

afflicted followers will be completely delivered from all oppression, as shewn in a text already cited, (2 Thes. ii. 6-10) and their relentless persecutors be consigned to "the blackness of darkness for ever." According to the Scriptures, prior to that event there will be a long period in which Satan's power will be restrained, persecution will cease, and eminent piety will be generally prevalent. (Rev. xx. 1-4. Isa. xi. 6-9, 13. lxx. 20-25, Zech. xiv. 20). Subsequently to this the grand enemy will be again suffered to go abroad and deceive the nations, infidelity and impiety will become rampant, and a persecuting spirit will prevail. (Rev. xv. 6-9). The impious, emboldened by the long-suffering of JEHOVAH, will wholly disregard His threatenings, (Eccles. viii. 11, Ps. l. 21.)

In our Lord's inquiry, "Shall He find faith on the earth? the word (*pistis*) translated "faith" may be properly rendered—to the same effect as in 2 Thes. ii. 14, "belief." The question implies, that at the time of His coming comparatively few will believe the fact just stated by Him, that God, after bearing long with ungodly persecutors, will "avenge His own elect," by the irrevocable destruction of their adversaries. So He has assured us elsewhere, that "As in the days of Noah," whose warnings were generally disbelieved, "So shall also the coming of the Son of man be" (Matth. xxiv. 37-39). And the Apostle Peter tells us, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? He represents these unbelievers as being unmindful of the warning given them by the overflow of the antediluvians; but declares that "the heavens and the earth which are new, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," (1 Pet. iii. 3-10). So also in Rev. xx. 7-13, the final judgment, when God will fully "avenge His own elect," is represented as immediately following this general prevalence of unbelief and persecution.

Believers are encouraged to persevere in earnest prayer, "day and night," assured that God regards their cries, and that He will vindicate their cause.

Yours in the gospel,
CHARLES TUPPER.

Aylesford, Dec. 18, 1860.

For the Christian Messenger.

Examination of the Berwick School for young Ladies.

DEAR BROTHER,—
If you think it will subserve the interests of your excellent journal, and the cause of Female Education, please give insertion to the following.
The last term of Miss Shaw's school closed on Tuesday last, 18th inst. In the afternoon there was a public examination of the school in the presence of a crowd of visitors, and a public exhibition in the evening. The former was conducted in the Hall, where the school had been kept; the latter in the Baptist Chapel. Both places were well filled with the friends and patrons of the school, and the exercises were conducted with great judgement, and were very creditable to all concerned. I understood there had been about 40 pupils in attendance, from different and distant parts of the country, from Amherst, Sackville, N. B., &c.

The classes were examined in History, ancient and modern; Mental Arithmetic, Latin, Geography, Algebra, and other branches; and their correct and ready answers shewed that they had been thoroughly drilled and understood what they were saying. It would be invidious to praise individuals, but we were particularly struck with three little bright-eyed fairies,—who would scarcely come under the denomination of *ladies* unless they were much older than they looked,—who were able to put through their Latin, declension and conjugate, and give Etymological affinities, in a way that would have done credit to boys a-head-and-a-half taller than they. Some of the queer and complicated sums in mental Arithmetic, sounded as though a lawyer might be excused for being puzzled by them, but the pupils seemed to unravel them and put them together, without book or slate, as though they had been the plainest and easiest work in the world.

The huge black-board was after a while wheeled round, and some three or four girls,—chalk in hand—commenced operations, some of them in front and some in the rear. It was pleasant to see, as indicating an advancement in civilization, one lad,—we can hardly say young man,—among the operating group, and the board was soon covered with Algebraic characters— $4x = 2ab; a + b + c - d = 96$ —and all such odd look-

ing combinations. Then they would read them off and give the result in a way that must have been amazing to some, as it was evidently pleasing to all present.

Meanwhile visitors kept pressing in, men, women, and children, until the place became too strait for us, and Mr. Morse, who appeared to have charge of the accommodation department, was obliged to persuade some of the more juvenile of the audience to withdraw. They did so good naturedly, but with evident reluctance, for which they could not reasonably be blamed.

The exhibition in the evening was a real treat. All the pieces except one, if I understood correctly, were original. Several were in verse, and displayed real poetical merit, and were read admirably. Among the pieces was an original dialogue, conducted by some of the smaller girls, which was well sustained and seemed greatly to interest the audience. I was much pleased with the solid thoughts and the high moral and religious tone which breathed through many of the pieces.

I ought to have stated that a platform had been prepared in front of the pulpit upon which the girls—(I detest that abominable expression, *young ladies*: 'tisn't in the Bible.)—were seated with their teachers. In the centre had been placed a melodeon, upon which the teacher of music, Miss Lawrence, at intervals led the voices of a surrounding group, which added greatly to the pleasure of the evening. As I happened to know by heart two of the pieces, I could enjoy the fine sentiment as well as the music. And in all cases we could do as the Indians do when they go to chapel; they take it for granted that it is all right though they understand nothing of what is preached and prayed, any more than they do of what is sung. The touch of censure implied in these remarks, will not press very heavily upon Miss Shaw's school in particular, seeing it extends to almost every "other place where singing is practiced. It seems difficult to do two things at once; to sing and to talk in the same breath.

The two pieces which I was able to follow in spite of the music, were the "Doxology," and Longfellow's "Excelsior." The latter word means "higher up." The "moral" of the poem is that a resolute youth will steadfastly resist all allurements and discouragements from whatever source, and hold on his way upward and onward from height to height, in knowledge and piety, until his worldly career has ended in heaven, and while his friends are gathered around his clay, the effect of his example and triumph shall come over them like a voice through the air—Excelsior—"higher up"—and still higher.

"A traveller by the faithful hoond,
Half buried in the snow was found,
Still grasping in his hand of ice,
That banner with the strange device,
Excelsior."

Let this motto apply to the students, the teachers, and their friends. All such efforts show what the demands of the times are. We want a Female Academy on a larger and more permanent scale—one that shall be independent of private interests and of local circumstances; one that shall endure forever. But my paper is full.

Yours truly,
S. T. RAND.

For the Christian Messenger.

Obituary Notice.

MISS EMILY CUNNINGHAM.

Died at the residence of her mother, near Digby Town, on the 6th day of October, 1860, Miss Emily, third daughter of the late Rev. R. W. Cunningham, and the only one of five that survived him, aged 32 years, leaving a widowed mother, and two brothers to mourn, but not without hope.

In the spring of 1842 she was converted to God, and united with the church at Wilnot Mountain, then under the pastoral care of her father. During the 18 years of her christian life, she evinced undying attachment to the cause of her Redeemer, as is acknowledged by the many who enjoyed her acquaintance.

For several years there had been indications of consumption, of which she died, and although often enfeebled, yet she would rally, and her friends would cherish fond hopes that her life would be prolonged for many years, but during the last spring and summer it became evident both to herself and others that she was approaching her end. This produced a serious conflict on the great question of a preparation for death. She often expressed fears, these however were not new to her, for she had not been "at ease in Zion" and knew what it was to work out her salvation with fear and trembling, and as she approached her end her confidence increased, so that she would often express her desire "to depart and be with Christ." Now fears arose in her mind lest she might become impatient or unconsciously say or do something that would displease her Saviour. In mercy her mental faculties were apparently unimpaired to the last, when she quietly fell asleep.

Her remains were interred at the Baptist Meeting house at Digby Joggin, by the side of her loved father, in the presence of a large congregation who assembled to shew their respect for the dead and love to the living. It was the privilege of the writer, in company with Rev. R. R. Philip to be present, and sympathize with dear sister Cunningham and her two surviving children, she having buried beside her husband, five daughters, and her eldest son. God has graciously sustained her amid all these bereavements, and enabled her to acquiesce in His will. May the Lord still be gracious and preserve her two sons, to be her support and comfort in her declining years.

A Sermon was delivered on the occasion from the last verse of the 17th Psalm.—Communicated by Rev. Charles Randall.

Religious Intelligence.

YARMOUTH.—Extract of letter from Rev. Henry Angell, Dec. 20, 1860.—"Brother Harris baptized 3 at Harbor last Lords day. I have baptized 9 this month. Others I trust will shortly follow the Saviour."

ST. ANNE COLONY.—At Father Chiniquy's colony of St. Anne in Kankakee, a small Baptist and a Protestant Episcopal congregation have been formed. The Roman Catholic Bishop has been lately on an episcopal visit in the colony, and confirmed 386 persons.—N. J. Methodist.

CENTRAL AFRICA.—The indefatigable Dr. LIVINGSTON is pursuing his work of exploring and opening up this vast continent. A letter has recently been received from him by the Bishop of Oxford, dated Senna, Africa, April 9th. Some facts this letter contains would seem to point to that quarter of the world as having abundant resources and great facilities for European commerce, which will doubtless be made available at no distant day.

Dr. Livingston remarks:—
"By my letter respecting the opening made into the Highland Lake region from the Shire you will have seen that simultaneously with your prayerful movement at home our steps have been directed to a field which presents a really glorious prospect for the mission. By the Shire you easily get past the unfriendly border tribes, and then the ridge which rises on the east to a height of 8,000 feet affords variations of climate within a few miles of each other. The region bathed by the lakes is pre-eminently a cotton-producing one, and as far as we can learn from Burton and Speke, the people possess the same comparative mildness of disposition as I observed generally prevailing away from the seacoast. There are difficulties, no doubt,—an unrefined language, and people quite ignorant of the motives of missionaries, with all the evils of its being the slave-market. But your University men are believed to possess genuine English pluck, and will, no doubt, rejoice to preach Christ's Gospel beyond other men's line of things. Viewing the field in all its bearings, it seems worthy of the Universities and of the English Church, and bearing in mind and heart Him who promised, "Lo! I am with you always, even unto the end of the world," there is not the shadow of a doubt but that her mission will become a double blessing—to our own over-crowded home population and to the victims of slavery and the slave trade throughout the world. Let the Church of England only enter upon this great work with a will, and nations and tribes will bless her to the latest generations.
"The French have a strong desire to enter before us. A Senor Cruz, the great agent of French emigration from this coast, lately returned from Bourbon with a sugar-mill and coffee-cleaning machine, sugar-canes of superior quality, and coffee-seed, and two Frenchmen to work the machines. Both, however, soon perished of fever. The Portuguese hate us and our objects, partly because of our religion, but chiefly because we suppress the slave-trade. The mission will require a steamer drawing about 8 feet to serve as a home till preparations are made. Having lost my despatches, I do not know whether Government will give me another; it would be at the service of the mission. I send home Mr. Rae, our engineer, to superintend a second for the lakes. This we shall build whether we get one from the Government or not. It is to be made capable of being unscrewed and carried past the cataracts. It will give security to settlers without firing a shot, and will promote the extinction of the slave-trade by lawful commerce more than several ships on the ocean."

NAPLES.—Mr. Bruce, the agent for the British and Foreign Bible Society (says a Naples letter in *The News of the Churches*), came here as soon as Naples was opened up, and his success, as well as that of the colporteurs employed by him and Edinburgh Bible Society, has been very great. In Tuscany and Piedmont, the demand for Bibles on part of the native booksellers has been very small indeed. Here, on the contrary, the booksellers have brought up whole cases of Bibles at a time, and employ agents with barrows to hawk them through the streets. In walking down the Toledo yesterday I saw several of these barrows surrounded by purchasers; and on every bookstand, whether belonging to colporteurs or others Bibles were exposed for sale. In the villages round the city the colporteurs have also met with ready sale. They tell me, however, that the demand for religious books, such as the "Pilgrim's Progress," Protestant Catechism, "Dif-

ference between Romanism and Protestantism," &c., is very great. These books are more eagerly brought up than the Bible, which constitutes another more striking difference between the population of Naples and that of Northern Italy.

MISCELLANEOUS.

BAPTISM OF AN INDIAN CHIEF.—Elder H. F. Buckner announces the recent baptism of John Jumper, the principal chief of the Seminoles, who has been a Presbyterian for several years.

THE PERSECUTIONS IN SPAIN.—The Committee of the Evangelical Alliance has arranged for a deputation to wait upon Lord John Russell for the purpose of asking the exercise of the influence of our Government to obtain the release of MM. Matamoros and Alhama.

THE BAPTIST MOVEMENT IN NATAL.—A correspondent writes:—"The Baptist movement in this city appears to progress rapidly. On Sunday last a great assembly congregated together at the willow tree, Little Bushman's River at three o'clock p.m., to witness the ordinance of believers' baptism.—*The Natal Courier*, Oct. 3.

GERMANY: BAPTIST MISSIONS.—A Baptist missionary writes from Konigsberg, the church numbered twenty-four members, now, 124. The church of Pobethen, which is also under my care has had a net addition of 100 souls. The cry 'Come over and help us,' came from so many directions, that I had not time enough to meet all the demands made upon me. Very often I have been summoned before courts for interfering with the functions of the clergy. At one time no less than twelve complaints were made against me. But in every case I was happily acquitted. We have now a large chapel, equal to the Hamburg."

BAPTISM OF A METHODIST MINISTER.—A correspondent of the San Francisco *Evangel* says, that during a Baptist camp meeting at Healdsburg, Cal., Rev. L. D. Jones, a brother of the late Gov. Jones, of Tenn., and for some years a Methodist minister, was immersed. "After being buried with Christ, and while yet standing in the liquid grave, he said: 'This change from a Methodist to a Baptist is not the work of a moment, but the result of a three years' struggle. In infancy I was sprinkled, but by reading the Bible, I find no gospel baptism but immersion. The Bible, and the Bible alone, has compelled me to become a Baptist. I now feel that I can go under the great commission, and preach the whole gospel—a thing, which to this time, I could only do by violating the Methodist discipline and church rules.'"

AFFAIRS OF THE POPEDOM.—Agitation still reigns in Rome. The cardinals are divided in their opinions, and many of them, however, are still opposed to the policy of Antonelli. The arrival of 65,000l. from America to the Papal Exchequer has shed a gleam of joy over the Court. The Holy Father, with the twofold object of defending himself against the revolution, and of protesting against the conquest of his States, has decided on gradually reconstituting his army. For this purpose it is necessary to form a nucleus, that the volunteers from Catholic countries may group themselves around it. The engagements will be necessary that zealous Catholics, who have the Holy Father's cause at heart should pay the travelling expenses to Rome of the poorer volunteers, who when at Rome will receive fifteen sous per day. The corps of Mounted Guides is also being reorganised. Its members will mount themselves, i.e., they will have to buy two horses—one for themselves another for their servants. Their pay will be 100 francs per month, that is, 4l., and they will rank as lieutenants. Their strength is not to exceed sixty. So say the Papal journals.

EXETER-HALL SUNDAY EVENING MEETING.—Exeter-hall has been taken for Sunday evening preaching by the revivalists, Messrs. Reginald Radcliffe, Richard Weaver, and William Carter. Their first service was held on Sunday evening, when according to reports in the papers, the hall was densely crowded. The proceedings commenced with singing and prayer after which Mr. Radcliffe read part of Mark vi., and then gave an account of the work in which he and Mr. Weaver had been engaged in Edinburgh. Mr. Weaver afterwards spoke for nearly an hour, taking for his motto, "Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins." He paced from one side to the other of the platform, relating anecdotes, and alternately inviting sinners to accept of the mercy offered, and threatening them with the awful consequences of refusal. In the course of his impassioned address, he called upon his hearers who had "found Christ" to hold up their hands. About a third of the excited audience did so; and subsequently there were a few who responded to the invitation to volunteer for the Lord's service. Other hymns and prayers followed, and meetings for "inquirers" were held at the close in the ante-rooms of the hall.

THE REV. C. H. SPURGEON'S TABERNACLE.—A tea-meeting was lately held in aid of the fund for erecting the Metropolitan Tabernacle at Newington, for the congregation of the Rev. C. H. Spurgeon. The attendance was very large. After tea had been disposed of, the meeting adjourned to the chapel, where the Rev. Mr. Spurgeon presided. After devotional exercises, the rev. chairman, in addressing the assembly, remarked that their present meeting was only one of a considerable number which were about to be held. For the benefit of those who were not acquainted with their movements he (Mr. Spurgeon) would tell them that they had for some time past been building a large

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