

thereon, not wood, hay, or stubble, but gold, and silver, and precious stones, and things that will abide the fire! Take care, man, lest thou shouldst be God's scaffold lest thou shouldst be used on earth to be a scaffolding for building his church, and when his church is built thou shouldst be cast down and burned up with fire unquenchable. Take heed that thou art built upon a rock, and not upon the sand, and that the vermilion cement of the Saviour's precious blood unites thee to the foundation of the building, and to every stone thereof. Art thou a jeweller, and dost thou cut thy gem and polish the diamond from day to day? Would to God thou wouldst take warning from the contrast which thou presentest to the stone on which thou dost exercise thy craft. Thou cuttest it, and it glitters the more thou dost cut it; but though thou hast been cut and ground, though thou hast had cholera and fever, and hast been at death's door many a day, thou art none the brighter, but the duller; for, alas! thou art no diamond—thou art the pebble-stone of the brook, and in the day when God makes up his jewels he shall not enclose thee in the casket of his treasures; for thou art not one of the precious stones of Zion, comparable unto fine gold. But be thy situation what it may, be thy calling what it may, there is a continual sermon preached to thy conscience. I would that thou wouldst now from this time forth open thine eye and ear, and see and hear the things that God would teach thee.

Christian Messenger.

HALIFAX, NOVEMBER 10, 1858.

No one can wonder who reads in the late English papers, some of the developments of the Tractarian heresy among certain ministers of the English Episcopal Church, in the matter of Auricular Confession, that so decided and universal a feeling of opposition to the unhallowed practice should be manifested among all ranks of the people there. Crowded meetings have been held in various parts of the Country, in which men of the first character and ability, both in the religious and secular departments of society, have given vent to the general feeling of indignation and disgust that prevails in regard to this most dangerous and revolting dogma. It is greatly to be regretted that there is not sufficient force and determination in the Episcopal Church, to retrench certain portions of their Rubrick, which evidently give countenance to some of the most serious theological errors, and afford strong ground for the Puseyite Clergy to practice and propagate some of the worst corruptions of the Romish creed. We especially refer to the doctrines of Priestly absolution and Baptismal regeneration, which are unquestionably favored by the portions of the Church Liturgy alluded to. All efforts on the part of the Evangelical Clergy hitherto, to give a sound and satisfactory exposition to these obnoxious passages, have proved unavailing. In our view they are quite incapable, in the very nature of language, of such exposition.

Preachers and Preaching.

How much there is in the gospel to inspire a minister with earnestness, when he stands up to preach the unsearchable riches of Christ to lost men. When the preacher realizes his true position as standing between the living and the dead, and considers that he is the medium through whom Christ calls dead sinners to life—how glorious is his work! We wonder not that a Charles H. Spurgeon, and a Henry Ward Beecher, should come forth and electrify the people by thousands with the news of redemption, and by their touching appeals to men to be reconciled to God; the greater wonder is that there are not many more such, who having committed to them this the great power of God to salvation, see their fellowmen all around living without God and dying without hope.

Although the most eloquent are not always the most successful preachers, yet the cultivation of the imagination and the ability to make use of it as an inlet to the heart, is one of the most desirable qualifications for public teachers of God's word.

The preacher spoken of in the following short extract, was not a regularly ordained minister, but from the remarkable faculty he possessed of describing scenery to the life, and picturing out before a congregation bold and striking illustrations, his preaching was highly attractive, and calculated to produce lasting impressions. He

was therefore kept constantly engaged in preaching on extraordinary occasions—opening of chapels, anniversary sermons, &c.

"THE POWER OF ELOQUENCE.—The late Mr. W. Dawson, better known as Billy Dawson, the Yorkshire Farmer, was justly celebrated for his remarkable pulpit eloquence, fervent piety, and untiring zeal. Gifted with a most fertile imagination, he sometimes clothed his ideas with most flowery and poetical language. He possessed, too, in a remarkable degree, the power of turning to the greatest advantage, any circumstance calculated to add to the effect, or give point to his discourses.

A remarkable instance of this power occurred when once preaching in South Lambeth on the offices of Christ. After presenting him as the Great Teacher and Priest who made himself an offering for sin, the preacher introduced him as the King of saints. After proving to a demonstration that he was King in his own right, he proceeded to the coronation. Borrowing his ideas from scenes familiar to his audience, he at last marshalled the immense procession moving toward the grand temple to place the insignia of royalty upon the head of the King of the universe.

So vividly did the preacher describe the scene, that you actually thought you were gazing upon that long line of patriarchs and kings, prophets and apostles, martyrs and confessors of every age and clime; at length the great temple was filled, and the solemn and imposing ceremony of crowning was about to take place. The audience, by this time, were brought to the highest pitch of excitement, and, while momentarily expecting to hear the anthem peal out from the vast assemblage, the preacher commenced singing—

"All hail the power of Jesus' name,
Let angels prostrate fall," &c., &c.

The effect was electrical. The audience started to their feet, and sang the hymn with such spirit and feeling as perhaps it never was sung before or since.

Right loyally did that great congregation pay homage to the Saviour as their Sovereign that Lord's-day morning."

We remember, about twenty years ago, hearing the person above referred to preach a sermon on the parable of the tares. After elucidating the text, and with much originality proceeding to apply the truths taught, he called on sinners to lose no time in preparation for the harvest. "The reapers," he said, "are now in the field, and the car of salvation is passing through. Large numbers are being gathered in, and are joyfully singing of their deliverance, as they are getting nearer to the Master's 'barn.' Soon the Lord of the harvest will come forth, and they will raise the shout—'Harvest home! Harvest home!'" After using much entreaty with those who had not yet prayed to be taken into the cars already passed by, and warning them that soon the last one would appear, he described the bundles of tares and the operation of securing them for destruction. "Here" said he, "is a bundle of infidels, bind them up. Never mind their cries to the rocks and the hills to fall on them; they will not hear. Bind them up and cast them into the pit, and then up rises a fresh volume of the smoke of their torment. After this comes a bundle of Sabbath breakers, and they are subjected to the same treatment; and then a bundle of liars, and they are cast in; and then a bundle of hypocrites, a bundle of formalists, a bundle of swearers, and a bundle of drunkards." As each bundle was cast into the fire, the flames were almost seen to burst forth afresh, and a fiendish malicious yell was almost heard to come forth from the bottomless pit, where they for ever must dwell in darkness, fire, and chains. After leading the audience through a most vivid description of the misery of the lost, and listening to upbraidings of their own consciences and of one another, he stopped a few moments, and then, in a tone of the greatest solemnity, he thanked God that the harvest was not yet past; but that the language of invitation is still heard from heaven saying, "Come ye buy, and eat; yea come buy wine and milk, without money and without price."

OUR Episcopal brethren in Halifax as well as the community at large, have been startled, on the arrival of the last English Mail by the intelligence that the Rev. Mr. MATURIN, who for several years past has been one of the officiating ministers of St. Paul's Church in this city, and who, a few weeks since, had left on a visit to England for his health, had suddenly relinquished his connection with the Established Church and gone over to the Church of Rome. Mr. Maturin has always, since his residence here, borne the character of a serious, religious, but somewhat eccentric man, holding Evangelical views, and differing as widely as possible from the errors of Rome. Though but very slightly acquainted with him ourselves, we understand from those best qualified to judge, as well as from various facts that have since transpired, that his eccentricities at times have evidently indicated an aberration of mind.

Neither his family nor any of his most familiar friends, had the slightest intimation of his intentions previous to his departure; if indeed they then existed, and his conduct after his arrival in England, and up to the moment of his taking the extraordinary step in question, was strongly calculated to repel the most distant suspicion of such intention. The circumstance is no doubt matter of deep regret as regards the interests of true scriptural religion, but there is every reason to believe that it has not been the result of a well-weighed conscientious conviction, but rather the sudden impulse of an unsettled intellect and a disordered imagination.

THE letter on another page, from the Secretary of the English Baptist Missionary Society, respecting the Western Africa Mission, will be read with much interest. Although the untoward and painful interference with religious worship by the Roman Catholic Spanish government has driven our brethren into the wilderness, yet it appears to have been a blessing in disguise. The sacrifice of valuable life which has been experienced at Fernando Po will probably discontinue at the new settlement.

Should Mr. Saker continue to realize the advantages he anticipates, there will probably soon be a large increase of population on the spot chosen by the band of banished believers. It will be seen here as on so many former occasions. "He maketh the wrath of man to praise Him, and the remainder of that wrath he will restrain."

OUR POETS AND THEIR POETRY.—We are often favoured with the poetic effusions of some of our young friends, which we hand over to our Poet Laureate who pronounces his judgment upon them. A small proportion come up to the standard of perfection we require. We are not afraid of offending those who have a cultivated taste for good poetry by occasionally passing by even some of their own productions. It affords us real pleasure to find some we can use and not offend the refined taste of our readers. Some who enjoy an occasional visit of the Muses we fear have too little faith in their own powers to revise and re-write their effusions before sending them on for publication. Some of the best English writers have been known to revise their works sixteen times and at each revision to erase some portion of their work. If, then, these masters had so much to do to prepare their work for public inspection, it is not to be expected that our writers can secure public approbation without some effort. There are certain defects, say of grammar or orthography, which are a great drawback to any composition, and much more to poetry, which, with common care, may be easily avoided. This, we are aware, frequently arises from carelessness. When, however, incorrectness becomes a habit it is very injurious to the literary reputation of the writer and mortifying to his friends, and when once formed not easy to get rid of. We recommend, therefore, a free use of a good dictionary, and to our juvenile friends frequent practice in dictation exercises.

WE have just received copies of the MINUTES OF CONVENTION held in St. John on the 21st of August.

In addition to the Report on "the State of the Denomination," on another page, we gather from them the following items of information.

The Library of Acadia College has been augmented during the year by 205 volumes, 48 of which were from the DeWolfe Legacy Fund, 37 from contributions by friends at Montreal, 15 from Rev. Dr. Davies, late of Montreal, 16 from B. Dawson, Esq., 44 from Mrs. Cramp, Sen., England, and 29 from Rev. Dr. Cramp.

The following resolutions were adopted unanimously at the Educational Meeting:—

1st. That Education is a blessing which cannot be over-valued, and that its attainment should be secured by all men, whatever the cost or toil necessary to that attainment.

2nd. That it is the duty of Baptists to promote the Education of the people, by the establishment of Schools, Academies, and Colleges, to the utmost possible extent, and to maintain them in such a state of efficiency as shall command general patronage and confidence.

3rd. That the history of Acadia College is eminently instructive and consoling; illustrative as it is of the gracious care of God, and of the results of believing prayer; and that in the opinion of this Meeting the Board of Governors should be encouraged to persevere in their efforts for the advancement of the interests of that Institution, and to expect the support of the Denomination.

In the Foreign Mission Treasurer's account we find contributions were paid from the N. S. Central Association £24 15s. 4d., N. S. Western Association £44 2s. 10d., N. S. Eastern Association, 1857 £10, and

1858 £7 10s.—Total, £86 8s. 2d. This we think far below what, with a little systematic effort, might be brought into this very important part of the Lord's treasury. Surely the Churches in the New Brunswick Associations might contribute something towards this very interesting and essential branch of Christian operations.

We trust the Appeal to the Churches in Nova Scotia New Brunswick, &c., prepared by the Rev. Geo. Armstrong, and published in the Messenger and Visitor, by the special request of the Convention, will not be without effect; but that the Sermon requested "to be preached by each of our ministers" and the collections taken up will realize an amount more in agreement with the number of churches and of members to whom the Appeal is made.

The following resolutions we copy by request:—

Resolved, That whereas the Australian Mission has been for the present abandoned, in view of the measures which are being adopted in England, the money which has been received towards that Fund be handed over to the Foreign Missionary Board, to be applied in assisting sister Crawley in the establishment of a Female School.

Also Resolved, That the resolution just passed be published in the "Christian Visitor" and "Christian Messenger," before the appropriation of the funds to the purpose above-mentioned takes place, so that if any donor be dissatisfied with such an appropriation, he or she may signify the same to the Board, and the donation be returned to the donor.

A Statement of Subscriptions received from Sep. 20, 1853, to August 1, 1858, towards the Acadia College Endowment is published with the Minutes, together with other accounts connected with the College.

The Appendix to the Minutes gives the Statistics of the Associations in the three Provinces, by which it appears there are 251 churches with 18,506 members, 1396 of whom were baptized during the past year.

THE THIRD COURSE OF LECTURES before the ACADIA LYCEUM will be commenced on the evening of the 16th inst. A Lecture will be delivered on the occasion by the Rev. Dr. Cramp, in the Baptist meeting house, Wolfville. Other lecturers are engaged and will shortly be announced.

This society, composed of Students of the College, and other persons living in the village of Wolfville, deserves commendation from the friends of education and progress. The lectures have hitherto been attended by large audiences. Other meetings for the discussion of appropriate subjects are more frequently held.

The advantages of such an institution well regulated, must be apparent to all. It will doubtless tend, almost more than any other means, to develop the mental powers of its members.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The first of the Series of Lectures for the present season before this Association, was to be delivered in Temperance Hall last evening, by the Rev. Dr. Robertson of Wilmot, on "The agreement between the Book of Nature and the Book of Revelation in respect of the narrative of Creation." We beg to acknowledge the receipt of tickets of admission.

Latest Intelligence.

ARRIVAL OF CIRCASSIAN AT ST. JOHNS. Merchants' Exchange, Halifax, Nov. 8th, 1858.

The *Circassian*, from Galway 26th, arrived at St. John's, Nfld., on Friday night.

Cotton market dull, with a declining tendency in prices.

Breadstuffs very dull with a decline in prices. Provision market inactive.

Consols for money 98½ to 98¼.

Submarine Cable between Dover and Calais broken—communication interrupted.

H. M. S. *Gorgon* arrived at Plymouth 22nd Oct. from Halifax and Fayal. *Gorgon* took soundings for another line of Atlantic telegraph from Banks of Newfoundland to entrance of English Channel via Fayal.

Daily News says Atlantic Steam Company, Galway line, received by City of Washington applications from America for £50,000 stock, which added to subscriptions exceed required capital.

Portuguese Government delivers the *Charles et Georges* to France, declaring it ades only to threatened employment of force. Paris *Patris* says Portugal yielded not from fear, but wisdom.

PRUSSIA.—First chamber rejected by eighty to seventy-six opposition to send address to King and Prince Regent.

TURKEY.—Affairs in Servia looking very serious; people in arms.