

THE RELIGIOUS INTELLIGENCER

We wish to do, as yet on the whole choose not to do. God's requirement is, "Choose ye this day whom ye will serve." You "want to be a Christian," perhaps. But do you choose to be a Christian? Do you want to be a Christian in such a sense that you set aside every other want which interferes to prevent?—Observer.

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Subscribers to the "Religious Intelligencer," and the Public generally, are informed that the arrangements under which this paper was published by us jointly, terminated on the first day of January, and that the Rev. E. McLeod is now sole Editor & Proprietor.

E. McLEOD.
St. John, Jan. 18, 1861. G. A. HARTLEY.

Religious Intelligencer.

SAINT JOHN, N. B., MARCH 1, 1861.

THE TWO SIDES.

Socially, the world of mankind is divided into a great variety of classes. Scripturally, and in the eye of God, there are only two. The righteous and the wicked. In the world also there is going on a great moral conflict. The battle of nations, the strife of whole kingdoms and continents, "with garments rolled in blood" is but little when compared with the contest of mind which has been in progress ever since the introduction of evil into the world, and will continue "until the works of the devil shall be destroyed." The great moral conflict is between light and darkness, sin and holiness; the interests of time, and the interests of eternity; the will of man, and the will of God; the government of Satan, and the rule of Christ; truth and error, time and eternity. On one side are those holy and righteous interests which belong to the moral government of Jehovah; on the other side, are all these interests, opinions, principles, and lives that are in direct hostility and antagonism to God's government and the only true happiness of man. No reflective mind can survey the state of society, without coming to the conviction that all this living for the world for self—all this unrighteousness, uncleanliness, idolatry, oppression, tyranny, fraud, violence, and sensuality is not on the side of God's government, but antagonistic thereto. In fact, much of the war, battle, and bloodshed of nations and people are but the din and smoke of the still greater contest of principles and interests which are concealed from common gaze, to be developed only as the confusion ceases and the clouds are dispersed.

There is not a soul living but is taking part in the contest. Each is arrayed on either one side or the other. In questions of science, or politics we may assume a neutral position; but in the every day conflict between good and evil, right and wrong, we cannot be indifferent. We are either arrayed under the standard of the cross, fighting with the "Prince of Life;" or we are under the standard of the God of this world, who reigns in and through the children of disobedience. To be on the side of the latter it is not necessary to be openly vile; the self-righteous are there; and all who are ensnaring some creature in their hearts, and saying to it, "thou art my joy, my peace, my happiness," all who are worshipping money, who are seeking to fill their coffers with gold and silver; all pleasure seekers, and time killers; all who are not in some way doing battle in righteousness, are exerting an influence against the divine government. To be on the other side—the side of holiness and God—is to be changed from nature to grace, to be a lover of the Lord Jesus Christ; it is to be crucified to the world, with the affections and lusts; it is to be on the side of truth, and on the side of God's people. Those who are on the right side in this great moral conflict, are "one." Differences in outward forms of worship, and ecclesiastical polity may exist, but in the whole family of God there is a beautiful union and oneness of spirit, by which they are bound together in sympathy, effort, and endurance in the great moral contest in which they are engaged.

There is one certain evidence by which we may know if we are on the right side. He who is on the right side is in conflict with sin and unholiness. If we are thirsting after sanctification, if we are growing in holiness, battling with our corruption, conquering and overcoming doubts, resisting the temptations by which we are assailed by the flesh, the world, and Satan; if in the deep recesses of our heart, and the solitude of our walk with God, the language of our soul is, "O me! me! holy; mould me into the lovely and loving image of my Saviour; imbue me with his gentle, meek, forgiving spirit; make me like him divine, as he has made himself like me human; make me pure, and fit me for the holiness and happiness of heaven." If this is the spontaneous outgushing of the heart, then are we on that side which blesses the world, and honors God.

Those who are on this side are on the winning side. The issue of this great moral contest will be the final destruction of all error, iniquity, and violence. While the battling hosts of God's elect will come forth from the rage of the conflict with songs of triumph, and palms of victory, and in the face of all their foes make their triumphant entrance into the everlasting kingdom, which they have been made meet to inherit. The great day of separation will come, when the enemies of the Lord will be severed from his friends, when those who have confessed him here will be ranged beneath the floating standard of his triumphant Cross, and be acknowledged by his Saviour in his glory as those that followed him in the day of his humiliation, and his temptation, and his trial, and now are admitted to share the privilege and the happiness of his triumph.

Reader, on which side of this great moral conflict are you? Where is your influence?

Neutral you cannot be. Jesus says, "He that is not for us is against us." What are you doing to promote the side of right and holiness, and to leave the world better than you found it? As one has well said, you are

"Leaving your footprints on the sands of time;" and happy will it be if no sad remembrance of wicked influences, and strengthening the hands of the ungodly, embitter the past, when the light of eternity shall burst upon your view!

Sixth District Meeting.

UPPER SUSSEX, Feb. 26th, 1861.

DEAR INTELLIGENCER.—The Sixth District Meeting has closed its session, and being present, I thought I would give you a brief account of the proceedings. The meeting convened on Saturday 23rd inst., and, as is our usual custom, met in conference at 10 o'clock. In consequence of no notice being given in the Intelligencer, of the time of meeting—there was some uncertainty in reference to it—and some may, in consequence, have been prevented from meeting with us. Still a large number of Delegates and Brethren and Sisters, from a distance, were in attendance, which, together with the members of the Church worshipping in this place, made as large a congregation as usually meets on such occasions. But what was of infinitely more importance to us, is God met with us by the influence of his Spirit, and we had a season of profit, interest, and strength. Old soldiers of the Cross, who for years have been fighting the good fight, stood firm at their post, sustaining the banner of the Cross, while those who have more recently rallied around its standard, filled with zeal and courage, shouted for the battle.

How favorably we are reminded while in the enjoyment of conference seasons like this, when the hearts of God's children seem full and overflowing with love to God and one another, of the great conference season above, when ALL the Church will meet, when their tribulation will be ended, and a Father's voice will be heard calling his dear children to enter in, and go no more out forever; when the glory that "eye hath not seen" will be ours to enjoy, and the heavenly music that "ear has not heard" will be ours to listen to,—may more, to join our voices attuned in harmony with the great blood-washed choir, chanting his praises throughout the joy-laden years of our eternal life. At 2 o'clock we again met to hear the reports of the Churches, eleven of which were represented by messenger or reported by letter. The state of the Churches, while not in as flourishing a condition as we could wish, yet, considering the amount of spiritual labour expended among them, is as good as we could reasonably expect.

The cry come over and help us, salutes our ears from every quarter. Would to God the churches generally would humble themselves before him, and send up a united earnest, agonizing cry to the Lord of the harvest to send labourers, faithful efficient labourers into the field to assist in gathering precious souls to the shiloh of our God. From a number of our churches in this district, we are sorry to say no report was received, consequently we are unable to judge of their standing.

At 7 o'clock, P. M., we had a continuation of the morning meeting—social exercises—it was a glorious meeting. God was there of a truth, the fact being established beyond a doubt, by the united testimony of a cloud of witnesses.—On Sabbath morning, at 10 A. M., the house was filled to overflowing with an anxious attentive congregation. Bro. Gunter preached a stirring, practical, experimental, discourse, from Isaiah, 60: 1st, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." After the meeting was closed, another strong young man in the vigor of life, publicly dedicated himself to God, by following him in his ordinance. At 6 P. M., the writer addressed the people, from Prov. 4: 23rd. May the exercises of the day result in much good, is my earnest prayer.

The Elders present were, Bros. Gunter, Wayman, Wallace, Wilson, and Rattray, also, Bro. Goodere, a licentiate from our brethren in N. S. The business of the Session was harmoniously attended to on Monday, when the meeting adjourned to meet with the Church in Middleland, the last Saturday in Feb. 1862.

Elder Hatt reached here last evening, and preached. I purpose leaving for home this afternoon. J. L. DOBSON.

CARLETON Feb. 27th 1861.

DEAR INTELLIGENCER.—Since the opening of our new Meeting House in this place I have been holding special services, and labouring for the revival of the church, and the conversion of sinners. Bro. Parsons was with us until last week and rendered us valuable service. Although I have not as yet seen the desire of my heart, nor all that good accomplished I hoped to see, yet the Lord has blessed our efforts. Many who had for some time been weak have been made strong. Backsliders have been reclaimed, and the church generally has been much revived. Indeed I never knew some of the members to enjoy so good a mind as they do now. A few souls have also been converted. I had the privilege last Sabbath of baptizing five persons and uniting them to the church. It was a good day with us. Bro. Taylor preached a most excellent sermon in the afternoon, and in the evening we enjoyed a very especially good Conference Meeting. Our large basement was crowded full, and many souls were happy in the love of Jesus. I am still continuing meetings and hope to see others converted.

Bro. Noble's many friends in this Province will be glad to hear of his success and good prospects in his new field of labour, at Hall's Harbour, N. S. In a private letter received from him a few days since he writes me that he is much encouraged in his labour, and is more and more satisfied that he is in the path of duty in being there. He has baptized nine persons and is still labouring for, and expecting to see a greater outpouring of the Holy Spirit. He is comfortably situated, and enjoys himself well. About the first of this month his friends made him a donation visit. A good number were present and enjoyed a very social time. The sisters prepared and brought an excellent tea with them. After tea was over they presented him with the handsome sum of \$100 in cash, be-

sides "Meat, wheat, oats, hay, wood, butter, cheese, candles, yarn and such like things." And our Bro. remarks "this is friendship indeed" and must be a very pleasing evidence to him that he enjoys a happy place in the affections of the people.

I have just learned by a private letter that Bro. Downey accompanied by a Bro. Lancaster a Free Will Baptist Minister, has gone to Wakefield to hold a series of Meetings.

Yours &c. G. A. HARTLEY.

RELIGIOUS SUMMARY.

The Mid-night Mission.

The Christian Cabinet of London says:—This noble mission, which the metropolis had the honour to originate, is steadily advancing, and gradually commanding the confidence and sympathy of the Christian public; and its project must have the assurance, that as its claims are brought before the notice of the religious community, it will secure the support its importance demands. To give it universal publicity will be to command universal countenance. To wipe away the deepest disgrace from our national escutcheon, and to seek to purify society in its fountain-head, must clearly be a work of high patriotism and genuine philanthropy. Most benevolent labours are undertaken and prosecuted amidst much discouragement and difficulty; but in all movements of real merit and sterling worth, one cheering consideration is, that a good example will provoke emulation, and by multiplying imitations will furnish a good warranty of ultimate success. The good example set in London is exerting its influence in the provinces. Liverpool is prosecuting its Midnight Mission with praiseworthy energy, and most encouraging success. As many as forty unfortunates at a meeting have been recovered. The friends in Dublin have also formed a society, to be entitled, "The Dublin Mission to Friendless Females." A Home has been secured, and a committee formed, which from its respectability, influence, and catholicity gives good hope of success. The committee say in their prospectus—"The midnight meetings recently held in London having met with much success, and public attention having been painfully drawn to the distressing subject of unhappy women, a conference of clergyman and gentlemen of our city was held... with a view to making further efforts on behalf of this unhappy class in Dublin."

We hope soon to report progress from other great centres of our population. Every Christian in the United Kingdom had before him and her eye the 400,000, or more, of their fallen sisterhood who have sold themselves to work iniquity, and who are swelling the flood of ungodliness upon which thousands are constantly borne to perdition, we hope there would not be a heart which could remain a stranger to sympathy, nor a lip which would fail to express in daily prayer its earnest wish that heaven's rich blessing might prosper this grand Christian enterprise. What the Mission requires is more than extended pecuniary support, it urgently needs that persevering and believing prayer which should secure the awakening, convincing, and converting power of the Almighty Spirit.

Orkney.

Intelligence has just reached us of a religious awakening in Orkney, quite as remarkable in some of its characteristics as anything in Ireland or the neighboring mainland. Most of our readers probably are aware, that this group of islands is some distance from the northern part of the Scotch coast, that the inhabitants are chiefly fishermen and very poor, and that frequently their sufferings are great. Upon them, God is wonderfully pouring out his Spirit, and great numbers are being made partakers of his grace. Drunkenness, swearing, and Sabbath-breaking, the former traits in their character, are gone, and all the evidence of a new and holy life are unfolding themselves. Many of the converts are amongst the young. To the neighbouring seaboard the work is extending, and multitudes of the seafaring population are feeling the Spirit's power. In the Shetland group of islands there is a very great attention paid to religious duties, but the degree of religious impression and excitement is far below that of Orkney.

Religious Pretensions in Naples.

A private correspondent in Naples has discovered the emptiness of thousands who pretend to be turning to Protestantism. In England we have the same as is here described. The writer says:—

"We are indeed passing through wonderful scenes; how this crisis will end no one can foresee. I have had visits from priests, who profess themselves dissatisfied with their religion, and who tell me that there are at least 3,000 priests and monks who would gladly throw off the yoke of Popery; but when we come to analyze their motives, we generally find that political, not religious, feelings are at the bottom, and that they hope by subverting Popery, to get into power themselves. Garibaldi is a powerful speaker, and would do much to throw down the present tottering fabric of religion; but I do not think he is capable of setting up a better. He holds the key of the Church of St. Sebastian but cannot get permission to employ it. He meantime the seed of the Word is being sown, and up to the present time about 4,000 Bibles and Testaments have been sold; when I last saw Cresi, he said that his depot was empty, and he was anxiously waiting for a fresh supply. Surely some of this seed must fall on good ground."

China.

Wherever the Gospel gets a hearing in heathen lands, it is sure of ultimate success. In China, obstacles have been gradually giving way until at last the course of the truth seems fairly opened at important points. Mr. Turner, English missionary to Canton, says that the facilities for propagating religious truth in that city are almost as great as can be desired. The preacher can proclaim the Gospel to listening crowds in the open places, and everywhere finds those willing to converse upon the new doctrine. Hearers will come to the chapel, children can be collected in the schools, the hospitals are popular, and religious books are eagerly received.

Universalism.

The New York Evangelist reports badly for Universalism. It says:—

"Universalist Churches are dying out all over New-England. We do not say that Universalist principles are becoming extinct, for there is too much evidence of their prevalence. But the church organizations are gradually disappearing."

The reason of this is quite obvious. Universalism soon runs to seed—soon develops its true character, which is no religion at all. Those who adopt it, soon begin to feel that Bibles, churches, and ministers are unnecessary, and consequently soon desert them. People soon become tired of keeping up churches, and their appliances merely for the sake of appearances."

Persecutions in Spain.

Dr. Tregelles, who has just returned from traveling in Spain, writes the following respecting the Spanish persecutions:—

"The manner in which the press in this country has noticed the imprisonment of Alhama and Matamoros, and the fact of the deputation to Lord John Russell on the subject, have had considerable moral effect in Spain. It is right that this should be known, and also that in Spain it is felt, both by the Protestants and by their opposers, that there is in this country a full feeling of sympathy with those who are enduring hardships because of the convictions which they have founded as based on the Word of God. Matamoros, from whom we heard a few days ago, left Barcelona on the 26th ult., on his way to Granada to be tried. The destitute mother of Matamoros and the wife and little children of Alhama are east on us, as it were, not only for sympathy, but also for aid."

This is the way Popery treats the readers of God's Word wherever she has the power. We hope the day is not distant when the Bible will be as openly sold in Spain as it is in Florence and Naples.

ENGLISH AND FOREIGN.

Opening of Parliament.

The opening of the Imperial Parliament is a great event among the nobility and gentry in London. Great display is made by the ladies on these occasions, and expensive preparations are sometimes made for the event long before it occurs. The following description of the opening of the Session on the 5th ult. "sketched by an eye witness" will be interesting to our readers.

The Third Session of the Sixth Parliament of the Reign of Queen Victoria was opened on Tuesday with all the pomp and ceremony which befits these great occasions. An immense number of persons assembled in the vicinity of Buckingham Palace, and crowded the thoroughfares along the line of route from the Palace to the House of Legislation. The concourse of people, indeed, was larger than has been witnessed at the opening of Parliament for many years. Long before the period for the arrival of her Majesty the carriages of Peersesses, and of those who had obtained tickets of admission from the Lord-Chamberlain to the interior of the House of Lords, and to the Queen's Gallery, began to arrive, and in rapid succession, the fair, splendidly-attired occupants entered the building, and had got to the places assigned to them as best they could. The doors were opened at twelve o'clock, and had not been many minutes open before a large space in the House itself was filled with ladies in the brightest of dresses. Some of the ordinary and inevitable confusion prevailed among the holders of tickets endeavoring to find their way through the proper passages to the proper doors, and sometimes a swelling stream of crinolines and flounces pouring back mingled with another rushing forward, and a general obstruction and bewilderment prevailed. The places reserved for the wives and lady relatives of Peers were, as usual, on the Opposition side, and this portion of the House filled much more slowly, and was scarcely more than occupied by the time her Majesty was expected to arrive. Even then, allowing liberally for the prevailing fashion, room might have been found for many more. Not so, however, on the Ministerial side, where the benches were packed with as many as they could contain, and to judge from appearance, with more than they could accommodate. Great indeed seemed to be the surprise and dismay of the later comers to this portion of the House when politely escorted to their places and shown an infinitesimal portion of red morocco cushion, on which they were expected to sit themselves. In vain did blandishers point to these little nooks, and equally in vain did they intimate to fair damsels the necessity for sitting closer together. Engaged instantly in an animated conversation on the Gothic beauties of the building, when remarks appeared to be quite unheard, or when heard, unnoticed, or on these occasions the fair sex seem to be as if aware that a passive resistance makes them invincible, and even the firmest of officials is at a loss when ladies, all smiles and cheerfulness, do not do what he tells them. Eventually, however, they settled themselves down after their own fashion, and amid an endless rustling of brocades and silks, every one, if not accommodated, was at least seated, and the Ministerial benches bloomed out in brilliant colours, like a wide prairie, that seemed quite to overawe and subdue the more sparsely occupied seats of the Opposition. Until some of the parliamentary celebrities began to show themselves the backs of benches seemed only to suggest the opening of some fashionable morning concert. Ladies reversed and lounged, and used their opera-glasses upon each other, and for some time, at last, had scarcely any other object on which to turn them. The Queen's Most Ancient Serjeant as the first dignitary of the sterner sex to put in an appearance. Apparently, however, the respect of remaining alone with some 400 ladies as too much for Brother Manning, as, after a relief sought round the brilliant House, the learned serjeant quietly withdrew. At half-past one, however, peers and ambassadors flowed in, in gorgeous profusion, and the scene once more became animated. The first ambassador to arrive was the Persian, and the rich, quaint, peculiar costume of this potentate, with his breast covered with jewels, and his features almost concealed under a fur-covered steple hat, caused quite a "sensation" in the House. The Ministers, America, Sardinia, Greece, Belgium, Bavaria, Sweden, Austria, Portugal, and Russia, followed each other in quick succession. The latter has only just returned to this Court, having previously represented the Russian Emperor here for very many years till the breaking out of the Crimean war, was most warmly welcomed by many Peers in the House, and nearly all the members of the Corps Diplomatique.

At two o'clock the shrill sound of the silver trumpets gave warning that her Majesty had entered the Palace and proceeded to the robing

room; and with the first sound a quiet, soft-spoken usher slips along the floor of the house, summoning the ladies on either side to uncover. In an instant, with a great rustle and a flutter, like the rising of a flock of birds, lace capes and gorgeous snaws are laid aside, and the fair assembly sits in all the glories of magnificent toilettes, long ordered, long prepared, and shown at last. Presently all eyes are directed to the doors on the right of the throne, which fly open, and the heralds enter, emblazoned with gold roped about with bullion, as if they feared their magnificence would break loose and escape them altogether. They make a stiff obeisance to the empty throne as they pass, followed by equerries, clerks, marshals, chaffwaxes, and yeoman, all similarly stiff and gorgeous. Then come Lord Granville carrying the Sword in State; the Marquis of Winchester, with Cap of Maintenance; the Duke of Somerset with the Crown; Lord Campbell with the Great Seal of England; and then the Queen, before whom the whole House rises, while a murmur of almost affectionate welcome and reverence goes round. The House being seated, at the request of the Queen the Usher of the Black Rod was commanded to summon the attendance of the "Faithful Commons," and during the long interval necessary to bring the Third Estate to the Bar of the House there is a solemn silence, during which it need scarcely be said all eyes are bent on the Queen. As usual her majesty is perfectly at her ease, quietly looking round the splendid chamber as if she sat alone in it, and the surrounding 600 pair of eyes were bent on any one but her. All pairs on these great occasions, her Majesty wore robes of state, her dress being composed of silver tissue, striped with gold, and a superb train of crimson velvet, lined with ermine and embroidered with gold, which was carried by the Ladies-in-Waiting and two pages. On her head was a demi-crown of brilliants, and with it were worn an eula necklace, earrings, at macher, and bracelets of diamonds. The P. C. Countess wore his uniform as Field-Marshal with the riband of the Garter, "The Commons," after a long pause, were at last heard coming up in their usual rather tumultuous manner. The Speaker and Lord Palmerston, of course, led the van, and in the general rush forward for places no one else was distinguishable. Almost before the Commons had well taken their places, and while they were still whispering, "Hush!" her Majesty opened her speech, and at once read out loudly and distinctly. At the conclusion of the Speech there was a momentary pause, after which her Majesty at once rose and, bowing gracefully to the House, withdrew, attended as she entered. Another minute, and there was a general rush for carriages and the session of 1861 had begun.

First day of Parliament.

The Peers assembled for business at five o'clock, when a brief discussion on the Address in reply to the Queen's Speech took place. Lord Derby made some elaborate criticisms on the Royal Message, but moved no amendment, and Home to dinner. In the Commons there was a much more important debate, Mr. White, a member for Brighton, moving a reform amendment, which although it was lost, exhibited in a significant manner the earnestness and determination of the independent party. Forty-six of the Liberal members voted for the amendment, which affirmed that the Government ought not to have relinquished their design of carrying a measure for the extension of the suffrage; and so it supported that the Ministers are virtually now at the mercy of the Opposition, if at any time the Radicals should be disposed to help them to break up the Cabinet. Mr. Disraeli delivered a speech of nearly two hours, which consisted of a studied attack on the Foreign policy of the Government. Lord John Russell replied in a very able and lucid manner. The Government said, that Italy should be left free to settle her own concerns; secondly, that after the peace of Vienna the treaty should be made a security for the peace of Europe, believing that it was for the benefit of Italy and of Sardinia herself that she should not rush madly into war. The extraordinary results of Garibaldi's invasion had, however, shown that he was welcomed as a deliverer by the people of Sicily and Naples. But he could not found a solid power at Naples, and unless the King of Sardinia had stepped in all Italy would have been anarchy, and Italian independence would have vanished like a dream. The policy of a non-intervention Government, entirely agreed with the Emperor of the French in this policy, and we were in close alliance with the other great powers. With regard to the amendment, and the subject of Reform, he thought it was better for the Government not to bring forward a measure which, at the present time, must create disappointment, and occupy a great deal of time without leading to any satisfactory result. He had come to the opinion that, in order to carry a Reform Bill which would be of use to the country there must be such an amount of public opinion in its favour as would carry it through the House and the House of Lords. The country, however, had the matter in its own hands, and might declare that nothing would satisfy it but Parliamentary Reform; the Government were of opinion that their best course would be to give their attention to the various subjects indicated in her Majesty's speech. Mr. Bright expressed the grief he felt on hearing this latter portion of Lord John Russell's Speech. The question of Reform could not remain as it was; it must be settled, and he believed that, in this Session, of all others, a moderate and useful measure of Reform, if the Government were in earnest, might pass both the Houses of Parliament. He warned the House of dangers which, though regarded as remote, had overtaken statesmen of every country who had neglected them, and had overwhelmed many, and against risking the loss of their own self-respect as well as the respect of the country. Upon a division, the amendment was negatived by 129 to 46.

The poor in England.

Attention has been directed to the frightful overcrowding of the dwellings of the poor, by a statement of the relieving officer of the Faringdon Union in Berkshire. One report states that in some cases twelve persons sleep in one room. Another characterizes a house that came under notice as "a regular sty, not fit for human beings to live in." In many of the villages there are no schools, and ignorance and vice go hand in hand. Mr. Tucker is convinced that this fearful state of matters is but a fair example of the condition of the agricultural laboring population in England, and that many in their misery are driven to emigrate. These exposures have led to much correspondence. One writer to the Times says, that in one large parish in London, two-thirds of the population are believed to be lodged with their families in single

rooms, and that he is convinced from observation that, at least, 1,000,000 in London are in this wretched position. It is suggested that this should form a subject of inquiry for the census of 1861. It is next to hopeless to labour for the spiritual good of those classes which are physically prostrated by such calamities. It is surely time that the question should be taken up in its breadth, and that large schemes should be devised for the providing of proper houses for the poor, both in the town and country the work must, to a large extent, devolve upon the landholders. A great danger to society—to take the least important ground—exists in the present state of affairs. Lord Palmerston attended a large meeting held in the Romney Town-hall on Monday to consider the best means of improving the dwellings of the laboring classes, and a great gathering for a like purpose has also been held in the city of Edinburgh.

France.

The Emperor's speech, as far as foreign affairs are touched on, is very guarded, and affords no clue to speculation. He says:—"My firm determination is not to enter on any conflict where the cause of France is not based upon right and justice. What, therefore, have we to fear? Can a united and compact nation, numbering forty millions of souls, dread either being drawn into a struggle the object of which she does not approve, or being provoked by any menace?"

Cotton for the English Market.

A London paper says: We rejoice that the attention of our cotton merchants is directed to India, and other cotton-growing countries, and that less dependence will henceforth be placed upon America for a supply of the raw material.

We have a population, our own fellow-citizens, whose labour may be economically secured, and whose industrial habits and social welfare it is alike our interest and duty to promote. Divine Providence has annexed that great and golden land to the British Crown; and the hand of God seems now to beckon Britain onwards to the almost boundless fields of commerce, as well as of usefulness, which are open to us in that orient clime. And the cultivation of extended commercial relations with a country so vast and wealthy, must, in addition to the material advantages it will mutually confer, serve to strengthen the bonds by which we are united, and to permanently and lovingly attach our East Indian fellow subjects to the British Throne. India has long felt Britain's power, and the time appears to be drawing near when, from the interchange of greater commercial advantages, and the extension of our religious institutions and influences, she will feel our mercy too.

Religious Slaveholders in America.

We furnish our readers with an extract from the valuable speech of Mr. C. Buxton, M. P., upon the disruption of the United States. After referring to the unsettled and perilous condition of America, he remarked:—

"One fatal crime had wrought all this evil—the stain of one sin had been enough to cloud all the greatness and glory of the United States, and to withhold them from setting a noble example to the world; the curse of enslaving their brother men had been strong enough to ruin all their greatness. They might have remained great and independent beyond any empire in the world. In no one of the Slave States was instruction allowed to be given to the negroes, and it was impossible for any person to attempt to educate the slaves, or to teach them to read the Word of God. Family life was scarcely known in the Southern States, and the slaves were herded together like beasts that perish, and at any moment father, mother, or children might be separated and sold. In fact, in several of the slave States the chief trade consisted in raising young negroes for the Southern market, just as turkeys were raised in Norfolk to be sold in London at Christmas. But shocking as were the cruelties with which Slavery was attended, its evils were almost as great upon the free population. Slavery seemed to strike its poison throughout the whole district in which it was planted. After pointing out the social disabilities under which the slaves labour, and the great immorality which the system of slavery produces, Mr. Buxton observed that, after all, the master-class was but a small one, and it was remarkable how entirely, until just now, it had ruled the policy of the United States. The 4,000,000 of slaves belonged to only 550,000 owners, and of these only 250,000 possessed two or three slaves each, the remaining 100,000 possessing what he might call herds of slaves. Mr. Buxton then instituted a comparison between the free and slave States, showing the astonishing progress which the former had made as compared with the latter. He said that the crops of the South, including its cotton, sugar, and coffee, did not realize such a price as those of the free States. How little capital had been accumulated in the slave States was shown by the fact, that whilst the free States had invested 70,000,000 of dollars in railways, the slave States had invested only 13,000,000. In spite of the enormous exportation of cotton, the trade was in a very decrepid condition, as compared with that of the free States. But perhaps the most remarkable fact was this—that land in the slave States sold for two-thirds less money than land in the free States. Mr. Buxton then proceeded to point out some of the consequences to which the course of slavery is leading, and the change of public opinion which had taken place on the subject in the United States within the last twenty years. Every religious sect, with one noble exception, owned slaves, and bought them under the eye and with the full approval of their ministers. The Episcopates possessed 80,000 slaves. The Presbyterians formerly condemned slavery in their confession of faith, but that part of their confession had of late years been erased. In old times the Methodists declared slavery to be a combination of all crimes; but now their ministers themselves raised slaves for the market, and the Methodist proprietors possessed more than 100,000 slaves. The most curious thing was, that tract societies and missionary societies issued tract books and tracts for the purpose of showing proud to say, having a good deal of Quaker blood in his veins, that there had been one noble exception to this rule. No Quaker had, as far as was known, been one of the slave States, in the North public opinion had been consolidating in the other direction."