

he pleased—and that Mr. Porter or anybody else who spoke there, spoke to the meeting legally convened by him as Sheriff, and had a full right to be heard.

The speeches being ended, the High Sheriff took the question on the Amendment first; and from the state of confusion outside, it was impossible to ascertain the vote correctly; the question was then also taken on the original Resolution; the voters on both sides being divided into separate parties to the right and left.

The Sheriff then declared, that the several divisions appeared to him to be so equal, that it was impossible for him to decide between them; and finding, therefore, that the object of this meeting could not be attained in that way, he declared the meeting dissolved. It is the opinion of several, who were present as disinterested spectators, that the Amendment was carried by a large majority.

The following is the official account of the resolutions of the inside meeting:

At a Public Meeting held this day, 30th Jan., 1856, at the City Court House, in pursuance of the requisition and handbill issued by the Sheriff.

It was moved, seconded, and carried unanimously, That S. K. Foster, Esq., be requested to act as Chairman, and that John Fraser be requested to act as Secretary.

Moved by Mr. Porter, and seconded by the Rev. E. McLeod, and carried unanimously.

That in the opinion of this Meeting the Prohibitory Liquor Law deserves a fair and impartial trial by the Country, and therefore it is not expedient to petition the Legislature for its repeal; whereupon three cheers were given for the Queen, and three for the Provincial Secretary.

Mr. Fraser being requested to leave the chair, and N. S. Demill to take the same.

A unanimous vote of thanks was passed to the Chairman for his impartial conduct in the chair—likewise a vote of thanks to the Secretary.

S. K. FOSTER, CHAIRMAN.
JOHN FRASER, SECRETARY.
St. John, N. B., 30th Jan., 1856.

Courier.

Worthy of Imitation.

The London Temperance League has projected a series of sermons on the subject of temperance, to be delivered in some of the principal places of the metropolis during the ensuing winter and spring. The importance of this effort can hardly be estimated too highly, as the subject will be brought before many thousands whose sympathies it is very desirable to enlist in the great temperance movement, and hundreds who have been rescued from habits of intemperance and vice will be led to the sanctuary of God, where they will bear words by which they may be saved. The first of the series of sermons referred to was preached in Christ Church, Blackfriars Road, on Sunday afternoon, November 11th, by the Rev. W. W. Robinson, M. A., Incumbent of Christ Church, Chelsea, and one of the vice presidents of the London Temperance League. The Rev. Joseph Brown, M. A., the worthy rector, was the first to grant the use of his Church for this important series of services, and with his wonted kindness and good feeling read the prayers, thus setting an example of sympathy with the objects of the London Temperance League, which we hope will be imitated extensively.—*Can. Tem. Adv.*

Correspondence.

For the Christian Messenger.

Individual Responsibility

Is not generally correctly understood; neither is its importance duly estimated. Of late it appears to be attracting an increased degree of attention. A subject of such vast moment, in which the welfare of the human family is most deeply involved, evidently ought to be presented to the public, in its varied aspects, as extensively as possible.

As all persons receive their being, their physical and moral powers, their earthly possessions, their time, their privileges, and all that is valuable from JEHOVAH, they obviously are bound to employ the whole in accordance with His will; that is, for His glory and the good of their fellow creatures. Many, however, are so grossly

ignorant of their obligations, and their consequent responsibility, that they say in effect, "Our lips are our own: who is Lord over us?"

(Ps. xii, 4.) If such persons remain in a state of impenitence, they will finally learn, to their everlasting confusion, that God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil: "and that Every idle word that man shall speak, they shall give an account thereof in the day of judgment." (Eccl. xii, 14. Matt. xii, 36.) The idea that professors of vital godliness alone are bound to live lives of obedience, is too widely prevalent in the world. The incorrectness of this view is apparent from the fact, that in the great day the wicked will be condemned, not only for their actual transgressions, but also for neglecting to feed, clothe, and relieve the Lord's poor and afflicted disciples. (Matt. xxv, 41-46.)

Believers are, however, unquestionably laid under peculiar obligations to devote themselves wholly to the service of God, and the promotion of the good of mankind. They are emphatically "not their own," but "are bought with a price."

While the doctrine of grace, when rightly viewed, is evidently adapted to excite gratitude and benevolence, it is liable to be so perverted as to be made a pretext for indolence. The mind may be so intently fixed on it, as to overlook the necessity of a life of active beneficence. Hence the inspired writers, while distinctly teaching the former, diligently inculcate the latter. After saying to the Ephesians, "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works lest any man should boast;" Paul immediately adds, "We are his workmanship, created in Christ Jesus unto good works. (Eph. ii, 8-10.) In accordance with this, James ascribes our salvation wholly to God's grace, saying, "Of his own will begat he us with the word of truth;" but he states also expressly, that "faith without works is dead." (James i, 17, 18, ii, 26.)

Though in the day of judgment believers are represented as placing no confidence in their own acts of benevolence, nor even remembering that they had ever done any, yet are they declared by the great Judge to have performed such deeds. (Matt. xxv, 34-40.) Let none then deceive themselves with the expectation of being saved by grace, while they are neglecting to cultivate the talents, whether more or less, or of whatever kind, that are committed to them. (Matt. xxv, 14-30.)

Closely allied to the error now noticed, is that perversion of the doctrine of Divine influence which is sometimes used by professors of religion, to excuse themselves from putting forth personal efforts for the conversion of sinners, because it is God only that can convert them. Paul, however, did not attempt to exonerate himself from the discharge of his duty; "I have planted, Apollos watered; but God gave the increase. So that neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." (1 Cor. iii, 6, 7.) Yet he laboured indefatigably "night and day," if by all means he might save some. Our dependence upon God's blessing, by the influence of the Holy Spirit, does not in the least degree diminish our obligation to labour for the salvation of our fellow men. People are not so unwise as to forbear to cultivate the earth because they cannot make it produce. The inactive certainly will do no good; but diligent labourers, whether in temporal or in spiritual matters, are ordinarily attended with a blessing from on high. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. xv, 58.)

Another erroneous view too common among the professed disciples of Christ, is, that the making of direct efforts for the salvation of souls is the peculiar work of the Ministers of the Gospel. That it is incumbent on them to devote themselves wholly to this momentous object, is unquestionable. But the text last cited clearly shows, as do many others, that every Christian ought to be "always abounding in the work of the Lord." The officers in an army have to take a leading part; but every private soldier must fill his place, and actively discharge his own duty. Had the soldiers of the allied armies acted upon the principle that seems to be adopted by many of the professed soldiers of the cross, and left all the active service to be performed by the officers, Sebastopol would have been won

standing in all the pride of her strength. Let every one that hopes to wear the victor's crown, bear in mind the necessity of "fighting the good fight of faith." Let all be careful to escape the curse pronounced on Meroz, "because they came not up to the help of the LORD, to the help of the Lord against the mighty."

Not only were the Israelites required to avoid personally transgressing the Divine law, but it was also enjoined on each individual, "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." This command, given in connexion with the precept "Thou shalt love thy neighbour as thyself," is evidently of moral kind, and of universal application; as is also the injunction "to be ready to every good work." (Lev. xix, 17, 18. Tit. iii, 1.)

In conclusion, the reader, whether old or young, male or female, is affectionately entreated to inquire seriously, Am I suitably impressed with a sense of the strict account that I have to give at the bar of God of my improvement of all the talents committed to me, and of all the opportunities afforded me? Do I use industry and frugality in order that I may be able to aid benevolent objects? Do I contribute to these to the full extent of my ability? Am I sedulously endeavouring to improve my mind, with an especial view to rendering myself increasingly useful to others? Do I constantly strive, by a Christian deportment and earnest admonitions, to win souls to the Saviour? In a word, am I so faithfully improving every opportunity to promote the interests of true religion, and the present and future welfare of the human family, that I may, in humble dependence on Divine grace and infinite mercy, entertain a reasonable hope that Christ will at last graciously say of me, as He did of Mary, "She hath done what she could?"

For the Christian Messenger.

To the Governors of Acadia College and Horton Academy.

GENTLEMEN,

These flourishing institutions have hitherto deservedly ranked among the best and highest educational establishments in this province.

The merit of their Professors, and the pains taken, regardless of expense, to obtain the best men adapted to the several branches of learning, have recommended them to the most favorable consideration of the people of this province. While all other Institutions are making onward progress, and adapting themselves to the requirements of the age in which we live—Wolfville Collegiate Establishments should not be deficient in that essential, vital point—the French Language. No situation connected with the British government can now be obtained without a thorough knowledge of modern languages, especially the French, which is spoken in every country in Europe; and now when two of the greatest and most enlightened nations in the world are allied in one of the greatest struggles for liberty, this alliance has rendered the study of the French language essential, and absolutely necessary, to the youth of every country, and no less so, to the youth of our own province, many of whom are looking forward to commissions in the service, and some have already passed their examination, in each case the French language has been required as necessary. The same may be said of young men looking for situations in the commercial world. Is Wolfville then to retrograde and lose the high character it has hitherto maintained? After all the sacrifices and exertions made in its behalf by its friends—would it not be better—at least at the present time—to make an alteration in the classical department, in order to establish a Professorship of Modern Languages, if this cannot be founded in addition to those now in being? Is not the French language, viewed in a practical point, more essential and more beneficial to our youth than the study of the dead languages, however desirable, when they can be studied without neglecting the living? Even allowing the present staff of professors to continue, and without suppressing any existing professorship, is it not possible to found one of Modern Languages, by charging three or four pounds per annum for each pupil at college and school.

Calculating by the present number of pupils a competent salary could easily be raised—and there is no doubt, that parents would gladly contribute this sum or more, if required, in order to obtain so desirable an object.

However friendly disposed many are now, it is quite certain that those who have children to

educate will, however their affections may turn to the Institutions recognized and venerated by their own denomination, look for the best school, provided with the best teachers; and although they may have to pay more, will yet feel assured of receiving a return adequate to the expense, and suited to their wishes.

As a friend of these Institutions, and desirous of seeing them flourish and spread wide their branches over our Province, and sending forth our youth able to travel and speak the French language as well as their own mother tongue, I have been induced to bring the matter before the public, in order that an effective remedy may be speedily applied, and to prevent them from falling into neglect which will assuredly be the consequence unless they not only keep pace with, but laudably strive to surpass the other Institutions of the Province.

JUVENIS.

For the Christian Messenger.

Donation Visit.

MR. EDITOR,

SOME of your readers are probably aware that a few Baptists are settled on Beale's Mountain, situated between Albany and Nictaux. Part of them belong to the former church and part to the latter. We receive but little preaching, and only as we engage, when we can, the Minister residing at Albany a small part of the time. We have been almost destitute of Baptist preaching since the late Brother Park left that place. On the arrival there of Brother Plumb, we hoped to have secured his services one quarter of the time. He being slow to give us an answer, and not wishing to be too forward, and also residing at some distance, the inhabitants, in order to become more acquainted with him and his family, proposed to make him a social visit. Accordingly on Monday the 21st inst., several sleighs from this place (notwithstanding the bad roads) repaired to his house for that purpose. After spending an hour or two in pleasant conversation, about six o'clock the company partook of an excellent Tea, which the ladies had provided; after which all took their seats and passed the remainder of the evening in singing and conversation, until it was nearly time to separate, when an address was delivered by one of the brethren to Brother Plumb, showing that we recognize the hand of God, who in answer to the prayers of the Church, raises up men to preach the Gospel. That those present felt assured that God had called him to this work, and directed him to this place, and that we hoped and prayed that we, and the people in the settlement where we dwelt, might by his labours of love be blest in reviving the cause of Christ, and that sinners might be converted and brought to God. Bro. Plumb's reply was very touching, showing that it was not a work of his own choosing to preach, that he felt his inability, but that he had been providentially led to this place as he trusted by Him who had called him to the great work. I have not room to give further particulars. After this other brethren addressed us, when "Farewell, my dear brethren, farewell for a while," &c., was sung. Bro. Plumb read 12th Chapter of Romans, and offered prayer, and then the company separated, leaving a small donation in money and articles for family use, as a token of our esteem for him as a Minister of Jesus Christ.

Yours, &c.,

JOHN WHITMAN.

Beale's Mountain, Jan. 25, 1856.

For the Christian Messenger.

Obituary Notices.

Sister HANNAH JONES died the 7th October, 1855, at her residence, Lot 49, P. E. I., aged 78 years. She was born at West Milbride, Scotland. She was married to brother Robert Jones, August 2nd, 1803, at Paisley, and emigrated to the Island in 1816, having been preceded by her husband. They were both baptized by Elder B. Scott, then pastor of the Baptist Church there—the former in 1842 and the latter in 1836. Bro. Jones was soon ordained deacon of the Church, the duties of which office for many years he has faithfully discharged as a pillar of the church.

Two of their children died before their mother—one in infancy, the other aged 23. Margaret had been baptized and united with the Church. Her life was an example to the youth and aged, and will be long cherished in the recollection of her many friends. Her Divine Master received her early into her rest.