

Correspondence.

For the Christian Messenger.

Notes of a tour in the United States.

MR. EDITOR,

Leaving Rochester we proceeded to Brockport, a distance of 18 miles west, which was reached by rail in 23 minutes. Here we were kindly entertained by the Rev. Mr. Mitchell, the recently installed pastor of the Baptist Church in this interesting and thriving village. I must confine myself here entirely to the

BROCKPORT COLLEGIATE INSTITUTE.

This is a "First Class Boarding and Day School for young gentlemen and young ladies." It has recently been started under Baptist auspices, and is in a prosperous and flourishing condition. The edifice is constructed of stone, two hundred feet long, four stories high, and is neatly finished and furnished. "The grounds are spacious, embracing an area of more than six acres, beautifully adorned with shade trees, and affording ample space for exercise and recreation. The location is retired, elevated and airy, and in every respect tasteful and attractive. The Principal resides with his family, in the edifice, boards with the students, and exercises over them a constant and parental supervision. He is assisted by a full corps of teachers in the several departments of instruction," &c.

I enjoyed an interesting interview with the Principal, D. Durban, Esq., A.M. He possesses all the elements of a true American gentleman, and is just such a man as one can feel perfectly at home with. He seemed quite interested in "putting me through College;" but as my course was rather a partial and hasty one, the Faculty did not think proper to confer a degree.

I must for the present avoid any account of my visit to the Niagara Falls, where I spent some considerable time very agreeably, a notice of which I may furnish in a future paper, and will hasten now to glance briefly at the Baptists of Canada and their doings. They are just getting through with their Associational Meetings for the present year. The letters from the different churches did not report an extensive increase of membership over last year, though many of the churches enjoy a healthy and prosperous state of things. Others are split up and weakened by difficulties of long standing, and very many are suffering for lack of efficient pastoral labour. I had time to attend but two of the Associations, the Niagara, and the Grand River North. The various objects of denominational interest, as, Education, Home and Foreign Missions, Temperance, &c., were discussed in a warm and friendly spirit, and supported by liberal voluntary contributions on the spot. The Niagara Association held its session with the Baptist Church at Merrittville, on the 17th and 18th of June. The introductory sermon was preached by the Rev. W. Hewson, A.M., of Beamsville. The Grand River Association North, was held with the Baptist Church at Blenheim. Introductory sermon by Rev. T. L. Davidson, A.M., of Brantford. The sermons were both of a high order, gave universal satisfaction, and proved the preachers to be workmen that need not to be ashamed. These valuable brethren were formerly students under the Rev. Dr. Cramp, at Montreal. They made special enquiry respecting the Doctrines of the Lower Province, and, like all others who have studied under that gentleman, continue to cherish for him the most sincere and affectionate regard. I will close this letter with a glance at the

CANADIAN LITERARY INSTITUTE.

On Tuesday, June 23rd, in company with Bro. Hewson, we left his residence, at Beamsville, for Woodstock, the shire town of Oxford Co., to witness the celebration of laying the corner stone of the Canadian Literary Institute. This institution, like the one mentioned above is entirely under Baptist control, and provides for the education of young ladies and gentlemen. A Charter has been obtained, and a good commencement made. Noble liberality has been displayed by its friends in contributing towards the erection and furnishing of the edifice. An active agent is employed in securing additional aid, and everything about the affair indicates certain success. The day being fine there was a grand turnout at the celebration. The following programme of proceedings was observed:

The people assembled in the Market Square, at the hour of 12 o'clock, noon, and immediately formed into procession and walked to the site of the Institute in the following order:—Marshall, Union Jack, Band, the Superintendent, Contractors, and workmen of the Building, the Members of Parliament for the County, the Judge, Sheriff,

and Warden of the County, the Mayor, Reeves, and Deputy Reeves of Municipalities, other Members of Municipal Corporations, Chairmen, and Members of Boards of School Trustees, the Schools of Woodstock, the Fire Brigades, the Rifle Brigades, the Ministers of the different Denominations, Members of the Medical Profession and of the Bar, the Trustees of the Canadian Literary Institute, the People. There were present, in all, not less than 1600 people.

The procession having arrived at the site of the Institute, Colonel Whitehead presiding. The Corner Stone was laid by A. Birch, Esq., of Woodstock. After this ceremony the Rev. R. A. Fyfe, of Toronto, led the way with some warm and appropriate remarks, which evinced the deep interest he felt in the success of the important enterprise. Several other speakers followed, the last of whom was the Rev. Dr. Ryerson, Chief Superintendent of Education for Upper Canada. His speech was eloquent and powerful, and evinced a degree of ability and zeal worthy of the great cause in which he has distinguished himself in this Province. The exercises, which lasted for four hours, passed off in a most satisfactory and delightful manner. The commencement of an enterprise like this, under such favourable auspices, indicates advancement in the right direction among our Canadian brethren. May God give them abundant success. We returned to Beamsville the same day, making a journey of two hundred miles besides attending the celebration, in less than 10 1/2 hours.

Truly yours,

J. C. HURD.

Hamilton, C. W., July, 1857.

P.S. I am engaged to supply the John Street Church, in this city, for a Sabbath, after which (D. V.) I shall return to Nova Scotia without delay.

For the Christian Messenger.

Uses and Abuses of Revivals of Religion.

[No. 2.]

MR. EDITOR,

True religion is not an external service, nor is it a mere excitement of fear and sorrow, succeeded by peace and joy, nor is it a fitful alternation of such exercises. It is a permanent principle of action, spontaneous in its exercises, and progressive in its nature. These attributes are essential to its genuineness, but they do not constitute its whole character. It is a participation of the Divine nature, or a conformity of the soul to God. It is described as the "putting off the old man with his deeds and putting on the new man, which is renewed in knowledge after the image of Him that created him," or a being "renewed in the spirit of our mind," that we may "put on the new man, which after God is created in righteousness and true holiness." These two passages express the same truth: To be renewed in knowledge, or rather unto knowledge, means to be renewed so as to know; and knowledge includes the perception, recognition, approbation of what is true and good. This comprehensive sense of the word is not unusual in the Scriptures, and hence it is said, that "to know God and Jesus Christ is eternal life." Such knowledge is the life of the soul, it is uniformity to God in the perception and approbation of truth. No higher conception of moral excellence can be formed, than that which resolves it into the harmony of the soul with God in judgement and will. This is what, in the parallel passage, the apostle calls "righteousness and true holiness" (that is founded upon, or arising from truth.) The same idea of sanctification is presented in Rom. xii. 2,—where it is—"Be ye transformed by the renewing of your mind, that ye may prove (or approve) what is that good and acceptable and perfect will of God." This is true religion, to approve what God approves, to hate what He hates, and to delight in what delights Him.

It is obvious from this representation that the whole man is the subject of this change. There are new perceptions, new purposes, and new feelings. The mind becomes more and more enlightened, the will more submissive to the rule of right, and the affections more thoroughly purified. The apostle in his epistle to the Thessalonians, says:—"The God of peace sanctify you wholly, and I pray God your whole spirit, and soul and body, be presented blameless, unto the coming of our Lord Jesus Christ" The body is the subject of sanctification in various ways. It is the temple of the Holy Ghost and is therefore, holy as consecrated to the service, and hallowed by the presence of God. Our bodies are also members of Jesus Christ, and in virtue of this union, they partake of the benefits of redemption, and are hereafter to "be fashioned like unto his glorious body."

And still further, the influence of the body upon the soul is so manifold, for good or evil, and in our fallen state so predominantly for evil, that no small part of the work of sanctification consists in counteracting that influence. Paul says of himself,—"I keep under my body and bring it into subjection, lest by any means when I have preached to others, I myself should be a castaway;" and he declares it to be one of the conditions of life, that believers should through the Spirit "mortify the deeds of the body."

If we look at the present aspect of Christianity strange anomalies meet the eye of the observer. Zeal for sect without love to Christ, fervency of feelings without benevolence of principle, may pass current with many, as constituting the whole of piety; but not with God. Religion or the principles of divine life, prompts to all kinds of excellence, and in itself as much to one as to another, just as the principle of life in plants, and animals, and in the rational soul, leads to a harmonious development of the whole in all its parts. The root increases as the branches enlarge, the body grows as the several members increase in size, and judgment and memory gain strength as the other powers of the mind increase in vigor. Every thing depends upon this harmonious progress. If the arms retained their infantile proportions while the rest of the body advanced to maturity, deformity and helplessness would be the result; so if judgment and feeling gained their full force, while memory and conscience remained as in infancy, the mind would be completely deranged. The same law of symmetrical development is impressed upon the soul. If it exists at all, it manifests itself in all the forms of excellence. There can be no holiness without benevolence, none without reverence, none without justice; and I would ask the thinking mind, Do these developments always mark those movements among us, termed Revivals?

After a few weeks are passed away, the inner life of the Church is often as stagnant as ever. Many who have gained admission to churches, under such circumstances, show that whatever may be their graces, piety does not form a leading feature of their characters, and their excellencies do not express themselves, according to their different objects and occasions, in all the various graces of the Spirit.

The Scriptures give especial prominence to the love of God, as the most comprehensive and important of all the manifestations of this inward spiritual life. We are so constituted as to take delight in objects suited to our nature, and the perception of qualities adapted to our constitution in external objects, produces complacency and desire. The soul rests in them as a good to be loved for its own sake, and the higher these qualities, the more pure and devoted are the affections which they excite. It is the effect of regeneration to enable us to perceive and love the infinite and absolute perfection of God, as comprehending all kinds of excellence, and as suited to the highest powers and most enlarged capacities of our nature. As soon therefore as the heart is renewed it turns to God, and rests in his excellence as the supreme object of complacency and desire.

If we bring these precepts to bear upon the results which follow Revivals, as they are sometimes seen, do we see that expansion necessarily following a spiritual union to the Lord Jesus Christ? All Christians know from experience that faith in Christ is the source of their holiness and peace. Thus we are said to be purified by faith, to be sanctified by faith, to live by faith, to be saved by faith. Faith has this important agency, because it is the bond of our union with Christ. Christ has promised that all who come to Him shall receive the water of life, by which the apostle tells us is meant the Holy Spirit.

If that life exists, connected with living faith, the Holy Spirit will leaven the whole spiritual nature, churches will be more benevolent, and worldly-minded professors will become more liberal.

Baptists of Nova Scotia, do these lofty principles control you? does your benevolence increase in the same ratio as your means? Your College around which have centered the holiest aspirations, and the most earnest prayers is in a critical position. You are reposing on those laurels which you have already won, in raising a few thousands, for your institutions. Let a more self-denying spirit than ever animate your councils, and prepare yourselves to occupy a still loftier position, and getting wisdom from the past, aim after a still better training for your Ministry and a purer Religion for your people. Seek to extend the triumphs of Christ's Kingdom throughout your Province and the world.

CRITO.

MEMORY.—Memory is the clothes line of the heart, whereon the events of our lives hang like collars and handkerchiefs—those which are well pegged on, remain, but the others are carried off in the first high wind.

For the Christian Messenger.

Obituary Notice.

HARRIETT SOPHIA LONGLEY.

Died, at Paradise, May 24th, Harriett Sophia, only daughter of Mr. Israel Longley, in the 13th year of her age, of inflammation of the throat. She was a child of great promise. Her fond parents spared no pains to improve her mind, which appeared mature far beyond her age. She had a remarkably amiable disposition, and from early age was impressed with the importance of religion, but it was not until a short time before her departure that she obtained a clear discovery of an interest in Christ as her Saviour. The death bed of one so young was a painfully interesting scene. We sincerely sympathise with our beloved brother and sister in the great loss they have sustained. Yet they have great consolation in the thought that their darling Sophia is "not lost, but gone before."—Communicated by Rev. N. Vidito.

Paradise, July 6th, 1857.

Temperance.

THE Journal of the American Temperance Union, with which is now incorporated the Prohibitionist, gives us an interesting report of the Semi-Annual Meeting of the N. Y. State Temperance Society, held on the 16th ult. It was attended by the leading men in the Temperance cause. Warm discussions ensued on the view which should be taken of the new License Law.

Dr. Marsh moved a series of resolutions, condemning every law but that of Prohibition. We make a few extracts from them.

"Resolved, That we look with grief and indignation upon the re-establishment, under the seal of the State, in almost every city, town, and village, of the traffic for a beverage in intoxicating liquors—the murderers of mankind, the destroyers of domestic peace and public property."

"That the new Excise law differs in no material respect from the old one from which we fled for protection to the law of Prohibition; that having lived under the license system for 200 years, and experienced the tremendous evils flowing from it, we have no hope of any substantial good from the present Excise law."

"That while the people require and cause laws to be enacted for their protection, it is the special business and duty of the Executive officers of the State to put them in execution; and if such officers fail in the discharge of their duty through indisposition, such failure is not the fault of the people, but it is to be laid at the feet of the public officials, who should be held responsible for all the evil accruing."

"That we can give no heed to the cry of failure in Prohibitory law more than failure in moral suasion, failure in the Gospel, failure in the Missionary, Bible or Education cause. Wherever it has been tried, it has done all it promised."

Horace Greeley took some exceptions to these resolutions. Whilst he affirmed the principle of Prohibition he wished the Excise Act to be tried and carried out. The three first were finally adopted. They are as follows:

"Resolved, That we inflexibly maintain the position that the true law of Temperance is Total Abstinence from all that may intoxicate, and the true rule of Legislation is Total Prohibition of the Traffic in Intoxicating Drinks."

"Resolved, That we will not intermit nor relax our exertions to commend the truths above enumerated to the understandings and consciences of our fellow citizens, in the confident hope that they are destined to become the basis of individual conduct and of public policy."

"Resolved, That we are therefore impelled to disclaim on behalf of the Temperance men and Prohibitionists of our State, the Excise act passed by our late Legislature, as either devised in their councils, or embodying their principles; and we solemnly protest in advance, against any attempt to hold them in any manner responsible for its inconsistencies, its execution, or its consequences."

A writer in the above periodical suggests that:

"If the framers of the new license law, when they said, 'Intoxicating drinks shall not be sold within half a mile of any place where town meetings, &c., had amended the bill, by striking out all before and after the word 'place,' and at that word put a period, I should have been satisfied. That would read gloriously—'Intoxicating drinks shall not be sold within half a mile of any place.' That is as long a law as we want on the subject."

The Children in Danger.

In danger of what? In danger of becoming drunkards. They are constantly exposed to the seductive influences of the fatal cup. Go where they will, the example of the drinking class is before them, and the youthful mind becomes too familiar with the degradation of a fallen and debased humanity. Now and then such scenes may awaken a disgust and an abhorrence in the bosom of the child; but familiarity will diminish that disgust, and their liability to ruin is increased in direct ratio as such scenes are multiplied. Parents should remember this, and ever be on guard to build bulwarks of safety about their children. They should countenance and support every instrumentality calculated to diminish pub-