

is light, and life, and heat in the voice and words which just before had well-nigh thrown us into the chills of death. All this difference is not produced by the difference in the subject-matter of the discourse. The manner, the style, the spirit of the whole performance is changed. The soul of eloquence was wanting. There was no feeling. Now it has entered into the before lifeless form. It is reanimated, warm, glowing, exhilarating. It is no longer a mere skeleton. It has life and living energy. It speaks and it is heard. But what is the soul that has entered into this cold form? What is it that has made it a living, speaking thing?

It is simple Christianity; Christianity not long since experienced, but Christianity now experienced, kindling up its fires, opening its fountain of feeling, imposing now its sense of obligation, to speak "the truth as it is in Jesus," teaching now what to say, and how to say it, that the gospel may run and be glorified. If it be true that deep feeling lies at the foundation of all true eloquence, if earnest oratory without earnestness of heart is impossible, we are sure that there is nothing like Christian experience to supply that kind and that amount of feeling which are essential to the fullest success of the gospel preacher.

Let a man feel deeply, let him know that duty to God and man requires him to speak, or act, and you might as well think to stop Niagara with a feather, or quench the fires of Vesuvius with a drop of water, as to make him hold his peace. The deep pent-up feelings of such a man's soul will find vent somewhere. Draw out his tongue, and his eye will speak; extinguish that orb, and every muscle will stand out, big with the soul's emotion; in the very arms of death his face will tell what was the last purpose before the soul sped its way to him who gave it.

But this is not all. A man may feel deeply, and a good conscience may make him speak, but he cannot do this most effectually, unless he knows those whom he addresses; what their feelings what their character, what their purposes. Here again Christian experience comes in to the aid of the preacher. The working of religious truth upon his own heart, the prejudices which it removed, the obstacles which it overcame, the new hopes, impulses, and obligations, which it has generated; all conspire to make him acquainted with those upon whom he most devoutly desires to see the same influences working the same effects. "As face answers to face in the glass, so the heart of man to man." He who knows himself knows other men.

Chords of the same tone, being struck, vibrate in harmony with each other. Music has a power independent of the words to which it is set. So it is with emotion. Words may be the ordinary medium of its communication from heart to heart. But it is not the words that produce the effect. It is the spirit which is in them, the meaning. Let this spirit, meaning, or whatever we please to call it, be transferred, and the effect follows. The old Roman orator understood this, who when called upon to perform the part of a bereaved and disconsolate father, brought in his hand the urn which contained the ashes of his own daughter. He knew, that if his own heart was broken and melted, his manner would be most natural, and therefore most forcible. Mark Antony, when he would move to madness the citizens who stood around the body of Cæsar, removed the robe, and thus gave tongue to the wounds which the conspirators had made. These wounds gave utterance to the emotions with which his heart was filled. As he felt when looking upon them, so he knew they would feel when they saw them. This was but the carrying out of our principle, that a man who can embody his own experiences, in words or in any other form, is sure to witness a reproduction of them in the hearts of others. Let the preacher appear before his people with a heart full of what is tender and affecting in the Christian view of the cross, or the resurrection, or of other of the most touching facts of the mediatorial scheme, and he will have no reason to complain that he finds no sympathizing hearts in a Christian auditory. The cross and the crucifix he may well dispense with. What is written by the finger of the living God on his own soul, and so transcribed and displayed that it may be ready by others, will awaken more of true emotion than all material and outward representations which papistical ingenuity has devised or can devise. For the sake of re-producing in himself the convictions and the emotions, and the purposes which the most devout and useful Christians have given exercise to, such a minister reads the lives of most eminent saints and studies the Bible, the great repository of God's truth. He would know what is in man, natural and spiritual, and what in the gospel, to meet the cravings and the wants of humanity; how, also, the varied motives, which are available to the Christian orator, may be made to act upon the character of man as it is and change it into what it ought to be.

## Christian Messenger.

HALIFAX, NOVEMBER 12, 1856.

A sermon has just fallen into our hands, preached by the Rev. Edward Anderson, Pastor of the First Baptist Church at Milford, N. H., in reference to the deeply exciting subject of Slavery which is now agitating the whole length and breadth of the Great Union. Mr. Anderson, who, we believe, is a native of Prince Edward's Island, was educated at Acadia College, but has for some years past, after completing his Theological course in the United States, permanently settled there. He is considered a man of talent and rising character as a minister of the gospel. The purport of his present sermon is on the subject of the part ministers ought to take in politics, especially in regard to the great national question above mentioned. The discourse is a very able one, and interspersed with many passages of peculiar force and brilliancy. We have subjoined a few extracts, which will afford our readers a specimen of the preacher's view of his subject and his style of handling it:

"No matter if another style of morality is prevalent in the world, by which we are surrounded. No matter if the regimentals of bible principles are looked upon by the great mass as too stiff and formal. We must dare to wear them on pain of our commander's displeasure.

Many have strong objections to an exposure of social and common vices. Especially strong is the aversion of many, that ministers should take any part in this work. They think it all right that the minister should denounce most pointedly some kinds of sin,—the vices, for example, of the Pharisees, the errors of Romanism, or of rival sects. He may venture on the most thorough exposure of obsolete systems of philosophy; and warn his people against vices to which they are not especially addicted, or to which only a few of the less influential and respectable in the community have any leaning.

Any course of conduct, however unscriptural and unchristian, if it has obtained a footing in the land,—if it is acquiesced in by a leading portion of the people,—then it is ruled out of order for ministers to presume to assail it. They must then draw the curtain so carefully, as to exclude every flash of the angry lightnings of God's threatenings, which would alarm the consciences, and wake up the slumbers, of the guilty.

One great bugbear, by which it is now attempted to frighten ministers, from declaring this part of the council of God,—the part that bears on social evils,—is the charge of preaching POLITICS. But what is there to prevent the minister from moving fearlessly onward? Why shall he, desert the straight highway, of declaring the whole counsel of God,—giving to the erring multitude, as well as the straying individual, a portion in due season? There has, of late, sprung up in the minds of many, who never before were suspected of over-much piety, or an over-weening regard for the clergy, the greatest apparent solicitude on their behalf. Vernal editors, unscrupulous partisans, and salaried officials, seem to have resolved themselves into a corps of professors of pastoral duties.

They are evermore magnifying our office, eulogizing its transcendent sanctity, and trembling lest it should, by our indiscretion, fall into disrepute. The idea that the clergy are contaminated by the ordinary duties and relations of life, is closely connected with the notion that religion is defiled by any other practical application than to Sunday services. Both alike are the uncast-off rags of Romish superstition.

Such apprehensions, from such quarters, lest the ministry should be thus polluted, by what they call the "muddy pools of politics," suggests the idea of the croaking of a host of reptiles in a pestilential swamp, when an attempt is about being made to drain off its stagnant waters, and bring it under culture.

But, for the very reason that it is so impure and pestilent, is the necessity more urgent that the attempt should be made.

The same principle that is applicable to a combination of two, or twelve, is just as applicable to two or twelve millions. If innocent blood is shed,—if violence, or oppression is exercised by them in their collective capacity, then each and every individual, who knowingly conspires to help forward the crime, or who backs and emboldens its direct perpetrators, while being committed,—then, I say, though the scene of these crimes, and the direct actors in them, be in distant states, or territories, each man of us, who thus aids and abets them, is chargeable with their full guilt, both by the spirit of the laws of earth and heaven.

No matter whether it be at the ballot box, or by the more private method of apologizing for, and encouraging its perpetrators, it is, in the eye of omniscient and eternal Justice, to make these public crimes our own acts, and their just penalty, our own doom. Nor does the wide sweep of this great principle stop at the church door, nor give even the occupants of the pulpit the benefit of clergy. It looks through every guise of office, and place, and recognizes each one of us beneath them all, but as a guilty or innocent man. From the cushions of the applauding pew, as well as from the soil of the slave plantation, the cry of oppressed poverty and weakness "enters into the ears of the Lord of Sabbath." From the crimson drapery of an acquiescing and apologizing pulpit, the voice of our brother's blood, innocently shed; walls to heaven, with equal distinctness, as from the goary plains which drank it in.

Hence it follows, that ministers, must unravel

the web of social iniquity, from the fact that they cannot otherwise escape the personal guilt of being themselves accessory to the crime.

It is in vain for us to suppose that we can longer continue, Pilate-like, weakly to yield to, and acquiesce in, the clamorous demands of wickedness,—that we can still forbear to employ the powers of lawful and steadfast resistance with which God has endowed us,—and then wash our hands of all guilt, in the watery plea of a desire for peace,—that we can "prevail nothing" by opposing, or that opposition will but "raise a tumult" of disunion.

THE mails from England by the *Canada* bring London dates to the 24th ult. The news is not much. A good deal of perturbation still prevails among the European Powers. No settlement of Neapolitan difficulties has yet taken place, although there is little fear of ultimate collision to a more serious extent than has already occurred. Another change of ministry has taken place in Spain, by which Gen. O'Donnell is dismissed as having too liberal tendencies, and the Queen is making rapid strides towards a return to the despotism of her father. What another half century of Revolutions and insurrections may effect for Spain it were hard to say, but there seems little hope for it for some time to come. It would be strange indeed if two years were to elapse without another upturn. The Bourbons, whether in Spain, Naples or elsewhere, seem, like the Stuarts, a fated, or rather an infatuated race, and until wholly displaced and driven from all hope of power, will not cease to pester mankind.

Great preparations seem making in Cuba for prosecuting the war against Mexico. One would suppose that Spain had enough to do at home, without a foreign war upon her hands.

Several sharp contests have taken place in Central America in which Gen. Walker seems to have met with alternate success and defeat. It is impossible to tell what are the ultimate prospects of either party as yet.

The late heavy gales on our coasts have been attended with much damage to shipping. Several wrecks have taken place and some lives have been lost.

There is now no doubt of the election of Mr. Buchanan to be President elect of the United States. The result we were quite prepared for on duly weighing the extent and influence of the contesting parties.—Of the States of the Union, sixteen, we think, are called *Free* and fifteen *Slave* States. The latter, meaning those wherein slaves must work, and are mere goods and chattels, although by the general law of the Union called the Fugitive Slave Law, they must be apprehended and sent back to their masters from every part of the so-called Free States. Now it is well known that all the Southern or Slave States, are banded together as a single man in support of what they term their "peculiar Institution," that is Slavery; whereas the Northern and Eastern, or non-slaveholding States, are split up and at variance among themselves on the subject, and in the various contests for extending the precincts of Slavery, clever and unscrupulous politicians have always been able to draw from the North sufficient auxiliaries to carry out their measures for the enlargement of the Slave power. It is evident that the very existence of Slavery for so long a time in such a population as that of the United States, has had the effect of familiarizing men's minds with the subject, and so far deadening the feelings, even of honourable and, in other respects, conscientious men, that they have come to view it as one of mere commerce or state policy, and not as a great moral question, affecting the very vitals of the whole community. The truth of this has now been tested by the return of an advocate of Slavery as the President of the Union. No doubt this event will have some considerable influence upon the action of parties in the States, although as we have before stated it cannot materially alter their position as regards the great points of difference. It remains to be seen how each party will act on the occasion. Mr. Buchanan will take possession of office in the beginning of March next.

### Telegraph Despatch.

The following despatch was received at the News Room on Monday last.

The Am. Steamship *Baltic* has arrived at New York.

Dates from Liverpool to 29th ult. Cotton Market quiet—sales dull. Breadstuffs—Market unchanged—sales limited. Provisions—Market opened brisk, and fell off. Sugar firm. Money market unchanged. Consols closed at 92½ for money.

The French and English ministers have been withdrawn from Naples.

*Lectures on the Harmony of Science and Revelation*, by Rev. M. Harvey, of St. John's Newfoundland, is a neat pamphlet of 104 pages, from the press of Mr. James Barnes. It contains 11 lectures on the various departments of Geology and Astronomy which have been supposed by some persons to clash with the volume of Inspiration. We have not been able to examine them thoroughly, but presume, from the glance we have taken, that they are well worthy of general attention.

WE have received a communication from Rev. Isa. Wallace on the destitution of Ministerial labour on the Southern and Western coasts of Nova Scotia, as the letter does not refer to his recent tour on behalf of the Australian Mission, and as our pages in the present number were already fully occupied, we must, unwillingly, defer its insertion till next week.

Since the above was in type we have received the St. John's Ch. Visitor of the 5th inst., six days after publication, and regret that time and space forbid us replying in our present issue to our brother's friendly suggestions.

The Halifax Young Men's Christian Association commenced its winter course of public meetings on Tuesday the 4th inst. The Rev. Dr. Forrester delivered a lecture of great force and eloquence on *Moral Education*.

J. G. A. Creighton Esq, occupied the Chair. A large number of clergy, and other gentlemen from all the various Christian denominations occupied the platform. The audience although not so overwhelming as on former occasions was a large and highly respectable assembly. The small admission fee had a good effect in keeping out those who have produced some slight disorder on some previous occasions, when a collection was made to meet expenses instead of a charge on entrance.

The lecture was full of instruction to all; especially on the great question of the Bible in Common Schools as the foundation of all morality in the process of education.

## General Intelligence.

### Foreign and Domestic.

PROVINCIAL SECRETARY'S OFFICE,  
Oct. 30, 1856.

#### APPOINTMENTS.

To be the Trustees of the Dartmouth Common—Messrs. David Falconer, Jonathan Elliot, and Paul Farrell, in the room of the former Trustees, resigned.

To be one of the Board of School Commissioners for the Rural District of the County of Halifax—Mr. David Archibald, 16th, in the place of Mr. Samuel Archibald, resigned.

To be one of the Members of the Board of Health for the County of Hants—William Denison, Esquire.

The Steamer *Creole* will make her last trip for the season from Windsor, this day, Wednesday.

ROBBERY AND ROWDYISM.—On Saturday night last, the Slaughter-house of Sherriffs and Beals was broken open, and meat and sheepskins to the value of £6 10 were stolen. No clue has as yet been obtained to the robbers, though there is hope that justice will be meted out to them. There are also nightly evidences that some people take too much drink as well as too much meat.—*Liverpool Transcript*.

A large stop of mackerel, upwards of 300 barrels, was made a few days ago by Mr. Dunlap, in this harbor.—*ib.*

FIRE AT WEYMOUTH!—We regret to learn that a fine Saw Mill owned by Messrs. J. K. Mayo & Co., Weymouth, was destroyed by fire on Saturday night last—supposed to be the work of an incendiary. The property was valued at \$7000, and was mostly covered by insurance.

### Notes about Yarmouth.

YARMOUTH, Nov. 1st, 1856.

MESSRS. EDITORS,

As your paper frequently contains notices of church affairs in this interesting county, it may be well to post you up a little as to its temporalities.

We people have infinite cause of gratitude for the general health which has prevailed. No epidemic, no Cholera, no wrecks on our extensive coast—crops good; although the Potatoes have been affected in localities here and there, but not generally. Hay is even now being exported from Chebogue Point, that land of fogs and grass.

Until the recent rains, continual drought dried up our pastures and "fountains of water," and even now nearly all our wells in town remain dry.

Our Supreme Court presented more than usual bustle: The following Report was furnished by the *Yarmouth Herald*:—

"SUPREME COURT, YARMOUTH.  
September Term, 1856, before Mr. Justice DesBarres.

Three Summary Trials.—Overseers of Poor of Township of Yarmouth, against Overseers of Poor for Township of Argyle. Owen for Plaintiffs; Creighton and Grantham for Defendants. Verdict for Plaintiffs, with the point reserved for decision by the full Court as to whether Overseers in office can be sued for liabilities accruing against Overseers out of office?

Mogg again for Plaintiff that owners supplied to master and diet for Defendant Shaw (Shaw) Jail Limit Plaintiff; Cr The Judge w Defendant d the cause Second I for Plaintiff; ant. Plea w in ejectment Heirs of Granttham for No. 80, near other witness Not decided for Plaintiffs Criminals therto been coram and c The rece Society, of likely to be whom they form their tr The Ship River, resout men. Vess are being b for sea, will Freights ha have been good. Flour rul Should y show that ly to intere from your P. S.—T to be in upon fortin occasions l could be cr New L ment have Light Ho which will 15th Dec The light 180 feet al may be se ship's deck vertically. benefiting We ha weekly p indicates will doubt men in th vines. V from its c The Ex the Sack Society, th The da persons v ceased th On Sat agent, wa by Mr. Scotia, v wheel pa some ri jured. I raised, PROG —Last Shediac temporar first time with fir Wednes with gra procured douc. — now laid locomet railway time it ready for A te Lakes of the shipping. The says— ore, of per town fr Megan A C Colon of the city to proper to be a year. The winter pool, Liver