

WILLIAM DAVISON.

Died at Rawdon on the 16th Nov. 1855, Mr. William Davison, aged 68 years, leaving a wife and four children to mourn. His widow is a member of the Baptist church. Mr. D. was a Presbyterian, a man of good habits, kind and inoffensive. His health had been declining for some two or three years, during which period he seemed strong in the faith. His end was peace. His remains were laid in the grave, Nov. 19th, at South Rawdon. The occasion was improved by the writer from John 11-25.—"I am the resurrection and the Life."—Communicated by Rev. J. Bancroft.

[The other Obituary Notices, given by Brother Bancroft in connexion with his prefatory remarks, will appear in future numbers.]

MR. TIMOTHY PARKER.

The subject of this notice was a son of Mr. George Harvey and Mrs. Mary Ann Parker, and was born in Aylesford, July 19th, 1830. In his youthful days he was remarkable for the strictness of his morality. He was never known to drink a glass of spirits, nor to use a profane word.

During a gracious revival in the spring of the year 1849, in connexion with the labours of our dear departed Brother James Park, Timothy's mind was seriously exercised. It was, however, in the time of the merciful visitation in the year 1854, that he, with many others, became decided for God. Under the powerful influence of the Divine Spirit he was led to see clearly the fullness and glory of Christ, to rest confidently upon Him, and cheerfully to own His name. On the 17th day of March, 1854, he was baptized by the writer, as were also seven others. One of these, our late beloved sister Mary Bowlby, was called home some time before his departure.

Brother Parker had been seriously indisposed in the summer of the year 1853. Fears were then entertained that his disease would prove to be fatal. After a space of time, however, his health became greatly improved; and, as is common in such cases, sanguine hopes of his full recovery were cherished. Early in 1855 he was again brought low; but in the summer and autumn he was much better.

After Brother Parker professed faith in the Saviour he was a decidedly pious young man. Never did his conduct give pain to his brethren, or afford occasion to opposers to reproach. His exhortations were frequently very powerful and impressive. His known and acknowledged sincerity gave weight to his faithful admonitions.

At the commencement of the revival in the spring of the present year he was absent; but at the first meeting which he had opportunity to attend, he evidently entered into the work with ardor and earnestness. His heart was filled with joy on seeing the cause of God reviving, and sinners coming to the blessed Saviour.

Our dear brother attended meeting on Wednesday, the 2nd day of April, and addressed the congregation with deep solemnity and much feeling. He spoke particularly of the shortness of life; and remarked with reference to himself, that he trusted "when the earthly house of this tabernacle should be dissolved, he had a building of God, a house not made with hands, eternal in the heavens." The next day he became seriously ill. From that time he was never able to leave his father's house. In connexion with a seated consumption, he suffered extreme and unremitted rheumatic pain. His distress was consequently very great. It was, however, endured with extraordinary fortitude and submission. He was much engaged in prayer. When his father would close the exercise in family worship, he would frequently follow with earnest petitions.

His pastor having to attend the Eastern Association, visited him for the last time near the close of the month of June. He still appeared composed and cheerfully submissive, and to be looking forward with joyful hope of never-ending rest.

Though willing to endure quietly all that God should see meet to call him to pass through, yet he was desirous "to depart and be with Christ." At some seasons in the midst of great bodily distress, his mind was filled with rapturous joy. On the 30th day of June he sung, with manifestly deep and lively emotion, the hymn commencing thus:—

"Why should a living man complain,  
Of deep distress within,  
Since every sigh, and every pain,  
Is but the fruit of sin?"

The following day, though extremely feeble, he was assisted to arise, and walked with his

crutches, and sung with evident delight, "My Bible leads to glory," &c.

Feeling deeply interested in the spiritual welfare of his brother Samuel, who resides in Boston, on the 4th day of July he attempted to write a letter to him. He was, however, obliged to content himself with dictating it. In this he says, "I feel that I am fast hastening to my eternal rest; and that very soon all my pains will be over, and I shall be with Jesus, that lovely Lamb of God who died for our sins. I am not afraid of death. I feel my hope strong in my God. I can bid this world, and all my dear friends, farewell, and go with my dear Saviour, to dwell where there will be no pain, nor sorrow, nor sighing; but the soft hand of the Mediator will wipe all tears from off all faces. It would be a great satisfaction for me to know, that I should meet my dear brother there. You little know the prayers that I and others have offered up for you. My friends are very kind: they have done all they could for me."

The near approach of death did not shake our dear brother's steady confidence in his adored Redeemer. When he would fall asleep, his mind still seemed to be happily exercised. At times he had enrapturing views of the glory that awaited him; and on one occasion especially of the robe prepared for him.

With great composure he selected the text from which he desired that his funeral sermon should be preached; as also the hymns to be sung at his burial, chose the under-bearers, and gave minute directions relative to his funeral.

Just before his departure he looked up at his relatives and friends, and remarked, "I am going now." He then affectionately bade them adieu, and quietly resigned his spirit in the hand of his faithful Saviour. Thus did our young brother, beloved and esteemed by all his acquaintances, depart from the scenes of mortal life, on the evening of Saturday, July 12th, 1856, being nearly 26 years of age.

His funeral was attended on Tuesday, the 15th. An interesting discourse was delivered, in the Bethel, to a large assembly, by Rev. W. G. Parker, from the appropriate text which had been selected, viz: Job xxiii. 10. "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold."

How unspeakably valuable is vital godliness. It enhances enjoyment in the time of health and prosperity, consoles in seasons of adversity and bodily suffering, sustains in death, and conducts to realms of ineffable and endless joy. How vastly important, then, that it should be possessed, and in the period of youth!—Communicated by Rev. C. Tupper.

For the Christian Messenger.

Female Seminary.

MESSRS. EDITORS,

If one may judge from the frequency of communications on the above subject, in the few last numbers of the Messenger, we should hope the establishment of a Female Seminary somewhere in Nova Scotia, is soon to become a sober reality.

A few weeks ago your readers were favored with quite a lengthy communication from "One deeply interested." The suggestion thrown out by him as to the propriety of erecting two or three institutions instead of one, is well worthy of consideration. The simple fact that the good people of Liverpool are already planning for themselves, seems to argue the impossibility of establishing one central Institution for the whole Province. Besides in your correspondents own words "Education is not yet very far advanced, and the people throughout the province are much scattered." He also suggests a very feasible scheme, namely, that some three or four counties unite in carrying forward this glorious object. As regards Hants, Kings, Annapolis and Digby counties, there certainly can be no want of ability, and we would fain hope their sympathies are already enlisted in so noble an enterprise.

"One deeply interested" appears also to regard Berwick as the most eligible site. Since his communication two other letters have appeared in the columns of the Messenger, strongly recommending Hantsport.

Now I do not profess to know a great deal about Hantsport, but it does appear to me that some of "Senior's" statements are somewhat extravagant. However, if Hantsport is to be "the terminus of the Western Railroad" if it is to "be a landing point for steamers from St. John and Parsboro," if all other things are equal,

and if "the friends of Education around Hantsport" will come forward and subscribe "not hundreds alone, but thousands to secure the establishment of an efficient Female Institution, by all means let Hantsport be the site.

So far as I have had opportunity of ascertaining, I do not think the people of Berwick are very tenacious. If a superior claim can be made out in favor of Hantsport or any other eligible situation, "the friends of Education around Berwick will not be found unyielding. Yet it is to be remembered that they have made a noble commencement, that the experiment has been by them successfully tried, in the establishment and operation of the present flourishing "Female Seminary in embryo," and that as regards eligibility of site Berwick cannot be very far behind Hantsport. I have heard it objected that Berwick is an "inland place." Is it more so than Hantsport? The post road does not indeed pass through Berwick yet, but from recent information I am authorized to say that a petition on this subject will be sent in during the next session of the Legislature. When the subject of that petition shall have been accomplished, as a matter of course a daily Post Office and a Telegraph office will soon follow.

After all, Mr. Editor, I suppose the proper place for discussing these points is at a public meeting, convened for the express purpose of selecting site and concocting measures for the immediate establishment of the above-named institution.

Will not the friends of Education generally, make it a point to attend the adjourned meeting at Berwick on the 20th inst.? Even if there are those who strongly object to that as the most eligible site, will they not attend the proposed meeting and talk all these points over there? This will be the best way of deciding what is the prevailing opinion. The last meeting at Berwick, I conclude, proved almost an entire failure, because the friends of Education did not give their attention. It was a hurried season of the year, the latter part of August will probably be more favorable, but if we are to have a Female Seminary, sacrifices must be made, and let us not hold back in the very outset.

LITERARUM AMICUS.

Horton.

REVIEW OF BOOKS.

Spurgeon's Sermons.

It cannot be disputed that Mr. Spurgeon is in various respects an extraordinary man. Never, since the days of George Whitefield and Edward Irving, has any minister of religion acquired so great a reputation as this Baptist preacher in so short a time. Here is a mere youth—a perfect stripling, only twenty-one years of age—incomparably the most popular preacher of the day. There is no man in Great Britain who could draw such immense audiences: and none who, in his happiest efforts, can so completely enthrall the attention and delight the minds of his hearers.

He holds Calvinistic views of Christianity, and proclaims this doctrine strongly and boldly, thus presenting himself and his preaching as a conspicuous mark for controversial censure. But there is a courageous and transparent consistency characterizing the man and his mission that ought most assuredly to neutralize all unfair and bitter criticism.

It must be evident to all who have read Mr. Spurgeon's sermons that he is no superficial thinker. He has long been a diligent and earnest seeker after truth, and is theoretically and experimentally acquainted with much of the deep spirituality of Divine truth. He must have studied profoundly Leighton's writings and Wesley's hymns; for he has much of the experience of Wesley, and a high degree of the spirituality of Leighton. Some have said that William Jay, of Bath, and Robert Hall, of Bristol, are the models on which he has sought to mould his style of address; but he needs the logical acumen of the one, and the polished eloquence of diction which characterized the other. He has, however their better qualities of thorough devotion to the service of the Gospel, and a power and pathos for transcending theirs.

During the year 1855, Mr. Spurgeon's Sunday morning sermon has been regularly published in the course of the succeeding week for one penny, or two cents, and some of them have reached as high a sale as 60,000 copies. These fifty-three sermons are now republished in a neat volume, with a preface by Mr. Spurgeon, in which he

states that he has documentary evidences that every sermon has received the seal of God's blessing, in having been employed as an instrument in the conversion of sinners to Christ. The volume is certain to have an immense sale; and from its circulation in every corner of the world where the English language is read, there is every reason to hope and believe that it will be productive of great good.

[A volume of these sermons is being published in New York. One of the most respectable firms there in writing to us says:—"We intend shortly to bring out in good style these Sermons with a sketch of his life and portrait." Those who wish for copies will please send their orders to our office.]

Peep of Day. Line upon Line. Precept upon Precept. American Tract Society.

These three volumes comprise a series of scripture history, adapted to the earliest capacities of children. "The Peep of Day" is mostly confined to gospel history, scenes in the life of the Saviour, and is listened to with wondering admiration by children less than four years of age. "Line upon Line" is a narrative of the Old Testament history, and is somewhat advanced in style, to keep up with the progress which has been going on in the mind of the child, as he has gone over the first of the series. "Precept upon Precept" takes up the history where the preceding volume leaves it, at the time of Samuel, and brings it down to the close of the scripture narrative, still adapting its style to the constantly increasing capacities of the youthful reader. We know of nothing equal to these three volumes, for interesting children in biblical history, and laying the foundation for a love of the sacred writings. The children of our acquaintance who have been most conversant with the facts of the Bible, and most familiar with scripture characters, have been those upon whose opening minds the "Peep of Day" shed its first glimmerings of light; and who were thus prepared for the further illumination streaming from the pages of "Line upon Line," and "Precept upon Precept."

Philosophy of the Plan of Salvation.—New Edition, with a SUPPLEMENTARY CHAPTER. cloth, 4s. 6d.

Twenty thousand copies of this work have already been sold in the U. States. Although written for the public at large, it has been adopted as a text book in some of the higher Seminaries of learning in the United States and in the Theological Seminaries of the Free Church of Scotland. It has been translated into the French, Welsh, German and Italian languages, and is now being translated into the Hindostanee.

The SUPPLEMENTARY CHAPTER discusses the subject of a "book-revelation," and is entitled:—"An Objective Revelation Necessary as a Means of the Moral Culture of Mankind." The discussion of this topic is in the author's happiest vein, and the New Infidelity receives a staggering blow.

The Night of Toil. American Tract Society.

This work, gives a glowing description of the character and condition of the South-sea islanders, at the time of the introduction of the gospel; and also of the gradual, but radical change produced among them through its instrumentality. It is full of interesting narratives, each of which has the power of awakening the deepest interest in the youthful mind. As we read, we seem to be in a picture gallery; every successive page of the book forming a distinct picture, in which scenes and characters are delineated with a skill which renders them lifelike, and makes us feel that we been actually eye-witnesses of the events described.

The Child's Book on the Sabbath. American Tract Society.

The arguments in favor of the Sabbath are here related in an animated and happy manner, by a mother, in free conversations with her children. The original situation of the Sabbath in paradise is clearly established, as well as its necessity for our physical and mental well-being, and for the welfare of society. It also urges the sacred observance of this holy day, and points out many methods in which it is violated.

Scriptural Alphabet of Animals. American Tract Society.

A great deal of useful information concerning the principal animals spoken of in scripture, is furnished by these pages. The book has the double advantage of advancing the child in biblical knowledge, and at the same time awakening a spirit of inquiry into the works of God in the animal creation.

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