

enough to cripple herself by trying to take them.

A wretched spectacle it is, however, and one at which despotism rejoices as at its own likeness, for a nation like America to be so often quibbling and quarrelling. Alas for a system under which "all (white) men are free and equal," if this be its exponent! Let America purge herself; let her Senate house be other than an arena in which old men are brutally caned with impunity; let her abandon her brawls and outrages, and cease to act the part of a bully. Then shall we hear no more of proceedings that would disgrace any peaceable society, and respectable honest men be free from fears of anarchy and bloodshed.

When will the revelations of fraud and swindling in English upper-class society cease? The ex-bankers were followed by Sadleir—then came the enormous city frauds—and last, the poisoner and rogue, Palmer. The Times says, more money changes hands in one week, here, in gambling, than in a year at the notorious watering-places of Germany. The cursed spirit of speculation, and especially of betting, is as a leprous taint pervading our midst. Palmer betted away a good fortune; squandered his wife's money; and then called in murder to release him from present difficulty and aid him for the future. There is little doubt that his wife, and others, died by his hand. What must he have been, who could calculate agony, and live an unmoved spectator of the spasmodic tortured throes of his victims in whose hearts he had been cherished and whose hands he had pressed with friendship? Iron-hearted and steel-nerved, he quivered not throughout his trial—"died, and made no sign." With a lie on his lips, and blood on his hands, impenitent and defiant he perished by the hangman's hands; and—over his future let us ponder with awe!

It says much for English law, that though every resource that wealth could command or science furnish was suborned to his rescue, though £10,000 was spent, the highest talent employed, and all the sophistic intricacies of legal acumen brought into play—yet justice was not thwarted. The voice of blood outcried all, and the vengeance of outraged humanity crushed him. Well would it be if every dabbler in a betting-book could see the grisly phantoms of Palmer and his victims on its dishonest pages, and close them with shuddering horror. But the Derby and the Oaks were as fashionably attended as ever! All honour to Royalty, which, it is currently reported, frowns on "the turf!"

This, Mr Editor, is a chequered letter; but, as I would have it be a daguerreotype of times as they are, should it be a false representation? I have no wish to produce such; it would be vain; for, "magna est veritas, et prevalebit."

YOUR OWN CORRESPONDENT.

For the Christian Messenger.

Female Education.

DEAR BROTHER,

Since the last public meeting on behalf of Female Education, as notified in the C. M. was held at Berwick in conformity to the resolutions which then and there passed, the Western and Central Associations have been consulted and they have passed resolutions favourable to the founding of an Institution for the promotion of Female Education in this Province upon the plan heretofore named, and the Central one has recommended that Berwick in Pleasant Valley District should be its location. The Western made no reference to the site, and as it is probable that the Eastern Association may also favour the object, it now appears necessary in order to carry into effect the foregoing object, that another public meeting should be held, that measures may be immediately attended to, in order to concert plans, form a constitution and obtain means for the accomplishment of so desirable an object. We therefore notify all those who are interested in the above object that such meeting will be held at Berwick on Wednesday the 30th of July instant at two o'clock P. M., and as the object named is one of great magnitude, viz, the promotion of Female Education, thorough, efficient and cheap, and as such of incalculable advantage to all who may share in its benefits, it is very desirable that said meeting should be numerously attended by all those who are disposed to aid and promote so laudible and praiseworthy an enterprise. And as union is strength—that there be no want of such united consultation and effort as is expressly desired and designed by, and at, said meeting—Therefore it is expressly urged that no reasonable sacrifice should be allowed to prevent attendance at said meeting, otherwise the object however desirable, will be retarded or possibly utterly fail.

In behalf of many, WILLIAM CHIPMAN, Cornwallis, P. V., July 1st, '56.

We insert the following Report on Religious Publications, and Resolution passed at the late Session of the Western Association.

Religious Publications and Colportage.

The Committee on Religious Publications and Colportage, report as follows:—

The great value of a healthy religious literature is indispensable. The power of the press is acknowledged by all. Truth, whether relating to the fundamental doctrines of the gospel, or to the principles which should govern in the construction and movements of christian churches, requires constant exposition, and vindication. A weekly journal is eminently adapted to these purposes. As a denomination we have great reason for thankfulness that the influence of the Christian Messenger has hitherto been so extensive and so salutary. The paper, as at present conducted, has undiminished claims to the patronage of the churches and the community. Its sphere of influence is widening. We invite writers to be liberal in their communications for enriching its pages; we ask the people to take the paper and pay for it.

Books which relate to the polity of our churches and to our denominational history both ancient and modern, as also the biography of missionaries and others distinguished for piety and usefulness, are far too scarce in our family libraries.

In order to the circulation of such books, your committee deem the system of Colportage as indispensable. Books are sold now readily when carried to the people. This work requires immediate and vigorous prosecution.

OBEDE CHUTE, Chairman.

The following resolution passed unanimously:

Forasmuch as this Association is being held some time previous to the Summer vacation of Acadia College, by which circumstance we are not in possession of Educational reports of the Baptist Educational Society nor of the condition of the College and Academy, we are not in a position to make any statistical or full report on the subject of Education.

Resolved therefore—that this Association do express their sympathies, with the Friends of Education in their laudable exertions in that important department, and recommend increased efforts in the cause of Education particularly in connection with the rising ministry and salaries of the Professors of Acadia College.

For the Christian Messenger.

MR. EDITOR,

At our last quarterly meeting held with the first Baptist Church, Sackville, N. B., there appeared to be a good degree of interest manifested in the cause of Christ, particularly in the Home Missionary department. We have formed a Home Missionary Board composed of the following brethren, viz:—John Anderson of the first Baptist Church, Sackville; G. F. Miles, of the second; Silvanus Miner, of Point de Bute; John Rowe, of Bay de Verte, and D. McKeen, of the Maccan church.

Previous to our meeting on the 21st of April we had brother McPhail employed as a missionary for twenty-four days. He reported having had a number of very interesting meetings, and also having baptized three persons. The people with whom he laboured appeared willing to contribute to their means toward the mission. We then engaged him for the next three months. Our friends at Sackville seemed desirous of sustaining the missionary work. We think that our quarterly meetings are in several respects for the glory of God.

D. McKeen.

Maccan, June 18, '56.

Extract Letter from Weymouth.

DEAR BROTHER,

"I hereby send you the names of five new subscribers. You will be glad to know that the Lord is prospering his work among us. There has been quite an interesting state of religious feeling among us for some months past, especially with the young. Some have been led to profess Christ publicly, others are anxiously enquiring the way to Zion, and many are feeling the importance of a change of heart. We have been called lately to witness a heart rending circumstance. A young man about 20 years of age, was drowned while bathing on the Sabbath day. How solemn is the warning thus given."

Yours affectionately, B. B. MOSES.

Richmond, June 28th, '56.

Obituary Notice.

MARY SLOAN.

It is a source of comfort to the child of God to hear of the redemption of one soul, a soul bound down by the fetters of sin, set free—liberated and made to rejoice in God. It is also a comfort to enjoy their christian society and conversation. We may enjoy it here, but it is only as it were for a day, the enemy of man is ever on the move with his weapons, slaying those in the church as well as those in the world. Death enters the family circle and also the church. His approaches cause pain and sorrow. Death has visited our village and called one of our aged sisters from our midst, from a world of turmoil to (we trust) one of joy.

Sister Mary Sloan, died February 2nd, 1856, aged 63 years. The deceased was born in Scotland, 1793, and came to Nova Scotia, on the 26th of May, 1818. She was brought up according to the strictest order of the Presbyterian church. After coming to this place she professed to have experienced religion and wished to be baptized. Accordingly on one of father Harris's visits to this place she was baptised, remarking at the time, "All the way from Scotland to be baptised." She united with the Baptist church of this place, and remained a worthy member until her death.

Her place in the sanctuary was seldom ever found empty, notwithstanding she lived a distance of two miles off, she generally walked, not being blessed with any other mode of getting to the house of God. Conference meetings, she delighted in, and was generally present, until prevented attending, by disease.

A few years before her death she suffered from a paralytic stroke, which disabled her attending the means of grace, and a short time after she had a second. On the first of February last she had the third attack which ended her mortal career. She endured all her deprivations and sufferings patiently. Religious books were to her a comfort. Owing to her loss of speech it was difficult to converse, but her end evidently was peace. She has left a number of friends in Greenville, to mourn her departure but not without hope. A discourse was delivered by the writer to a crowded congregation from the words "Be ye also ready." May God sanctify it to the church.—Com. by H. Charlton.

Greenville, June 27th, 1856.

Religious Intelligence.

Visit to New Park Street Chapel.

THE REV. C. H. SPURGEON.

WHEN Mr. Spurgeon was in Glasgow last summer, the fame of his eloquence had reached me in my seclusion. I had heard him "spoken against" by some, but spoken of by others as a preacher of remarkable, and, since the days of Whitfield himself, of unprecedented popularity. I did not attach much importance to what I heard of Mr. Spurgeon, and his popularity in Glasgow. One of his printed sermons, however, having fallen in my way, I had no sooner read a few paragraphs of it, than I said, "Here at last is a preacher to my mind. I would rather have been the author of that sermon, than of all the sermons, or volumes of sermons, published in my day."

For sometime after this I heard little, and thought little, about Mr. Spurgeon. Having been, however, in London on the last Sabbath of March, and having been unexpectedly released from an engagement to preach, I thought I could not do better than go and hear for myself, the preacher of whom I had heard so much in my own country. Along with two young friends, I made my way from Islington to New Park Street Chapel,—a distance of nearly four miles. We arrived about eleven, but found that the service had commenced a quarter before eleven. The church was filled, and there were crowds of people at the gate. We found seats; and though, from the crowd which choked the doors and passages, we did not see the preacher very well, we heard him distinctly. When we entered, he was expounding, as is his custom, a portion of the Scriptures. The passage expounded was Exodus, 14th chapter, which contains an account of the Israelites at the Red Sea—a passage of Scripture peculiarly interesting to me, having stood on its shore and sailed on the very spot where the waters were so wondrously divided. The remarks of the preacher on each of the verses, were very much in the

style of Henry, and were rich and racy. His text was from the 109th Psalm, and the subject of the discourse was the same with that of the chapter he had just expounded—"The Israelites at the Red Sea."

Regarding them as typical of the people of God under the Gospel, he said there were two things which he intended to consider. First, their difficulties; secondly, their resources. Their difficulties, he said, were occasioned by three things—first, the Red Sea before them; second, the Egyptians behind them; the third, the weakness of their faith. These difficulties were in the way, he said, of believers—first, the Red Sea of trials—trials peculiar to them as Christians, and caused by their coming out of Egypt, or their renouncing the world; second, the Egyptians are behind them—sin, Satan, and the world, seeking to recover them to their yoke, and, failing this, to harass and distress them. But the greatest difficulty in the way of both was unbelief. Had they trusted in him that was for them, they would have made little of all them that were against them.

Second, their resources. These were three; first, the providence of God. He had brought them to the Red Sea; and he who brought them to it, was able and wise enough to bring them through it. Second, his covenant, in virtue of which he was under engagement to do so, and was bound in honour to do so. Third, the intercession of Moses. He prayed for them, when they knew it not. So Christ prays for his people, and him the Father heareth always, and in answer to his prayers, delivers, and will continue to deliver them out of all their troubles, &c.

Such was the method of one of the richest and ripest sermons, as regards Christian experience, all the more wonderful as being the sermon of so young a man, I ever heard. It was a sermon far in advance of the experience of many of his hearers; and the preacher evidently felt this. But, notwithstanding this, such was the simplicity of his style, the richness and quaintness of his illustrations, his intense earnestness, and the absolute and admirable naturalness of his delivery, it told upon his audience generally, and told powerfully. Many, most of them, were of the "common people," and when I looked upon their plebeian faces, their hands brown with labour, and, in many cases, their faded attire, I could not help remembering him of whom it is said, "And the common people heard him gladly." Yes; Mr. Spurgeon is the minister of the "common people;" he considers himself I am told, to be such, and well he may. Happy London people, if they but knew their happiness to have such a minister! But to return to the sermon and its effects on the audience, I shall not soon forget the varying emotions portrayed in their faces. Oh those faces! How intensely fixed were they on the preacher—how eager to hear every word that he uttered—how fearful lest they should fail to catch the least! Tears were now to be seen striking down; and then, again, pale and care-worn though many of them were, they might be seen beaming with light and joy, and brightening into smiles. One man I noticed in particular. He was evidently of humble rank, but had a noble and intelligent countenance; his face was a perfect study; every time the preacher said a striking thing he looked expressively to me, and I to him. At the close of the service I could have given him a hearty, brotherly shake of the hand, but I lost him in the crowd and did not see him again.

Thus much for the morning. A word or two now about the evening sermon. With two friends, I returned about six. To our dismay, when we arrived, we found crowds already at the door waiting for admission. Those only who had tickets were now permitted to enter; as we had none, we almost despaired of getting in. A police officer said, very politely, he would allow us to enter the church, but would not promise us seats. One of us (a lady) was kindly favoured with a seat; my other friend and myself thought ourselves happy, like Eutychus of old, in being permitted to sit in "a window," with a dense crowd in the passage at our feet. I asked a man if he came regularly, he said, "he did." "Why, then," I asked, "do you not take a seat?" "Seat!" he replied, "such is not to be had for love or money. I got a ticket for leave to stand." The church, I was told, is seated for 1,500; but what with the schoolroom and the passages, which were choke-full, there could not have been fewer in it than 3,000. The service commenced with a hymn, which was sung by the congregation standing. Never