumption, and had been so for the last seven or eight years; his clothes never waxed older, if they could do so. He did not beg; but ah! the very sitting there in that posture, the wonderful attitude he took up of utter distress, made people pause as they went along and drop their coppers. He had nothing to say, but he begged. The best way, however, to seek Christ was by simple faith in Him. He did not know anything about the prayer meetings in Bristol, so that he could not be personal; but often such meetings were so badly attended they hardly got enough to make out a prayer meeting and ring the changes. The third head of the sermon was that the text assured them of success in their search after God. Many seemed to be trying to discover how they should not be saved. He would be found, and was seeking those who truly sought Him. The first dissatisfaction with the world, the first longing after holiness, the first half formed hope, the ill-digested thought of rest—all that came of His good love to them; and let them trust and they would surely find Him. He urged those who were young to seek God, as if it were blessed to be a Christian, it was infinitely better to be a young Christian. Let them find religion young, for though many a sinful man lived to be old, yet he was made to remember the iniquities of his youth, and when he wished to pray, the snatch of an old lascivious song came up to his recollection. They had in youth too the day before them, and though if they only worked one hour they would get their penny, yet if he gauged the feeling of British labourers by his own, he would rather work the 12 hours for his penny; he did not like putting his Master off with one hour. Then there were the old, and they should seek. It was said that no one who was not converted by the time he was 45 years of age ever really became converted. It was said that the statistics proved this, but they could prove anything they liked by statistics, and that statement was false. If there was an old woman as old as Methuselah and a day over, he would go in for her conversion, and he would have great hope of the old soul, as she would be a remarkable trophy; and he would stir the whole church up to pray for her. It was late, true, it was shamefully late, it was perilously late, but it was not too late. Come, brother, crutches and all, come limping friends with all those rheumatic pains of age; though the pillars of the house trembled, and the windows were darkened, and desire failed, and the grasshopper be a burden, totter into the arms of Christ, and He would receive them still. After the sermon, a collection was made on behalf of the fund for the enlargement of Broadmead Chapel. The Rev. C. H. Spurgeon pronounced the benediction, and the assembly dispersed.

We understand that the collections amounted to £162 17s 7½d.

CORRESPONDENCE.

TO THE EDITORS OF THE "WESTERN DAILY PRESS."

THE TRAMWAY.

Gentlemen,—The success of the omnibus recently started by the Tramway Company, plying between St. George's and Kingswood, suggests whether omnibuses might not be advantageously run between other terminal or central points of the tramway system and populated districts at some distance from the line of route. Your Clifton correspondent "Pedestrian" urges the necessity of an omnibus running between the Mall and the Victoria Rooms. May a resident in Bedminster urge the (at least) equal need of some conveyance placing the tramways within easier reach of a district so populous and so ill provided with means of transit?

Could the Tramway Company take into consideration whether an omnibus plying between Bedminster and the Old Market (available also to the inhabitants of Redcliff) might not prove reasonably remunerative, as it certainly would be an additional convenience to the public?

G.

THE CRISIS IN FRANCE.

Gentlemen,—The letter of "T. C." in your issue of the 30th ultimo was an exposition of this question from the high standpoint of constitutionalism. In replying to "S. R.," I in no way desire to trench upon the ground of your former correspondent. "S. R's" letter—taking the most favourable view of it—is the effusion of a narrow sectarian. I am curious to know the source whence he derives his knowledge of French politics. The Pope rules France, the priest inspires the Marshal—there's the sum of all his knowledge.

I have now before me the French Protestant journal *Le Temoignage*, edited by the Pastor Kuhn, 41, Rue de la Tour d'Auvergne, Paris, bearing date 2nd December, 1877, although apparently published on Saturday. I find therein three official nominations of Protestant clergymen to Lemé, Montmeyran, and St. Michel-de-Chabrillanoux. So this Popish State pays, this priest-ridden Marshal nominates Protestant clergymen, and they are put on an equal footing with Roman Catholic priests. Do we treat Cardinal Manning and Mr Spurgeon with similar consideration?—Your obedient servant,

December 3, 1877. F. F.

THE DISTRICT POOR RATE.

Gentlemen,—Your correspondent, "A. H.," does not appear to know that the Commissioners are appointed by the occupiers of lands, tenements, or hereditaments within the District, under the provisions of an Act of Parliament (2 Wm. IV., chap. 89), which Act entirely relates to the District. Fortunately for those who did not appeal against the present rate, the Act has a peculiar virtue in it, for it gives the Commissioners power at any time or times to correct the rate, so as to make the same a fair and just one, and if "A. H." will attend the Commissioners' meeting to-morrow week (Wednesday) at half-past nine, no doubt he will get his rate reduced.

If "A. H." will refer to his sanitary and sewer demand notes he will find that both of those rates were made prior to the poor rate. Had the former rates been made after the poor rate all the rates would have now agreed.

Dec. 4, 1877. A DISTRICT RATEPAYER.

OBSCENE LANGUAGE IN THE STREETS.

Gentlemen,—I notice in Monday's *Press* a letter from the Rev. Canon Cooper respecting a nuisance caused in the vicinity of Trinity Church by the conduct of a number of juvenile roughs, and the obscene and disgusting language used by them.

While fully sympathising with Canon Cooper and the respectable inhabitants of the parish of Trinity, I am sorry to inform him that the language complained of is not confined to that locality, but is prevalent throughout the streets of our city.

I have occasionally to pass through our streets in the evening, and the language used by mobs of boys and girls on the pavements is most disgraceful. You cannot walk fifty yards without hearing cursing, swearing, or some disgusting expression proceeding from the lips of these juvenile blackguards.

I have frequently thought that a month's imprisonment to the older offenders and a good birching to the younger ones might be a preventative, but that is a question for the magistrates. The police should have instructions to take into custody one and all of those who come under their notice using obscene language in the streets, and the magistrates should inflict fines or imprisonment in every case brought before them. However annoying such language must be to the male portion of our population, it becomes much more revolting in the ears of the respectable female portion of the community who have occasion to pass through the streets in the evening.

I hope you will kindly insert this, and that the attention of the authorities will be drawn to the matter.

Dec. 4th, 1877. CITIZEN.

THE MILK QUESTION.

Gentlemen,—I think that "Paterfamilias'" letter in your issue to-day on the above subject calls for a few remarks from one of the abused milk-sellers. In the first instance, it is not the retailers who are to blame for the increase of the price, but the wholesalers; they will have their extra price in the winter, and how are the retailers to live and keep out of difficulties by selling at the same price, when there are extra expenses in the winter to what there are in the summer. Very often in frosty weather we slip down and upset several gallons of milk. See what a loss and inconvenience that is when the milk is short. You do not see butchers, bakers, grocers, or any other class of tradesmen sell their goods at the same price when they have to give a considerable increase in the price of their goods. If "Paterfamilias" gets his supply from one of the first milksellers in the city, it ought not to take 25 per cent. to make it equal to the country milk which "Paterfamilias" tasted. Is he sure that he gets it brought to the table the same as it is left at his house? It often happens that a servant will have a good drink of the milk, and, in order that the deficiency shall not be noticed, puts water in to make it up. I have been a "blue-fluid" seller, as "Paterfamilias" calls it, nearly four years, and I will guarantee that the milk I get shall show as much cream as "Paterfamilias'" country milk. If "Paterfamilias" is not satisfied with the quality of the milk he gets, and does not get a sufficient amount of cream from it, why does he not complain to the man who serves him; and if he does not get served to his satisfaction, engage some other "blue-fluid" seller. And as to sending a sample to Mr Stoddard to be analysed, he or anyone else can have it done by paying for it. Is not "Paterfamilias" aware that we have an inspector of nuisances, whose duty it is to collect samples of milk and other articles of food, and take to Mr Stoddart to be analysed at the city's expense, and, if found adulterated, are they not summoned before the magistrates and fined?

ONE OF THE "BLUE-FLUID" SELLERS.

Bristol, Dec. 1, 1877.

CRUELTY TO HORSES.

Gentlemen,—On behalf of that noble animal, the horse, will you kindly give publicity to the following facts? Opposite the chancel end of St. Mary Redcliff Church there is a gateway belonging to a railway goods station, where much heavy road traffic is carried on. Having occasion to pass that way several times daily, it is my exceedingly painful lot to witness the overladen carts, wagons, &c., with vastly insufficient horse-power, forced up that ascent, distressing the poor willing animals to the greatest extremity. On Saturday last a fine grey horse was struggling with a very heavily-laden vehicle, under the lash of the driver, to draw its load over the rugged, slippery pavement into the station yard. Just upon nearing the gateway the animal fell heavily from sheer exhaustion. When expostulated with, the driver excused himself from blame in flogging the horse by asserting that "he could not get his horse to draw its load up the ascent without the lash." It should never have been attempted. That part of the road for about fifty yards should be immediately examined by some competent authority and put into proper order, and the police should be instructed to look closely into this matter, and, as far as possible, interfere and prevent such cruelty being inflicted upon that noble animal to which we all owe so much.

OBSERVER.

The *Patrie* says that the police of Paris are seizing arms exposed for sale in all shops not kept by gunsmiths.

Wedding and Keeper Rings.—All who are about to marry would do well to buy their Rings at E. Frank's 4, Bristol Bridge, Bristol.

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