

increasing. Indeed the heart of the community seems reached by the divine influence. There are three Sabbath schools in connection with this church, which are exerting a salutary influence on the youth.

The revival is progressing, many are seeking the Lord's blessing. Also at other stations on our field of labour there appears a general awakening. We desire an interest in the prayers of those who pray for the prosperity of Zion. May we have Divine assistance, and more entire consecration of heart and life to God.

The *Christian Visitor* and *Family Casket* are doing a great work, that is telling on families and churches. I trust that the cares and anxieties of their editor will be prayerfully considered, and conscientiously attended to by ministers, deacons and members of our churches, for where the *Visitor* is taken, attentively read, and promptly paid for, the pastor finds it much easier to keep the machinery of the church in motion.

Yours, in Christ,
JAMES DREMBLE.

THE FAMILY CASKET

Is issued on the first of every month, at the office of the *Christian Visitor*.
Copies can be obtained in any number through the Travelling and Local Agents of the *Visitor*, or by addressing application to the Editor, Saint John, N. B.

One copy monthly, for one year, 1s. 3d.
Ten copies monthly, for one year, to one address, 7s. 6d.
Twenty-five copies monthly, for one year, to one address, 15s. 0d.
Fifty copies monthly, for one year, to one address, 25s. 0d.
Any number of copies above, to one address, at the same rate.

Pastors and Clergymen, who may wish the *Casket* for distribution, can have it sent up in parcels in any number which they may require, at the above rates.

Any subscriber to the *Christian Visitor* who pays in advance will get a copy of the *Casket* for one year, free of charge.

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B. JULY 2, 1856.

TO SUBSCRIBERS.
Terms of the *Visitor*, 7s. 6d. per annum, in advance, 10s. If paid by the post, three months.

TO CORRESPONDENTS.
No communication will be inserted without the author's name and address in confidence. Unless the opinions expressed by correspondents be editorially adopted, we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of *Newspapers* than long ones, and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.

All Ministers of the Gospel, who will send us the advance, for six new subscribers, will get the *Visitor* for one year free of charge.

Religion in Business.

Is not true that too many who bear the Christian name regard religion as a matter limited to the professions and engagements of the sanctuary, and consequently as having little or nothing to do with the every day business of life? They are sanctimonious in the house of God, they possibly read the scriptures and say prayers in the family, and that is about the sum total of their Christianity. No one seeing them only in pursuit of their worldly avocations would ever dream that they had taken upon themselves the solemn engagements of the Christian profession. It may be that they are virtuous and benevolent in their general character, and contribute freely to the support of charitable objects; but here their religion ends. When they go into the market place, or into the mechanic's shop, enter upon the engagements of the counting room, the Legislative Hall, or of professional life, their religion is laid aside, and they hesitate not to adopt the same policy that is pursued by unscrupulous worldlings. Their object evidently is, to drive a good bargain, and to make money, though they should grind the face of the poor, bring dishonor upon the Christianity of the Bible, and become stumbling blocks in the path way of sinners. Such persons, obviously, have what may be designated a double conscience. A conscience exceedingly flexible, and that can adapt itself to circumstances. At one time, it demands the most rigid adherence to prescribed forms of godliness, and at another it admits of the grossest violation of the sanctities of the bible. A conscience that upbraids for non-attendance upon the means of grace, and at the same time gives full license to deception, fraud, injustice, and oppression. Religious professors of this sort are confined to no one sect or condition, but are to be found in every church, and in every department of life, and the mischief they do to the cause of truth and righteousness is incalculable. Many an unconverted man, we doubt not, has had his conscience seared with an hot iron against the truth by the malconduct of those who profess better things.

If we have been saved by the Gospel nothing can be more reasonable than we should conform our lives to its precepts, not simply on the Sabbath day, but every day, not in the church merely, but in all the engagements and pursuits of life. What so honorable and sublime as the truly Christian character, when seen giving mould and direction, symmetry and beauty to all the relations and walks of life; sanctifying every lawful pursuit with which it comes in contact, and setting before the world a pure and noble example of a vitalizing Christianity. Those who possess this character are epitomes of the truth known and read of all men. Such, in obedience to the divine precept, whether they eat or drink, or whatever they do, do all for the glory of God.

The Christian man need not shrink away from contact with the world, for there is no position in society, and no condition in life that is lawful in the sight of God for a man to fill, when he may not occupy it, and the duties of which he may not discharge, if he carries with him an habitual consciousness of the fear of God, and if he walks worthily of his high and holy vocation; but let him remember that whatever may be the nature of the business engaging his attention or claiming his energies, he is to throw around the whole, the charm of a religious devotion, and the glory of a spotless example. On no occasion let there be manifest an absence of religious principle, or the existence of impure sentiment. We would not be understood to say that it is incompatible with Christian character to be possessed of good business tact, to exercise shrewdness and foresight

in calculation, energy and perseverance in prosecuting our plans. It is not offensive in the sight of God for a man to increase his property by all just and proper means. True, wealth has its besetments and its snares, and so has poverty. A general rule—the more successful a man is in his worldly avocations, the greater his power for doing good in the world, and the more useful he will be if he be guided by religious principle. But if such an one make religion subservient to a worldly policy, thereby sacrificing Christian principle, the more of this world's goods he has the more fearful will be the account, which he must give to his maker and to his judge. The Apostle sums up our whole duty in that one comprehensive passage, "Diligent in business, fervent in Spirit serving the Lord."

How is the Work to be done?

In our last week's issue we called attention to the objects which would call for prayerful deliberation at our approaching anniversary at Sackville. Among these, Home Missions, embracing the Colportage department, and the Sabbath School enterprise must necessarily occupy a prominent place. All, to a greater or less degree, are impressed with the magnitude of these agencies in bringing the truth of God to bear upon the hearts of the people, but the question for us to ponder is, how shall they be made thoroughly effective? It appears to us that this can only be done by calling into the field an agent who shall have special charge of these objects, viz., Home Missions and Colportage, and who shall possess the qualifications necessary to prosecute the work with vigor and success.

The advantages resulting from the agency performed by bro. Isaiah Wallace during the eight months that he spent in visiting the churches shows what may be done by an efficient man in the field. Now that he has left it to be his duty to accept the pastorate, no time should be lost in providing a successor. We mention the subject thus early so that the brethren may look to God for guidance, and be prepared when they shall come together to select a suitable individual, to send out, in God's name, to attend to this business. An agent so employed would be expected to visit every section of the Province, and every church if possible; to preach the gospel fully and freely, to establish Sabbath schools, and to see that they are supplied with suitable libraries; to take up collections and donations for Home Missions and Colportage combined, to look after the interests of churches that are destitute of pastors, and to give such advice, in those cases, as the interests of the cause may require; and to aid the Society, as far as possible, in making such arrangements as shall be best adapted to supply the destitute portions of the country with the preaching of the word of God. Such an agency, cost what it may, is indispensable to the health of the churches, and to the furtherance of the cause of God, especially in those places where the Missionary of the Cross seldom heard. The brethren will at once feel that the accomplishment of this work will call for a man of no small degree of physical and mental energy, as well as a large measure of love to the Great Master, and to precious souls. Let us pray that in making this choice we may be guided by unerring wisdom.

Bishop Medley on Prohibition.

Many of our readers are probably aware that, on Declaration day in Fredericton, the Hon. Charles Fisher in his speech made some pretty severe observations in regard to the course pursued by Bishop Medley at the late elections in that City, among other things he said:

"That he (the Bishop) had left the mitre and crozier upon the altar and descended into the political arena. Not as the Great Apostle, to the Gentiles to reason upon Temperance, righteousness, and judgment to come, but that *Rum and Gin and Bass* might be magnified and might be glorified."

The remarks of Mr. Fisher have called forth a letter from his Lordship, which appeared first in the *Head Quarters* and has since been copied in full by the *New Brunswickist* and *Freeman* of this City. We refer to this subject not for the purpose of interfering in any way between the Bishop, and a member of his church, but simply to notice one paragraph, having reference to the *Prohibition Law*. In relation to this subject the Bishop thus expounds his vote at the election, "I consider," he says:

"The law unconstitutional in its nature, inefficient in its operation, demoralizing in its tendency, and harmful to religion. I believe it aggravates the evil which it professes to cure, that it inflicts on the country worse liquor, and greater smuggling without restraint or license, and that it makes a thousand enemies, where there should have been a hundred friends."

"This is the substantial meaning of my vote at the present election."

These are very grave charges against the law, and if true, should deter every good man from advocating a Prohibition Law. But is it true that the law is unconstitutional? If so, Her Majesty's ministers were guilty of palpable wrong when they advised the Queen to give her sanction to the Law? Would they have done so had they believed it unconstitutional? Their action, says, may. Who are the most competent to judge of the constitutionality of the question? The legal advisers of the Crown or Bishop Medley? "Inefficient in its operation." What makes it so? The opposition of bishops, priests, magistrates, editors, lawyers, liquor dealers, tipplers and drunkards; and is "demoralizing in its tendency," unless upon the principle that opposition to it makes it so. Then it is not the Law itself, strictly speaking, but opposition to the Law that is so harmful. Does the Bishop fail to see that he is implicated in that opposition and that he is, therefore, accountable for its results? Does he not perceive that his argument applies with equal force to all law, human and divine; for "where there is no law, there is no transgression." The establishment of a pure law must necessarily call into exercise, and bring out in bold relief those elements of depravity which array themselves against it. It matters not whether they are found in the heart of a Bishop, or of a sinner. If they are there

they will show themselves. Shall we, therefore, have no wholesome laws, because if we do, wicked men will array themselves against them, and these laws be made, therefore, the indirect, though innocent cause of transgression? Let Bishop Medley answer.

"It aggravates the evil that it professes to cure." In what way does it do this? By increasing intemperance and multiplying drunkards? We answer emphatically, no! This is confirmed by the entire history of the operations of the Law wherever it has been established; not excepting New Brunswick. Wherever the Law has been enforced to take its legitimate course, there, instead of aggravating the evil, it has prevented it, in some cases, entirely, and in others it has operated as a serious check. Therefore, it is not true that "it aggravates the evil which it professes to cure."

"It inflicts on the country worse liquor and greater smuggling, without restraint or license." Is it not amazing that a gentleman of Bishop Medley's talent and erudition should so comfortably things that are as opposite as the poles, that he should hold the law accountable for that which is chargeable only upon opposition to the law? Let the law have its course and we have no intoxicating liquor, either good or bad, in common use, either at the Bishop's house, the drunkard's house, or any other house. The curse is put away, and no man, high or low, is allowed to violate the law of God by putting the "bottle to his neighbour's mouth." "Inflicts greater smuggling." Not so, your Lordship. You mistake—it is opposition, not only to the law, but to all laws human and divine, that promotes smuggling in all its forms, and in merchandise of all kinds. Men always have been, and probably always will be found, who are base enough to violate law. Hence, in despite of law, we have Sabbath desecration, gambling, houses of ill-fame, duelling, theft, robbery, and murder, &c., &c. But who is to blame for this. Surely not the laws which are intended to "prohibit" these crimes, but the depraved beings who trample upon these laws.

"It makes a thousand enemies where there should have been found a like number of friends." Need we remind the Bishop that the prophets of the olden time, of whom the "world was not worthy," made many enemies? That John the Baptist had many foes, and lost his head by their means? That the enemies of the Son of God increased from the time of his birth until the cross of Calvary? and that Bishop Paul had "perils of robbery, perils by his own countrymen, and perils among false brethren?" Need we refresh his Lordship's memory with the fact, that the laws and precepts of God's inspired book have had arrayed against them, in all ages, the most determined and wide-spread hostility? Shall we therefore condemn the men referred to above because they "made enemies?" Shall we denounce the laws and precepts of inspiration because they have provoked the combined opposition of earth and hell? If not, then why denounce a prohibitory liquor law because it tends, indirectly, to develop the hostile feelings of unscrupulous hearts? With all due respect to the Bishop, and to his office, we must be permitted to remind him that such fallacious reasoning quoted above, is much more worthy of the drap shop than of the Bishop's study, and sounds better when coming from the lips of a staggering inebriate than when proceeding from the pen of one professing to be a successor to him who said, with all the authority of an inspired Apostle, "SMITE THE VERY APPEARANCE OF EVIL."

The Bishop's right to petition and his right to vote as he pleases we do not for a moment question, neither is it necessary that we should offer any indication of Mr. Fisher's course. He is quite competent to defend himself. But when Bishop Medley publicly assails a law placed upon the Statute Books of the Province by the representatives of the people and sanctioned by the Government under whose auspices he occupies his present elevated position, and sustained by the authority of that Book which he professedly expounds, a law which if allowed to work out its legitimate results would save the country from a tyranny more debasing than the bondage of Egypt, and from a curse more withering than famine, pestilence or sword, then we say it is time for all, who love their God and humanity to teach him a few plain lessons, which with all his wisdom he seems slow to learn.

The Hated Prohibition Law.

In our issue of the 18th ult., we called attention to what has been designated by our contemporaries "the Hated Prohibition Law," and in a few paragraphs mentioned some of the parties by whom the law is hated. We closed our observations by remarking: "It is then emphatically a HATED LAW. But there are some, who love it, and for the sake of contrast we may call special attention to those next week." The press of other matter has prevented us from doing this until now; but it is not too late to do so. So here are the parties, who love the "HATED LAW."

1. God's ministers, whose special business it is to labour for the destruction of vice, and for the promotion of holiness, love it.

2. Those of every creed and sect, who truly and honestly pray "Thy kingdom come and thy will be done on earth as it is done in heaven."

3. Those who in obedience to the divine command, "Go out into the highways and hedges of vice and immorality to 'compel' men to come to the ways of holiness and to the paths of peace, fear it, emphasize it, and love it."

4. They, who cherish a deeper interest in the welfare of humanity than they do in putting money into their own pocket, or in administering to a vitiated and depraved appetite, love it.

5. That father, who looks to the removal of the temptation to drink the liquid fire as the only means of reclaiming an erring son, loves it.

6. That wife, who has learnt by painful and bitter experience that a prohibitory law presents the only ground of hope for a besotted and disgraced husband, loves it.

7. The hundreds of thousands of doing well, who are to be found in the old and new world, who are teaching in the presence of the intoxicating cup, lest it should prove a snare and a curse to their own beloved sons and daughters, love it.

8. Those who "rejoice over one sinner" reclaimed from the error of his way, love it.

9. God who has forbidden us to "look upon the wine when it is red" and "who has said 'giveth its color in the cup' and who has said 'with all the authority of the universal lawgiver.'"

"Who be unto him that putteth the bottle to his neighbour's mouth," loves it.

10. In a word, all that is holy on earth, and all that is pure in heaven, loves it.

We say then to our readers therefore, look first at "this picture and then on that" mark the contrast, and choose for yourselves.

Central Association, N. S.

Mr. Editor.—The Central Association met this year at Chester; most of the pastors were present and there was a goodly number of delegates. Elder James Barker was chosen Moderator, Elder DeLois, Clerk and Elder Tabor, Assistant Clerk. The letters from the churches contained nothing of special interest, excepting that from the Second Cornwallis Church, which gave an account of the recent revival there, and reported thirty-seven baptisms as the result. It is a pleasing circumstance that the majority of the baptized are young persons; several of them are pupils in the female seminary lately opened at Newick.

Elders Armstrong, Freeman and Hunt preached at Chester on Lord's Day, and other brethren at places in the vicinity. The introductory sermon was preached on Monday morning by Elder Burton. There was no more preaching afterwards, which, I think, was to be regretted. A good sermon prepared the people for business.

On the Monday afternoon, from three to seven o'clock, (there were no evening sessions) the subject of Home Missions was under discussion. That was a right good time. Elder Chute told us of the French Mission, which is gradually working its way, and promises to be a great blessing to the Roman Catholic population of the Western part of the Province. A Mission House has been built, in which the Missionary resides, and which also serves as a school-house. When Mr. Chute had finished, Elder Hugh Ross spoke of the Gaelic Mission which he is prosecuting successfully in Cape Breton. A church has been formed, consisting of twelve members, and a meeting-house is nearly completed. Elder Armstrong followed, and then Elder Spencer and Elder Burton. Their statements were of a very interesting and encouraging nature. A collection was made for the meeting-house at Cape Breton which amounted to ten pounds. Another collection was then proposed for the French mission-house, and a like sum was gathered for that object.

Instructions were given to the Home Missionary Board to prepare a general plan of Home Missionary operations, to be laid before the Association at its next meeting.

On Wednesday morning, after a stirring discussion of the Temperance and Tobacco question, the Nova Scotia Baptist Education Society held its annual Meeting. Elder Chipman, the president, took the chair. An encouraging Report was read by the secretary Elder Hunt; Horton Academy is in a flourishing state both as regards numbers and efficiency. Six of the pupils will enter Acadia College next term, having been admitted after due examination.

The Report of the committee on Education brought Acadia College before us. Dr. Cramp and Professor Sawyer, with Elders Chase and Burton addressed the meeting. The college is going on well, excepting in the money department. It is manifestly essential that the endowment should be raised to £20,000.

In the afternoon, the remaining Reports were produced. One of them may be specially adverted to—that on female education. The Seminary at Newick has begun well. It is proposed to form a Female Education Society, and erect suitable buildings, sufficient to accommodate a hundred pupils. This is a very excellent project.

We sang the union hymn and adjourned to meet next year at Hantsport. There was a Temperance meeting in the evening, in the Temperance Hall, at which addresses were delivered by Elders Tabor, Armstrong, DeLois, and Dr. Cramp. All Yours, &c. J. A. DELANEY.

Quarterly Meetings.

ANDOVER, Victoria Co., June 13, 1856.

DEAR BROTHER,—The "Reunion Quarterly" Meeting commenced to-day with the church in this place, at 4 o'clock, p.m., by a sermon from our worthy young brother S. March, missionary to St. Francis, but few at the meeting.

Saturday, 11 o'clock, a.m., J. L. Read of Sackville, in a clear, interesting and pleasing manner, preached from the words of Joshua, found in his last address to the children of Israel, viz: "Take good heed unto yourselves that you love the Lord your God," producing on the minds of his very attentive hearers happy and noble impressions, not soon to be effaced by the withering blasts and cold chills of the world's adversity.

4 o'clock, p.m. Sermon from these solemn words of Christ, "These shall go away into everlasting punishment; but the righteous into life eternal," by G. R. Campbell, Licentiate of Woodstock Church. Many cheering voices were said to the child of God, while to the sinner, impatient and to the unholty professor, thoughts full of fear, anguish and torture, were presented for their consideration.

Sabbath, An interesting prayer meeting was held at 9 o'clock, a.m.

11 o'clock, a.m. Elder Harris, Pastor of church at Presqu' Isle, in his own, usually interesting, pointed, novel style, spread before the congregation many practical, startling truths, tending to carry conviction to the mind—Text, Matthew, 2, 8th verse.

3 o'clock, p.m., the congregation is again in waiting. Rev. T. Todd, of Woodstock, in an easy, energetic and powerful manner, preached a stirring, earnest, and touching sermon, from "And then will I meet with thee, and commune with thee" which words were from the Lord to Moses, on the memorable occasion of the building of the Ark. A short sermon was preached in the evening at 7 o'clock, by Elder Estabrooks.

Monday, 11 o'clock, a.m., S. March gave a lucid and well-arranged discourse, in the delivery of which he evinced much deepened feeling. An interesting ministerial meeting was convened at 3 o'clock, p.m.; and at 4 o'clock, Rev. Mr. Tremme, (Wesleyan) of London, gave a most excellent discourse, from Rev. 3, 10 v., creditable both to the head and heart of the preacher.

This series of meetings closed to commence with the church in Presqu' Isle. Ministers present were—Elders Rigby, (pastor) Estabrooks, Harris, Todd, Rev. Mr. Tremme, (Wesleyan), and J. L. Read, S. March, A. H. Emery, G. R. Campbell, Licentiates, with several lay brethren from sister churches, whose presence, hearty exhortations and fervent prayers, tended to cheer

and encourage. Deacon Slocumb, a warm-hearted whole-souled brother, was also present. If so be he is a fair specimen of the little church at St. Francis, truly it must have much of that perseverance, zeal and piety so characteristic of the primitive churches of Apostolic days. The church here at Andover, and has been in a lifeless low state, as regards spirituality and power; the prayer meetings abandoned, the conference forsaken; the communion not seen in the house of God; the preaching but thinly attended. Some time since, Brother Rigby had come to the conclusion to leave his field of labour, but on making this decision known to the people they expressed such unwillingness at his leaving, and in such a clear and tangible manner, proved the sincerity of their expressions, in subscribing to his support, so nobly as to secure a salary of £100 per annum, that he deemed it his duty to remain. It is hoped that the seed sown and the labour spent here has not been in vain in the Lord.

H. HOWELL, A. C. June 23, 1856.

DEAR BROTHER,—While I sit down to write this morning, I feel exceedingly moved. Some weeks ago I received a letter giving an account of my brother William's death. I have since learnt that it is untrue. My brother is still living. As the account was published in the *Visitor*, I feel it my duty to correct it, through the same columns. Why such a letter was sent to me, I know not, but should the author see these lines, I would remind him of the words of Christ, "with what measure you mete it shall be meted to you again."

I have made arrangements to remove to Pictou, N. S. in about three weeks to take charge of the church in that place. I hope some faithful minister will be directed to this large and interesting field which I am about to leave.

Yours in Christ,
E. F. FOSHAL.

London Correspondence.

LONDON, June 18, 1856.

MR. EDITOR.—Ever since the war broke out the chief attention of the people has been directed to foreign affairs. They have been eagerly looking for news from the seat of war, and so absorbed have they been by this one topic that they have not had time to examine into their private matters—those that should demand their highest interest. Now, however, the war is over, peace has been celebrated, many of our soldiers have left the Crimea, and the country is beginning to settle down to consider its internal policy.

One of the chief questions under discussion, and one creating considerable excitement, is—Shall the people be allowed to have recreation on the Sabbath? Some time ago, Sir E. Hall introduced a bill into the House for the allowance of bands of music in the various Parks, so that the people might enjoy the afternoon of the Sabbath in a rational way, instead of having recourse to the low and debasing grog shops, or remaining peat up in the pestiferous atmosphere of their own dwellings. Petitions against this bill were sent in, and it was determined that the bands should not play. Now, sir, this may appear a very trifling affair to many of your readers, but yet it is a matter of the true position of the working man in London, and they will at once come to the conclusion that it is one of immense magnitude.

Though in a city covering one hundred and fifty square miles, yet shut up in a room a few feet square, the working man has to toil and slave, from early morn till midnight, to earn a scanty pittance. Perhaps the light of heaven is denied him, or it struggles through a tiny window of four panes of glass, two of which are broken and the aperture stuffed with old rags to keep out the cold. The air he breathes is sickening, poisonous; his face is haggard, his eyes sunken, his hand shaking. This is the condition of thousands in this metropolis. Then why not let them have the only day allowed them to get a breath of purer air, to see the glorious sunlight, to look upon the budding trees and blooming flowers? And why not try to cheer his spirit, to bring a smile of satisfaction to his lip, by giving him music? Would you not rather see his countenance lit up by the fires of delight, occasioned by the soul stirring band, than see him a wretched drunkard, staggering through the streets from one public house to another? Yes, but stop!—It is not the poor man's fault, it rests with his employers, and now a movement is going on by which the Lord's day may be preserved inviolate, and the working man be enabled to get refreshed as well. The Earl of Shaftesbury, who has done so much for the relief of the poor and the moral elevation of the working classes, has made, and is making, strenuous exertion for obtaining a half holiday for the working men on Sunday afternoon, so that they may get out into the suburbs of London, and into the Parks, in order to get recreation and fresh air. Many employers have tried this plan, and they find that the men are better able to perform their duties, are in better spirits, become elevated in their moral character, do more work in less time, and that every way it is a benefit not to the men only but to themselves. Among those who have adopted this plan may be mentioned Messrs. Bantony & Co., brewers, who employ about three hundred men in the manufacture of liquors, the drinking of which runs to the tune of thousands; and a few days ago the Post Master General issued a bulletin stating that the various offices in the General Post Office would be closed at one o'clock on Saturday afternoon, (except those for the receipt and delivery of mails), to enable the officers and servants to recruit themselves.

This movement is likely to do much good; for the working men will now see that the religious part of the community do not wish to keep them down in their wretchedness, stopping the Bands on Sunday, but that they have their true elevation at heart in getting them an opportunity of preparing themselves for the right observance of the Lord's day. In this little interval of relaxation from toil, thousands will be preparing their minds for study of various kinds to fill high stations in Society and to become ornaments to the world.

A case now to speak of, a subject in every body's mouth *The Murder*. On Tuesday the 27th of May, William Palmer was found guilty of the murder of John Parsons Cook by the administration of Strichan. Six months previously, on

the 13th November last, Mr. Cook became so nervously excited at his racer *Polestar* winning the Shrewsbury stakes, as to loose his speech for about three minutes. The cause of his rejoicing was this. He was a young man of wild habits with a fortune of £13,000 which he had wasted chiefly on the race ground, but in this success he saw a way of retrieving his lost fortune, and of paying his debts. Alas for man's shortsightedness, he could not see that in a few days he would become the victim of a treacherous and remorseless murderer. Yet so it was. William Palmer a Medical man of Rugby Staffordshire, boldly conceived a plan of obtaining this Cook's fortune, and consummated it by giving him strychnine and poisoning him. His trial took place at the Central Criminal Court on Tuesday the 14th May, and continued to the 26th. An immense number of witnesses were called, chiefly medical men, to prove the effect of the subtle poison, and the various circumstances in connection with the deceased, and the murderer. The Attorney General, Sir A. Cockburn prosecuted, and Seignior Shee was retained for the defendant. The latter in his defence spoke for eight hours, but when the Attorney General replied, bit by bit he undid all the Sergeant's eloquence and entreaty, and when he sat down conviction rested on every mind, that the verdict returned by the jury would be against the prisoner. The judge summed up, the jury retired, and in about an hour returned a verdict of Guilty.

Lord Campbell in addressing the prisoner said: "William Palmer, after a long and impartial trial, you have been convicted by a jury of your country of the crime of willful murder. In that verdict my two learned brothers, who have so anxiously watched the case, and myself, entirely concur. This case is attended with such circumstances of aggravation that I dare not go into them. Whether this be the first and only offence of this sort which you have committed, is only known to God and your own conscience. It is seldom that such a familiarity with the means of death is made the means of committing crime. For the offence of which you have been found guilty, your life is forfeited. You must prepare to die. I trust, that as you can expect no mercy in this world, you will, by repentance of your crimes, seek to obtain mercy of Almighty God. The act of parliament under which you have been tried, and under which you have been brought to the bar of this court, gives leave to the court that the sentence under such circumstances should be executed either within the jurisdiction of the Central Criminal Court, or in the county where the offence was committed. We think that, for the sake of example, that sentence ought to be executed in the county of Stafford. I hope that this terrible event will deter others from committing such atrocious crimes, as it will be seen that whatever may be the skill, science, or experience, for accomplishing such an offence, it will be detected and punished. However destructive poisons may be, it is so ordained by Providence that there are means for detecting them, and punishing those who use them. I implore you to think of and prepare for the awful fate which you will have to meet, I will not aggravate your crime by any enumeration of the circumstances of this foul murder. In will content myself with passing upon you the sentence of the law; that you be taken hence to the goal of Newgate, and be thence removed to the county of Stafford, being the county within which the crime of which you stand convicted was committed, and that you be taken thence to a place of execution, and be there hanged by the neck until you are dead; and that your body be afterwards buried in the precincts of the prison in which you shall have been confined before your execution; and may the Lord have mercy upon your soul. Amen."

The prisoner has been removed to Stafford goal, and maintains the most perfect indifference.

It is stated that £200,000 has been deposited in certain bets on Palmer's acquittal. On this fact a correspondent of the *British Banner* remarks:

"What a mad world it is, that the youth of this country in the early part of the century, more than any miserable victim to this head-hunting and heart-hardening vice, shall trace destruction of reputation, friends, and home to the first bet laid on the trial of William Palmer for poisoning his confiding friend, poor Cook!"

We have quite a novelty in the musical world.

A family by the name of Brouil is to give a series of entertainments at the Royal Gallery of Illustration, Regent St. There are three boys and three girls. The eldest is a girl of seventeen, the youngest a girl of six. There instruments are the Pianoforte, played by the eldest girl, the violin, by the two younger girls, and the youngest boy aged seven; the clarinet, by a boy of thirteen, and the viola gamba, by a boy aged eleven. At their private performances it is stated that they exhibit a correctness of taste, and a mastery of the difficulties of scientific music, which is not always found in matured instrumentalists.

APPROPRIATE.—The *New Brunswickist*, of Tuesday, treats the religious press of this city to a whole column of coarse vituperation and vulgar abuse, and then winds up by offering the prayer, "From envy, hatred, and malice, and all uncharitableness, Good Lord deliver us."

Peculiarly appropriate and decidedly necessary. Should this prayer in mercy be answered, what an improvement it will make in the spirit and tone of our contemporary. We do hope for his sake that the petition will be granted.

The Monthly Meeting of the N. B. Baptist Home Missionary Board will take place, (D. V.) in the Baptist Chapel in Germain Street, on Monday, 7th inst., at 8 o'clock, p.m.

This meeting is preparatory to the Anniversary of the Society at Sackville. A full attendance, therefore, is exceedingly desirable.

We see by the *Christian Messenger* that the Bazaar at Windsor is to come off on the 10th of September. The building of a new chapel in Windsor is a most important movement, and we hope our churches in the city and in Portland will pay to a helping hand.

A Council is expected to meet with the Baptist Church at St. Francis, on Saturday, the 5th inst., to take into consideration the propriety of ordaining our esteemed young brother Mr. Stephen March, as Pastor of that infant church. We extremely regret our inability to be present, but it is now the time of our Association at Sackville, and it is impossible for us to go.

The Rev. David Freeman, Pastor of the Granite Street Baptist Church, Halifax, N. S., will preach (D. V.) in the Baptist Chapel in Germain Street, on Thursday evening next. Service to commence at 8 o'clock.