

the daily prayer-meetings in New York in which they were much interested. Some of them resolved that they too must pray for the special presence of the Holy Spirit. But widely scattered, roving hither and thither, they could come together but seldom for communion and worship. A daily prayer-meeting was to them impossible. But they must pray! Let each one pray by himself, said one,—and when the sun stands midway in the heavens, let him remember his praying white brethren in New York, and retire alone to mingle his supplications with theirs. It was done. The few thus gathered together in spirit, have been heard. At the last regular meeting, sixty were asking what they must do to be saved.—*N. Y. Chronicle.*

Christian Messenger.

HALIFAX, DECEMBER 15, 1858.

To the Readers of the Christian Messenger.

A little well-directed effort is often of incalculable benefit. Certain times are better suited than others to accomplish certain objects. Now we believe is the best time to obtain NEW SUBSCRIBERS to the *Christian Messenger*.

Respected Reader, there are doubtless many families in your immediate neighbourhood who would gladly receive a call from you, and learn some of the benefits to be derived from a good family newspaper. Many who do not know how they may secure our weekly visits merely want an intimation from some one, concerning it, and they would at once give their names. In other cases, where they have not thought before of taking a paper, you might not succeed the first time, but the parties on whom you call would be pleased with and grateful for the attention being shewn to them. A second or third visit would in most cases accomplish the object, when they saw that your effort arose from a desire to do them good and improve the character of the neighbourhood, by spreading amongst them sound religious and general knowledge.

If, however, by such visitation, you did not succeed fully, but only awakened some desire for information, you would find a present and abundant reward for all your effort by the consciousness of having made the attempt.

In various parts of Nova Scotia, there are intelligent Christian communities which have become so by very feeble efforts of single individuals—one district in particular, we think of at this moment, where a Christian young woman, the daughter of a farmer, went with religious publications and lent them from week to week, by which means a commencement was made, and in two or three years the character of the neighbourhood has become entirely changed. When the effort was made there to collect a Sabbath School, a few ragged, shoeless boys and girls were brought together, but now, there is a comfortable meeting-house with a congregation every Lord's-day of well-dressed, well-taught, industrious people. Some of the said boys and girls are now intelligent teachers of their neighbours' children.

Such results as this may be seen in many places. No means are calculated to accomplish this more easily and effectually than the introduction of a good religious newspaper. More than the price of subscription is often spent in tobacco or some other equally unnecessary or injurious article. There are but comparatively few families, who, if they had the desire, could not afford to pay the subscription of two dollars a year, or at least ONE DOLLAR for six months.

These thoughts have been suggested by an article in one of our New York contemporaries, which we will take the liberty of placing before our readers:—

"THE RELIGIOUS NEWSPAPER.—Fifty-two visits a year from a friend whose society is always improving! One who comes right home to your heart, giving you counsel and consolation adapted to every circumstance in life: one who entertains your fire-side circle with pleasant, instructive stories, both for the old and the young: one who gives you from time to time, concise statements of all the leading events of the day, both in our own and other lands: one who dispenses with all "company forms," and whom you can greet as cordially and unblushingly in your plough jacket, or washing-day dress as in your Sunday suit;—surely such an acquaintance is worth cultivating—is worth even putting forth a great effort to obtain. But instead of such an effort being needed, it is quite within the power of nearly every one who desires it. A very little self-denial would introduce the religious newspaper into hundreds of homes where it is now a stranger; and who can compute the yearly interest of such an investment? Dollars and cents cannot express the value of the soul's riches!

"You, who know so well the value of such a companion, would you confer a lasting benefit on the family of your esteemed friend and neighbor? You can certainly do so with a very little exertion. Tell him the great advantage you find your paper to be in your own home-circle, and try to induce him to take it also. Have you a loved friend away among strangers, engaged in study or business, and separate from all home influence? What a blessing your religious newspaper might be to him, and what a joy it would be to you, as you read over a paragraph especially adapted to his needs, to know that through care, he also may read and profit by the same. Is there a poor, devoted member of your church, to whom you would love to make some useful present? Send him for the year a religious newspaper and your name will be remembered as often as the welcome "messenger" crosses the threshold.

"A kind physician sent a copy of a well-known religious paper, to an aged couple living three miles from church. Their gratitude was most affecting. Said the good lady with tears in her eyes, "It was just what we wanted, but did not know how to get it. Now we can have good reading when we cannot get to church. Oh the Doctor is too kind!"

"Who of you, dear readers, will kindle similar joy in the hearts of some poor, deserving brother or sister in Jesus. Remember that he who gives a cup of cold water for the sake of the Master, "shall in no wise lose his reward."

Some of our friends are doing what they can. Many might send on two or three, and some perhaps more, new Subscribers. Will you not, Christian friends, make an effort to place the subject before your neighbours? If each one of our Subscribers would but try, and they succeeded in sending on only an average of one each, we should be greatly encouraged, and should have a list of near 5000 SUBSCRIBERS FOR 1859.

The Bible in the Public Schools of New York.

Legislative enactments to force the Bible into Schools, or to put it out, are both calculated to do immense mischief.

The Bible, like the religion it inculcates, is of too holy a character to be aided by human legislation. Legislators may be benefitted by a closer attention to its divine precepts, but when they, in their legislative capacity, give directions respecting its use, they only degrade it by bringing it to the level of their other changing productions. On the other hand, when they try to put a ban upon it, or exclude it from either schools, churches, or houses, they run against a power which will ultimately crush them to powder. Where the people allow this to be done, they must expect darkness and oppression to reign.

The principles of religious liberty are but imperfectly understood and applied even in the city of New York. Some of the Ward Schools of the city have had the Scriptures practically excluded for some time past. Active efforts are now being made to effect a change in this state of things.

The following, from the *N. Y. Chronicle*, is an account of one of the meetings, which are being held for the accomplishment of this object. It indicates that some considerable amount of feeling is being displayed on the subject:—

"A great demonstration was made on Monday evening, at the Cooper institute, to protest against the exclusion of the Bible from the public schools. Over two thousand persons were present, and it would be difficult probably to select an equal number representing the same degree of moral and intellectual worth and influence. The meeting was opened by a speech from the president, James W. Gerard Esq., well known by his devotion to the cause of public education. He stated that there are 207 public schools in this city, and 60,000 pupils from the ages of 5 to 20 years, with 1400 teachers—1,000 of whom are females, \$1,160,000 were last year expended for the schools. He spoke eloquently of the usefulness of the schools, the excellence of the system, and the merit of the teachers. He contended for the Bible and for morning prayer, on the most catholic grounds, asserting that the Bible is not taught, explained or recited, or desired to be, but claimed that its daily reading is indispensable and unobjectionable. In the 4th, 6th and 14th wards, the reading of the Scriptures has been omitted. With merited sarcasm, he pointed out the source of the evil, and urged the cure.

"The opposition to the Bible does not proceed, he said, from political or from religious feeling. It is because the people of New York have been so forgetful as to place in the chairs of the school officers men who have no religion to quarrel about. To think that in this proud Empire City, filled with nearly one million of people, and hundreds of thousands of men of intelligence and feeling, that they should be passed by, and that men should be selected whom I would not in any contingency trust

with an agency of a hundred dollars—this is shameful.

"Now, whose fault is it that you have got this Hobson's choice? You have got to take John Brown, who deals out grog, or John Jones who deals out junk. A majority of them are utterly unfit for the station, utterly unfit. Now whose fault is it? Yours; these men are not the men to enter the school-room, they are not to be held up to your children as examples for them to follow, they are not the men to whom you should confide your daughters, some of them 16 or 18 years of age, they are not the men to mingle with the thousand female teachers of the city; they are only fit for Aldermen and Councilmen [Loud and long continued applause.] My friends, I don't want to deprive these men of office; I don't want to keep them from going to the Legislature; I don't want to deprive the nation of the benefit of their character in Congress, but in the name of the parents of this great city, in the name of 60,000 children who are to follow the example of their school officers for good or for evil, I protest against such men contaminating the pure atmosphere of a school house.

"Speeches were also made by Hiram Katcham Esq., and Hon. Erastus Brooks, and the following resolutions passed:

"Resolved, That the institutions of this country are based upon the religious principles of the people, and that the Bible is the foundation of all religion, and the highest standard of morality, and should be read in all Public Schools.

"Resolved, That we will not give our support at the ensuing election to any candidate for school officers who is known or believed to be in favor of the exclusion of the Bible from any of the Public Schools of our city."

The Model Controversialist.

THE Rev. Mr. Rand's lecture at Temperance Hall on Tuesday evening last attracted an immense audience. The idea of controversialists having a model for their imitation in parties from the heavenly or infernal regions was a novelty which might well excite attention. However high the expectations might have been raised by the announcement of the subject, "The model controversialist, or Michael contending with the Devil," we imagine none went away disappointed, or without valuable instruction on the evils of railing. The easy style of the lecturer and the great readiness he possesses in bringing illustrations from every-day affairs, enchaind his crowded audience and rendered the occasion amusing as well as instructive in the highest degree.

The foundation of his lecture was the 9th verse of the epistle of Jude, where the writer refers to the condition of the wicked described in the context and speaks of them as having no respect for authority, and instances as a reproof to them this circumstance of Michael the Archangel contending with the Devil about the body of Moses. This is supposed to have been a Jewish legend; but being here given as a fact we consequently have no choice about believing that a contention did certainly take place on the subject, and that on some unfair advantage being attempted by Satan, the Archangel not being disposed to use the same means of destroying the position of his antagonist, left himself in the hands of the Lord, and felt quite safe from his enemy's evil designs.

The lecturer briefly referred to the doctrine of the agency of good and evil spirits, as taught in the sacred volume, and the attributes of their nature, but considered that the individuals here spoken of—the Devil, and Michael the Archangel, are great leaders of the hosts under their influence.

He spoke of the interest taken in human affairs by the arch enemy, whether it be in the commission of crime or the composition of a sermon, the raising of a rebellion or the building of a meeting-house, the controversies of religious men, the discussion of politics, or the writing for the newspapers. In all earthly affairs he must if possible have a hand in them. The lecturer considered that whatever treatment one human being might receive from another it could not make him deserve worse at his hands than the father of lies did from Michael. However bad an adversary might be he could not be so debased and wicked as the Devil, and however good and free from blame a man might be, he must be inferior to the archangel, and therefore if he (Michael) "dare not bring a railing accusation" against one so abominable, no circumstances could demand from a man towards his fellow-man the use of epithets calculated to degrade and annoy him, or being spoken to in such tones of voice as to incite him to evil. He did not suppose that Satan always chose those in prominent positions in life on whom to act, but thought that the domestic relation

of husband and wife, mother and daughter, father and son, master or mistress and servant, were parties on whom he delighted to exercise his sway. In the little bickerings of the fireside, or in the scoldings of the kitchen for some accident or fault, he believed Satan's conduct was more frequently imitated than Michael's. Indeed in any and every relation of life he thought we were in danger and could only successfully meet and repel his fiery darts by taking the whole armour of God, the sword of the spirit which is the Word of God, and by maintaining the same spirit as that shewn by Michael when he said, "The Lord rebuke thee."

The subject of dispute was "the body of Moses," whether it was, which of the two should have the privilege of burying it, or whether or not it should be buried, or whether Satan wished to make it known were it was buried, we are not informed. It was doubtless a matter of great interest, both religious and political, and the success of Satan would have been a mighty conquest, but we have not learned anything beyond the fact that they disputed about it, and contended one with the other.

Lessons were drawn from the account given us of the contention. The lecturer shewed that it was well for us to learn to dispute or reason, and contend fairly and earnestly for the truth; and that in doing so much advantage might be gained by Protestants and Catholics, clergymen and laymen, politicians, editors, lawyers, and men generally, by careful consideration of the example of this "model controversialist," Michael the Archangel.

The witty applications and humorous allusions to the fiery denunciation employed by some controversialists, and the advice given to honorable gentlemen in discussion to consider that their opponents were not devils, and that they certainly should not dare to rail against them, seeing that the Archangel durst not bring a railing accusation against the Devil.

The lecture was a highly successful effort not only for the excellent lessons it inculcated but for the very general applications which were made of its lessons to all parties.

WE observe in a late number of our namesake, the *Christian Messenger*, published at Brantford, in Upper Canada, that large additions have lately been made to several of the Baptist churches in that important and increasing Colony. This fact is one of much gratification, not merely we trust, because numbers and strength are added to the denomination, but because evidence is thus being afforded of the gracious operations of the Divine Spirit at a period and in a country where the happiest consequences may reasonably be hoped for, from the seeds of Divine truth thus early taking root, and because it would also appear from different sources of information, that the power of that same Grace is being largely manifested in other sections of Christ's Church. In a country like Canada, whose population is increasing with unheard of rapidity, it is quite impossible to form an adequate appreciation of the importance of vital religious truth being cordially embraced by any considerable number of the community. A future populous and powerful nation, in all likelihood, will receive its character from the moral and religious views now established. As regards our own denomination, until very lately they can scarcely be said to have had an existence in the Canadas; our churches, however, wherever once established, have in them a principle of growth and activity, derived, we would humbly believe, from their true Gospel character, which will always possess their fairest opportunity for development and expansion, in a new and growing community. Our brethren there have great cause for gratitude to God for the prosperity he has already vouchsafed to their labours, and may well take courage to press on with a renewed and holy vigour, in the "good fight of faith," which is so auspiciously begun.

THE *N. B. Church Witness* contains a letter from Halifax on the Rev. Mr. Maturin's leaving the Episcopal church, and his being received into the Roman Catholic Body. The same paper has an editorial which speaks out in a bold and fearless manner respecting the ecclesiastical affairs of that denomination in Nova Scotia. It is evident from the article referred to that "High Church principles" have no favour with the managers of that paper. We copy the article entire that our readers may judge for themselves as to the amount of sympathy existing between the two branches of the Episcopal Church in these provinces.

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