

Exeter Hall Services.

It was recently announced that the services at Exeter Hall would be resumed in November, and that three bishops would be among the preachers, the Bishop of London among them. The first service was to have taken place last Sunday; but the execution of the scheme has been suddenly arrested. "The Reverend A. G. Edouart, incumbent of the parish, has, by a notice served on Friday, forbidden the services. Until the legal question shall have been decided, the committee will therefore suspend the course."

We have much pleasure in directing the attention of our readers to a letter by the Rev. W. Brock in another column, announcing the probability of Exeter Hall being once more used as a place of religious instruction on Sunday Evenings by Dissenters. The failure of the efforts of Christian men of the Church of England, through the interference of the Rev. A. G. Edouart, suggested this movement; and we understand that the arrangements were made at a ministerial meeting called by Mr. Brock, and held in the vestry of Bloomsbury Chapel last Monday. We need hardly say that the plan has been formed in full accord with the promoters of the late movement; and it will be carried out only if they should decide not to proceed until the questions raised by Mr. Edouart have been legally decided. So probable, however, is it that their plan will have to be abandoned that the new arrangements may, we believe, be regarded as "definitely made." Mr. Brock will be the first preacher, and it is expected that he will preach next Sunday evening; he will be followed on successive Sunday evenings by Mr. Allon, of Islington, Mr. Graham of Craven Chapel, Mr. Landels, and Mr. Newman Hall.

We need not say that we greatly rejoice in this movement. We do so for two reasons. First, because of the good which we trust it will be the means of accomplishing; secondly, because of the illustration which it will furnish to our Church of England friends, of our and their ecclesiastical position. It would have been indeed to be regretted if, on account of one man, such an opportunity as Exeter Hall furnishes should have been lost, of preaching the gospel, to the thousands of London. Whether the thing had been done by the Church or by ourselves, we should equally have rejoiced in it. In either case, "Christ" would have been "preached." In either case, Sunday after Sunday multitudes would have heard the "glad tidings" who would never otherwise have listened to them. But that, after the experiment already made, the Hall should be closed, would be a thing of mourning and sorrow to every Christian man.

What shall be said, however, of the system which rendered such an event probable? We have no disposition to join with many of our contemporaries in condemning and execrating Mr. Edouart. Mr. Edouart is the consistent upholder of a system. Mr. Edouart is right according to Act of Parliament. Mr. Edouart is sustained by the precedents of ages. If any one is wrong in this matter, it is Lord Shaftesbury and his party, wrong, we mean, of course, ecclesiastically, not religiously. We cannot help thinking that recent events will be a great help to these gentlemen in understanding their true position. All honour to them, for they are noble Christian men; but they are Christian men bound and in fetters. How much freer would be their religious action, if they were not confined by the cords of an Establishment! Thank God, "We were free born." We were "never in bondage to any man." We would not be understood as speaking scornfully when we say how much we sympathise with our friends who are "in bondage to"—MR. EDUART!—*Freeman.*

Attention!

Our Subscribers will much oblige us by an early remittance of amounts due, either directly to our office or through one of our respected agents. Many of our patrons require no word of exhortation on this subject, but send on their subscription some little time before their year commences. We hope this number is increasing and that the practice will, before long, become pretty general. If all would but do the same, we should be spared much anxiety and trouble. We should then be happily relieved from saying a word about money matters; but as some are not blessed with such good memories and have not formed such good habits, we would just intimate, by way of assisting them, that we are greatly in need of funds, and shall be glad to receive all arrears without delay. We get no credit, but are liable for interest on all debts incurred.

The expenses of the paper are now greater than at any former period. Our London Correspondent's letters are a considerable item; yet we are fully persuaded that, without making any invidious comparisons with our contemporaries, it is a feature in the Messenger with which our readers would not willingly dispense. The out-spoken and truth-telling historical letters of Menno, too, are a valuable part of the paper;

numbers have told us they get more value for money expended in this, than in any other article they purchase during the year.

We can, with confidence, ask our readers every where to use an effort to introduce the Christian Messenger to others, and persuade them to become subscribers. Many of our warmest friends are those who knew nothing of their present desire for our weekly visits, till induced by an acquaintance to subscribe for a year. Many persons would be able to spend a day or two in making an effort of this kind. Who is there who could not get one New Subscriber before the beginning of the year? GENTLE READER! will you not try?

Any person who may succeed in getting the names of six new subscribers, and forward to us with the payment, in advance, may have his own copy free for one year, or, for four new subscribers he may have his own free for six months, or, for two new subscribers he may have his own free for three months.

Christian Messenger.

HALIFAX, DECEMBER 9, 1857.

In the *Acadian Recorder* of the 14th ult, and the two succeeding numbers, there are some Editorial articles on the important subject of Education, which deserve notice. Along with many just and apposite remarks on a question which for some time past has engrossed so much attention both in and out of the Legislature, there are some positions from which we feel it necessary to express our dissent.

The great point which renders this question a difficult one to deal with at present, arises from the mixed character of our Protestant and Roman Catholic population, and the expediency of introducing or excluding the Christian Scriptures in the Schools endowed by any public grant of money. The ground of difference is easily stated. Neither the Protestant or the Catholic admits that the translation of the Bible, acknowledged as the pure and genuine Word of God by the other, is what it professes to be, and therefore honestly, no doubt, objects to either version being placed as a book of religious instruction in the hands of their children. The *Recorder* would settle this question very summarily, by excluding the Bible in any shape from the Schools altogether, and thus removing all ground of dissatisfaction on either side. This we apprehend, however, will hardly meet the exigencies of the case, or the concurrence of the parties concerned. No doubt if the Bible, of whatever version, were attempted to be forced on the population in the public schools of the Province, the results apprehended by the *Recorder* would follow of course, and the people "would be ready to rise in rebellion." We cannot imagine any person so imprudent or unwise as to advocate such an attempt. We still, however, adhere to the opinion that the Bible should not be shut out from our public schools, but that it should have a place there, not as a book, in the language of the *Recorder*, "merely to teach children the art of reading," but as a standard of truth to regulate and enforce their duty to God and man in after life. It will be answered, Let the parents inculcate their own views of religious truth to their children at home in their families. This we conceive to be a mere delusion. Nine-tenths of the children taught in the public schools endowed by the Legislature could not possibly receive such instruction at home. It would in all probability be at no small sacrifice by the parents that very many of the children would be able to attend school at all, and when at home would have little time, even if the parents were adequate to the task, to receive religious instruction. If, therefore, they received it at all, it must be in school hours. We believe that the very circumstance of excluding the Christian Scriptures from the Schools, would stamp them with a character which would be revolting in the eyes of all who had any respect for the serious claims of religion, and would shortly counteract the very purposes of their institution. On these grounds thus briefly stated we cannot approve of any plan which would forego the use of the Bible in our schools. In reply to the question which will next be asked,—What then can be done to meet the case?—we may frankly say that it must be left to parents and guardians to choose whether their children shall receive scriptural instruction or not, but by no means is the Bible to be banished from the Schools. It is or ought to be the great moral groundwork of all future character, and we well know that such a foundation can only be effectually laid at the period when the vast majority of children are receiving the rudiments of other useful knowledge. We would by no means enforce one creed to the exclusion of another at so serious a penalty as that of depriving any parent of a benefit for which he would be compelled to pay as a contributor to the revenues of the country, but we would

not, on the other hand, allow one portion of the community virtually to exclude the other from the benefits of religious instruction to their children.

There are no doubt difficulties connected with the question, but not such, we think, as may not be surmounted.

We shall endeavour shortly to return to the subject.

ANOTHER GREAT BAPTIST PREACHER.

A week or two since we referred to the efforts which are being made in England to preach the gospel to the thousands unaccustomed to regular attendance at places of worship. Various success appears to have attended these efforts. At Manchester, where hundreds of thousands have lately been attracted by the Exhibition of Art Treasures, an extensive movement is taking place in connection with the labours of the Rev. Mr. Mursell, who has been settled there about a year. He is the son of the Rev. Mr. Mursell, the successor of the Rev. Robert Hall at Leicester.

Being deeply concerned for the condition of the dense mass of working men in that city of manufactories, Mr. Mursell delivered a course of lectures for their special benefit on Lord's-days afternoon. A few weeks ago he commenced another course in the People's Institute, which is capable of holding about twelve hundred people, but finding thousands seeking admission, the Free Trade Hall was engaged. This has been crowded with about seven thousand persons inside, and it is said that as many more are desirous of hearing, but are unable to gain admittance.

The English Correspondent of a New York paper, in referring to him, says:—

"In many respects he is a perfect contrast to Spurgeon. His voice is good, his imagination powerful, his mental culture considerable, and his preparations close. He reads, yet there is a vehemence of manner, and frequently a rhetorical splendor and opulence of imagination which carries you completely away. Everybody feels that he is in earnest. Beyond this there is nothing peculiar. The absence of all cant and pretension is striking. He has a great message to deliver to the masses, and he does it without hesitancy and without reserve. There was no text, no psalms, no prayer. He announced, when he rose, 'Fire, fire, fire,' and from these words he really preached a sermon to this vast assembly of working men, and unfolded with a sort of magic power the great verities of the Gospel, melting them by his pathos, and sometimes making them quail before him, as in burning earnestness he urged them to flee from the fire of future punishment. Next Lord's day his motto will be 'How? when? and where?'"

Another paper in referring to the movement says:—

"Mr. Mursell's appearance was the signal for a very general clapping of hands, with cries of 'Hats off!' and the like, as in a place of amusement; while others of the attendants, remembering the occasion and the day, did not improve the matter by their cries of 'Hush—sh—sh!' To the curious in such matters, we may remark that he appeared and spoke as a manly-looking unaffected youth. He wore a black neck-tie too, which, in some people's opinion, goes a great way with the working classes. These points we had scarcely remarked, when his commencement—'Working Men of Manchester!'—rang through the hall in a tone which set at rest at once the question whether he would or would not be heard. What followed was an eminently graceful explanation of his position. With one point we were especially delighted. 'My aim,' he said, 'is to get you working people to attend some church or chapel. Let there be no mistake about that. You will say, 'He's only a parson.' Well, I am a parson; I am not ashamed of the name. Better might the king be ashamed of his crown, or the conqueror of his laurel.' In speaking of the refining 'fire' of affliction, the audience were greatly moved by the pathos of his descriptions; and those earnest appeals with which he closed, to flee from the 'fires' of future retribution, were most thrilling and impressive. The address lasted exactly an hour, and was followed by an outburst of applause, repressed as before. Mr. Mursell then gave out the Doxology, the singing of which was the only attempt at worship, made throughout the meeting.

HARMONIC SOCIETY.—A new organization has been commenced lately under the above appellation. From the published list of its officers and Committee, we may expect some finished performances of more elaborate pieces of sacred music than are suited to congregational use.

It is highly desirable that a much larger number of the members of Christian churches and congregations should cultivate their vocal and musical abilities, so as to enjoy this description of music in preference to the inferior style so commonly brought before the public.

W. Ackhurst is the *President*; W. R. Cogswell, *V. President*; H. M. Creighton, *Treasurer*; W. Compton, *Secretary*. *Committee*,—Messrs. J. Dufus, Peters, J. Mignowitz, W. Tapper, J. S. Jeans and Pallister.

We have had the following handed us by a friend. We gladly give it insertion, hoping it may be the means of benefit to some afflicted ones.

BLINDNESS.—Every one feels that sight is the most valuable of the senses; that it not only is, in itself, the most important inlet of knowledge, the most valuable medium of our communication with surrounding persons and objects, but also that it is essential to the full enjoyment of our other senses; to the free exercise of almost all our other faculties and endowments; so that these lose half their value when their sight is gone. Hence blindness is one of the greatest calamities that can befall human nature, short of death. Our great poet Milton reverts to his blindness in the following pathetic and sublime manner:—

"Thus with the year
Seasons return; but not to me returns
Day, or the sweet approach of eve or morn,
Or sight of vernal bloom, or Summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and ever during dark
Surround me, from the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal blank
Of nature's works, to be expunged and ras'd
And wisdom at one entrance quite shut out."

The above have been suggested after visiting a beautiful little girl now returning to her home in Buetouche, with her mother, who took her to Dr. Skinner, Oculist, in St. John, some eight weeks ago. This little girl was totally blinded by a cataract (like a scale of a fish) over her sight on the inside of each eye. The Dr. has removed the cataracts and has restored her sight, to the utmost delight of the child, and the great joy of her mother and friends. It is gratifying to know that these delicate operations on the eye can be performed by a skillful hand, in our own Province, thus saving the time and expense attending travel to the United States or Europe for that purpose.—*W. Times.*

We have received communications from some brethren, with assurances that our labours are affording them and their neighbours increasing satisfaction, and that each successive number of the *Christian Messenger* is looked for with an additional amount of interest. This is highly encouraging and will serve as a constant stimulus to induce us to try and deserve the high estimation they are so kind in expressing. Our modesty prevents us from publishing these favours.

We have received from the Rev. Dr. Tupper a portion of the Memoir of the late Rev. John E. Cogswell. As soon as the remainder arrives so that we know what space it will occupy, we shall have much pleasure in giving it insertion in our pages.

BELCHER'S ALMANAC FOR 1858.—Another volume is added to this very necessary piece of household furniture. Although it does not come with the astrological predictions and other pretensions of old Francis Moore, yet it has enough of *Astronomy* and prognostication to keep up the notion in the minds of many that the Almanac makers do really know something of what weather we are to have in the ensuing year. The list of Magistracy, County Officials, Clergymen of different denominations, Benevolent Societies, &c. &c. &c., show a vast amount of labour performed in its preparation.

The antiquity of inserting the Saints' days in the Almanac, makes it appear a sort of religious necessity to some. We should not complain if this were omitted. The position of the weather predictions for each month are certainly a standing curiosity. One sentence taking about two or three weeks for its range gives it a fair chance of being correct. It is well got up. The interleaved bound copy laid on our table is really a great convenience. The pictorial embellishment is also well executed. We recommend everybody to get a copy of Belcher's Almanac.

Our last English mail contains London dates to the 21st ult. No further news had reached from India than has already appeared in our columns, except further particulars of the siege and capture of Delhi. The reoccupation of the city was complete, and the only thing to be regretted was the heavy loss sustained, and the escape of so large a number of the insurgent forces. Two large detachments had been sent in pursuit. The present strongholds of the mutineers are the kingdom of Oude in its full extent, and a large tract of country stretching across the Ganges to the westward, where the rebel hordes are gathered in considerable force in different bodies. Their nominal chief is Nana Sahib. As the British troops were daily arriving in different parts of India and the cold season, most favorable in that tropical country for military operations, was approaching, we trust ere long to have good accounts of the ultimate suppression of active disturbances. Generals Havelock and Outram have relieved Lucknow, but were very short of troops in comparison