

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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WHOLE SERIES.
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Poetry.

For the Christian Messenger.

Let us Hope.

Ye poets, you whose harps are strung
To waken mournful memories,
What joyful song ye should have sung,
To bring what gladsome reveries.

There's nothing dark or sad on earth;
But human eyes are filled with tears,
And phantom clouds from tears take birth,
And thus are wasted golden years.

Why grieve we though our dreams were vain,
What care we though our hearts beat low,
Why mourn so long as oft again
Our joys of earth may sweetly flow?

We'll rouse us from our musing mood,
From out the past, no more shall creep
Dread forms upon our solitude,
No more our hearts in fiction steep.

By help of God we'll walk the years
Which stretch before, with firmer tread,
And crush the coward hopes and fears
Which in life's pathway thick are spread.

I know 'tis hard in struggling here
To grow in friendship, then to part—
I know the pang, and own the tear,
And feel the sinking of the heart.

But we will hope for sterner stuff
To meet the coming ills of life:
For us the future has enough,
The past should arm us for the strife.

R. L. W.

June, 1858.

Miscellaneous.

Memorial on Temperance,

PRESENTED TO THE THREE NOVA SCOTIA
BAPTIST ASSOCIATIONS.

A committee of clergymen connected with the Temperance cause in this Province having been appointed by the Grand Division of the Sons of Temperance of Nova Scotia, to prepare and present an address to each of the ecclesiastical bodies in this Province, asking their "sympathy and co-operation in the great work" in which that body is engaged, we beg leave to approach your reverend assembly to solicit your consideration of the subjoined statements, and your most valuable aid in advancing the cause of Temperance.

The Committee may safely affirm that the evil, for the eradication of which our united efforts are required, is one of vast and overwhelming magnitude, the desolating effects of which are visible in every village and hamlet in Nova Scotia. Few families have wholly escaped its distracting and blighting influences; and there is no Church or congregation which has not in some of its members suffered from its debasing effects. Sinners, in untold numbers are becoming hardened by it, and weak brethren for whom Christ died, are being seduced from the Allegiance which they owe to their Divine Master.

A venerable ecclesiastical body,—the General Assembly of the Free Church of Scotland—has declared of intemperance that "next to the native depravity of the human heart, in which, like all other practical evils, it has its source, it is the most formidable obstacle to the success of religious instruction, and of the moral as well as the economical improvement of Society."

If this testimony be true, the subject which we submit demands the attention of every body of Christian Office Bearers, met in the name of the Lord Jesus, and for the advancement of His Kingdom; and we therefore appeal to your Christian principle and feeling, and submit the inquiry, Has all been done which is within your reach as a deliberative body, and also as individuals, to discountenance intemperance, and to remove its causes?

The vacant places of deceased inebriates are, alas, too rapidly filled up by a never failing supply, flowing (as it appears to us) from the conventional usages of society, in reference to intoxicating drinks. So long as these are freely and frequently used by all classes as a common beverage, their victims will be Legion, unless science, history

and experience, unite in giving false testimony. Strong moral power, or other counteracting agencies, may often resist successfully; but where such power is weak and other barriers feeble many will fall and perish. Permit us then, again to raise a question to be weighed and answered, Is it right in the Church to encourage, or even by her silence to tolerate, usages fraught with such pernicious consequences? And can she safely recommend, to the young more especially, anything short of entire abstinence from that which inebriates?

The Church may pronounce her severest denunciations against drunkenness, and proceed to inflict the highest censures upon the intemperate. She may cut off members, and cast out office members who have become vile through strong drink; but the question recurs and demands investigation.—Is she not in a wrong position so long as she sanctions the unnecessary use of the productive source of all these evils?

In her membership we have a right to look for the "salt of the earth" and the "light of the world;" what then must be our disappointment if these are found making gain out of the corruption of society and the degradation of humanity? Is the prosecution of the liquor traffic by the members of the Church in these days of light, content with their avowed devotion to the service of God, and with the high ends of religious profession? And ought not the Church by wholesome discipline to declare her conviction that such traffic is inimical to the cause of Christianity?

We, in common with yourselves who are members of this Christian Association, look for deliverance from the Gospel of Jesus, and the blessing of the Holy Spirit on the application of Divine truth. Assured of the perfect adaptation of the Gospel to remove this and all other moral evils, under the weight of which humanity now labours, our hope rests upon Divine power and grace.—Our prayer is that this heavenly agency may be abundantly communicated; and it is because we believe that our inconsistencies may deprive us of those spiritual influences which only can strengthen men to overcome the wicked One and all his temptations, that we express our conviction, that extensive success in the application of the Gospel to the prevention and cure of intemperance will not be realized till its administrators themselves avoid and teach their hearers to avoid the unnecessary use of what has tempted, seduced and ruined myriads of our race.

Further, as we look for deliverance from the Divine blessing on Divine truth, so also we anticipate that it will come through the Church, and will correspond with her zeal, piety, and purity. Regarding her as Divine, and therefore immeasurably superior to merely human organizations, we consider the eradication of Intemperance as part of her legitimate work. Called as she is to testify against sin in all its forms, we would respectfully and earnestly invoke a more active "sympathy and co-operation" in the work of defending the young of this land from the seduction of the wine cup and the fascination of strong drink.

May the Spirit of wisdom, of peace and of love preside over all your deliberations; and on this subject guide you to such decisions as will give glory to God in the highest, produce peace on earth, and good will to men.

On behalf of the Committee.

J. M. CRAMP, Chairman.

June 17, 1858.

In each case the Memorial was read before the Association and referred to the Committee on the subject.

The Western Association, held at Bridgetown, unanimously adopted the following resolution:—

"Resolved, That this Association receive with much pleasure the Memorial addressed to them by the Committee of the Grand Division, and that the said Committee be assured that the best endeavors of this Association will be employed for the furtherance of the important objects contemplated by the Grand Division."

The Central Association at Berwick passed the following:—

Resolved, That Temperance principles and Temperance practices ought to be sanctioned,

defended, and propagated by all good men; that the apathy of some professing Christians in reference to this subject is deeply to be deplored; and that this Association will continue to exert its influence in the furtherance of the objects contemplated by the Grand Division of the Sons of Temperance, especially in regard to the prohibition of the manufacture and sale of intoxicating liquors for drinking purposes.

As reference was made to the Memorial at the Eastern Association in the Report on Temperance and not by Resolution, we therefore place it before our readers in full:—

REPORT ON TEMPERANCE.

Your committee are deeply impressed with the conviction that it is the imperative duty of every person to abstain from the use of ardent spirits and to endeavour to advance the cause of Temperance. Intoxicating liquors are still drunk in our Province to a great extent. Many disgraceful cases of drunkenness occurred at the last Election in this county. There are still many places where ardent spirits are sold; where many of our fellow-beings are ruining both themselves and their families, and causing iniquity to abound in our land. We regard the use of spirituous liquors, as one of the most powerful engines, by which the Wicked One maintains his kingdom in this present evil world. Your committee therefore would affectionately request all the Pastors and Members of the churches to exert all their influence in this noble and commendable enterprise. Let us endeavour to enlighten the public mind concerning this great evil, by frequently lecturing on Temperance, and by circulating Temperance publications. Let us also use all legitimate means to obtain a Prohibitory law, similar to that now in force in the state of Maine.

In regard to the Address, which has been sent to us by the Grand Division of the Sons of Temperance in Halifax, we recommend that it be resolved, That this Address be cordially received; that we heartily concur in the remarks contained in that document; and that we will endeavour, by all means in our power to advance the cause of Temperance in all our churches.

In connexion with the use of ardent spirits your committee beg leave to affirm, that it is their decided opinion that the use of Tobacco also is injurious, both to the body and the mind.—Much money is wasted in purchasing it. Much time is spent in using it. And Physicians generally avow that it injures the human frame. And may it not also be said, that this evil habit is frequently the occasion of leading many of our young people to the card-table, the ball-room and other haunts of vice? Your committee therefore would express the hope that all the members of our churches and all others who love their fellowmen would be disposed to give up the use of tobacco, which is so injurious and so costly, and to consecrate the amount hitherto spent upon it, to benevolent objects,—all which is

respectfully submitted.

JAMES REID,
Chairman.

The sentiments of the denomination on the subject may be learned from these documents. No doubtful position is taken on this great question and fruitful source of misery and crime.

Narrative of the late Revival in Newark, N. J.

The following is obtained from an interesting sketch in the N. Y. Examiner, furnished by the pastor of the church, the Rev. H. C. Fish:—

THE REVIVAL IN NEWARK, N. J.

ITS ORIGIN.—The earliest indication of a better state of things, was an intense yearning for its existence. However, this deep solicitude was limited to a very few individuals—apparently not more than half a dozen besides the pastor, and at the first, not even to so many. Where it did exist, it was almost crushing.

About this time one extra weekly prayer-

meeting was held, and after a little, two; and finally, perhaps threescore of the brethren and sisters met every evening, by common consent to pour out their prayers to God, and to talk of the languishing state of Zion. No souls had as yet been converted, if indeed awakened; and it was often remarked that it was not desired that the brethren should sing and pray and talk too much about the conversion of sinners; they were not yet thoroughly re-converted themselves; and it was needful that the work "get roots" in their own hearts, by confession, and supplication, and exhortation, and the alternations of hope and fear. When the church was right—at least a small part of it—then it would be time to turn attention to sinners.

Not long, however, was it possible to restrain the rising desire for the salvation of others. The longing was towards dying men. One soul of the few unconverted in the meetings, was awakened and renewed, and then another; others came, and others still.

METHODS OF LABOR.—The exposition and enforcement of the inspired word were never more constantly brought into requisition. After the opening of the meeting, ten or fifteen, or twenty minutes, were always given to this exercise. The design was, especially, to open up, and affirm and re-affirm, in every possible way, the two great facts of theology—man a sinner, and Christ a Saviour—and to press home the duty of an immediate attention to the things of salvation. CHRIST was continually insisted upon and held up to view as the Saviour of the lost, and the Word of God was never more honored of God as the chosen instrument unto salvation.

Besides pastoral visitations, an inquiry meeting was held each evening, an hour before the ordinary meeting, in the lecture-room, where each one present was conversed with personally, and the way of salvation was minutely explained and illustrated. This means was greatly blessed. Two tracts should be mentioned as especially useful: "Don't Put it Off," and "What is it to believe on Christ." Hundreds of the latter were given away, and in scores of instances did God employ this silent messenger to bring light and relief. It should also be said that the brethren and sisters were active in exhortation and invitation, and God owned and blessed abundantly their labors.

There was not much speaking in the prayer-meetings, except in some stages, by the converts, nor much singing; praying was the main feature. Every exercise was short and spirited. Not unfrequently special prayer was offered, at the close of the meeting, for those who were so oppressed with feeling as to be unable or unwilling to leave. At these seasons, six or eight of the brethren, out of the few that tarried, oftentimes prayed. When the work looked like ceasing, prayer-clusters of this kind were formed to pray to God for its continuance; and cases of awakening were always multiplied. The anxious were never invited forward, but such as desired prayers were requested, towards the close of the meeting, to arise. This act of committal was often attended with great good.

SOME OF THE RESULTS.—The number of conversions it is impossible to ascertain; probably it would reach 300 at least. 235 have been baptized, most of them recent converts. Of these, one-half were heads of families—fathers and mothers. About 100 of the 235 were males. A larger number were over forty than under twenty years of age; the average being about thirty. Two-thirds or three-fourths of those added, were unaccustomed before to worship with us, either attending nowhere, or holding connection with other congregations. As far as possible they have all been put at work in the Sunday School and elsewhere, and promise to be of service in the Master's kingdom.

As another result, the gifts of the previous members have been materially developed and improved, and new attainments have been made in the divine life. It is believed that the moral power of the church, now numbering 730 members, has been doubled within five months past.