

Crystal Palace, no pretext would remain to prevent any and all other places being opened; and, combined with these, the great additional labour brought into requisition to serve the pleasure-seekers, and the utter change in the character of the day, all formed a grand theme which swelled from million hearts, till St. Stephen's re-echoed with the strain.

Much was tried in favor of the measure. Meetings were convened, and strenuous exertions made by the Anti-Sabbath league; but in many instances these very meetings changed sides, and the great mass of the working classes evidently rejected the boon proffered them.

At last the debate came on. There was a very full House—424 members, and I saw the urgent summons issued by Government "whippers-in" to secure a large attendance. The mover and seconder evidently felt the unpopular position in which they stood, and spoke apologetically, defending their motives. Lord Palmerston, the last Speaker, while confessing that he did not go the whole length of speakers who contended for the intellectual, physical and moral obligations to keep the Sabbath sacred; and thinking that much more had been made of the proposition than was necessary—yet, "considering the feeling that had been expressed throughout the country, and considering that it would have a bad effect if that House set itself in opposition to the vast number of persons who were desirous that nothing should be done by that House to lessen the moral and religious feeling of the country, that was not done by the people themselves, he should unhesitatingly vote against the motion." The House divided; but 48 appeared for, and 376 against: MAJORITY, 328! Thus ended this attempt to insert "the thin edge of the wedge"—the endeavour to make Museums of Art a rival to the rest of England's time-honored Sabbaths!

Truly this victory may well encourage Sunday School teachers, showing as it does what they can do when all acting together for one common purpose. Their political as well as their religious power has been manifested—they mainly achieved the conquest. And what wonder? The census of 1851 shewed that they numbered more than either the army or navy—that one out of every sixty in the whole population was a Sunday School teacher! And that was five years ago; since which time they have gone on increasing. Avaunt, then, ye croakers about England's degeneracy! Behold here a mighty power, whose godly influences shall, as generations succeed each other, purge England, and hand down her name brighter and purer. "Take the aged and do with them what you will," said an old philosopher, "so that you give me the children." And thus, we may say, in part to our legislators: the young, rightly taught, shall sway legislatures in their direction, when the fathers are departed, and sweep away abuses that now flourish with impunity. All hail, then, to the Sunday School element of England's political power, present and to come!

THE AMERICAN QUARREL.

American affairs have given much uneasiness here, the bare prospect of war being looked upon with abhorrence; and however our press may have dilated on England's ability and readiness to meet the United States in conflict, yet it well knows that nothing but the direct necessity would induce us to do so. We do not want more bloodshed, especially with our brethren: can it be that the Americans wish to force war upon us? Doubtless each has been somewhat in fault; but what then? Mutual acknowledgements and honourable feeling, can surely settle the matter. The Oregon difficulty was so agreed on—why not Central America; for they now really appear the only matter? Apart from the questions of religion and fraternity, relative naval and military power, will Slavery and Kansas form no dangerous elements within the States themselves to prevent their rushing headlong on a war whose termination none can foresee? O let not the rowdies and blackguards of the Union be suffered to sway the enlightened portion of the community, nor Congress be blinded by the frothy and mischievous harangues of mad-brained, stump orators and bowie-knife and revolver devotees!

CRIME.

I have space but to notice the fearful revelations that, amid all our boasted Chris-

tianity and morality, are constantly occurring to humble us. A charge of wholesale poisoning has been brought against a man in good circumstances; poisoning by methods so slow and scientific, as to have baffled all suspicion for a long time, his own wife being among his victims. Murders are mentioned in horrible and rapid sequence; and before Strahan, Paul and Bates have ceased to be mentioned, a discovery has been made whose enormity throws their swindling into the shade. Mr. Sadler, a member of Parliament, and late a Lord of the Treasury, has died by his own hand, the body being found near his residence, on Hampstead Heath, with poison still beside him. He had forged estate deeds, railway shares, and other securities to an amount as yet unknown, but it is believed to the extent of one million pounds. Impending discovery prompted the deed, which has caused immense excitement especially in monetary circles likely to be affected by the frauds. Ambition and speculation are said to have lured him on—his god being money and power—fill his sun, such as it was, set in darkness and ruin, ere the eve of life began. "Give me neither poverty nor riches," &c.

Here, Mr. Editor, I must close, hoping soon to again address you. The new series of the Christian Messenger is a decided improvement; and I hope, with many here in "the old country," that it will go on prosperously, and achieve still greater good.

YOUR OWN CORRESPONDENT.

Christian Messenger.

HALIFAX, MARCH 26, 1856.

THE communication we publish from Brother Arthur Crawley affords us a view of the extent and magnitude of the mission field in which he is labouring, which cannot fail to be deeply interesting to our readers. Bro. C. it will appear is but just surmounting the varied difficulties which beset the path of the Missionary in his first entrance into a foreign field. The provision for supplying the spiritual destitution of the teeming multitudes which literally swarm over the fertile hills and valleys of Burmah is indeed meagre and inadequate in the highest degree to the pressing wants of the people. It is however in efforts to supply such demands, and to impart the renovating influences of a preached Gospel, that the love of Christ is made manifest in his disciples, and never since the promulgation of the blessings of the New Covenant have the wants of a lost world been so effectually laid open and brought home to the consciences of God's people, as at the day in which we live. Nothing short of the highest self-devotion and entire willingness to spend and be spent in labouring for the salvation of souls, can at the present moment satisfy the claims of Christ upon his professed followers; never has the intimation which proceeded from his own lips,—"Lo the fields are white to the harvest"—possessed so intense a signification as at a moment when the scriptures in their utmost purity are being disseminated by millions among every nation, tongue, and people on earth. We commend to the careful consideration of our brethren in these Provinces the proposal of Brother A. Crawley as regards the future operations of our Missionary Boards: Whether the plan he proposes is feasible, and such as will answer the wishes and expectations of our Churches and people, we cannot of course undertake to determine. For the present we seem to be paralyzed as to future efforts, as we are not aware that any plan of operations whatever in the Foreign Missionary field has of late been seriously thought of. Such a state of things, in view of the pressing calls from abroad, is little creditable to us as a large and active denomination of christians, or of our profession of love for the souls of men. We really think that this or some other plan if any preferable can be suggested, should be adopted without delay, to exonerate us from the charge of inconsistency and indifference which must otherwise attach to us.

We felt that we could not do better towards satisfying the perplexity of Upsilon, as regards the apparent contradictions of Scripture, than by referring his communication to our friend, Mr. Tupper, who has, with his accustomed judgment and research,

furnished the explanations which will be found in another column. The principles of interpretation propounded by Mr. T., are such as apply to the use of all human language, and the application of which may, by a careful observation, be traced in hundreds of instances, to the daily intercourse between man and man. God reveals himself to us in our own language, and intends that we shall understand him as we understood each other. By neglecting this common sense view of the case, what hundreds of useless and irrelevant volumes of comments have been published on the most obvious texts of the Bible. As regards the nature of God, as well as the nature of man, there is much that is deeply mysterious: Not so with his word, in the great and essential points of the communication of his will, as it bears on our present duties and our future destinies. Here "he that runs may read." It is not to be expected, however, but that with our limited views and imperfect understandings, our faith may be sometimes tried with perplexing doubts and supposed difficulties. "Now we see thro' a glass, darkly," but hereafter we shall see "face to face."

As we trust our chief aim, whether in regard to our own Publication, or in the aid we desire to afford to Churches, Missions, Education or other objects, is the conversion of souls to God and the ingathering of his elect people, we cannot but rejoice in every token which is afforded of the accomplishment of this great and all important end. In addition to the notices, which have of late occasionally appeared in our columns, of revivals of religion in different localities through the Country, we have much satisfaction in referring to the communication from the Rev. William Hobbs, in another page. Bro. Hobbs has been for several weeks past supplying the Baptist Church at Liverpool in the absence of their Pastor, and under his zealous ministry the seeds which have been so faithfully sown by Bro. Bentley, are now springing up and yielding their appropriate fruit. A considerable number, it will be seen have been baptized and united to the church, and the good work appears still in progress. Bro. Hobbs's faithful labours as a successful Evangelist are well known and appreciated. He is reaping a reward which we doubt not he prizes above all others. Bro. Bentley who has been actively occupied in helping forward a pleasing revival in the Western part of his native county, but has been supplying the pulpit in Granville Street with much acceptance, for two Sabbaths past, has just left town for Liverpool. We are well aware how gladly he will be welcomed back by his church and people there.

The Education Bill.

OUR anticipations of last week with regard to this measure have been fully realized. Some new clauses, to be added to the Bill, have been printed and circulated amongst the members of the House of Assembly, providing for the establishment of Separate Schools for Roman Catholics, in sections where five families reside, having twenty children, with power to choose Trustees and assess for their support similar to those established by the inhabitants generally. The same privilege is given to Protestants in Roman Catholic Districts.

There would seem to be some reason for this arrangement if any of the peculiar sentiments of any denomination of Christians were to be taught in the Common Schools, but as that is not the case, we can see no necessity or even excuse for this extraordinary movement.

Why should an exception be made on behalf of Roman Catholics and not in the case of other denominations. How preposterous it would appear to all, if in a district consisting principally of Presbyterians or Baptists, the minority of Methodists or Episcopalians were allowed to have separate schools. Would it not immediately be seen that such an arrangement would become the most effectual means of arousing a spirit of hostility between those sects. Why then should this feeling be encouraged between Roman Catholics and all other denominations?

If these clauses have originated with the Roman Catholics themselves, we think they have made a great mistake, and instead of their being benefitted by the arrangement, they will find that they are awakening a feeling such as we have lately seen existing, and causing popular outbursts in the United

States, and rendered that country so distasteful to them. The introduction of these clauses will, we fear, only be looked upon as the commencement of an endowment of the R. Catholic Church. The other denominations are to have a general School in which their peculiar views are not taught, but R. Catholics are to have separate Schools with Teachers examined and licensed only by the Roman Catholic Commissioners, and the conclusion is inevitable that they are exclusively for the dissemination of their own peculiar views.

With these provisions, the ostensible objects of the Bill will be entirely defeated so that instead of its becoming a measure for the improvement of Education, it will be but an engine of political and religious discord, and should be opposed by every true patriot and friend of religious liberty.

The Prohibitory Liquor Law.

MUCH excitement has been caused during the past week by the action of the Legislature on this measure. After all the efforts and the influence brought to bear against it by its opponents, it passed its second reading on Wednesday last, by 27 against 21, as will be seen by our report in another column.

On Thursday a motion was made by Mr. McFarlane to reverse the division of the previous day, which was lost by a majority of three. A motion was then made to rescind the second reading of the Bill, which was lost by a majority of one.

The Church Times remarks upon this:—"So much for the moral firmness of the Temperance advocates." We would be glad to know whom they mean by "Temperance advocates." Surely not those who have forsaken the cause in the hour of trial, and joined with its enemies in opposing it; they cannot be "Temperance Advocates." Those who have held on to the measure have shewn their "moral firmness" by their adherence to it, notwithstanding all the threatened evils which are to follow its introduction.

These are the "true Temperance advocates." We hope the Church Times will inform us who the men are they attempt to despise; those who stand firm, or those who have come over to unite with its opposers and others with whom that paper shows so much sympathy; as we can see no propriety in the remark, unless they are intending to revile their own friends and bring into contempt those who have come over to help them destroy a measure which we believe calculated to bring joy to many families to their wives and children, and society, and to save thousands who are now hastening to fill the grave of the drunkard.

We have been favored with the First Number of a work now being published at Philadelphia, which we feel justified in noticing with much approbation. It is entitled "The Protestant Theological and Ecclesiastical Encyclopedia," being a compendium of a publication by Herzog in Germany, with a large fund of ecclesiastical information from other sources, chiefly German. It is in the Dictionary form, and under the various heads contains a vast amount of the most useful historical and theological knowledge, pervaded, as far as we are able to judge from the number received, by a sincere spirit of orthodox piety. It is strictly a learned work, with copious references to ancient and modern writers on the various subjects treated of. To Divinity students and others, desirous of some general acquaintance with the numerous facts connected with Biblical and Ecclesiastical History; scattered thro' the various treatises that have appeared on such subjects from age to age, we can cordially recommend it. It is to be published by Dr. Bomberger, aided by several others of the German Reformed Church in the United States, but is apparently wholly free from all sectarian leaning. It will come out in twelve numbers at 50 cents each, or six dollars for the whole when completed.

The President of King's College gives in the Church Times a tabular view of the proficiency of the students in the various departments of their course at the late examinations.

The subjects for the Prize in Hebrew and Biblical Greek for 1856 will be "The life of David in Hebrew Bible and Septuagint." "The Gospel of St. Luke and the Epistle to the Galatians."