

Turnbull's sketches must prove a rich cluster of gems for many a reader. They are worthy some day—like Cecil's and Hannah More's similar treatises—to appear in separate tracts, each of which a judicious and earnest pastor could put in the hands of those in his flock for whom they were specially adapted. Such pictures live, like the Dairyman's Daughter and the Shepherd of Salisbury, for like the stories of Abraham, Isaac, Jacob and Joseph, they are the only pictures of an age worth preserving. God will keep alive such narratives, and man will not let them die.

Another extract from the Review:—

Dr. Nott's "Lectures on Temperance." Edited by AMASA M'COY. Sheldon, Blakeman & Co.

Dr. Nott is an earnest advocate of *Total Abstinence*, and his arguments and appeals are addressed not so much to the drunkard, as to the "reputable, moderate, Christian wine drinker." He founds them upon "the GREAT DISCOVERY that drunkenness is caused by drinking, moderate, temperate, continuous drinking; and that entire sobriety can be restored and maintained by ABSTINENCE." The terrible individual, social and national evils of drunkenness—the acknowledged power of example and influence, and the voice of God in Nature and Revelation are all brought to bear with immense force in sustaining this position; and destroying the specious pleas by which moderate drinking has been defended.

From a careful comparison of the passages in which *wine* is mentioned, Dr. Nott shows that seven different words were used by prophets and patriarchs, which are for the most part wrongly translated in the English version by one word—*wine*. That the "fruit of the vine" in its natural, unfermented state, "the wine of the vineyard, the cluster, the press and the vat"—was "accounted by the sacred writers a better article" than fermented, intoxicating wine; that the former—"mild, innocent, un-intoxicating"—was commended by the Scriptures, and the latter condemned as "a mocker," the source of woe and sorrow, and the emblem of Divine wrath.

This position is confirmed by copious citations from classic authors, and furnishes a solution of the seeming inconsistency of the Scriptures, in sometimes denouncing as a curse the very beverage they elsewhere pronounce a good gift of God.

We bespeak for this work a wide circulation. Let ministers study and re-produce for their own people its examination of the Scriptural view of "the wine question;" let the friends of humanity scatter it broadcast through the land—and let the churches everywhere, like the Jews at the paschal feast—"refuse the use of fermented wine in the cup of blessing which they bless," and thus remove one of the greatest stumbling blocks to the progress of the noblest reform of the age.

Christian Messenger.

HALIFAX, OCTOBER 28, 1857.

Day of Humiliation.

OUR readers will have learned by our last issue, that a Royal Proclamation had been made for a day of Fasting, Humiliation, and Prayer, to be observed in Great Britain on the 7th inst.

On the reception of this intelligence by the last Steamer, His Excellency the Lieutenant Governor, with the advice of his Executive Council, has recommended that Friday next, the 30th Instant, be observed as "a public day of solemn fast, humiliation and prayer throughout the Province." We can but heartily concur in this recommendation and invitation from our Chief Magistrate. If ever there was a time when, as a nation, we had occasion to consider the position we occupy, and to enquire if we have not cause for much humiliation in the sight of Heaven; and great and crying sins to confess before God, for which he is visiting us with judgment, this surely is the time. Although we read the accounts of the fearful tragedies which are being perpetrated among our fellow-subjects in the East, and are horrified with the recital, and look anxiously for their suppression, yet we go on with our usual avocations from day to day, as we did before, when such things were deemed impossible in British possessions; until we almost cease to think of crime and bloodshed with horror, and come to look on such a state of things, as almost a matter of course; forgetting that they are the judgments of God sent to teach the inhabitants of the world righteousness. We are in great danger of even rejoicing more over the destruction of our enemies than in their being brought into submission to lawful authority. Nothing tends more to destroy a healthful christian pity for those acting under such delusions than cherishing a spirit of revenge. We know that vengeance will overtake those indulging in such inhuman butcheries as those inflicted upon our country women and helpless children, yet we should not forget, that if we differ from them, it is because of the influence of the grace of God upon our hearts, or the indirect restraints thrown around us, which have been produced by the Word of God; and as we have received this gift, so we should endeavour to impart its blessings to others.

We regret exceedingly that more time has not been allowed between the date on which the proclamation was published and the day appointed. In many places in the distant parts of the Province the information will not reach the people till the date has fully arrived or even passed. No publicity was given to the appointment until Wednesday last, our readers will therefore perceive that this is the earliest intimation we could give them. The occasion would have been more generally observed if a Lord's Day had been allowed to intervene between their reception of the proclamation and the day appointed for holding the same.

We forbear to notice the act of homage to the Episcopal Church in His Excellency's injunction, as it has been customary on former similar occasions; merely remarking, that it would be somewhat inconvenient if the Lieutenant Governor, at any future time, happened to be a Presbyterian, a Methodist, a Roman Catholic, or a Baptist, for him to append to a proclamation directions to an ecclesiastic of his own church or to one of another communion.

Although no form of prayer will be prepared for use in churches of other denominations; yet we doubt not there will be no less of true humiliation and as sincere confessions of sin. May all remember, that whatever of sincere emotion is felt, yet, if it be not accompanied by personal application to the Lord Jesus, and a consciousness of his being our only Saviour, even our prayer may become "an abomination in His sight," and it may be said, as of old, "Who hath required this at your hands? Bring no more vain oblations," &c. Whilst if the services of the day are made the means of producing the exclamation, "God be merciful to me" a sinner," and the inquiry is heard, "What must we do to be saved?" The Saviour's remark concerning the publican of old may be repeated, "This man went down to his house rather than the other;" and the kingdom of Christ will be effectually extended on the earth, and God will be glorified in the salvation of men.

The denomination with which we are more particularly connected, will, we believe, as far as they have been able to get the information, join in the exercises recommended for the day. We do regret most sincerely that the too limited time will interfere with the whole body bowing with one united voice before Almighty God.

The admirable article on our first page, will, we doubt not, be some assistance in suggesting thoughts and topics for petitions and intercessions at the throne of heavenly grace.

The letters from Brother Crawley will also supply a subject of fervent prayer and give an intimate connection between our Churches and the object of keeping the day. Deep interest will be added by them to the future progress of the war.

The allusion made above to the latter part of His Excellency's proclamation may probably by some be supposed inappropriate at the present time, but we think it a subject which ought not to be passed by. When we hear so much about religious equality and *all* speak in its praise, we should guard against the remains of what has ever been so destructive of the peace and happiness of communities. It may be offered as a reason for the coupling the directions to the Venerable Archdeacon of the Episcopal church, that such has been the practice from time immemorial. We may suggest in reply, that the Bishop of Nova Scotia has for the same length of time had a seat in the Legislative Council, until the present incumbency. Happily the present primate of the Episcopal church is not required to leave his appropriate sphere for the purpose of engaging in political strife and party warfare.

We are entirely opposed to the principle of any church being "by law established," and are desirous of seeing religion entirely relieved from State thralldom, and must protest against the dignitaries of any denomination being put in any other position than that of equality with those of every other. There is, we rejoice to say, only the shadow of any thing like supremacy in this province, and, it only appears on such occasions as the present. We hope the Episcopal church will henceforth be allowed to attend to its own affairs, without interference from the State, seeing that they receive no support as an equivalent.

It must not be supposed that these expressions of our sentiments arise from any feeling of opposition to the Episcopal body. Whatever injustice might be done to other bodies by the State endeavouring to exalt one above the rest, the injury must be far greater and more permanent to the body so distinguished.

The rebellion in India itself is a most

striking and lamentable instance of the evils of church establishments. By endeavouring to favour the established religions of Hindostan—Mahommedanism, and Brahminism—the spread of Christianity has been retarded among the natives; whereas, if full liberty and protection had been afforded to all religious operations, we might have been spared this fearful contest.

A reference to the article of our valued "London Correspondent," will afford an interesting epitome of public news by our last English mail, which brought down our English dates to the 10th inst.

The news from India is no worse, although there is much in it which may well occasion the deepest anxiety. That such is the effect in England is evident from the circumstance that every available man is still being ordered off to join the Indian Army. No doubt exists as to the final result of the measures taken by Government to reduce the Indian Empire to quiet and obedience, but what amount of sufferings and losses are still to be endured ere such a consummation shall have been achieved, time only can show. A great and radical change in the entire government of India must inevitably follow the present state of things. The sole object of gathering wealth at the expense of every moral and religious duty, as regards the millions of idolatrous India, can be no longer tolerated by the British Nation. What the changes and reforms will be, it is needless just now to conjecture. That they must immediately follow the suppression of the great mutiny, there can no longer exist a doubt.

There is some talk of an early meeting of Parliament.

The Emperors of France and Russia have had an interview at Stuttgard in Germany. It seems to have been rather a formal affair, and not at all characterized by the cordiality which seems to have marked the meetings between our own Sovereign and the French Emperor.

The monetary and commercial affairs of this side the Atlantic are in a most embarrassed and threatening state. All the banks in the United States have ceased paying specie—to what extent they are still enabled to carry on business we do not rightly understand. Our colonial money matters are of course seriously affected by this state of things, although as yet with no other serious effect than throwing many impediments in the usual transaction of business. In New York and elsewhere large failures have taken place.

Great interest has lately been excited throughout the Union as regards the election of representatives in the new State of Kansas. It is now over, but the result is not fully known. It is, however, being confidently stated in some of the papers, that there will be a very considerable majority in favor of its being a free State, in consequence of the large emigrations of late from the northern and eastern provinces of the Union.

A DISCOVERY.—An Episcopal clergyman in an anonymous letter to the (London) *Guardian*, which is copied in the *Church Times* of last week, gives nearly half a page "about Mr. Spurgeon." Among many things which he chooses to condemn, he informs us that of

"Real eloquence he has none; at least I do not think I heard more than two sentences which could possibly be called eloquent. Power of captivating the attention and mastering the feelings of the heart he has none; he shows no signs of being himself deeply impressed with the weight of his subject, and therefore must needs fail to impress others."

Those who have read Mr. S's sermons may judge from them whether it is likely he holds such a sentiment as that "once in Christ, in Christ for ever, so never mind your duties" which he attributes to him. He says, "such is the Spurgeonism of the day, very palatable, of course, to all those who prefer a fancy religion to "patient continuance in well doing." No comment of ours is necessary on such statements. The unprecedented circulation of his sermons, taken by short-hand writers from his lips, render such small criticisms perfectly futile.

EDUCATIONAL.—Rev. Dr. Forrester, the Superintendent of Schools, gave a lecture on Tuesday evening, the 20th inst., in Dartmouth, on education.

A public School, of superior character, is shortly to be opened in that important village, the male department is, we believe, to be under the care of Mr. Miller, and the female department under Miss Carlisle, both of whom have been spending some time at the Provincial Normal School at Truro.

Dr. Forrester held a meeting with a number of the Teachers of the Halifax Schools

in the Lecture Room, Dalhousie College, on Wednesday morning. The most advantageous arrangement of time for the different branches of study, and the best method of preserving order and maintaining proper discipline in schools, were the principal topics which engaged the attention of the Institute. In the afternoon Dr. F. held a conference with the City Board of Commissioners.

In the evening he delivered a lecture in the same place, on the city schools. The audience, although not crowded, was a highly intelligent and influential one. Several members of the Provincial Government, and clergymen were present. Dr. F. expressed much regret at the inefficiency of the Schools in the city, and that so large a number of pupils (about 700) were receiving instruction without payment, a larger proportion than is found in the Schools of the rural districts. About 900 pupils are reported as "pay scholars." The fees paid by those, together with the subscriptions of those benevolent gentlemen who assist in sustaining the schools, make the average of payment—independent of the Government allowance—less than 5s. per quarter for each pupil. He believed the teachers were doing as well as they could under the circumstances, but that it would be for the public benefit if all the schools at present in operation were superseded by three or four large institutions, each having three departments, Primary, Junior and Senior, similar to the Model Schools at Truro. A more perfect classification might be given, and more thorough supervision and profitable use of the teachers' time and efforts.

TEMPERANCE.—The annual gathering of the friends of this cause—"the cause of all mankind"—will be held in the metropolis this week.

The inauguration commenced on Monday evening by a public meeting in the Division Room, Temperance Hall. Addresses were delivered to a good audience by Rev. Dr. Cramp, Mr. J. S. Thompson, and Mr. John Uhlman, the chairman.

On Tuesday the CONVENTION, called by invitation of the Grand Division of the Sons met at the same place.

On Wednesday, (this day), the annual session of the Grand Division of the Order of the Sons of Temperance, will commence and probably will continue two or three days.

On Thursday (to-morrow) Evening, a Social Festival is to be held in the Hall. Although called a *festival*, yet we hope it will be made an appropriate introduction to the following day's *fast*. The "feasting will, we trust, be "of reason," and the "flow" "of soul." What more appropriate work of a fast day, than endeavouring to remove the burdens of intemperance from our fellow-men, and helping those who are "captives" to this fearful bondage, to become free from their great tyrant and destroyer?

REVIVALS.—The following two paragraphs from the N. Y. *Examiner* do not occupy much space, but will gratify those who love the Saviour.

MERIDEN.—Rev. D. Henry Miller, pastor of the Baptist church in Meriden, Connecticut, last Sabbath baptized eleven persons, among the number were two whole households.

WESTFORD, VERMONT.—Rev. E. Andrews writes us that "A revival of considerable power has been in progress here for two weeks past. More than forty persons have expressed anxiety for their souls' salvation. Some twenty now profess hopes. Three were immersed last Lord's day, Sept. 26, and others are to follow soon. The interest increases."

General Intelligence.

Foreign and Domestic.

The Annual meeting of the Mic-mac Missionary Society, advertised for Tuesday, 21st inst., was postponed in consequence of the rainy weather during that day. We believe it is to be held on Tuesday November 2nd.

Dr. Parker and A. G. Archibald, Esq., returned from England in the last steamer.

The enlistment of troops is progressing in England at the rate of 1000 per week.

RUM, AND ITS DOINGS IN THE CITY.—The following which we take from the *Sun*, may be taken as a sample of the doings of Rum in the city. When will our City Fathers put their veto on this nuisance. Surely it is time for them to be better employed than in topping off the branches of this gigantic Uvas.

POLICE COURT.—Friday.—A middle aged woman, who was before the court some weeks previously, was brought up, charged with drunkenness. Prisoner said that she had been at service in the country—that she came to town about her child, and, the devil meeting her, she took two or three glasses, and so got