

Hence it is certain that the experience of Christians is no fiction, is not the workings of the imagination, nor the result of accidental influences, but the legitimate and natural fruit of the Gospel upon the soul.

This unity of experience cannot be a matter of collusion, accident, or education; it must arise from the nature of the Gospel itself. The disciple may "hurrah to God," or employ the most refined modes of expression, but the thought is always the same; there is love and reverence for God; a desire that He may be honored; a love of virtue, hatred of sin, the emotions of piety, delight in prayer and praise.

This fact constitutes a very positive proof of the divinity of the Gospel; it is really a standing miracle, a perpetual outgoing of special Divine power; an interference with the common current of events by the Spirit, and the imparting of a new moral life where death and darkness reigned before. This is a greater miracle than the resurrection of Lazarus, and it is ever before our eyes.—Morning Star.

Christian Messenger.

HALIFAX, NOVEMBER 4, 1857.

THE recommendation of His Excellency the Lieutenant Governor to set apart Friday last as a day of fasting, humiliation and prayer, was very generally observed by the citizens of Halifax. Business was wholly suspended in the city. All denominations seemed to recognize its propriety, and at 11 o'clock in the morning the churches were all opened as on Lord's-days. The heavy rain falling in the early part of the day prevented many from filling their places at public worship, which doubtless greatly diminished the amount of the collections made on behalf of the sufferers by the revolt. Sermons suitable to the occasion were preached and we trust the exercises were of such a character as to give to the congregations a christian sentiment in connection with our retaining possession of India and the future treatment of its inhabitants.

It is necessary for us to call into exercise all the benevolence of the gospel of Christ to prevent our cherishing a feeling of resentment against that whole people. When, however, we look at the revolt as a last great effort of those systems called religion—invented by the great enemy to enslave mankind—to drive from their midst the religion of our Lord and Saviour, we should be filled with hope, believing it to be one of the throes which precede and usher in all the great revolutions and changes in the moral and political world. Doubtless a bright day is soon to dawn on that benighted far-off land. The efforts which are being made to aid those who are suffering from the outbreak will, we trust, reach some of the natives who have continued faithful and rendered service to the government and British residents of India. We rejoice in the liberality displayed in this endeavour to alleviate the distresses and sorrows of the unfortunate. Whilst these efforts are highly commendable and important, how vastly more desirable is it that the cause of the rebellion and the ignorance of the people should be superseded by the blessed truths of God's Word.

A deep and wide-spread interest in missionary operations will be awakened in the minds of thousands of Christians, and, we believe, efforts will be made somewhat more commensurate with the demands of the myriads of our rebellious fellow-subjects there than has hitherto been the case.

Dr. Cramp preached a powerful and masterly sermon in the Granville Street Chapel on Friday morning, from Joel ii. 17.—"Spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them: Wherefore should they say among the people, Where is their God?" (We are informed that the Rev. Mr. Churchill, Wesleyan Minister, and the Rev. Mr. Cochran, at Salem Chapel, both preached from the same text as Dr. C.) The whole discourse would be well worthy of publication. We have not the opportunity of giving more than an outline, with which we have been furnished. Our readers will be able to form some idea of the general course of remark by the following sketch:

After some introductory remarks, on the need for continual humiliation, in view of existing evils, both in the world and the

church, the preacher proceeded to observe that the state of public affairs sometimes calls for that special and serious regard which is indicated by the solemnities of the day.

I. Times of public trial should be seasons of humiliation before God.

It is not right to call every calamity a judgment. Our Saviour has instructed us in that matter; Luke xiii. 1-5.

Nevertheless, God is righteous. He "chastens" man for sin. How sad it is that such chastening should be necessary! It may affect nations as well as individuals. There is consequent duty. It should be a time of solemn inquiry. "In the day of adversity, consider."

It is sinful to neglect that duty. God reproved Israel for it, "I hearkened and heard, but they spake not aright." It is a deep affront to him—a direct disregard of his monitions; and it must prevent his blessing.

II. The present is a time of public trial, calling for such humiliation.

Our fellow subjects are affected by it, in all parts of the empire. The atrocities which have been perpetrated are far too horrible for recital. Never was the demon in man so fully let loose. How many hearts have been wrung with anguish by the tidings! How many families are desolated!

The cause of God is affected by it. Missionaries have been murdered. Their wives and their daughters have been murdered. Mission property has been destroyed. Missionary operations in many places have been suspended.

India itself is and will be affected by it. There will be wide-spread misery. The effects on trade, commerce, and agriculture will be ruinous. And there will be an awful sacrifice of life.

These are deeply affecting facts. We are all interested in them. The calamity has fallen on our fellow-creatures, our fellow-subjects. "If one member suffer, all the members suffer with it."

At such a time it is proper to institute inquiry. Has anything been done or neglected in India which may have brought upon our country this terrible expression of divine disapproval?

Has oppression, if not directly inflicted, been connived at? Have the innocent been unjustly punished? Has gold procured the escape of the guilty?

We have acquired a large extent of territory by conquest. We have added to it by annexation. Our controlling influence is felt over all India. Has there been due regard to the rights and liberties of the people?

Have we truckled to false systems? Have we patronised and supported Hinduism and Mohammedanism, and shewn indifference to Christianity?

Intemperance, there is reason to believe, has been grievously extended in India by British example.

The opium traffic is a foul blot on British policy. An immense revenue is derived by the East India Company from opium, the cultivation of which is in every way encouraged, and which is then smuggled into China, in defiance of the laws of the country, and to the utter ruin of millions of its people.

For these things we have reason to be humbled before God. We are called on this day to seek him by prayer. For what shall we pray?

For pardon of any wrong doing by which India's interests have been injuriously affected.

For support to the sufferers under these agonizing woes;—that they may be consoled by the truths and promises of the bible, and be enabled to bow in submission before God.

For protection of his servants; that no further ravages may be permitted, and that the work of Christianity may still go on.

For deliverance;—whether by pouring a spirit of infatuation on the insurgents, that they may be divided and scattered—or by granting success to our arms. Nor need we hesitate, on Christian principles, to pray for that success. Our brave soldiers are ministers of peace and justice. They are sent to execute just vengeance on criminals of the deepest dye, and by the vigour of their arms to restore quiet and good order. And it is a most pleasing consideration that there are many among them, even in the highest ranks, who fear God, devoutly acknowledge him in all their ways, and habitually serve him, in the fortress and in the field.

For wisdom to rulers;—that they may discern the proper remedies, and know how to apply them; and that they may not, by doing anything against the truth, risk the loss of India.

For the spirit of love and zeal, to be poured out on the churches, that they may be in no wise daunted or discouraged, but may determine to carry on the war against superstition and sin in India, with greater vigour than ever.

May we hope for a successful issue—a gracious answer to our prayers?

Surely, the good that has been already done in India, by the diffusion of knowledge and the introduction of science and social improvements, will not be lost.

The sad consequences that would follow the overturn of British authority in that country may also be considered. There would be a general disruption of society. It would be thrown back into barbarism. Would not this seem contrary to the general law of progress, now in course of development?

Think also of the character of the present conflict. It is a war against Christ. It is an attempt to put down his gospel. But "all that are incensed against him shall be ashamed."

Therefore, let us hope in the Lord, and expect the ultimate triumph of his cause.

In proof of our remark last week respecting deficiency of notice to allow the whole Province to join in the observance of the Fast-day, we may mention that one of the largest Baptist churches in the province, in King's County, previously to their receiving the proclamation, on the recommendation of their pastor, appointed Thursday last as a day of humiliation and prayer for the same object. We were gratified to hear of the determination of that church as it shewed a readiness to engage in such an exercise even before the recommendation came from His Excellency.

Notwithstanding the ill-natured construction put upon our remarks by the Church Times, several other papers referred to the same circumstance, in similar language to ourselves. Several other churches within forty miles of the city had not heard of the proclamation on Thursday morning, the day before that appointed.

HAVELOCK IN THE CAPACITY OF CHAPLAIN.—It is more important in the present state of affairs than ever before, that the army should be composed of religious men. The character of Christianity will be judged in a great measure by the conduct of those engaged in quelling the rising in India. Mercy may be mingled with the fearful necessity of shedding blood in putting down the insurrection, and we require just such men as Havelock for this difficult service.

The following picture of him on a former occasion, is from the Freeman of the 6th inst. :—

HAVELOCK knows what it is to throw up intrenchments, and to defend them also; he knows, too, another defence in trouble. We were told by one who knows him and his career intimately, that having worked his men six days severely in throwing up intrenchments at Ghuznee, he appealed to the General to give them the seventh day for rest and for the worship of God. "But how"—in the language too common in military circles—"how"—exclaimed his superior—"are you to have service? we have no chaplain!" "I will be chaplain," rejoined Havelock. The General cheerfully acceded;—prayers were announced, and our Havelock, like the great Puritan General, sought to nerve his soldiers for all that might come, by those most irresistible of weapons, "the Word of God and Prayer."

THE ATLANTIC MONTHLY, devoted to Literature, Art, and Politics. Nov., 1857.

This is the title of a new American Magazine, published by Phillips, Sampson & Co., Boston. It promises to be an ably conducted periodical, and has a talented corps of contributors. We have been unable to examine the present number carefully. The typography is of a very high order. The table of contents may assist our readers to judge somewhat of its character.

Douglas Jerrold: Personal Reminiscences. Florentine Mosaics. Santa Filomena. Sally Parson's Duty. The Manchester Exhibition. The Romany Girl. The Chartist's Complaint. Days. Brahma. The Autocrat of the Breakfast Table: Every Man his own Boswell. Illusions. The Gift of Tritemius. The Mourning Veil. Pindam, a Modern Reformer. British India. Akin by Marriage. The Origin of Didactic Poetry. The Financial Flurry. Sonnet. The Round Table. Literary Notices. Music.

The "Avon Herald," No 2, published by Mr. C. S. Stevens has come to hand. The possession of a local press at Windsor will doubtless be a great acquisition to the place. The commencement of a semi weekly paper is a work of no small magnitude, and when we consider the disadvantages under which Mr. Stevens labours (deaf and

dumb,) we must say this effort is highly creditable to him, and we hope he will meet with encouragement.

Our friend of the Church Times seems to have taken great exception to our few remarks in our last number on the subject of the General Fast. We honestly assure him that neither our bile nor our envy have been stirred up on the occasion, as he supposes. He knows little of Baptists or their history, if he does not know, that they have always been firm and consistent opposers of all connection of religion with State or Government of any kind, believing that such connection can only tend to corrupt the purity of the Christian Church, and lay a trap for the State itself, however otherwise well constituted, to cherish and magnify one favored creed at the expense, probably by the persecution, of every other. We desire to "render to Cæsar the things that are Cæsar's, and to God the things that are God's," and to keep the two wholly distinct and separate. Entertaining such view, however strongly we may disapprove of "Government showing that it considers the Church of England still to have claims to precedence in the Provinces," or elsewhere, we can safely say it is with no feelings of envy. We believe that the sooner the Church of England is dis severed from the State and thrown upon her own resources, the better will it be for her own spiritually, usefulness and success. We have no feeling for the church of England, but that she may prosper in the best sense, by approaching nearer to what we conceive to be the true spiritual Church of Jesus Christ. Wherever proofs have appeared of such approach—wherever her ministers or her members have been willing to merge the dignity of their State alliance in the far higher character of disciples of Christ, it will be found that not only Baptists, but Evangelical Christians of every other name, cordially rejoice in the fact and are ready to bid them God speed. We recollect hearing one of our own excellent old ministers once say, that if he had no better motive than merely to make Baptists, he should consider it about as creditable for him to take his pistols and blunderbuss, and go out on the highway and live by plunder. The true Church of Christ, in his mind, and we trust in our own, took a far higher standard than Pope or Potentate, or any other power on earth can give it.

Our latest intelligence from Europe is by the arrival of the Eastern State, from Boston, on Saturday afternoon. The Baltic and Persia brought but little news of importance. The latter brought £200,000 in specie.

There was a fearful financial panic at Vienna. The Banks of Holland and Belgium had advanced their rates of discount.

The Indian mails have arrived. Details of the news but nothing interesting. Accounts all concur in pronouncing the prospects of the Europeans more cheering. Letters confidently state that the next mail will bring news of the capture of Delhi. The mutineers there are represented as nearly exhausted, and fast leaving the city.

It is reported the cholera had appeared at the village of Stratford, near London.

The Moniteur gives a corrected copy of the contents of a paper, alleged to have been found in a bottle picked up on the strand at Melun, on the 14th of September, as follows:—

"Steamship Pacific, Eldridge, commander; Smith, passenger. Steamship Pacific run between two ice bergs—all hands lost,—on the 1st of April, 1856; just going down, 2 P. M."

The word April is written over a word effaced, for the author of the note had first commenced with a capital "M," as if about to write "March."

The health of the King of Prussia remains in a critical condition.

A circular has been issued from the Colonial Office, addressed to the Governors of the various British Colonies, ordering them to look to the defence of their Provinces; and not neglect a reasonable amount of warlike preparations.

A letter in the Presse, of Vienna, says it is perfectly true that the Russian government has set apart 6,000,000 roubles for the reconstruction of Sebastopol, and that although the treaty of Paris forbids the building of fortifications, it is supposed it may be easily evaded.

The statements in regard to the extensive nature of the fortifications which Russia is constructing at the entrance of the sea of Azof are confirmed.

The Russian naval expedition for China had left Cronstadt.

£520,000 in gold had arrived from Australia. Troops commanded by Gen. Havelock had routed a mutineer force on or about the 16th of August, and arrived at Cawnpore on the 20th.

The men were much harassed, by fighting, marching and attacks of sickness. Other troops were hastening towards Gen. Havelock's force, and the relief of Lucknow was spoken of with much confidence. The garrison there were still maintaining the defensive, and had written cheerfully to the General.