

stealing apples. A quarrel ensued respecting the division of the booty, in which McGarry seized a bottle carried by Cull, and struck him twice with it, breaking it at the second blow. Changing his weapon for a stick, he plied his strokes upon the already prostrate lad, and left him for dead. After going on his way for about half a mile, he reflected that it was possible Cull might revive and inform against him, and returned to find his fears partially realized, as the poor boy was sitting up, but unable to speak. The fragment of the bottle soon finished the murder, in spite of Cull's struggles; and he was found with his throat cut, and stripped. McGarry having sufficient coolness left to cover the boy's clothing. It is said that he had been brought up without religious instruction, and had been permitted to give way to a violent temper unchecked—a warning to parents—and children too.

The Canada Foreign Missionary Society, projected soon after Dr. Duff's visit to this Province, has issued an address to the public, setting forth the efforts of its officers to secure suitable men for the work, and confessing to failures thus far. Subscribers who have paid are informed that their money may be obtained from the Treasurer on application; and those who have not paid are released from their obligations. This is painful; but the Board of Management express their readiness to go forward when the indications of Providence seem favorable. The offer to refund paid subscriptions and to release the unpaid subscribers has been made to prevent complaint; and perhaps to meet murmurs already scattered. The society is Catholic, and that it may be is one source of difficulty; since it must be admitted that both missions and denominations prefer, generally speaking, a denominational connexion.

A. B.

Boston Correspondence.

Mormonism and its Horrid Vice-Spiritualism, its Atheism and De-sions.

Boston, April 15th, 1857.

DEAR BROTHER.—The United States, like an indulgent parent, permits her children to pursue the dictates of their own hearts, till the public safety demands a check to their vicious courses; and the evil becomes established before anything is done to remove it.

This want of efficiency in enforcing laws and preventing abuse of toleration is one of the cunctinants of republican government, and has its source in the continual change of administration, which is more desirous to please the people for the time being than to permanently benefit them.

Thus Mormonism has been suffered to take root and flourish in the very heart of this great Republic, till its dangerous tendency has become alarmingly apparent to the government; but how to deal with such a lawless and robbing set of men seems rather to puzzle the "sharpness" of the Yankees themselves. Judge Drummond, Chief Justice of the Territory of Utah, has resigned his office, on account, as he alleges, of the impossibility of administering justice in that Territory, so long as the power of Brigham Young and his associates is recognized by the Mormons as superior, not only to Congress, but to any other power on earth. All the males are bound by a secret oath to acknowledge no other law than his doctrine; and a band of ruffians is set apart whose special office is to destroy the property and lives of any who dare to question the authority of Young and his priesthood. These men have destroyed the records of the Supreme Court, insulted its officers, reviled the American Government, and the chief officers of the nation, both living and dead, in a manner most wicked and rebellious. Young has pardoned and delivered from punishment two of the most atrocious murderers ever convicted in the Supreme Court of the Territory. Young always takes care to have some of the jurors previously instructed in regard to his wishes, and they decide accordingly.

The Hon. Leonidas Shaver, the predecessor of Drummond, was poisoned by the Mormons in Salt Lake City. Capt. Gouinson and his party, and A. W. Jabbitt, the late secretary, were murdered on the Plains by a band of Mormons.

Judge Drummond states that it is impossible to execute the laws in Utah without the aid of military force.

It is now said that a number of respectable families, protected by a military force, will take up their residence in Salt Lake, and try by their example if possible, but by force if necessary, to bring the Mormons into a more governable state.

Having heard much of spiritualism, so called, I determined in spending an hour with them, in order to satisfy myself as to the nature of their doctrines. The person who delivered the lecture pretended to be wholly unconscious of what she said.

The hour arrived; the medium came in, (Miss Gilson) accompanied by a gentleman who took his seat beside her on the platform. The lady then went into a trance, (7) arose, and was conducted to the desk by the gentleman. After some grimaces and contortions of her features she commenced in a dramatic manner by offering a kind of prayer to "inspiration." Beginning, "sweet are thy showers, oh! inspiration, &c." proceeding for some minutes in this extravagant and ridiculous strain, she then gradually assumed the lecture style, all the time pretending to be fast asleep in a trance. She had not proceeded far before I was satisfied, that, whether inspired or not, she was possessed with the spirit of some of the departed; some who, when they were on earth, wrote and taught the same doctrines which the spiritualists are now promulgating. Among the spirits which I clearly recognized that evening, were those of David Hume, Voltaire, and Thomas Paine. Spiritualism is only atheism in a new dress, the cut and style of which is modified to suit the times.

She affirmed, and attempted to prove, that the Bible, though truly a book of inspiration in the original, was so incorrectly translated that it is impossible to obtain the original sense and meaning. In short, that it was never intended for us, but for those who lived at the time it was written. She said that every age has had its inspired prophets whose writings and revelations were adopted to the age in which they lived; and that the spiritual mediums are the *revelators* of the present age.

She went on for an hour in this disgusting and blasphemous manner, claiming to be equal to the apostles and prophets, and to Jesus Christ himself; said that every one might become a Jesus Christ if he would only make a continual effort after holiness.

In a trance, the muscles are rigid and the limbs inflexible, but she had perfect use of every limb and muscle of the body, except those that move the eyelids which she kept closed for a whole hour, and which may have been glued together for aught I know, before she commenced. Such a gross imposition, practised upon a large audience, many of whom firmly believed that she was actually in a trance, was both ridiculous and painful to behold.

A student of Harvard College, who is very expert at the tricks of table-turning, practised lately in the presence of one of the Professors, who detected him using his foot as a fleshly aid to spiritual power, which was probably weak on this occasion. The student has been suspended by the faculty as a punishment for his moral delinquency.

Much of the success which attends this atheistic and blasphemous imposture is owing to the unwillingness of men to own they have been duped; they prefer to attribute supernatural powers to these imposters rather than frankly to own they have had a gross deception practised upon them, which they cannot fully explain.

Elder Hartt's letter in your last contains refreshing and cheering intelligence of his labours. We condole with him and his family in their late bereavement. C. F.

The Intelligencer.

SAINT JOHN, N. B., APRIL 24, 1857.

Religion and Politics.

We are not going to write a political article, but we have something to say on the subject of religion and politics, which though distasteful to some, seem in the order of events, to be called for at the present time. It seems to be the especial desire of some artful politicians, some unscrupulous and depraved editors, and others of the "baser sort," that religion should be entirely excluded from the councils of the country, and the every day actions of men and women, and shut up in the dormitories of convents, and kept from the light of the sun. That this would suit those who so ardently desire it, and who are so ready to abuse religious persons who differ from themselves, we most sincerely believe. And we are quite certain that the men who are so afraid of religion in politics, would, if they had the power, not only exclude it from politics and schools, but also from our churches, our families, and our hearts. The position that those persons take is to us proof positive that they are themselves without religion, and the ends they wish to accomplish are such that will not bear the scrutiny of religious candour, and hence religion is to them, what the light of day is to the midnight murderer or cowardly assassin. We confess ourselves afraid of the politicians who are afraid of religion in politics; and we further state, that that religion which can be excluded from politics, or from any other station or transaction in life, and enjoyed in others, is not the religion of the *Bible*. It is a false religion, "another Gospel," which, "if an angel from heaven" were to preach, we would not believe. (Gal. 1: 8.) That it suits those who have a design upon our religion, and religious institutions, to cry out, "no religion in politics," we well know. This, with the most ample professions of religious toleration, has always been their policy, until the power sought was obtained, and then, if religion could not be ejected in any other way, the fire, and sword, and Inquisition did their work, while a debasing superstition was substituted in the place of true religion. But, again, we ask, because a man is a Christian, or a Christian minister, must he dumb on the subject of legislation? Shall he have no voice in the counsels of his country? Or does legislation and Government belong only to the ungodly—it is not an institution of God? And has not He said: "When the righteous are in authority, the people rejoice; but when the wicked bear rule, the people mourn." (Prov. 29: 2.) And, again: "Take away the wicked from before the King, and his throne shall be established in righteousness." (Ch. 25: 5.) Now we believe the removal of wicked legislators, magistrates, and other officers of the Government, by legitimate means, is a righteous duty, devolving on all good subjects. And who, we ask, are the wicked rulers, but those who make wicked laws, prevent the execution of good ones, and subvert the rights of the people for selfish purposes, and waste the public funds? Again we ask, because we conduct a religious journal, must we not dare to utter an opinion on the policy of our Executive, or the conduct of our rulers? Or, during an election, which for importance and warmth was never surpassed in our Province, must we allow some of our readers who have no other means of information, to be deceived by unscrupulous canvassers, and give their suffrages to the men who have the effrontery to say in the halls of legislation that their constituents can be bought and sold like sheep? While we have been almost silent in this election, it has not been because we did not believe we had a right to speak on it, but because we were engaged in another work; and we conceived that the organ of a Baptist church has just as much right to utter its opinions on politics, and approve or condemn a Government, as the organ of the Romish church. We have, however, a question or two for irreligious politicians to consider, and which the *Freeman* (whose remarks a few mornings since called forth this article) may answer if he choose. What has elevated England above every other nation on earth? What has made her laws better, and her institutions freer? What has given her subjects religious toleration, and also opened the door of office to the poorest man in the realm, if he has talents and ambition? Was it the exclusion of religion from politics? Was it not the incorporation of the religious element of the Bible with her legislation, and the mixture of that element with the laws that were placed upon her Statute Book? Was it not because that in her sovereign and down through every other grade of office there was a religious influence that told upon the nations destiny?

You, and if ever England's glory is marred, it will be the result of denying God, by excluding the religious element from her policy and Government. We cannot say all we wish to say on this subject, in this article. We may refer to it again. We close by commanding the following paragraph to both religious and irreligious candidates and electors. It is from the "London Record," an able conducted journal in the Episcopal church, and an unflinching advocate of evangelical christianity:

"The great purpose which should guide every Christian elector to the best of his judgment in selecting the men to be supported at the coming election should be, the maintenance of religious truth. Thus far we ought to carry with us the entire convictions of every believer in revelation."

To exclude the considerations of the Divine will from the sphere of political action is a folly condemned no less absolutely by the simplest Canons of reason, than by the natural instincts of the conscience. Once acknowledge there is a God, and that this God has revealed His will to man, and it follows that everything man does, his public no less than his private acts, must be in reference to this power, and in submission to this authority. That man must be a blind student of history, indeed, who does not read upon its every page, deeply and indelibly inscribed, the accountability of nations and the retributive providence of God. The world of nature does not with her multitudinous voices, more clearly proclaim a God of creation than the records of history—from the fortunes of the favored people down to the present moment—proclaim a God of judgment. To say that Parliament is no place for religion, and politics no sphere for revealed truth, is either—and we state the alternative deliberately—a practical infidelity, or it is the greatest folly ever seen in this strange world.

Long Sermons.

The following judicious remarks on preaching we copy from exchanges. The "Canada Christian Advocate," says:—There is a general cry now-a-days for short sermons—the shorter the better. Men are prone to run into extremes, and if the demand for short sermons goes on as it has done, it will soon come to no sermon at all. But, if we are not mistaken, the rage for short sermons speaks but little for the spirituality of our congregations. It looks as if the services of the sanctuary, that part, particularly, which consists in expounding and enforcing the Word of God, was an irksome task, to be hurried through within the shortest possible time. But it is so with the devout worshipper? the humble, spiritual Christian, to whom the word of the Lord is as food to the hungry soul? Surely, those who love God's house, whose delight is in his law, who sit with pleasure and profit under the droppings of the divine sanctuary, and listen with wrapt attention to the message of heavenly love and mercy—surely they cannot be in such eager haste to see the end of it. To them there is no place like the holy sanctuary; its services are but the opening of the divine treasury, and the distribution of sacred seasons of refreshing coming from the presence of the Lord.

We are not in favor of long sermons, especially if unaccompanied by the Holy Spirit; nor yet of extremely short ones, hurried over, as it speaker and hearer were impatient to get to the amen. The question has two sides to it, and it may not be amiss to turn it over and look at the other side, which is well presented in the following article from the "Banner and Advocate":

"A man must have a good deal of impudence to think that he can entertain an intelligent audience twice every week with sermons half an hour long, said a fashionable young man, in a drawing-room at one of our fashionable watering-places. A man must have a good opinion of his own abilities, who will undertake to preach half an hour to a polite congregation, said a fashionable young lady, who was a communicant in a fashionable church. Mr. A. would never suit us, he preaches such 'long sermons' that he would drive all the rich and fashionable families from our congregation, says an elder in one of our fashionable churches. O, the length of it, the length of it, says a ministerial critic, after listening to a Synodical sermon, that was not stopped after the twenty-five minute rule. Editors show that they have been troubled on this subject. Writers in our religious journals culminate against this thing, as against a crying sin. Theological Professors warn their students to beware of long sermons. Congregations will tolerate a sermon so weak that it is in danger of fainting, if it is only short. It may be gaudily empty, if it is only short. A preacher may wander from his text, from his subject, from sense; he may wonder so far as never to get back, and still all will be pardoned if it is only short."

"Now, you might suppose that a habit condemned by this great laudation of its opposite, must be very injurious to the church; the habit of ignorant man; the dark ages; luxuriating in religious declension; the attendant of heretical notions. But, instead of this, some good man, orthodox, zealous, great inspired men, have preached long sermons; and that, too, when letters were reviving, when the kingdom of Christ was advancing, when the Holy Spirit was being poured out without measure.

"There were men in Scotland in the days of Knox, and a little after, that had the 'impudence' to preach not only half an hour, or a whole hour, but two or three hours. Such men as were hard to surpass, in all that characterizes a faithful minister of Jesus Christ. They could not give all the fashionable intonations of the modern pulpit; said little about 'Objective' and 'Subjective.' But they were not wanting in mental ability, in literary or theological attainments; they were men full of faith and of the Holy Ghost, who stood in jeopardy every hour for the kingdom of God's sake. And they preached to men and women of unusual religious development. They stood unpracticed from the chilling blast of winter; with their lives in their hands, pleased and benefitted throughout the entire service.—Simple souls! If they had only known some of the advantages of modern improvement they would soon have dismissed these martyr-spirited old men, and procured in their stead a man after the model of our fifteen minute-essay-men. Then they would have escaped many a chilling blast, many a protracted stay, many a surprise from the cruel soldiery. And what is most remarkable is, that notwithstanding all the crying out against 'long sermons' that is made now, then these long-winded preachers and these long-standing congregations filled the land, so mighty did the Word of God prosper and prevail."

"Then there was Augustine and Clement, Ignatius and Polycarp, men of some note in their day, and even yet respected by some of the old conservatives in theology. They wielded a mighty influence in the church at important periods of her history. They were quite as successful in the ministry as many of the reformers of the present day. But they were most unashamedly long-winded preachers.

"Then there was Paul, who had the 'impudence' the unlikelihood to stand in the midst of Mars Hill, and preach to Athenians a long sermon; and on another occasion to preach all night. How vulgar to countenance a man in perpetrating such an outrage upon gentility!"

"But have not things altered very much?"

Would not the sermons of Knox or Paul be very unsuitable at the present day? I am afraid they would. They were attended by a state of things that has passed away. But has a better state of things succeeded? If I would judge from the prevalence of short sermons, I should say, no. Whenever piety has declined extensively; whenever form has supplanted faith; whenever error has prevailed over truth—then short sermons have been fashionable. On the contrary, in times of *world wide* revivals, when truth has held empire, and vital godliness has characterized the church, long sermons have prevailed.

"From the days of Constantine, vital piety began to decline; and this declension progressed century after century, until Anti-Christ acquired the title of Blasphemy. And as a sequence, preaching was superseded more and more by form. Sermons became shorter and shorter, until they were entirely abandoned in many places as a means of grace.

Sunday schools—Time to Re-open.

The following remarks from the *Morning Star*, are so appropriate and timely that we transfer them to our columns with pleasure:

"It is impossible for the Christian too highly to rate or too deeply to feel the importance of Sunday schools. And as they are to be highly appreciated, so must they be carefully managed. Otherwise, though an institution ordained to be unto life, they may be found to be unto death. It is a sad mistake to deem a Sabbath school *necessarily* a means of grace. It derives no character from the time on which it is held. It may be so managed as to corrupt the morals of its pupils, and poison their minds with heresy. It may savor of a cold, formal intellectualism, which shall stifle deep-rooted prejudices against evangelical piety. Or it may be so much like other schools, that the pupil shall learn to think of the Sabbath day and its duties, only as of other days and of their duties. All this may be, and we fear much of it too frequently is. But it need not be so, and with due care in the management of schools, the selection of their books, teachers, etc., it cannot be so. To be sure, Satan is ever prowling around the Sabbath school enclosure, now parleying for permission to enter, and then threatening to break in; but with due watchfulness and prayer, and wise counsels well followed, he may be kept out. And his absence is the Glorious presence which ever giveth prosperity; so is the Sabbath school a savor of life unto life.

The present is the season of re-organization with many of our schools, while with other many, it is the season of re-commencement. Either with or without good reason, the schools connected with small churches in thinly settled parishes are closed with the fall of the autumnal leaf. These should all open with the vernal bud. Their teachers and patrons should hail the first auroral tints of lovely spring returning with a double interest, because then the children shall again be gathered up in their Sabbath classes.

This word may be too late. May be that all suspended schools have been resumed. Certainly we hope so. But if they have not, let them remain suspended no longer. Every parish affords some brother or sister who can rise up from reading this article, perfectly understanding the hint which it is designed to give, and, with a little determined effort, soon have the children re-gathered, beneath the smiles of their teachers, and especially beneath the smile of Heaven. Perhaps it may be found that the library is largely minus the number of good books which it ought to contain. If so, that same brother or sister may, with a little determined energy, very soon see it replenished, and the school filling up and prospering.

Of course, these latter remarks are designed mainly for schools which lack a standing and efficient organization. But a standing organization is not always an efficient one. We have known standing committees who needed to be often stirred up by self-constituted committees in the persons of the obscure and unassuming members of a society.

But we took up our pen intending no more than to say, that the present is the season for zealous and persevering endeavor to fill up and multiply classes in the Sunday school, inquire after its deficiency, and supply them by arousing a general interest in its prosperity,—and all sanctified by prayer. Go, do!

Preaching.

Robert Hall was more thought of for his simple, lucid, and pungent discourses, now mostly lost, than for his finished and carefully written out sermons, which adorn our literature. When a man is fighting for his life or the life of others, he wants a gun charged with a ball, or a sword with a "naked edge."

"Shows, shams or pretences will do nothing. Robert Hall says:

"I am tormented with the desire of preaching better than I can. But I have no wish to make fine, pretty sermons; prettiness is well enough, when prettiness is not out of place. To my ear it would be anything but a recommendation should it be said to me—'You have given us a pretty sermon.' If I were upon trial for my life, and my advocate should accuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of the rhetoric, I would say to him—'Tut man, you care more for your vanity than for my hanging. Put yourself in my place—speak in view of the gallows, and you will tell your story plainly and earnestly.' I have no objection to a lady winding a sword with ribbons and studded with roses, when she presents it to her lover; but in the day of battle he will tear away the ornaments and use the naked edge on the enemy."

What is not a Church?

"Tell it to the Church," is the command of the divine Lord in cases of trespass or trial, after other means of reconciliation have failed. Dr. Cheever of New York, in a recently published sermon, utters the following truthful remarks in relation to what is not a church:

"But let it ever be remembered, that general assemblies and general associations are not the church; neither are the responsibilities of the church ended, when a great abstract resolution is passed and printed, and the representatives of the churches return home to pour out a普遍的

silence, and the churches themselves do nothing but keep silence, and suffer the sun to grow, and even forbid their own pastors to speak out against it?

Revival Intelligence.

Johnson, Q. C.

Elder J. Perry writes to us that a work of revival is now in progress in connection with the Church in Johnson, situated at the "Narrow." This church, many of our readers will remember, was organized last summer, since which time Elder P. has been labouring with them part of his time. Brother Flewelling has also been on a visit to them, and a number of souls have been converted to God. Fifteen have been baptized by Elder Perry up to the 14th inst., and the work was still progressing. Brother Garratt was also there. In consequence of being detained there by this work brother P. has not been able to fill his last appointments at Douglas, but stated to us that he will be there as soon as possible. At Douglas he was much encouraged in his labours during the winter, and baptised fifteen there on the professor on their faith.

Calais, Me.

A letter from brother Amasa Young formerly a member of the church in this city, but now residing in Calais, informs us, that a special season of revival is in progress in that town, in connection with all the churches there. Brother Y. represents this work as one of great power and blessing, and many sinners have cried to God for mercy