

Soon will this troubled voyage of life
Be passed away,
And all the ties with which 'tis rife,
Of parent, children, husband, wife,
O, where are they?
Poor mourners, may the rose that's riven,
From parent stem, unite in Heaven.

MISS MARY BOUGHER.

Died at Locke's Island, on the 7th ult., Mrs. Mary wife of Capt. Charles Bougher, aged 28 years. After a lingering illness she departed in the hope of everlasting life in the merits of the Redeemer—leaving a numerous train of friends to mourn her early decease. Death had no sting nor the grave terror to her. Sister Bougher was the Daughter of James and Frances Locke, and was in very early life the subject of deep religious impressions, but more recently she obtained hope in Christ. Although during a part of her sickness she complained of darkness, and could not read her title clear; yet in the closing scene could say with Simeon—"Lord now lettest thou thy servant depart in peace." "Let me die the death of the righteous, and let my last end be like his."

DEACON WILLIAM MARSMAN

Died at Hammond's Plains, on the 17th ult., after an illness of 17 days, aged 53 years—leaving a wife and four children, with a large circle of friends to mourn his loss.

He was for many years a regular member and constant deacon of the 2nd Baptist Church in Hammond's Plains, and the principal leader in the absence of a minister. His talents were more than ordinary for a man of his advantages, his piety was deep and genuine—of the heart, which was manifest by his general habits, honesty, integrity, industry and devotedness to the cause of God and man. All speak of him as a man of God. He no doubt had imperfections, but no one speaks of them as an objection to his character as a genuine christian. His family, the church, and community, have sustained a great loss in the death of Deacon Marsman—but their loss is his gain.

We committed his mortal remains, to-day, to their silent resting place, to wait the voice of the Almighty, to bid it rise. The occasion was improved by the writer from Gen. 6-9. General sympathy was evident by the large and solemn assembly that attended on the occasion. "The memory of the just is blessed."—Com. by Rev. T. H. Porter.

Hammond's Plains, Oct. 20, '56.

Religious Intelligence.

Germany.

The following letter is translated from the *Missionsblatt*, and will be read with interest:—

Ludwigslust, August 5th, 1856.

"My dear Brother,—Hitherto the Lord hath helped us. We have at last, after six months' waiting and longing, received from the minister of state, on the 17th July, liberty for the church to assemble and hold divine service. Permission to non-communicants to attend is not yet given: 'to prevent all proselytism,' we shall be strictly watched. On the first accession, our meetings will be closed again, and we shall incur a heavy legal penalty. The brethren and sisters were called together, and this decree made known to them, that no one may later excuse himself through ignorance. Brother Behuke and I petitioned against the fine of ten dollars, imposed on account of tract-distribution. I stated our case as plainly as possible, and remarked that we only circulated Christian writings which agreed with the bible. On the third day, we had the pleasure of receiving a favourable answer from the minister as follows:—

"Concerning your request of the 19th of this month, the fine of ten dollars shall be remitted as a favour, but you will observe that it is not the distribution of religious, but of baptist books, tending to the propagation of baptist sentiments that is forbidden under penalty; and you are earnestly warned against the further circulation of such.—Schwerin, July 23rd, 1856. From the Department of the Ministry of Ecclesiastical Affairs."

"We are relieved of the fine, but not of the costs attending process. They must be paid in a fortnight, or any goods will be seized.—F. WEGENER."

MEMEL.

Mr. Niemetz writes from Memel, enclosing the copy of a document, "which shows how in spite of our good and tolerant king, we are yet proceeded against."

The enclosure is a circular letter addressed to the local authorities of the districts around Memel, and signed "Siehr-Inner, or Home De-

partment." Its purport is to call the attention of the authorities to the fact that certain anabaptists from Memel were travelling and holding devotional meetings, bidding them watch these sectaries closely, close their meetings, and punish the leaders and encouragers of them.

Mr. Niemetz says, their own meeting is authorized, and is, therefore, not in immediate danger, but he sees future annoyance from some clauses of the letter.

From "The Watch Tower" in the Bap. Mag., for Nov.

In the calm that prevails at home, our attention is chiefly arrested as aforesaid by the SIGNS OR MORAL DECAY, which occasionally rise to the surface of respectable society, and which have appeared twice over during the past month. One of these is the failure of the Royal British Bank, occasioned not only by its incurring liabilities far beyond its capital, but by direct speculation on the part of its Directors. With assets of £300,000, its debts amounted to £540,000; and some of the managers are found to have appropriated to themselves large sums of money, varying from seven thousand to seventy thousand pounds! These men are of high commercial reputation, and one of them is a member of Parliament. It is needless to argue that a loose morality must pervade the commercial class when such flagrant symptoms of it are patent. What is the source of it? How may it be checked? These are the questions to which the church, and especially the ministry, must earnestly address itself. Doubtless the trade-spirit runs high, and it is equally manifest that the spirit of luxury is daily growing, and are we, in the mean time doing what we might to govern the one and restrain the other? Another egregious illustration of this latent (and hardly latent, but widespread) immorality is seen in the case of Robinson, a clerk at the Crystal Palace, who, being in a place of trust, like the directors of the British Bank, robbed the shareholders to the amount of twenty or thirty thousand pounds, that he might "consume it on his lusts," keeping mistresses and hunters, buying plate and rich furniture, and living like a man of great wealth on the proceeds of his successful thefts. The general cry of execration, which follows such evil-doers when detected, is a sign, we hope, that society is yet sound at the core—we do not yet present our Brookes's with gold-headed canes, or other tokens of our admiration at their successful villany; but the mere fact that men of education, men of high standing in society, and sometimes also men of professed piety, should be found guilty of such frauds, demands our profoundest humiliation, and calls upon us to seek means for staying the progress of the plague.

A much pleasanter topic, and one of deep interest at least to ourselves as baptists, is furnished by the OPENING OF THE NEW COLLEGE in Regent's Park. That magnificent building, suitable for a prince, is now the property of the baptist denomination, and it is incumbent upon us to see that the advantage is thoroughly improved. A much larger income will be required from year to year, but the proportions of that income hitherto supplied by public subscription has been so small that there must be multitudes who have not yet felt themselves called upon to do so, who will be quite willing to contribute in future. Most desirable is it that there should be free collegiate intercourse between our rising ministry and the sons of laymen; and most desirable, also, that the colleges of the different nonconformist denominations should be enabled to assist each other in the work of education, or in the words of Dr. Steane, that "the students of the baptist college, in addition to sitting at the feet of Dr. Angus, should also attend the theological lectures of Dr. Harris; and the students under Dr. Harris, should in their turn come and listen to Dr. Angus." This would, in truth, be approximating the true idea of a university, and would bring immense advantages to the students of both sections of the church. And let no one fear that our ministry will suffer from over-culture. The most thoroughly cultivated writers and preachers have ever been the simplest in their style; they have learned the exquisite art of wedding beauty with simplicity, or rather of showing that it is in simplicity that the beautiful attains to perfection. How far have most of our popular preachers hitherto been from understanding this truth! The more finished in culture of all kinds the preacher becomes, the better qualified he is to instruct at once the high and the low, and therefore to minister to congregations in which "the rich and poor meet together," before "the Lord who is the maker of them all." Nor should Mr. Nole's remarks be overlooked, that after all "the poor are not the country." We want our doctrines to fall upon the ears of the educated

and influential who, at present, think them a kind of heresy, and hardly worthy of examination. These constitute the ruling mind of the country; and while we exult in preaching the gospel to the poor, and would not barter this glory for any other whatsoever, we must not forget, that the truth will become more powerfully prevalent in proportion as it gains success to those who hold power in their hands. We hope, therefore, and believe that the opening of the new college commences a new and far more glorious period in the history of our churches.

The calamitous accident at the Surrey Gardens on Sunday the 19th, is not only memorable in itself, but as an event in the annals of the pulpit. When, for more than a century, have such crowds been gathered to listen to a preacher of the gospel? As many as nine thousand are ascertained to have been present, and thousands more were excluded! Whatever Mr. Spurgeon's eccentricities may be, so long as it is the good news of salvation that is preached we cannot but unfeignedly rejoice at his popularity, and wish it may long continue. The distressing scenes and results on this occasion are in nowise attributable to him, and the grief which it must cause him to feel demands our warmest sympathy. Let him take consolation from his belief in the ever-present and ever ruling providence of God, that turns our greatest calamities into blessings. The eight precious lives that have been lost will surely be thus more than compensated for in the salvation of many immortal souls.

ORDINATION OF A FOREIGN MISSIONARY.

—The Presbytery of Pictou met in Prince Street Church, Pictou, for the ordination of Mr. John Wm. Matheson, preacher of the gospel, as a missionary to the South Seas. The services of the day were commenced by the Rev. James Weston, who preached from Rom. i. 15, "So as much as in me is, I am ready to preach the gospel to you that are at Rome also." The Rev. George Patterson then narrated the steps, and put to Mr. Matheson the questions of the formula, when the Rev. George Walker in solemn and impressive supplication led the devotions of the Presbytery, as Mr. Matheson was by prayer and by the laying on of the hands of the Presbytery solemnly set apart as a missionary to the heathen.

No date is given with the above. We presume it took place quite recently, as we copy from the Presbyterian Witness of the 29th ult.

ANEITRUM.—The last English Mail brought a letter from Mr. Geddie to one of his private friends, dated May 26th, 1856. The intelligence is highly gratifying. The work of God continues to prosper, there being now only about 300 heathen on the Island. The members of the Mission family were all well. There had been considerable sickness among the natives, but several had died in the triumphs of faith. The new type had arrived and they had commenced printing the gospel of Matthew with it.

NEW YORK.—The Rev. J. P. Kellogg writes us from Minerva, New York.—The Lord has graciously revived his work in his Church. Within a few weeks twenty-seven happy converts have followed their Saviour in baptism, and others are expected to go forward soon. The work, we hope, is still progressing, and we pray the good Lord that it may extend throughout the whole community.—N. Y. Chronicle.

Rev. J. L. Barlow writes to the *Watchman and Reflector* under date of Oct. 27th: "I rejoice to tell you that the Lord has visited us in saving power, the past two weeks. Some twenty-five of the youth are, we trust, hopefully converted, and the work is still going on. Sabbath, Oct. 19th, I buried in baptism three happy converts, and yesterday six more—one of them an old lady, not far from seventy years of age. There are others still who will go forward, I trust soon; from present indications, we look for an increase of the work. To God be all the glory."

We gather the following items of intelligence from the *Canada Christian Messenger*.

REVIVAL AT MARKHAM.—The first regular Baptist Church in Markham is now enjoying a gracious outpouring of the Holy Spirit, which has been visible for over four weeks past.

Eight or more persons have been brought to embrace the Saviour. On the 3rd inst., Bro. A. wrote, "I was yesterday and last Lord's day in the water—where Baptists like to be—and baptized five, and expect soon to baptize some more. May the Lord add many more of such as shall be saved."

REVIVAL IN PELHAM, (Nov. 8 1856).—Bro. Pritchard has been holding a series of meetings for the last two weeks, and the influences of the Holy Spirit have attended his labours, and ten have already been baptized, and many others are enquiring what they shall do to be saved. Our hearts rejoice, and Bro. Pritchard feels thankful that such influences were exerted as caused him to remain with us. Our prayer is that God may greatly bless his labors among us.

European Intelligence.

The Cunard Steamer *Persia* arrived at New York on Thursday 25th ult., after a rapid passage of ten days bringing news to the 15th.

The English markets had shown a general decline in breadstuffs; to the extent on flour of one shilling per barrel. The money market was more stringent, the Bank of England having advanced the rate of discount to seven per cent. This rate—if there is not some mistake in the report—is, we believe almost unprecedented. Consols for money closed at 92½ to 92¼.

The bullion in the Bank of England had decreased £66,000, and that in the Bank of France had decreased fully 3,000,000 francs during the month.

There was a severe gale at Liverpool on the 12th inst., doing much damage to the shipping. The London Ministerial journals publish, in conspicuous type, the announcement that the alliance between France and England is as close and cordial as ever, that it is unbroken, and has at no time been interrupted, or even impaired. The opposition papers, on the contrary, declare that the alliance is virtually, if not formally, at an end, and that England stands at the present moment almost alone in Europe.

FRANCE.—The Emperor remained in Paris. Gen. Kisselef, the Russian ambassador, has presented his credentials to Napoleon, and been flatteringly received.

A despatch from Constantinople, states that the Persian troops were introduced into Herat, by their co-religionists, but were soon after driven out with heavy loss.

CHINA.

The latest dates are from China to the 10th of September. The great floods over the country bordering the Canton river had subsided. Canton Imperialists admit that their forces have sustained serious and repeated defeats by the rebels in the adjoining province of Kwang-si, and reinforcements were being sent daily. In the Canton estuary a yellow flag has appeared, with the characters "T'ai-ping-teen-kwoh" (the flag of the T'ai-ping dynasty). The vessels bearing it were served by the police with a notice to quit Hong-Kong. The British merchants at Shanghai had petitioned Sir John Bowring to help to abolish the system of foreign inspectorships at the Chinese custom-house there.

RE-APPEARANCE OF MR. SPURGEON AT NEW PARK-STREET CHAPEL.

On Sunday morning Mr. Spurgeon resumed the occupancy of his pulpit in New Park-street chapel, Southwark. A great many persons were admitted by ticket before the doors were opened to the public, and when the preacher entered, every nook and corner, as well in the body of the chapel as in the galleries, was densely crowded by an eager auditory.

When Mr. Spurgeon appeared it was with difficulty that a passage could be made for him to the pulpit, and when he at length entered it every step on the staircase was taken in possession of, many being glad to secure that uncomfortable and conspicuous position rather than remain standing during the whole of the service. Mr. Spurgeon was conducted to the pulpit by the deacons of his chapel. He appeared quite recovered from his recent indisposition.

The service commenced at a quarter before eleven o'clock, when says *The Morning Advertiser*, Mr. Spurgeon offered up a singularly solemn and affecting prayer, expressive of thankfulness on the part of himself and friends for being preserved in the recent calamity.

After an exposition of the 37th Psalm.

Mr. Spurgeon delivered a sermon from Philippians ii. 9.—"Wherefore God hath highly exalted Him, and hath given Him a name which is above every name." He commenced with the following statement:—"Now my dear friends, I almost regret, this morning, that I occupy this pulpit. I regret it because I feel myself utterly unable to preach to you for your profit. I have thought during the period of relaxation I have had since that terrible catastrophe which has befallen us, that I had roughly recovered; but, on coming back to this spot again, I feel somewhat of the same feelings which well nigh prostrated me before. You will, therefore, excuse me this morning, if I make no allusion, or scarcely any at all, to recent circumstances; for were I to enter into the subject, and bring to your remembrance that solemn scene, I should speedily be forced to be silent. It might not have been the malice of men so much as some may have thought. It was probably the intention of the parties to disturb the congregation, but not to commit the terrible crime which resulted in the death of several individuals. God forgive those who did it! They have my forgiveness from the bottom of my soul. I may say, however, dear brethren, that we shall not be daunted at what has taken place; and I shall preach again in that place yet! God shall give us souls there, and Satan's empire shall tremble more yet—for I believe that God is with us, and who is he that can be against us? During the early portion of the service, he was evidently scarcely able to overcome his emotion; but, as he proceeded with his discourse, he resumed his usual tone, and appeared almost altogether to get the better of the powerful feelings by which he was at first agitated. In the course of his observations, he referred to the attacks which some of the papers have made upon him in the midst of his affliction; but he did so in a most mild and Christian-like manner. He said