

others Denominations. But at length they also felt its influence, and then it was not long before improvement was discernible, as the statistical returns shew. Another circumstance tended to bring it about. Some excellent ministers in the Central counties had long seen and lamented the prevalence of unscriptural opinions, and striven against the stream. They now saw a turn in their favour, and wisely resolved to avail themselves of it. Robert Hall of Arnsby, father of the great Robert Hall, delivered a sermon before the Northamptonshire Association, at its annual meeting in 1779, founded on Isaiah lvii. 14:—"Cast ye up, prepare the way, take up the stumblingblock out of the way of any people." In compliance with the urgent request of his brethren the discourse was shortly afterwards presented to the public in an enlarged form, under the title of "Help to Zion's Travellers, or an attempt to remove various stumblingblocks out of the way, relating to doctrinal, experimental, and practical religion." This instructive and useful book had a wide circulation. It corrected the religious sentiments of many, moulding them after the divine model, and was thus peculiarly serviceable to the cause of truth.

From that time we may discern religious progress. Thoughtful concern for the souls of others began to manifest itself. A monthly prayer-meeting for the revival of religion and the spread of the gospel was instituted in 1784. William Carey meditated on the state of the world, and longed to evangelize it. His "Enquiry into the obligations of Christians to use means for the conversion of the Heathen" was published in 1791. That paved the way for the Missionary enterprise. But our fathers did not rush into it unadvisedly or in haste. They thought, and prayed, and marked the leadings of the divine will, prepared to follow the light. God educated them for the work, and so when they engaged in it, it was not so much to undertake a project as to develop a principle, trusting in the promises of Him who has said of his word, "It shall not return unto me void."

Yours truly,
MENNO.

From my Study,
Oct. 9. 1858.

Christian Messenger.

HALIFAX, OCTOBER 20, 1858.

Revivals.

OUR American brethren are again anticipating the work of Revival, or rather an increase and extension of that work. The Daily Prayer Meetings in New York are spoken of as full of unspeakable interest, and as being marked by the manifest presence and power of the Holy Spirit. Other places are also sharing in the same blessing. We might occupy much of our space with notices of them, but must forbear. It is pleasing also to notice that Liverpool, Great Britain, has to some extent partaken of the same spirit.

We are not aware of any decided indications of this remarkable movement approaching our own province at the present time. When we look for the cause of the want of life and vigour around us, we are too often disposed to think of the obstacles which stand in the way of a change to a more satisfactory state. We direct our attention to what we see in the church, rather than to the power of Him who sustains it—to the people of God rather than to God himself—to earth rather than to heaven. When we learn our need of such influences, and are led by united and earnest prayer to Jesus the Source of all good, then, and not till then, may we expect to see Zion making advances on the kingdom of darkness.

It is commonly supposed that a revival of religion is an extraordinary state of life and activity, and that the church cannot continue in such a condition for more than a limited period. This view frequently leads to reverses being experienced after a revival. When the unusual efforts are suspended, the feelings produced by them are allowed to subside and they flow on, as a matter of course, in the same old channel as before.

A church is in its natural and only consistent condition when in a state of revival; even as a Christian lives only while he rests on Christ, and looks to him for salvation. Then the believer is conscious of having received blessings for himself, and desires others to participate in them. He sees the danger in which men are, and recommends the Saviour to them. He feels that Christ died to save him, and he lives

only to serve Christ, and commend this salvation to his fellow-sinners. Let a spirit of humble fervent prayer possess the hearts of Christ's people, and he will not suffer his cause to languish.

The Morning Chronicle and the Roman Catholic Archbishop's funeral.

We are disposed to indulge the Editor of the *Morning Chronicle* and his friends in every thing reasonable. He refuses to profit by the advice we tendered a week or two since. If he lacks prudence, he certainly makes up for it by his perseverance in pursuing us. His industry is really deserving of success. While we do not think it at all important that we should trouble our readers with this prolific subject, yet as we find so pathetic an appeal in his issue of Thursday last, we cannot forbear giving him a moment's attention. As he seems so anxious that our readers should be informed on a matter which our contemporary, the *Religious Intelligencer*, has taken up so warmly, we will try and enlighten them as far as we can.

The Editor of the *Chronicle* prefaces a long article from the *Intelligencer* with two or three paragraphs, the most important of which we copy. As the latter part of it so directly contradicts the former, we have placed them in juxtaposition, our readers may then take one or the other, or both—they are perfectly harmless.

What a different view—a subject which the *Christian Messenger* up to this hour have never referred to, directly or indirectly. No correspondent of the *Messenger*, so far as we can gather, has ever written a line, or breathed a syllable condemnatory of the act. Why is this? It is painful to think of the reason.

We are sorry that our contemporary should suffer pain on our account, and therefore as we find in the *Morning Journal* an explanation of the matter addressed to the Editor of the *Morning Chronicle*, at his special request, by the Rev. Dr. Cramp, which explanation, although he has not seen fit to publish, yet as he does not attempt to controvert its truth, we may conclude is pretty nearly correct, and therefore we give it to our readers. If he, the Editor of the *Chronicle*, will give us any further explanation over his own proper name, whatever that may be, we promise him that it shall have the best place we can give to it in our columns.

Dr. Cramp tells him in the letter he sent to the *Chronicle* for publication, before it appeared in the *Journal*,—

"You ask me for my opinion respecting the conduct of the Government 'in ordering all the public offices to be closed, and the flag to be lowered half mast on the day of Bishop Walsh's funeral!' You shall have it. The members of the Government declare that no orders were given to close the offices, but that some of the clerks having requested permission to attend the funeral, it was granted them, and they had leave to close their offices during their absence. The members of the Government also declare that the flag being on the private residence of the Lieutenant Governor no orders were given to lower it; that it was done by the servant because he saw other flags in the city lowered, and thought that it would be proper to do the same, but was directed, as soon as it was perceived by his Excellency to restore the flag to its original position. So the members of the Government affirm, and I believe them, as I would have believed your friends, if the circumstance had occurred under your administration, and a similar explanation had been given. I believe further, that you know the statement of the Government to be true, but that you pertinaciously persist in maintaining the contrary, for the sake of political effect. This is the usual course of rabid politicians. Are you satisfied?"

As to our "breathing a syllable condemnatory of the act," we should like first to know which act the Editor refers to, that of the servant hoisting the flag half-mast early in the morning; or that of His Excellency not permitting it to remain there, but ordering it up to the mast-head as soon as he saw it, about two or three hours before the Archbishop's funeral. Of the former, we must say, if the servant did such a thing without any prompting, it was a most flagrant piece of presumption, and should be visited with condign punishment. Of the latter, we think Lord Mulgrave shewed himself a sound Protestant, for whom all good loyal citizens ought to entertain sentiments of respect. What more can we say than this? And now about closing the public offices. If we knew any thing further than is contained in the above extract we would certainly inform our readers. It is rumored, however, that the clerks

who asked permission to close their offices, were prompted to do so by some who are now the loudest in condemning that permission! Having said thus much we can only add that if we find the Government shewing any favouritism to any of the sects, whether Presbyterian, Catholic, or Methodist, either living or dead, or on the other hand attempting to persecute or raise a prejudice against their ministers, we shall not hesitate to give information so soon as the facts are revealed and substantiated.

Rev. W. H. Humphrey.

We clip the following from the *Maine Zion's Advocate*:

"PASTORAL CHANGE.—An esteemed correspondent informs us:

"Our beloved brother, William H. Humphrey, has accepted the unanimous call of the Granville St. Baptist church, Halifax, N.S., to become their pastor; and expects to enter on his labors there, Providence permitting, the last of this month.

"Brother Humphrey's friends would gladly have retained him here; and he would gladly have continued among us, and especially with his beloved flock at Richmond, who on their part were so reluctant to give him up. May the great Shepherd himself guide and feed that flock, and send them again a faithful pastor; and may our brother's labors, in the new field before him, be greatly successful."

Brother Humphrey, although comparatively a stranger here, yet is well and favourably known to several highly esteemed brethren in the Province, having been associated with them as fellow-students at *Newport*. We trust his coming among us will be as beneficial to the church and congregation which has called him to be their pastor, as it has been to the church and people among whom he has been so successfully laboring.

At Richmond, where brother Humphrey has been for several years Pastor of the Baptist Church, owing to the great depression of business and removals to the Western country, no less than three churches have been compelled to discontinue their services.

Temperance.

TEMPERANCE CONVENTION AT MIDDLETON, ANNAPOLIS COUNTY.

We find in the *Bridgetown papers* the Secretary's report of a Convention of Delegates from Divisions of the Sons and other Total Abstinence Societies held at Middleton on the 29th ult.

The Rev. J. ROBERTSON, L. L. D., was appointed Chairman, and Mr. AVARD LONGLEY, Secretary.

After the preliminaries the Rev. Dr. TUPPER moved the following Resolution:

"As the promotion of the cause of Temperance is an object of vast moment, this Convention would earnestly recommend the diligent improvement of all such measures as are adapted to advance this work of true Philanthropy: They would particularly urge upon all the friends of Humanity the formation, reviving, and extension of Temperance organizations, the frequent holding of public meetings for Lectures, and attendance on them, the visitation of families to solicit signatures, the circulation of the *Abstainer* and *Tracts on Temperance*."

Which was seconded and passed unanimously.

The second Resolution was also moved by the same Rev'd. Gentleman, viz:

"As there are persons who will not be influenced by *Moral Suasion* and who ought to be restrained by Law from injuring their fellowmen, this Convention would recommend the thorough circulation of Petitions in favour of a Permissive Prohibitory Liquor Law, by which any County or Township, whenever a majority of the people desire exemption from the traffic in Intoxicating Drinks may enjoy that privilege."

Which was seconded.

The Rev'd. W. G. PARKER then moved as an amendment, that—

"In the opinion of this meeting, the time has now arrived for the passage of a Prohibitory Liquor Law, by the Legislature of the Province, which was also seconded, when the following was moved as an amendment to the amendment:—

"Whereas—Repeated failure has attended the efforts made to procure from the Legislature a Prohibitory Liquor Law, and as it is altogether likely that any further effort in the same way will be attended by like fruitless results.—Therefore, Resolved—That in view of all the circumstances the best mode, both for obtaining a Prohibitory Liquor Law, or something in the form of a Permissive Bill, and at the same time ascertaining whether the Country is ripe for the measure, is by a direct vote of the people themselves, at the General Election ensuing, measures being taken in the interval for carrying the same into effect," which being seconded, the Resolution and amendments were spoken to by various members of the Convention, and indeed, a very general expression of opinion elicited, when being put to the meeting in inverse order, the amendment to the amendment, and the original Resolution were lost—numbers standing on each 21 for and 40 against—the amendment being carried 40 to 21.

During the discussion no diversity of opinion prevailed, either in regard to the principle of Prohibition, or the necessity for immediate action in reference thereto, but simply to the mode or method of procedure.

On motion, it was resolved, unanimously, that it is highly desirable that the Grand Jury and Court of Sessions be petitioned to withhold Licenses for the sale of Intoxicating Drinks at the ensuing Term.

The proceedings were closed with prayer by the Rev. Dr. Tupper."

This is the right course of action. The people must shew our Legislators that they mean PROHIBITION, whether they say a Bill for themselves to affirm, or an absolute measure for the suppression of the traffic.

The Annual Session of the Grand Division of the Sons of Temperance will commence in Temperance Hall, Halifax, on Wednesday, the 27th inst., at 10 o'clock, A. M.

THE CANADA ELECTION LAW provides that hotels, taverns, &c., shall be closed, and no liquor shall be sold or given away during the two days appointed for polling, under a penalty of £25 for not closing the house, and £25 more for selling or giving away spirituous or fermented liquors during those days.

If drinking is dangerous and PROHIBITION is good on election days, why should it not be on every other day? Will our Legislators who oppose the measure please inform us?

THE Gold operations at Fraser River seem, by our latest accounts, to be in a good measure suspended. The high flooding of the river, which, in some parts, is rapid and precipitous, and the lateness of the season, seem to have offered a very decided check to the extensive enterprise, which the first news of the gold fields so greatly stimulated. Numbers of the adventurers had returned disappointed to California, and at the establishments which have been formed, a strong reaction had taken place. There will always be very serious obstacles to encounter in so northern a latitude, as compared with the gold diggings of California and Australia, situated, as they both are, not very far from the Tropics. The Country, and especially Vancouver's Island, is, however, undoubtedly rich in Agricultural, and other capabilities, and the British Government are taking effectual means to colonize it upon an extensive scale.

Notices of Books.

[From E. G. Fuller, Halifax.]

SELECT DISCOURSES FROM THE FRENCH AND GERMAN: by Krummacker, Monod, Tholuck, and Müller.

SPURGEON'S GEMS.

WAYLAND'S SERMONS TO THE CHURCHES.

The authors' names being given no recommendation is required with these works.

The first contains seven sermons by Monod, seven by Krummacker, four by Tholuck, and four by Müller, besides a lecture by Monod on the delivery of Sermons.

The second is a collection of short choice passages and paragraphs from Spurgeon's Sermons.

The third is eight sermons by Dr. Wayland, preached on various public occasions. They may be taken as supplementary to his Principles and Practices of the Baptists.

THE PROVINCIAL WESLEYAN ALMANAC FOR 1859 is full of such matters as are constantly in demand. It is well got up, and contains, in addition to what is usually found in these Annals, a City Business Directory and a list of the Post and Way Offices through the Province.

Beyond the particulars of the new Treaty with China, we see nothing in the latest European papers in the nature of public news. Large anticipations are formed both as to the religious and commercial results of the Treaty. There are, however, very serious drawbacks connected with it. In the first place a very large portion of the people of China, and some of the most populous districts are still in a state of active insurrection, and it may be truly said that the Emperor is not actually master of more than half his dominions. In addition to this, the City and district of Canton in the South is maintaining the war with the Allies, with little regard to the Chinese Government or its authority, and it is extremely doubtful whether the peace with the Government will put an end to hostilities. Still there can be no doubt that the Treaty, inefficacious as it may be for the present, is an important step towards opening the vast country to the future influences of the Gospel, as well as to the arts and blessings of civilized life. It is now assailable at almost every point by Christian missionaries of every name, who