REV. I. E. BILL, DENOMINATIONAL EDITOR. **VOL XIII** 

ALL-SUFFICILENTLY MAGNIFIED. A SERMON. DELIVERED ON SABBATH MORNING, NOVEMBER 18th, 1860, BY THE REV. C. H. SPURGEON. AT EXETER HALL, STRAND.

" I can do all things through Christ which strengtheneth me."-Phillippians iv. 13.

The former part of the sentence would be a leve of impudent daring without the latter part to interpret it. There have been some men who, puffed up with vanity, have in their hearts said, "I can do all things." Their destruction has been sure and near at hand. Nebuchadnezzar walks through the midst of the great city ; he sees its stupendous towers thread ug the clouds ; he marks the majestic and Collossal size of every election, and he says in his heart, "Be-hold this great Batylon which I have builded. 'I can do all things.'" A few hours and he can do nothing except that in which the beast excels im ; he eats grass like the oxen, until his hair was grown like eagles' feathers, and his nails like birds' claws. See, too, the Persian potentate ; he leads a mill on of men against Grecia, he wields a power which he believes to be omnip tent ; he ashes the sea, cases chains upon the wave, and bids it be his slave. An, toolish pan-tomine,—"I can do all things !" His hosts melt away the bravery of Grecia is too much for him; he returns to his country in dishonor. Or, if you will take a modern instance of a man who was boin to rule and govern, and found his way upwards from the lowest ranks to the highest point of empire, call to mind Napoleon. He stands like a rock in the midst of billows; the nations dash avainst Lim and break themselves; he himself puts out the sun of Austria, and bids the star of Prussia set ; he dares to proclaim war against all the pations of the earth, and believes that he himself shall very Briarious with a once a hundred anhundred hands attacl ings," he might have tagonists. "I can d It was the very note written upon his ban which his eagles screamed amid the battle. marches to Russia ; he defies the elements ; He marches across the snow and sees the palace of an ancient monarchy in flames. No doubt as be looks at the blazing Kremlin, he thinks, "I can do all things." But thou shalt come back to thy country alone ; thou shalt strew thy frozen thou shall be utterly and destroyed. Insemuch as thou hast said, " I onose and dispose too," lo ! Jehovah disp ses of thee, and puts thee from thy seat, seeing liou hast arrogated to thyself emnipotence among And what shall we say to our apostie, little in stature, stammering in speech, his personal pre. sence weak, and his speech contemptible, when he comes forward and boasts, "I can do all things ?" O impudent presumption ! What canst thou do, Paul ? The leader of a hated s :ct, all of them doo.ned by an imperial edict to death ! Thou, thou, who darest to teach the absurd dogma that a crucified man is able to save souls, that he is actually king in heaven and virtually king in earth ! Thou sayest, "I can do all things." What ! has Gamaliel taught thee such an art of eloquence, that thou canst baffle all that appose thee ! What ! Lave thy sufferings given thee so stern a courage that art not to be turned away from the opinions which thou hast so tenaciously held? Is it in thyseif thou reliest ? No, " I can do all things," suith he, " through Chri-t which strenghtheneth me." Looking boldly around him, he turns the eye of his faith humbly towards his God and Saviour, Jesus Christ, dares to say, not impiously, not arroganily, yet with devout reverence and daunt less courage, " I can do all things through Christ which strengthened me." My brethren, when Paul said these words, h meant them. Indeed, he had to a great measure already proved the strength, of which he now asserts the promise. Have you never thought how varied were the trials, and how innumerable the achievements of the apostle Paul? Called by grace in a sudden and miraculous manner, ins-mediately-not consulting with flesh and bloodhe essays to preach the gaspel he has newly re-ceived. Anon,he retires a little while, that he may more fully understand the Word of God; when from the desert of Arabis, 'weerel he has gird-ed his loins and strengthened himself by meditation and personal mornification, he comes out, not taking counsel with the apostles, nor asking their guidance or their approbation : but at once, with singular courage, proclaiming the name of Jesus, and protesting that he himself also is an apostle of Christ. You will remember that after this, he undertook many difficult things ; he withstand Peter to the face - no easy task with a man so bold and so excellent as Peter was ; but Peter might be a time-server : Paul never. Paul rebukes Peter even to the lace. And to on mark his own act i-vements; as he describes them himself, " In labours more abundant, in stripes above measure ;" " in prisons more frequent, deaths oft. Of the Jews five times received forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shiprreck, a night and a day I have been in the deer in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen in perils in the city, in perils in the wilderness, ip perils in the s a, in perils among false brethren ; In weariness and pain fulnes, in watchings often, in hunger, and thirst, in fastings, in cold and nakedness, Beside those things that are without, that which cometh those things that are without, that which cometh upon me daily, the care of all the churches." Ah bravely spoken, beloved Paul. Thine was no enpry boast. Thou hast indeed, in thy life, preached a sermon upon the text, "I can do all things through Christ which strengthenetI mc." And now, my dear friends, looking up to Christ which strengtheneth me, I shall endeavour to speak of my text under there leads. First, the measure of it; secondly, the mamer of it; and thirdly, the measure of it,

Uhristian

"Glory to God in the highest, and on earth Feace, good will toward Men."

# SAINT JOHN. NEW-BRUNSWICK.

which Nero had invented to put torment upon this temptation." You are not in yourself, un-Christians ; though he had heard doubiless in his derstand that ; I do not deny your own personal cell of those who were smeared with pitch and weakness; but through Christ, that strengthens set on fire in Nero's gardens to light his festivi- eth you, you are strong enough for all the tempties ; though he had heard of Nero's racks and tations that may possibly come upon you. You chains and hot pincers, yet he felt persuaded that may play the Joseph against lust; you need not rack and pincers, and boiling pitch, would not be play the David; you may stand steadfast against strong enough to break his faith. I can endure sin-you need not be overtaken like Nonh-you all things," he says, "for Christ's sake." He need not be thrown down to your shame, like daily expected that he might be led out to die, Lot. You may be kept by God, and you shall than death itself; for what is death ? It is but a if the world, the flesh, and the nevil, should be pang, and it is over. But the daily expectation leaguer and besiege you day after day, you shall it is fearful. If a man fears death, he feels a stand not only a single as long an the siege of old thousand deaths in fearing one. But Paul could say, "I die daily ;" and yet he was still to stand, and at last to drive your enemies away stedfast and i amovable in the hourly expectation in confusion, and make yourselves rich upon of a painful departure. He was ready to be of-fered up, and mad- a sacrifice for his Master's which strengtheneth me."

cause. Every child of God by faith may say. Though I despair of explaining the measure of "I can suffer all things." What though to-day we be afraid of a little pain? Though perhaps all things, let me make one further attempt. I the slightest shooting pang alarms us, yet I do have no doubt the apostle specially meant that not doubt if days of martyrdom should return, the martyr-spirit would return with martyrs? "I know how to be abased, and I know how to trials ; and if one more Smithfield's fires needed abound ; everywhere and in all things I am invict ms, there would be victims found innumera- structed to be full and to be hungry, both to ble-holocausts of martyrs would be offered up abound and to suffer need." Some Christians before the shrine of truth. Let us be of good are called to sudden changes, and I have marked abound and to suffer need." Some Christians courage under any temptation or suffering we many of them who have been ruined by their may be called to bear for Christ's sake ; for we changes. I have seen the poor man exceedingly can suffer it all through Christ who stren theneth spiritual-minded ; I have seen him full of faith with regard to Divine Providence, and living a Then Paul meant also that he could perform happy life upon the bounty of his God, though all duties. Was he called to preach? He was he had but little. I have seen that man acquire sufficient for it through the strength of Christ ; wealth, and I have marked that he was more was he called to rule and govern in the churches penurious ; that he was, in fact, more straitened -to be, as it were, a travelling over-looker and than he was before ; he had less trust in Ged bishop of the flock ? He felt that he was well less liberality of soul. While he was a poor qualified for my any duty which might be laid man he was a prince in a peasant's garb ; when upon him, because of the strength which Christ he became rich, he was poor in a bad sensewould surely give. And you, too, my dear mean in heart with means in hand. But this brother, if you are called this day to some duty need not be. Christ strengthening him, a Chris-which is new to you, be not behind the spostle, tian is ready for all places. If my Master were Lut say, " I can do all things through Christ to call me this day from addressing this assembly which strengtheneth me." I have seen the food to sweep a street-crossing, I know not that I man disappointed in his best hopes, because he should feel very contented with n.y lot for awhile; hath not won the battle in the first charge, lay-ing down his arms and saying, "I feel that I can dono good in this world. I have tried, but delet awaits me; perhaps it were better that I should be still and do no more." I have seen the same to be tappy in it, and to honour Christ in it. I man too for a while lie down and faint, because, said he, "I have sown much, but I have reaped little : I have strewed the seed by handfuls, but this position too, "I can do all things through

# THURSDAY. DECEMBER 27, 1860.

Ghost. By speaking against, Christ, as opposed to convict lunded at Botany bu: at Port Jackson, speaking against the Holy Ghost, is meant those reproaches and contumelies which his enemies see the strange sight, and tents are pitched very cast upon the person of our Savior. It is said, near the water's edge-a cart is used for a they reviled him." "Is not this the Carpenters pulpi from which we endeavour to preach the Word of Life, and instead of the upposition exsaying, "Out of Galilee ariseth no prophet." peeted, the question has been proposed on several occasions ' what doth hinder me to be They reproached his manner of life ; calling Him baptized,' Perhaps one cause of our not being A Publicans and sinners." They called him this fel. de low: said, "He hath a devil and is mad; why hear ye brother my object in writing you this hasty Him," As He appeared amongst them as a man, scrawl, is to intreat of you to lay the case of this calling himself "the Sou of Man," it was not Colony as far as the baptist are concerned beconsidered as sining against, or blaspheming Him fore the body or Associations, and use your inas Deity.

But by speaking against the Holy Ghost is was that brother Wallace was not sent here. meant their blasph-ming and reproaching that Tell brother Bill to use his influence also to send which though it did reflect against the Savior, is our Savicur, between speaking against the Son of Man, and speaking against the Holy Ghost.

To make this interpretation more clear, we may refer to Mark 3: 30, where Christ assigns as a reason why this sin could never have forgiveness ; it was auributing the power and influence of the Holy Ghost, by which He wrought his miracles, to satanic influence. It was "because they said. He bath an unclean spirit." They had said, "He casteth out devil by Beelzebub." In this connection we may notice several other

Ghost. See Acts 6 ; 51, 52. Christ working miracles, proved that He was To the church collectively, not because they are inspired by the Haly spirit, and therefore He a collective church, but be

blaspheming against Christ, and against the Holy | are not obedient. The fact is there never was a But to return, this is the plac . where large companies sometimes over a thousand, assemble to ttonous man, a winebibber, and a friend of opposed more is the State aid which nearly all denominations receive here, and which is a curse to al those who receive it. And now my fluence to send us help, we want some of your ministers for this field. What an oversight u

VISITOT.

divide power by which He wrought his miracles ; out a man of God. Their bread will be given and their water will be sure. Parramatta, a town of 14,000 inhabitants is destitute, brother was more immediately a reflecti n upon the Holy Cary the pastor, is dead, only 14 miles from this Ghost, and a blaspheming of Him. This, to me city by steam or rail, beautiful country for appears to be the real difference, intended by oranges and various kinds of fruit. At Tasmania the pastor is dead also.

Yours in the best of bonds. W. HoBBS. P. S .- The climate is beautiful. I have not seen any frost or snow this winter, or since we left Nova Scotia.

THE KEYS OF HEAVEN AND HELL.

"And I will give unto thee the keys of the kingdom of heaven ; and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven."-Matt. xiv. 19.

Let me ask, then, Who carries the keys Ppassages where sins against the Holy Ghost are Does the Pope ? Yes, he can carry them. spoken of : as for instance, Feter called the sin of Cardinals ? Yes, they my carry them. Bish-Apanias and Sapphira, lying unto the Holy Ghost. Acts 5: 3. And Stephen, who is said to be a man full of faith and of the Holy Ghost, charg-man full of faith and of the Holy Ghost, charged the persecuting Jews with, "Always resisting the Holy Guost, as did their fathers in persecut-ing prophets, who were inspired by the Holy Ghost. See Acts 6: 51, 52. because he is bishop, but because he is Christian.

tian; to deacons and elders, not because the are deacuns and elders, but because they are ian ; to members, not because they are Chris members, but because they are Christian. God is come unto you." The sin against the e ory living soul who knows the secret of God is Huly Ghost then consists in a malicious oppusi- given the power to open the gate to others ; and to every hving soul who does not know that secret, is taken away this power. No matter what his outward show and circumstances may be. Teke hecd, then. Let every man see to it that he has power to open the gates of heaven; and when he has it, let him stand, night and day, as the Spirit and the bride stand, saying, " Come, come, come, and take of the water of life freely.' -[H. W. Beecher. and an all

producing ; they know the use of the and all the implements of agricultures the ments of agric what to do with a art to it a fre they are skilfal to in make it flourish. But if any plant that oug grow in the mind is stunted and does not t they cannot tell how to make that grow. don't know what to do to bring it fort difficult for a minister of the gaspel to set fort the truth intelligebly in respect to its relities human mind. I think it is partly men have not been eurious in rewildering systems of mental phil in vogue in our day. For if there were none these sysetms except the old schools of met these systems except the old schools of metaph sical philosophy. I would defy any man to obta by means of them any clear idea about the se for at best they are of but little more value the so many cobwebs. Men may sturly them, he ever, if they have a taste for them; if a m loves logic and discussion, let him take one the old metaphysical philosophies, and he w have means of busying his mind until be gro tired of such business.

THOMAS MCHENRY, SECOLAR EDITO

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But if a man wishes to know practically what he is made up of, if a man wishes a knowledge of human nature for definite practical purposes, there is no system which will aid bim in acquiring that knowledge like the system of parent gy ; not interpreted too narrowly or technically, but in its relation to physiology and the structure of the whole body. And I may say here what I have never said before in the pulpit, that the view of the human mind, as they are revealed by phre-nology, are those which have underlayed my whole ministry; and if I have had any success in bringing the truths of the Gospel to bear practic ally upon the minds of men, any success in the rigorous application of truths to the wants of the human soul, where they are most needed, I own it to the clearness which I have gained from this science. And I could not ask for the members of my family, nor of the Church, any better pre-parations for religious indectrination, then to put them in possession of such a practical knowledge of the human soul as is given by phread

### THE PRESIDENT'S MESSAGE.

BY MRS. HARRIET BEECHER STOWN

We think no state-paper so remarkable has ver appeared from a Chief Executive in this

1. As for THE MEASURE OF IT. It s ex beding broad ; for it says, "I can do all things." We cannot, of course, mention "all things." the morning; for the subject is illimitable in its extent. "I can do all things through thrist which strengthered h strengtlieneth me."

But let me notice that Paul here meant endure all trials. It matters notwhat suffering his persecuters might put upon him ; he telt that he was quite able through avine

make the best of servents : in all places and in To conclude upon this point, let me remind if the Lord his God be with him, Without Christ

thiegs struggles with his corruptions. Paul, I know, may be the means of creating a spiritual revi-once said "O wretched man that I am, who shall val. You can do all things for your fellow-men. deliver me from the midy of this death." But You may be the means of uplifting the most de-Paul did not stay there; his music was not al graded to the highest point of spiritual life; you in a min r key; right quickly he mounts the can doubtless, by resisting temptation, by cast-higher chords and sings, "But thanks be to God ing down high looks, by defying wish, by enwho siveth us the victory through our Lord Je-sus Christ." I may be addressing some Chris-world as a greater than Alexander, looking upon tians who have naturally a very violent temper, it all as being yours; for your Lord is the monarch and you say you cannot curb it. "You can do of it. "You can do all things." Then may you all things through Christ which strengtheneth look beyond this world into the world of spirits. us." I may be speaking to another who has fell You may see the dark gate of death ; you may

that strengtheneth thee, the dove can play the strengthen me, and my soul shall stretch her eagle, and thou who art timid as a lamb can be wings in haste, fly fearless through death's iron mighty and courageous as a lion. There is no gate, nor fear the terror as she passes through. weakness or evil propensity which the Christian I can go into the world of spirits, Christ being cannot overcome. Do not come to me and say with me, and never fear. And then I look be-"I have striven to overcome my natural sloth-fulness, but I have not been able to do it." I do now avow, brother, that if Christ hath strength-banded together for your destruction. Walk ened you, you can do it. I doa't believe there through their ranks, and as they but their iron exists anywhere under heaven a more lazy man bonds in agony and despair, say to them as you than myself naturally; I would scarce stir if I look them in their face, "I can do all things;" had my will; but if there be a man under hea-ven who works more than I do. I wish him well through his labors. I have to struggle with my sloth, but through Christ who strengtheneth den, that thou shalt come no further, here will I me, I overcome i'. Do not say thou hast a phy-sical incapacity for strong effort; my brother, and left, with this for thy battle cry, "I can do thou hast not; thou canst do all things through all things," and in a little while he will spread Christ who strengtheneth thee. A brave heart his dragon wings and fly away, Then mount up can master even a sluggish liver. Often do 1 to heaven. From the lowest deeps of hell ascend find brethren who say. 'I hope I am not too to heaven; bow your knee before the eternal timid or too rash in my temper, or that I am not throne ; you have a message , you have desires idle ; but I find myself inconstant, I cannot per- to express and wants to be fulfiled, and as you timits or too raws in my temper, or that I am not in the state of the excuse yourself by saving, "Inother man can do this, but I cannot; the fact is, I was made flesh and blood, and the world of spirits, in heawith this fault, it was in the mould originally, ven and earth and hell -- everywhere the believand it cannot be got rid of; I must make the er can say, "I can do all things through Christ best I can of it.

You can get rid of it, brother ; there is not Hittite or a Jebusite in a'l Canaan that you cannot drive out. You can do nothing of yourself, but Christ being with you, you can make their high walls fall flat even as the walls of Jericho. You can go upon the tottering walls and slay the sons of Anak, and although they be strong men, who like the giants had six toes on each foot and six fingers on each hand, you shall be more than a match for them all. There is no corruption, no evil propensity, no failing that you rough Christ which strengtheneth you. Sitting one day this week with a poor aged woman who

vas sick, she remarked that oftentimes she tempted by Satan ; and sometimes she said, "I am a little afrail, but I do not let other people know, lest they should think that Christ's discip-les are not a match for Satan. Wby, sir." said she, "he is a chained enemy, is he not ?

have gathered only here and there an ear of pre-Curist which strengtheneth cious grain." O be not a craven ; play the man. to have no choice as to what you shall be. The Christ puts his hand upon thy loins to day, and day when you gave yourself up to Christ, you he saith,"Up and be doing ;" and do thoa reply gave yourself up wholly to him, to be his soldier, "Yea, Lord, I will be doing, for I can do all and soldiers must not be choosers ; if they are things through Ohrist which screngtheneth me." called to lie in the reaches, if they are bidden to I am persuaded there is no work to which a advance under a galling fire, they must do it. Christian can be called for which he will not be And so mast you, feeling that whether he bid found well qualified. If his master should ap- you de one thing or another, in all states and in point him to a throne he would rule well; or all circles you can do what God will have you should he bid him play the menial part he would do, for through him you can do all things.

all duties the Christian is always strong enough, you that you can do all things with respect to all worlds. You are here in this world, and can do he can do nothing, but with Christ he can do all all things in respect to this world. You can ealighten it ; you can play the Jonah in the midst This is also true of the Christian's inward of this modern Nineveh ; your own single voice a peculiar weakness of disposition, a proneness behold that iron gate, and hear it creaking on to be timid, and yielding. My brother, you is awful hinges, but you may say, "I can pass shall not disown your Lord, for through Christ through that ; Jesus can meet me ; he can which strengtheneth me.'

(To be Continued.)

### For the Christian Visitor. EXEGESIS.

#### THE SIN AGAINST THE HOLY GHOST.

As the words of our Saviour, where he speaks of the "Sin against the Holy Ghost," as never eannot overcome, through Christ which strength-eneth you. And there is no temptation to sin from without which you cannot also overcome the liberty to offer a few brief remarks on the being forgiven, has been a subject of great persabject.

First, Christ points out a great distinction betweeen this sin and any other sins ; even sining against, or blaspheming the Son of Man, by which term He means himself. And it is also obvious to us that He considers the sin against the Holy she, "he is a chained enemy, is he not? He cannot come one link nearer to me than Christ lets nim; or when he roars never so loudly I am not sfraid with any great fear of him, for I know it is only roaring—he cannot devour the people of God." Now, whenever Satan comes to you with a temptation of the sectences expressed and on the formation of the sectences express

was the true Messiah, who was to come. Therefore He told these Pha isees, " If I by the Spirit of God east out Devils, then the Kingdom of tion to the clearest and most explicit evidence that could be given to the truth of any religion. To every candid mind the works of Christ appear most obviously to have been done as He said. by the finger of God.

If this is not the true meaning of the sin against the Holy Ghost, I should like to know what is, D. N.

1. B. B. Mar. 4. 194 From the Christian Messenger.

NEW SOUTH WALES CORRESPON-

LETTER FROM DR. HOBBS.

DENCE.

DEAR EDITOR.

Instead of writing you from New Zealand as expected on leaving Nova Scotia, you will see from the above, it is from New South Wales. Our vessel having to call at Por: Jackson, to land passengers, and the war at New Zealand having commenced and being strongly persuaded by the Baptist friends here, we concluded to stop for a season and be guided by Providence, and as yet we have no cause to regret doing su. We have many warm friends here who desire to make us happy, and although at the Antarctic end, yet we now and then receive the Christian Messenger, to us a very welcome one, bearing us glad tidings of Zion's prosperity in our own beloved Nova Scotia. But it has also made us sad for it tells of death's ravages. and that our dear brother Bentley has left the ranks of the ministry and gone to his reward. The very mention of his name calls up the most pleasing reminiscences. During his pastorate at Liverpool, the church there enjoyed such a season of refreshing as we shall never forget. Those Meeting : held in the Vestry, and spacious Chapel were of thril. ling interest, where crowds of devoted listeners thronged to hear the Word of Life ; what lears, what sorrow, what joy, in the Holy Ghost did we witness. But some of those witnesses have since crossed the swellings of Jordan ; our good sister Dewolf and others, who no doubt were the first to welcome our brother to the joy of the Redeemer.

But perhaps you fee! some interest in the cause n this part of the world. Well I am sorry that I cannot give you a more pleasing account of re-ligion in this great city of 100,000 inhabitants. As far as I am acquainted, baptists are to be found in very nearly all the churches in this City, especially in the Independant body. The reasons suppose are these, for the want of proper shepherds they stray into strange folds, whilst baptist churches are like angel's visits, few and two Churches in the City professing to be baptists.

## THE ATHEIST.

In the days of the French, revolution, there was an atheist in Paris, who said that he would give God five minutes to prove his existence for if there was a God, surely He would strike

Sydney, N. S. W., Sept. 20th, 1860.

him dead. When nothing happened to him the foolish man said that there was no God! Poor blunded man! If God had struck him down it would not have been God like ; for our God is long suffering, and though he treasures up judgement for another day, He waits to be gracious now. Even so here ; it was not fire that flashed out from the Saviour's side to consume the man, it was blood and water. Blood flowed along the spear. Suddenly the soldier sees its point glitter less brightly, and then, lo! his hand is bathed in blood that has flowed along the spear ! Now, every Jew knew that "it is the blood

which maketh atonement for the soul," and so this event had a remark'e signification. Jesus is offering His blood to take away the soldier's guilt! But, again, chasing the blood, there was a stream of water, and the soldier with amazement perceives this too! Now, water is an emblem of the Holy Spirit, who makes us new creatures, and takes away our ermity.

Thus you see the free love of God ! What gracious return He made to the malignant cruelty of His foes ! Instead of revenging their sins upon them, His foes! Instead of revenging their sins upon them, He hastens to forgive Dear children, think on all this. Do you ever strike back, because some one struck you, or re-vile because some one reviled you? This is not God's way. When the soldier pierced Christ, God's return was to give blood and water .---Learn to return good for evil, like God.

#### THE REV. H. W. BEECHERON PHRENO. LOGY IN THE PULPIT.

The following remarks are by the Rev. Henry Ward Beecher, or ther of Mrs. Stowe :-- " It is very hard for a minister of the gospel, standing before a promiscuous audience, to deal with the facts of their minds, and their inward lives. It is a melancholy fact, that men know less about that which is the very element of their being than about anything else in the world. I suppose if I were to go among the intel ize it men of my congregation, I could get every variety of far between, but I am to tell you that there are information on subjects connected with the daily business affairs of life - upon questions of polititists. They are not doing much for the advance-ment of our principles, and from these facts I was merce, facts concerning the structure of ships, induced to organize a church on the principles steam engines-I could col ect any amount of of our Nova Scotia Churches, and 13 persons information on all these, and a thousand other male and female living at George St., New town kind red subjects. They can tell me of a great &c, a part of the City, subscribed to the Coven-ant. Their present number is 53, with a pro-and use of all the mschinery in it; but upon spect of a further increase, I had to take this re- the queston of the machinery of their own minds sponsibility upon myself, as I could get no help from any baptist and but one Methodist brother. I should like for you to be present at one of our baptisms which have occured for several Sabbaths

The cool, decisive manner with which the President, all through a certain portion, identified with perfect naivete from their point of view; is the first striking feature. The coolness with which he turns round upe

the Northern states, and charges upon them the whole guilt and responsibility of the extravagan zas now going on in the South, is another feature.

The coolness with which, from first to last, he ignores the existence of any moral and religious sonse as forming any component element is re-gulating national movements, is another and very striking one. "The fool bath said in his neart there is no God," said David in his time. David had not seen the bottom of atherem. The foel he speaks of had, it seems, raised the question It had accurred to him as a possibility. It was left for the XIX century to show a specimen of a state-paper, proposing to a Christian nation to become more formally than ever they had been before robbers, kidnappers, and pirates without betraying through a line that a God had ever been heard of in America -unless it be in certain customary rhetorical phrases at the close.

The South is allin an uproar, he tells us they cannot sleep nights for fear of servile insurrection, and of course somebody is to blame for this and something must be done. Who is to blame There are four million men and women -sour of them black, and some of them white-whom the Southern law, systematically, and with logical accuracy not to be misunderstood, has strip-ped even of the name of human beings, and de-clured not persons but things ;--they cannot oue or be sued--they cannot buy or sell-they cannot own a foot of land-they cannot form a legal marriage -they cannot own or educate their own children-their family loves are all accidents of bargain and sale-they cannot learn to reed or write-they cannot raise a hand against the will of any while person who may choose to insult ar dishonor themselves or wives or children, or pain of death ;---and yet among this mass of strugg-l ng, repressed human life, are multitudes of men,----more vigorous, physically, than their masters, -with all the energy given by the constant h sbit of work-with all the fire and pride which comes from being born of white fathers ; and thus repressed the South berself is constantly ampering with and stimulating them to in

What are these madmen now doing, as they sit on their powder magazine and fire hot shot to right and left?

In the theatres of South Carolina they are sin In the theatres of South Carolins they are sing-ing in the ears of an impre-sible nervous people, who are quick to catch both tune and words, that furious Marsejl'aise which seems to breathe the very roar of a wild and angry mob of barbarians. The forget who listens while they sing-"Oh Liberty, can man resign thes. Once having felt thy generous flame? Can dungeon bolts or bars confine thes, Or which they make south these.

Or whips thy noble spirit tame ?"

Is it credible that these words can be allowed to go ringing and echoing in the cars of plantation slaves? and then is the North coolly to be told in state-papers that the South cannot sleep fear of servile insurrections, and that it is agitation on Liberty that is the reason?

It is not the fault of the South ;- no. It is not the laws which forbid marriage which ag-tate-it is not the rending of the families which agitates-it is not the rending of the manifes which agitates-it is not exposing four millions human beings without legal protection to any insult which four million others may devise, that ag-tates-it is use forbidding eduction and in-provement which agitates-it is not the having a class of whi e sons and daughters in the houses whose taients and beauty are marketable and who with all the pride of their masters are exposed to all the insults of the slave-it i that agitates !

It is not that with all this outraged, a abused mass around, they go round roaring Marseillaise in their care, and advertise them

