

Correspondence.

For the Christian Messenger.

London Correspondence.

[From our Special Correspondent.]

(Concluded from last No.)

London, June 10, 1857.

MR. EDITOR,

DESTRUCTION OF THE WHOLE WORLD.

It is a fact, that considerable dismay was caused among a large body of people, by a prophecy that on Saturday, the 13th, at midnight, the world would be destroyed, burnt up, by collision with the tail of a comet. In France the belief was even more general: Some suicides are reported as caused by this fear, and many minor disturbances. Such panic is nothing new. Every few years, some idea or other is so set afloat, and frightens silly people out of the little wits they have. However, I am still writing in peace; and Scotland stands where it did," as in Macbeth's time.

Of course, Special Correspondents must know all about comets, as well as everything else; but yours, Mr. Editor, is humble enough to give the opinions of philosophers in preference to his own, especially as he forgets most of the astronomy he learned under fear of the scholastic ferule. Scientific men say a comet may appear about this time, or, not for years to come. Then, as to its density when arrived:—M. Babinet affirms, that if the density of the air be represented by 1, that of a comet would be a fraction of which the numerator is 1, and the denominator a number superior to unity, followed by 125 cyphers. Sir J. Herschel mentions the weight of a comet's tail as only a few ounces; another philosopher asserts, that were collision to take place, the effect would only be that of a fly coming into contact with a locomotive at full speed. M. Arago is said to have entertained an idea that a collision might cause destruction, but that the probability was a million to one. And if comets be, as stated, only masses of luminous vapour, we need entertain no fear.

But, higher and graver reasons prevent the idea of such destruction. Those who repose on the assurances of Holy Writ, and who look only for destruction of this glorious sphere as cotemporary with the "coming in clouds of the Son of Man," when the providences of God shall see fit and the Redeemer's work be ended, can say, "Though the earth tremble, though the mountains shake, yet will not we fear." How few, of those who dreaded the comet, stopped to reason! still fewer, to look, and read, and ponder over the Lamp of Truth; to "see if such things were so!"

PARLIAMENT.

Mr. Hardy brought on his Beer Bill, having for its object to place beer houses under the licensing system and supervision of the magistracy, as are spirit-dealers. But it was contended that the licensing system already works injuriously, and so should not be extended. Sir George Gray promised a more comprehensive measure, by the Government, next Session, and the Bill was withdrawn.

Lord Campbell introduced a Bill to prevent the publication of licentious works and indecent pictures, which of late have become prevalent; and a notorious offender was recently prosecuted for publishing a penny work of that description, which was generally exhibited in the smaller and poorer news-shops.

On the Oaths Bill, the Catholics objected to that clause which denies that any potentate should exercise "ecclesiastical or spiritual" supremacy, they believing that the Pope should exercise it. They proposed to substitute the words "temporal or civil," so that one oath could be used by all new members, instead of Catholics having a separate form, as now, which does not violate their conscience. It was rejected.

Then came Sir Frederic Thesiger's famous amendment. The Bill, as it stood, admitted Jews to Parliament, by omitting that clause of the oath taken by new members which says they subscribe it "on the true faith of a Christian." Here came in the whole question of Jews, or no Jews. All the old arguments against their admission were brought forward, and signally refuted, in spite of the eloquence with which the objections were stated. The chief argument was, that a christian state should be governed by a christian legislature, which could not be if those were admitted who denied the Redeemer. It is sufficient to say, that Dissenters deny the right of the State to legislate on religion at all, and so a Jew is as good a man as another for a political assembly. Lord Palmerston denied that the House was a religious body; "it was a political assembly." Suppose we take the Premier at his word, and say—if only a political body, why is

the Church part and parcel of the government, as seen in the episcopal benches of the Upper House of Legislature? But the Premier did not acknowledge that contradiction though others see it plainly enough. Perhaps some one will at a future time ask the noble Viscount to reconcile this opinion with his maintenance of the Church, officially.

However, the Bill was carried as it stands, by a majority of 140 in favour of Jewish emancipation. The House was crowded, and the division hailed with cheers. The House of Commons has thus declared its adhesion to the long desired Reform; but the Lords who (as in the Reform Bill) are the greatest opponents, aided by the Bishops, will perhaps again reject it; and then there will come a collision, in which the Peers must give way to that House which, as the representative of the people, in effect rules England.

MISSIONARIES, VERSUS THE EAST INDIA COMPANY.

The Bengal missionaries came before Parliament by a petition, in which they called attention to the discreditable state of our civil government, and the injustice it inflicted on the native population. In a debate on the subject, Mr. Kinnaird, who is so well known as Chairman at Bible and other meetings moved that,—1. "The present administration of the lower provinces of Bengal does not secure to the population the advantages of good governments, but the mass of the people suffers grievous oppression from the police, and the want of proper administration of justice." 2. "That it is desirable that Her Majesty's Government should institute special inquiries into the social condition of the people, and ascertain what measures have been taken in consequence of the oppression under which a large proportion of the inhabitants of the lower provinces are now said to be suffering, more especially with reference to the system of landed tenures, the state of the police, and the administration of justice; and also, that such report be laid upon the table of the House." In support of his motion he said, when it was considered that we held that country only on prestige, and that the number of Europeans there, including the native Indian army, only numbered 100,000, while the native population amounted to 150,000,000, they would see how important it was to deal justice to them, in order to secure their fidelity, in case it should be necessary to fall back upon it.

He then proceeded to show the hardships which the poor Ryots experienced under the Zemindars, their landlords, who maintained their power over them by means of bribery in the courts, and with the police, who always took the side of the strong against the weak. The police in Bengal were infinitely worse than the population over whom they were set; and the magistrates, for the most part were young and inexperienced men, whose standing did not exceed seven years, and some even as low as three years. It was vain to talk of police reform, when the magistrate was located at a distance of from thirty to forty miles, and that, too, in a country without even the smallest bridle road or foot-path. In the reply of the Council to the memorial of the missionaries, the evils complained of were attributed to the physical condition of the people and nature of the climate. Mr. Kinnaird, however, relied on the evidence of the missionaries, who devote their lives to improvement of the whole condition of the Hindoos.

But the House, by its slender attendances voted the whole thing a bore. Mr. Kinnaird spoke to almost empty benches; and, finding there was no chance of carrying his motion, withdrew it. A member promised, on behalf of the East India Company, attention to the matter (which just means nothing at all), and had the hardihood to say, that consideration of missionary representations would be construed by Hindoos into an intention to subvert their religion and violently christianize them—which, especially under present exerted native feeling on the subject, would be very dangerous.

THE TREATY WITH PERSIA.

We now know just what is the result of the Persian war. The treaty, just published, provides for the evacuation of Persia by our troops within three months of the date of ratification: withdrawal of the Persians from Herat, and relinquishment by the Shah of all interference in or claims on Afghanistan, whose independence he is to recognize. In case any difference arising between Persia and those territories, the Shah engages to refer them to the friendly offices of the British Government, and not to take up arms till such offices fail. In case of any violation of the Persian frontier by the States referred to, the Shah may undertake military operations for the repression or punishment of the offenders; but the forces are to retire within their own territory as soon as the object is accomplished,

and not permanently to occupy or annex to the Persian dominions any portion of the said States. The consuls, consular agents, subjects, and commerce of England and Persia, are to be mutually received in each country on the footing of the most favored nation. The British Mission is to return to Teheran, immediately after the ratification of the treaty have been exchanged, when the Persian Government is to receive it with apologies and ceremonies. A commissioner on each side is to be appointed, within three months after the return of the mission, in order to decide on the pecuniary claims of British and other subjects on the government of Persia; and the amount of such claims as may be pronounced just is to be paid within one year from the date of the award. The agreement for the suppression of the slave trade, which would have expired in August, 1862, is continued for the further space of ten years from that date, and afterwards until formally annulled.

YOUR SPECIAL CORRESPONDENT.

For the Christian Messenger.

Notes of a tour in the United States.

[No. 3.]

SCHENECTADY—UTICA—SYRACUSE—ROCHESTER—&c.

MR. EDITOR,

Proceeding to Rochester from Albany we passed through an extensive, rich, and highly cultivated part of the country, interspersed with numerous villages, towns, and cities all bearing unmistakable marks of enterprise, prosperity, and advancement. I can notice only a few of them. Located on the right bank of the Mohawk about 16 miles from Albany is Schenectady, one of the oldest places in the State. Here is the seat of Union College, said to be an excellent institution, with a large number of students, and generally in a flourishing condition. It has several extensive manufactories of flour, leather, iron, machinery and cotton goods, and occupies both sides of the Erie Canal.

Fort Plain, on the right bank of the Mohawk contains several churches, a collegiate institute, a seminary, a bank, and two newspapers. Ten miles from this place are the Sharon Springs, to which during the summer season, swarms of invalids resort from all parts of the Union. The waters of these springs are said to possess valuable medicinal properties.

Utica is a fine city, pleasantly situated on the south bank of the Mohawk, 95 miles from Albany. It contains many fine public edifices. The State Lunatic Asylum consists of several stone buildings. The soil of the surrounding country is very fertile and richly cultivated. The city has a population of about 33,000, on both sides of the Erie Canal. About 14 miles from thence by railroad are the Trenton Falls. They are six in number extending a distance of two miles, with an aggregate fall of 320 feet. They present a grand and majestic appearance, especially at those seasons of the year when the water is very high. The surrounding scenery is exceedingly romantic and picturesque. We come next to

Rome. This is a young and growing city, pleasantly located on the Mohawk River and Erie Canal, about 110 miles west of Albany. Several railroads unite here with the New York Central. The Black River Canal here also forms a junction with the Erie Canal. The river in the vicinity of Rome affords eligible privileges for manufactories, of which the enterprising inhabitants are fast availing themselves. Then on to

Syracuse, an active and thriving city, located on the south end of the Onondaga Lake. The streets are lined with blocks of magnificent stone and brick edifices. Its central location invests it with much political importance. Most of the State Conventions of different parties are held here. The Hall occupied for that purpose is a splendid building, capable of containing nearly 3,000 persons. Syracuse is particularly noted for its extensive salt manufactories. They have no equal in extent and value in the Union. They produce nearly five millions of bushels of salt annually. I must now pass over several places of note to come to

Rochester. This is a handsome and flourishing city, located on both sides of the Genesee River, six miles from its outlet into Lake Ontario. The Erie Canal crosses the river in the middle of the city, by means of an aqueduct resting on 11 arches. A little to the north of this aqueduct are the Genesee Falls. Though not to be compared with those of Niagara, it is nevertheless an imposing sight to behold in the midst of a city those vast sheets of water rolling down perpendicularly a distance of over eighty

feet. In the immediate vicinity of the Falls, are those extensive flour manufactories for which this place is especially remarkable.

The university of Rochester is now in a very flourishing condition. It has a full staff of efficient professors, and nearly one hundred and fifty students, among whom are several pastors of churches from different parts of the Union and Canada West. It is remarkable, however, that no buildings are yet in existence recognized as the "Rochester University," the exercises still being held in an *Old Hotel* rented for that purpose. An eligible site has been secured and the buildings will be speedily reared upon it. A substantial and permanent foundation has been laid for the future safety and success of the institution in the sum of \$150,000. The friends of Acadia College will observe that. A word to the wise, &c. Rev. Mr. Boardman, pastor of the 2nd Baptist church, has a large congregation, and promising field for usefulness. I spent a profitable Sabbath with him, and at his request occupied his pulpit a part of the day. Rochester is comparatively young, being settled in 1732, and chartered as a city in 1834. Its population is over 50,000. But to avoid prolixity, I must now close, reserving some remarks intended for this letter, for a future one.

Remaining as ever,

Yours truly,

J. C. HUND.

Niagara Falls, June, 1857.

For the Christian Messenger.

Mission to Jeddore.

On the 9th of May, I proceeded to Jeddore, to perform a Mission under the direction of the Central Board. It afforded me much pleasure to meet again with christian friends among whom I spent several weeks in the autumn of 1855. At that time I baptized seven converts at Jeddore, and experienced some interesting seasons in meeting with the people, and in visiting from house to house. Since then some unfavorable circumstances had interrupted the union of the Church, consequently the visit of a Missionary, at the time I arrived was the more necessary. After preaching several times and visiting many of the friends in the community, a church meeting was announced, the object of which was the establishment of union in the Church.

At the time appointed the members of the church assembled in the Meeting-house on the West side of the harbor. After singing and prayer, a portion of the scriptures were read, and an address delivered to the church. The brethren then spoke, and, with deep contrition of soul, confessed their faults one to another, and manifested a desire to walk together in love and harmony. The church covenant was then read, the Union hymn sung and the meeting dismissed. All appeared happy and thankful that the object of the meeting was so fully realized. The Saturday following, we met in conference, the season was deeply interesting, and, I trust profitable to all present. I spent about five weeks at Jeddore, during which the interest of the people in our meetings for public worship seemed to increase, and, some cases of deep seriousness among the youthful portion of the community were manifested. I also visited Ship Harbor, about 17 miles by land from the mouth of Jeddore. Spent two days in that settlement, and was kindly entertained by Captain Curry formerly of Horton—Mr. and Mrs. Curry are the only Baptists in Ship Harbor; they have been there about two years—I held meetings at the house of Capt. C.,—a goodly number of persons assembled, and appeared deeply interested during the service. This, I believe was the first meeting ever held in this part of the settlement by a Baptist Missionary.

The 14th of June, was the last Sabbath that I spent in Jeddore,—preached twice, administered the Lord's Supper, and commended the friends to God and to the word of his grace. Left there on Monday, the 15th, and reached home on Wednesday evening, the 17th, having spent five and a half weeks in the service of the Board. Collected at Jeddore in favor of the Mission, £7 15s. 9d. About 60 of the male inhabitants being absent on a voyage to Labrador, the amount collected fell short of what was anticipated. Any one however, acquainted with the temporal circumstances of these people will admit, that their liberality even in this case very far exceeds that of some of the wealthier portions of our Province.

JAMES STEVENS.

Horton, July 6th, 1857.

BEAUTIFUL GARMENTS.—Never consider yourself dressed, except you have on the white garment of inward sanctification, the royal robe of Christ's righteousness, and the embroidered cloak of a blameless conversation.