

will obtain mercy. He who has always had a kind excuse for others, who has looked at the brightest side of the case; he who has rendered his pardon and his help whenever he could, who has never brought his fellow-man into any strait by reason of not helping him, will find that the mercy which he has bestowed flows back upon him in a full and spontaneous spring. He will make a merciful world by the mercy he himself shows.

Christian Messenger.

HALIFAX, NOVEMBER 2, 1859.

THERE is no proposition connected with the moral government of God more true than that "he makes the wrath of man to praise him." This, it would appear, is in the course of being signally verified, as regards the late sanguinary conflicts between the French and Austrians in Italy. Not only has it placed a large and populous portion of Northern Italy under the comparatively free and progressive government of Sardinia, with a strong probability that a further large proportion of that hitherto oppressed and misgoverned country, will be emancipated from its civil and religious thralldom, but the effects of the contest have also extended to the very power which became involved in it, in consequence of its deep rooted maxims of despotism and bigotry. It would appear by the extract we give from a late English periodical, that Austria is largely relaxing, as regards her Protestant subjects, her code of intolerance and persecution, so lately ratified by her notorious Concordat with the Papal Court. A very considerable portion of the large population of the Austrian Dominions, especially in Hungary, are Protestant. Within a few years past, however, many of the rights and immunities which they have enjoyed ever since the great Reformation, have been revoked or curtailed by the intolerant policy of the House of Hapsburgh, gounded on by the Jesuits and the counsels of the Papal See. The following is the extract referred to, taken from the London Baptist Magazine for October:

"Religious liberty has made great strides on the Continent of Europe within the last few weeks. In Austria, that stronghold of bigotry and ultramontaniam, the Protestants of Hungary, Bohemia, and other provinces of the empire, have for the first time attained a legal status. After centuries of grinding oppression and relentless persecution, they are about to enjoy a measure of liberty beyond their highest hopes. Again and again, in their hour of difficulty and danger, have the Hapsburgs promised a measure of toleration, and as often have they led. At length Solferino and Magenta have wrung from the treacherous and truce-breaking Government an edict which, if it fall far short of what would content us, is yet far more than our co-religionists could have expected. The famous Concordat is already a dead letter; and, as far as we can at present judge, every important practical question is decided as the Protestant population would wish, except that of mixed marriages, and this is passed over sub silentio."

The following brief notice as regards religious liberty in Sweden, from the same article, is also of deep importance to the spread of Gospel truth:

"Though the project of law for religious liberty in Sweden comes very far short of what was expected and hoped, yet we cannot but regard it as a step—we had almost said a stride—in advance. Let it be borne in mind that it is a transition from absolute prohibition to a measure of liberty; that, under certain restrictions, and after complying with certain forms, Dissenting communities will gain legal recognition and toleration; and that, within prescribed limits, their worship will be secure from interruption, and their members from molestation. The first step in gaining toleration is the great difficulty. That taken firmly and successfully, all else follows in time.

"That our Swedish brethren will be contented with the measure of liberty thus granted them, we do not expect. That it is the commencement of their full emancipation we, at the same time, firmly believe. Probably the Government have produced as large a measure of reform as they could hope to carry."

NEW PUBLICATIONS.

HISTORICAL SKETCHES OF HYMNS: their writers, and their influence by Joseph Belcher, D. D., Philadelphia, pp. 414. E. G. Fuller, Halifax.

The history of psalmody is full of interest. The condition of the church of Christ in different ages may be gathered from the character of its psalmody, probably more than from any other part of its arrangements. The devotions of Christians have generally found their most appropriate expression in songs of praise. The social principle is more manifest in this part of religious worship, than in any other. It is in fact the only universal liturgy. The question of extempore and written prayers and exhortations, have had their several advocates and objectors, and even their fierce and bloody wars; but all Christians, with the exception of the Quakers, we

believe, have had their hymns for public and social worship. Here we get a view of the interior of Christian Societies from the earliest ages. But little is said in the New Testament as to what psalmody should be used by the Churches. We however have the example of the Great Head of the Church for this species of religious service, and are exhorted to the use of "psalms and hymns, and spiritual songs." The style of music has not always been that most adapted to worship, where, however this is cultivated and secured, and right feelings are cherished, there is, perhaps, no higher devotional exercise which we can engage in on earth, than that of singing the praises of God.

The volume before us is full of interest, and calculated to awaken increased attention to this part of religious literature. Biographical sketches are here collected of about 140 writers of hymns in common use, of persons belonging to all Christian Denominations, and varying in length from a few lines to that of twenty pages, according as they have been more or less prominent in this species of composition.

The fund of anecdote characteristic of Dr. Belcher is here brought into requisition. Some incidents of the most amusing and ludicrous character, associated with hymns and church choirs are related. Some are of a more serious character, whilst others are of a lighter description. We give one of the latter.

"A very trivial affair led to the dismissal of a clergyman. At one of the meetings of the congregation the pastor read the hymn,—

"I love to steal a while away," and the chorister commenced singing, but, forgetting the tune, could proceed no further than "I love to steal," which he did several times,—when the clergyman, somewhat smilingly, relieved him from the dilemma, by saying, "It is very much to be regretted," and adding, "Let us pray."

"THE RIGHT WORD IN THE RIGHT PLACE; A New Pocket Dictionary and Reference Book; Embracing Extensive Collections of Synonyms, Technical Terms, Abbreviations, and Foreign Phrases; Chapters on Writing for the Press, Punctuation, and Proof-Reading; and other Interesting and Valuable Information, By the author of "How to Write," "How to Talk," etc. Price 50 cents.

This volume contains the essence of three or four heavy works condensed into a size and form adapting it to the Desk or the Pocket, and afforded at a price which brings it within the reach of all. We hazard nothing in pronouncing it almost indispensable to the writer and speaker. In short, this work should be a universal pocket and desk companion. Sent by mail, to any address, on receipt of the price, by FOWLER AND WELLS, 308 Broadway, N. York."

HISTORICAL VINDICATIONS: a discourse on the province and uses of Baptist History, with Historical notes and Confessions of Faith, by Sewall S. Cutting, Professor of Rhetoric and History, in the University of Rochester, pp. 224. Hall and Beames, Halifax.

This a valuable addition to our denominational literature. The Historical Notes appended will be welcomed by all who desire to allow the past to speak the truth. With regard to the position baptism occupied with the early English people, abundant evidence is brought to show that the earliest ideas of baptism in the English language, were those which we now maintain are the only correct ones.

THE LEADERS OF THE REFORMATION: Luther, Calvin, Latimer and Knox, the Representative Men of Germany, France, England and Scotland. By J. Tulloch, D. D., author of "Theism." Boston: Gould & Lincoln.

We have not had time to give this volume a thorough examination, and therefore take the liberty of availing ourselves of the review of the work in our contemporary, the Boston Watchman and Reflector:

"Dr. Tulloch delivered a course of lectures in Edinburgh last winter on the leaders of the Reformation, and they proved so popular that a general demand was made for their publication. We are not surprised at their popularity, though we are a little surprised at the freedom with which a strong Presbyterian comments on the frailties and errors of Calvin and Knox. There is no hero-worship in the volume, but it gives a very clear and discriminating analysis of the character and labors of the great reformers with some sharp criticisms on their failings. We know of no work containing so much information on the origin and growth of Protestantism, compressed into so small a compass. It cannot fail to secure readers."

BLACKWOOD'S MAGAZINE for August, E. G. Fuller Halifax, contains London Exhibitions, Conflict of the Schools—The Luck of Ladysmere Part 6—Lord Macaulay and the Highlands of Scotland—Leaders of the Reformation—Felicita, Part 1—The Master of Sinclair's Narrative of the 15—The Haunted and the Haunters; or, the house and the brain—The Peace—What is it?

The HISTORICAL MAGAZINE, October, 1859, is a monthly collection of antiquities in connection with the history and Biography of America. E. G. Fuller.

Recantation.

THE following letter, published in the New York Herald of the 17th ult., addressed by the Rev. Dr. Forbes to Archbishop Hughes, of New York, will show that a few years of experience in the Roman Catholic Church are sometimes sufficient of themselves to correct the notions of some Protestant clergymen. Mr. Maturin may perhaps find it necessary by the time ten years have elapsed, to follow this, even more illustrious example than his, of renouncing Protestantism, by retracing his steps and recanting the errors of Romanism.

DR. FORBES' LETTER.

NEW YORK, Oct. 17th, 1859.

To the most Reverend John Hughes, D. D., Archbishop of New York.

MOST REVEREND SIR,—It is now nearly ten years since, under your auspices, I laid down my ministry in the Protestant Episcopal church to submit myself to the Church of Rome. The interval, as you know, has not been idly spent; each day has had its responsibility and duty, and with these have come experience, observation and the knowledge of many things not so well understood before. The result is that I have committed a grave error, which, publicly made, should be publicly repaired. When I came to you, it was, as I stated, with a deep and conscientious conviction that it was necessary to be in communion with the See of Rome, but this conviction I have not been able to sustain, in face of the fact that by it the natural rights of man and all individual liberty must be sacrificed—not only so, but the private conscience often violated, and one forced, by silence at least, to acquiesce in what is opposed to moral truth and justice. Under these circumstances, when I call to mind how slender is the foundation in the earliest ages of the Church upon which has been reared the present Papal power, I can no longer regard it as legitimately imposing obligations upon me or any one else. I do now, therefore, by this act, disown and withdraw myself from its alleged jurisdiction.

I remain, most Reverend Sir, your obedient servant, JOHN MURRAY FORBES, D. D. Late Pastor of St. Anne's Church, New York.

LETTER FROM REV. S. N. BENTLEY.

DEAR BROTHER, I arrived here on Saturday the 8th, and have since been entertained in the truly hospitable dwelling of Bro. Jas. Ross. A swelling brought on by too quick travelling has prostrated me on a bed of severe pain. Such agony I never experienced; but far the worst seems to be over, and I hope to be out in a very few days. I bless the Lord for sustaining me in the deep waters. It would be utterly fruitless to attempt expressing my obligations to Bro. and Sister Ross and family, and Bro. and Sister Shields. They shall not lose their reward.

I hope to reach Sydney next week, which may stand as my address till further notice.

Yours truly, S. N. BENTLEY. Magaree, C. B. Oct. 19th 1859.

The above intelligence has given us, as it will, we doubt not, many of our readers, most sincere regret and sorrow. Brother Bentley will have the sympathy and prayers of many of his christian brethren. We trust that in his afflictions he may feel that God is "the Father of mercies and the God of all comfort; who comforteth us in all our tribulations," and that his health will be soon improved so as to enable him to resume his valued and important labours.

CONVENTION MINUTES.—We are much obliged to our friend, Rev. I. E. Bill, for the table of Statistics of the Eastern New Brunswick Association for the Convention Minutes, and for the information concerning the Western Minutes. They are published in Fredericton this year. Mr. B. will please accept our thanks for his kindness in writing Rev. Mr. Spurden on the subject.

Since the above was in type, we have received the said Statistics in manuscript. We tender our thanks to the person who sent them.

St. MATTHEW'S CHURCH was opened on last Lord's-day for public worship. The Rev. Mr. Scott preached in the morning and the Rev. Mr. Jardine in the afternoon. In its exterior this building is certainly the handsomest ecclesiastical structure in Nova Scotia. The interior is beautifully finished, the walls in fresco and the woodwork in oak. The pews are lined with crimson damask. The carved circular window over the pulpit is a beautiful combination of stained glass, while the Gothic windows at the side are composed of small diamond panes of semitransparent tinted glass. The ceiling is supported by carved oak brackets and arches, giving it an appearance of great solidity and massiveness. The whole structure has a rich substantial aspect highly appropriate for a place of worship. It has cost, we believe, altogether about £10,000.

Union Prayer Meeting.

WE have received the following communication from a friend, and prefer using it, to giving any version of our own. We shall be glad to see the movement taking hold of all denominations in our capital, and trust it may make us more highly appreciate our privileges of prayer and praise; and that Christians being revived, may be the means of awakening a religious interest in the minds of our fellow-citizens generally.

A Meeting for the purpose of instituting a daily Union Prayer Meeting, was held on Monday morning, at nine, A. M., at the Temperance Hall.

The Rev. W. Hall, (Baptist,) formerly of Windsor, N. S., opened the meeting with giving out a hymn, after the singing of which, T. A. S. DeWolf, by request, followed with prayer. Mr. Hall then stated the object of the meeting. He had been, during the past year, in the United States, and had seen the benefit of the system. He had attended the daily prayer-meetings at Fulton Street, New York, and old South Church, Boston,—twice a day at the latter. He knew from his own observation, and from the experience of Christians in Ireland and Scotland, as well as in the States, the blessed effects of these meetings. God had promised to answer the prayers of his people, and if they would meet together and pray, they would receive a blessing. There was, he believed, but one daily prayer-meeting in the British Colonies, and that had been instituted within the last fortnight at Charlottetown, P. E. I., and was well attended and sustained. He asked the Christian people of Halifax to meet together, and offer united prayers for the conversion of the masses around them.

Mr. Morton and Mr. Jost followed with prayer.

The Rev. Mr. Hunter regretted that the time at the disposal of the meeting, would not allow him to comply at present with the expressed desire to hear what he had observed personally of the revival in Ireland. He admitted the present necessity of such meetings, and trusted that the time would soon come when, from the advancement of religion, such special efforts would not be requisite.

A Committee was then appointed to make the necessary arrangements respecting the time and place of meeting, mode of conducting them, &c., consisting of,—T. A. S. DeWolf, R. McLearn, Archibald Morton, Dr. Avery, James Farquhar, S. Selden, C. Robson, J. G. A. Creighton, T. Brown, C. Roan, and George McLeod.

The meeting was closed with a hymn and brief prayers by R. McLearn, W. Mattheson, and A. James.

The Meeting will be held, until further notice, at Temperance Hall, every morning, at nine o'clock, A. M., precisely, the exercises to occupy one hour.

A general attendance of all who desire the progress of religion in the City, is earnestly requested.

Halifax, Nov. 1st, 1859.

THERE has been a great dearth of European news during the past week. We give the principal items on our seventh page.

We are glad to find that the U. S. Executive Government have taken prompt measures to put down another attempt of the notorious General Walker to commence a new filibustering in Central America. The question of the occupation of the little island in the Strait of Fuca by the American General Harney, is at present under the consideration of the two Governments, and will doubtless be amicably settled. The American President has despatched Gen. Scott, an officer, well esteemed as well for his prudence as his bravery and military talent, to their new Pacific Colony, to prevent any rash measures likely to engender a serious difference between the Governments.

General Intelligence.

Domestic and Foreign.

Mr. W. S. Waterman in a letter to the Liverpool Transcript suggests the propriety of the inhabitants of Queens and Annapolis counties petitioning parliament for some improvement in road-making. He says "Mr. Archibald told us the other day in Granville, that there was more money now for roads than there would have been if the railroad had never been built," and adds, "If that be true, and Government go on making surveys, and building stations, I suppose the revenue will continue to increase, and we may expect a larger road grant next year." His Petition informs the Honorable House of Assembly "That your petitioners are anxious to have a good road from Liverpool to Annapolis Royal, through Brookfield, Caledonia, Kempt, and Maitland; and as there is no reasonable hope of having anything of the kind under the present system of making and repairing roads, your petitioners would humbly beg your Honorable House, to pass a law to prevent commissioners from making roads over bills that rise more than one foot in thirty—road-makers from putting sods and mud in the place of gravel—and teamsters from driving heavy loads upon narrow tired wheels. Or make such other regulations as the wisdom of the House may think proper to secure the desired object, and your petitioners as in duty bound will ever pray."