

Correspondence.

For the Christian Messenger.

Acadia College.

DEAR BROTHER,

I was not a little surprised to see by the statement of the Committee in your last issue, that the receipts from the churches for the relief of the present exigencies of Acadia College, have been, as yet, so small. Surely the appeals which have been made of late, cannot be duly considered by the Baptist Churches of these Provinces, else, ere this, all doubts as to the continuance of the College would have been dissipated.

I believe that Acadia has a legion of friends among all classes in the land. What is needed, is, to bring her wants home to the people, that they may not only see, but feel the importance of rendering aid, and rendering it immediately.

The sending of "Circulars" to our Pastors, asking their hearty co-operation in behalf of the efforts that are being made to sustain the College while the Endowment is being raised, I think to be just the right plan. By this means the question of suspension is placed, to a great degree, in the hands of our ministers. If they are faithful to their trust, to the interests of Education and to the acknowledged interests of the Baptists of these Provinces, the managers of our Institution will soon learn, through them, the true feelings of the people on the subject. And who doubts the result? Let a noble response, which in such a case would be morally certain, show that doubts are not tenable, since we jealously guard the temple on which our fathers laid their consecrating hands.

But when pledges, to the amount of £500 annual income, are required by the 4th of June next, and only £150 as yet pledged, is it not to be feared that some of those to whom so important a charge has been committed, may be too lax in this their labor of love?

I am informed by a member of one of our churches, situated in "the garden of the Province," that no Circular has been laid before that Church. I hope the Committee has not overlooked one of our oldest and ablest churches—a Church which has always laid to the helping hand with a right good heart and will.

Action, prompt and vigorous, must be put forth at once, if we would save our College from suspension, from disgrace. To halt now will be sadly ruinous. Let each Pastor lay the matter faithfully and urgently before the people of his charge and I believe there will be no need of suspension, of disgrace, of halting. If such be done, I make no doubt that the brethren will exhibit their wonted liberality, the sisters imitate their deeds of yore, and Acadia live, a memorial of their zeal.

ONE OF THE PEOPLE.

April 30th, 1858.

For the Christian Messenger.

LETTER FROM LONDON.

CROSSING THE ATLANTIC.

MY DEAR SIR,

Embarking at Halifax is more troublesome than at Boston, as the Steamer usually arrives in the night. You can engage a cabman to call at your lodgings or get the watchman of the ward to wake you. I chose the latter.

I had been informed at the Office of the Agent that the Steamer would not arrive before 5 o'clock, A. M., as she did not leave Boston until about the same hour P. M. on the previous day. Some friends stated I would be safe in sleeping until daylight. Instead, however, of remaining till five I was called at one; but as the Steamer from England was two days past due I supposed it to be her, but found myself mistaken, it being the "Canada" from Boston.—She made one of the quickest passages down on record.

I found that English sixpences, worn rather smooth, would not be received for passage money. If this coin be refused in public offices it will cause much trouble and annoyance. Who is to draw the line as to that which shall pass? It is time that this issue were called in. The clerk very independently stated that I could try it in England. I did so, and found no trouble in getting Bank of England notes in exchange.

The passage money from Boston or Halifax to Liverpool is £27 10s. aft and £15 for cabin. The return voyage the same, but in sterling.

The best ships are put on the New York line. The fare by them is higher. The Canada is one of the best on the Boston line. She is about three thousand tons. The whole number of hands in her crew is 110: sailors 28, boatwains 2, carpenter and joiner, engineers 5, firemen 28, boiler maker, first, second, third, and fourth officers, the captain, butcher, baker, cooks, barkeep-

ers, stewards, waiters, pursers, the doctor, and a cow. It is pleasing to see the perfect order which prevails. The 24 hours are divided into six parts. The bell is made to strike each half. Eight bells call out the watch. From 6, P. M., the watch is changed every 2 hours. At each bell during the night "All's well" is responded from one end of the ship to the other. The Canada is 9 years old. Almost every kind of drinks and in any quantity can be had on board, consequently there is much dissipation. One young man who drank much gave his money to the purser for safe keeping, thus declaring that his appetite is master of his pocket. Another passenger has delirium tremens. He, probably, had been drinking before he came on board.

There is much sameness at sea, the experience of one day being very much like that of another. To relieve the tedium sailors have a play similar to what boys call "tag": half-a-dozen stand in single file, he at the front puts his hands on his eyes, one in the rear gives him a smart blow with the flat of his hand on the head, on receiving it he turns round, takes the man who hit him, by the ear, leads him to the front to get his slap, but if mistaken, has to lead him back, and stand again in front for more, until he guesses the one who gave it. It is amusing to see how quickly the sailor will drop his hand when he has given the blow, and assume a calm countenance so as not to be suspected. In fine weather they are kept at work scraping the oars, cross yards, &c.

This is Saturday, and is one of the finest sailing days we have had. We hope to make Cape Clear before night, and Liverpool to-morrow. Had heavy weather for some two days, just bad enough to drive the watch from the fore-castle-deck to the bridges.

During the passage we sighted a few sail and saw two steamers outward bound. Saw nothing on the water except some white gull, which are to be seen every day, and a bird coloured like the swallow, about the size of a robin. This little fellow was about a thousand mile from land.

It is hard work to have nothing to do for ten days, breaking stone with some would be a pleasure to it, in the superlative degree. My room mate, a gentleman from the borders of New Brunswick, was told in Halifax to eat oysters before he came on board, for the purpose of preventing seasickness. Poor fellow, the shellfish did not prevent that loathsome feeling, he has kept his bed for the last ten days. Had he taken no preventatives probably he would have been able to sit up ere this. There are causes for all kinds of disease, and if not too far advanced remove the cause and the effects cease. Tossing on the sea is the cause of our seasickness. The doctor has given relief to none, but our getting on terra firma, the cause is removed, the nausea therefore leaves us.

If those who entertain the opinion that going to sea is so very conducive to health, by being made sensick, &c., would abstain from food at home in the same manner, no doubt their appetite would become quite as good, and their health be as much improved.

I have reason to think that there was but one temperance person in the ship—containing nearly two hundred—and that person did not eat five-pence worth of food during the passage, and arrived in as good health and strength as the majority of his fellow passengers. Thus demonstrating the fact that it is not conducive to health to eat when the stomach is not prepared to receive food, the appetite being the monitor.

LIVERPOOL—THE REV. H. S. BROWN.

As expected, we arrived at Liverpool on Sunday, 4th April, got on shore at 5 P. M., went with some friends to hear the Rev. H. S. Brown. He is one of the most popular preachers in Liverpool. The house is not only filled but many go away for want of a place to sit or stand. The building is large and handsome, the gallery and centre are lighted by gas from three places in the ceiling, each comprising a number of jets, enclosed in a piece of metal, shaped like a ladies parasol, round at the top instead of having a peak. The congregation, generally, sing. They joined with the choir in chanting the 148th psalm as heartily as though it had been one of the sacramental or Conference tunes. The sermon was a practical one. As I took no notes I can only give a few of the thoughts such as I remember. Text, Matthew vi. 16-21. He made some preliminary remarks on the former part, read the first three verses, spoke on them fluently for about twenty minutes, showing that substituting one kind of food for another is not fasting. That fasting is not enjoined in the New Testament. Fasting when bad drainage caused cholera, and because the East India Government made mistakes is a burlesque on religion. Fasting he considered conducive to health, particularly for those who are called high livers: but then, after

fasting there is generally excess; he would prefer a continued temperance, and by a continued temperance, man becomes less sensual, like the beasts, but improved physiologically and psychologically. This, he said, was not the most important part; and after introducing the next verses spoke about forty minutes, showing that man should not be slothful but industrious, that men who were engaged in business and commerce were not necessarily less religious than those who were not, and that those who were not engaged in business and commerce were not therefore more religious than others. The people of the United States and England are engaged in business and commerce perhaps more than any. Are they less religious than other nations? No other nations do so much for the cause of religion and the conversion of the world. Neither is a large city less religious than a small one. The city of Liverpool may be just as religious as any small town buried amongst the hills of Cumberland or the downs of Essex. Notwithstanding the crimes that are committed in a large city like this, there are as many religious people according to the population as in small towns in the country. Living in a populous city does not make a man less religious, living in a small place does not make him more so. He concluded with the application "lay not up for yourselves treasures, &c." We see from the last three months how easy it is to lose all: commercial men fail, bubble banks burst, thieves break through and steal, and if we could place our gold where it would be sure, death is the great thief that will one day steal us all from it. He would not have any person in his hearing to understand that the using their money for the right purposes would insure their salvation. It is only the converting grace of God that can prepare them for heaven; but, he did think by making a proper use of what God has given in this world, we add to our happiness in the next. He then applied the subject particularly "where the treasure is there will the heart be also."

He has very little gesture, uses no notes, occasionally approaches the nasal sound, but not so as to be unpleasant. While speaking he commands the undivided attention of his audience. It is usual for Baptists here to sit during prayer and when the benediction is being pronounced.

MANCHESTER.

Coming into Manchester from Liverpool the rail track is above the houses, which, being low and old, the appearance is not very prepossessing. There are no great sights to be seen in this city. In one of the public squares is the monument of Watt, the engineer, ever to be remembered by the people of this country, on account of his improvement on the steam engine. Manchester is a quiet place. Nowhere is so vast an amount of business transacted with so little stir in the streets. On the 8th the train between Manchester and Sheffield could not proceed on account of the great fall of snow, and on the 12th the high lands had all the appearance of midwinter. There is great competition here between some of the railroad companies. To go from Manchester to Birmingham, by third class, you pay 9s., the distance being 100 miles, or to London, by same class, 18s. If you take a ticket to London and back to Manchester, to return within seven days, you are charged only 5s., the distance to and from being about 400 miles. With this ticket you are not allowed to stop at any intermediate station, and must go from one city to the other or pay extra. With this ticket you get from Manchester to London in five hours. Two pence will insure £100 on your life. It is not likely this competition will last long.

LONDON—REV. C. H. SPURGEON.

Arrived in London, Saturday, 10th, bought a ticket of admission to the Surrey Music Hall. They are sold at twenty-three different places in various parts of the city. A five shilling ticket will obtain a reserved seat, a shilling ticket will admit the bearer one hour before the gate is thrown open, and will serve a month. If stopping near St. Paul's, you cross Blackfriars bridge and a walk or ride of two miles will bring you to the Gardens. On the way you see all kinds of commodities for sale, including rum and tobacco, countless cleaners of boots, as well as individuals offering to take dangerous type likenesses, all on the first day of the week. If you inquire the way when near the Hall, you are told to "follow the multitude and you will be right." Arrived at 10, I found plenty of seats, but before the doors or rather the gates outside were thrown open to the public, the seats were all occupied by ticket holders. At thirty-five minutes after 10 the public enter. It is amusing to see the foremost both males and females, enter on a run to secure a comfortable place. Every space is immediately filled. On either side of the seats are spaces fifteen feet wide the entire length of the building giving space for thousands to stand. During the

hour, the congregation converse on subjects religious and secular. For the benefit of those who value the Allopathic treatment, I will give the prescription of a lady that sat behind me. After speaking to her friends of a person who had lately been baptized, (children being present and inclined to cough), she said, "go to the butcher get a sheep's heart, and let the blood run out, but be sure not to wash or let it get cold, take one ounce of cloves and stick them all over it, put the heart with half a pound of sugar in a slow oven until stewed, and she would guarantee that two hearts, if taken, would cure the coughs of three children, this remedy was very simple, and she had never known it fail."

The rent of the Hall is ten pounds for morning service, other expenses five pounds, costing about £800 per annum. Mr. Spurgeon preaches in his own chapel in the evening.

I would close with the business part only, but for the exciting scene Mr. Spurgeon related, will state, that at fifteen minutes to eleven he enters the pulpit. All hats are now off, stillness pervades, while Mr. S. offers silent prayer. After announcing the hymn, the Precentor names the tune. Mr. S. now repeats the hymn and joins the vast assemblage in song as though he had to perform no other office. After prayer, reads the 91st Psalm and speaks at some length upon it, singing again, then the text, "And even the hairs of your head are all numbered." After preliminary remarks, stated that he would give his reason for taking this text. If he had never had another mark of God's favor he would, for a circumstance which lately occurred, stand a debtor to him all his life. He had been invited to preach at Halifax, (in Yorkshire.) A large building had been erected to accommodate 8000 persons. While on his way snow and sleet were falling, and he thought he would feel bad, and have to preach to an insignificant congregation scattered over so large a building, but what was his surprise when he found some six thousand individuals congregated. After the exercises of the day and the people had left except about one hundred, the main beam of the building fell, doing no harm except to break the legs of two persons the bones not so badly but that they could be set without amputation. He could see God's providence in all this, for had the beam fallen before the people separated, they would have had to witness a similar scene to that which took place some time ago at the Music Hall. During the time they were in the building, the wet came through much to their annoyance, but God's providence was in this, for had there been frost with the snow, or had it begun to snow three hours sooner they (his congregation) must have been deprived of their preacher. Three hours after they left the huge structure, it fell with a tremendous crash, and even if he had escaped, judging from the way his mind was effected by the last accident, he would never have been able to preach to them again.

In the course of his sermon he related a number of providential circumstances of himself and others. The most striking was the circumstance of his preaching to them for the last four years. Four years ago he had decided on going to College, he engaged to meet the Professor at a certain house, he called punctually at the hour appointed, was shown by a servant into a room, the Professor called about the same time and was shown into another room. He remained two hours to see the Professor; the Professor remained two hours to see him, he left feeling annoyed, but a text of scripture entered his mind,—"Seekest thou great things? seek them not." He wrote to the professor that he would not go to college, and if he had been the means of the conversion of any, God's providence must be seen in it all. At the close, he said he wished to speak to the timid of his congregation, God ruled over all for good, (his countenance brightening) "There is no need of a lady being alarmed because her husband had left home and a mouse had entered the parlour; because a father was at sea and a storm was raging; a brother had gone to Australia, or a cousin was before Lucknow; God overruled all for good." He was sorry to have to speak so much of himself as he did not wish to be egotistical, but when he became more acquainted with his congregation, he might learn some incidents in their lives, by which he could illustrate his text and not have to speak of himself. He usually has neither prayer or singing after the sermon, but the benediction only, on this occasion, however, after he pronounced it, said he would depart from his usual custom and sing one verse,—the Doxology.

The sermon was one of giving thanks, with no high wrought picture, but was full of interest from beginning to end, so much so that it seemed only just begun when ended. It was made up of little things, as the text indicated. Notwithstanding Mr. S. did not go to College, he must have