

We shall then rejoice on account of the Redeemer's glory and be grateful that we toiled and suffered so much for the sake of that glory.

DECLARATION

ISSUED BY THE MINISTERIAL TEMPERANCE CONFERENCE HELD AT HALIFAX, AUGUST 4TH, 1858.

The undersigned ministers of the Gospel, of various Denominations, assembled in conference in Halifax this fourth day of August, 1858, for the purpose of taking into consideration the present aspects and wants of the Temperance cause in this Province, deem it expedient to issue the following Declaration.

They agree in affirming, that of all the vicious habits by which fallen humanity is degraded, and the fairest prospects blighted for ever, intemperance deserves to be reckoned as one of the most fearfully destructive.

They maintain that the drinking customs of society, by which intemperance is fed and sustained, are fraught and evil. The teachings of sound physiology denounce them, as not only useless but injurious.

The undersigned hold that abstinence from all intoxicating liquor as a beverage, is the dictate of common sense and christian propriety.

They think that Temperance Societies, formed on the principles announced in the preceding paragraphs, deserve every encouragement.

The undersigned are fully prepared to admit that it is the duty of ministers of the gospel to aid the Temperance cause.

They are also persuaded that in thus rendering assistance to the friends of Temperance the ministers of the gospel are furthering the interests of religion.

angel's voice? Has not intemperance stopped his ears and hardened his heart, and does it not place him out of the means of grace? If, then, we can rescue him from his intemperance, are we not preparing the way for his reception of the gospel, which when its power is experienced in his heart, will perpetuate the deliverance?

The undersigned are further of opinion that a strong expression of their views in reference to the liquor traffic is loudly called for at the present time.

They cannot admit that the evils of this traffic are mitigated by the license system. On the contrary they are constrained to declare their conviction that that system is based on wrong principles, and that it cannot be defended.

These facts being duly considered, the undersigned have come to the conclusion that justice and mercy must unite in demanding the prohibition of the liquor traffic, as above described.

In conclusion, the undersigned beg to remind their fellow-countrymen, of all ranks and classes who sympathise with them in this matter, that a great work is before them, which will call for the unremitting employment of their benevolent energies.

P. G. MCGREGOR (Chairman), Halifax.—Presbyterian Church of Nova Scotia. DAVID FREEMAN (Secretary), Halifax.—Baptist.

- JOHN CAMERON, Nine Mile River.—Presbyterian Church of Nova Scotia. J. M. CRAMP, Acadia College.—Baptist. S. W. DEBLOIS, Wolfville.—Baptist. J. MCG. MCKAY, Parrsborough.—Presbyterian Church of Nova Scotia. JOHN McMURRAY, Truro.—Wesleyan Methodist. JOHN MOSER (Licentiate).—Baptist. J. L. MURDOCH, Windsor.—Presbyterian Church of Nova Scotia. HENRY POPE, Dartmouth.—Wesleyan Methodist. T. H. PORTER, Sackville.—Baptist. T. H. PORTER, JUNR. (Licentiate).—Baptist. DAVID ROY, New Glasgow.—Presbyterian Church of Nova Scotia. ROBERT SEDGEWICK, Musquodoboit.—Presbyterian Church of Nova Scotia.

Christian Messenger.

HALIFAX, AUGUST 18, 1858.

Efforts are sometimes made to institute a comparison between the legitimate sphere of the religious press, and that of the pulpit, and a line is attempted to be drawn for the purpose of defining the limits of both, as if there were any probability of one interfering injuriously with

the other. Intelligent men will not find it difficult to understand the object of such efforts.

The religious newspaper, when properly conducted, must be an ally and handmaid to all endeavours for the extension of the gospel, whether by the living preacher, the small printed tract, or the more permanent religious publication.

The church which uses efforts, and the minister who gives constant encouragement to an extension of the circulation of good religious periodicals amongst his people, will, by such means, scatter blessings around, and at the same time will lay a broad and permanent foundation for future evangelical labors, whilst those who are indifferent to this means of conveying instruction to the families around them, or manifest any disinclination to spread the intelligence of what is passing in the world, may look upon themselves as but ill-suited to live in the present age, when everything is so embued with the spirit of rapid progress.

These remarks have been suggested by looking over the Minutes of the three Baptist Associations, especially the action taken at them with reference to ourselves, and as introductory to our acknowledgement of the favor with which our imperfect labors have been looked upon.

We are, of course, highly gratified at the full expression of opinion given by the assembled ministers and brethren on the Christian Messenger. The entire satisfaction they all unite in expressing with our past labors we need scarcely say are highly appreciated by us.

Whatever may be the views entertained by some ministers and people in other bodies, on the general circulation of a religious newspaper, and the wish to keep their people from full and free enquiry, it is evident that no such feeling animates the souls of those we have the honor to represent.

"We would especially recommend that our own organ, the Christian Messenger, be introduced into every family, as fitted to produce a hallowed influence." "The circulation of the Messenger should be much increased."

"We regard it (the C. M.) as a source of rich instruction and valuable information, and do highly approve of the carefulness and prudence with which the paper is conducted, and earnestly recommend its widest possible circulation in the community at large."

"They have regarded the Christian Messenger as a most valuable and efficient auxiliary in promoting the cause of truth and sacred knowledge in connection with the denomination."

"and would strongly urge upon the denomination the necessity of an increased circulation, to mould and train the public sentiment in all those exciting topics in connection with the progress of truth in the world."

Female Education.

We do not deem "a reply" necessary to the communication of "a father," on another page in our present number. The sentiments he expresses are rather calculated to raise enquiries in the mind as to the best means of accomplishing the object he has in view, that of increasing the facilities for the education of females—than to call forth any observations of our own.

As, however, he seems desirous of some expression from us on the subject, we will submit to him, and our readers generally, a few questions which occurred to us whilst reading his manuscript.

1st. Would it be fair to expect young ladies to be learning to make "the puddings, the bread, the cheese, rocking the cradle, &c., &c.," and then require them to appear in the same classes, and compete with their brothers who have had no such duties?

2nd. If females are to be taught, and are required to learn "everything which man needs to know," why should not males have to learn everything which woman needs to know,—cooking, sewing, knitting, darning, washing, &c., &c.

3rd. If it be said that woman should have education in the higher branches, principally that she may be able to impart instruction to her offspring or even that she may become a worthy companion for her husband, does not that render her own mental development a secondary consideration?

4th. Does the above argument, of giving woman a wide range of studies, that she may be able to teach her own offspring, mean that in addition to all her other labours in providing food and clothing, she is also to be the teacher; and the "father" is to be free from such duties?

5th. With these high attainments placed before woman, and said to be as necessary for her as for man, should not the range of occupation, commonly considered suitable for women, be extended so as to include the learned professions?

It must not be supposed from these remarks that we would limit the amount of education given to our sisters. No, we would have every facility given for them to obtain as much training as possible.

Cultivation of the mental and moral powers may, however, be very successfully accomplished, as it is with these bodies, in institutions of a more private character. The religious training is not likely to have so much uniformity in it, nor can parents and friends give the same inspection in private Seminaries as in public ones, where there is a larger number of pupils taught together, by several teachers.

We omitted to notice in our last that Menno's letter would be omitted one week to allow us to give the Sermon of Professor Sawyer in two consecutive numbers.