

For the Christian Messenger.

Sermon on Temperance.

The following is a sketch of a Sermon on Temperance, preached on Sabbath evening last, in the North Baptist Chapel in Halifax, by the Rev. W. Hobbs, before a large and attentive congregation.

The preacher read for his text Proverbs xxv. 29. "Who hath woe? who hath sorrow?" &c.

In introducing the subject, Mr. H. remarked that much has been said both from the platform and through the press, on the subject of Temperance, but he was sorry to say it was too seldom the theme of the pulpit. The enemy of all righteousness had caused it to be believed by many, that it was only a secular concern, relating only to men's bodies and to time, and not to the souls and to eternity, consequently it is supposed that the Sabbath should not be occupied in discussing the subject. This has tended to perpetuate the evil. But shall the fires which manufacture the article, burn on the Sabbath? And shall men drink it on the Sabbath, and Jehovah be insulted by the appearance in the sanctuary of those who use it, and yet the Sabbath not be occupied by light and love to abolish the evil, when God speaks to men's consciences. Supposing every minister in Nova Scotia should once a month lift up a calm undaunted testimony on the Sabbath, against the prevailing evil, what an impetus would it give to the cause. Ministers are by office public reprovers, and no apology is to be expected. If it is painful for them to speak out, it is criminal for them to keep silent. "Son of man, I have made thee a watchman to the house of Israel," &c.

This sin was not peculiar to Solomon's time. It is eminently applicable to our day. It was shown that the text describes the character of the intemperate from the beginning, and also the effects of intemperance. The ways in which men fall into this sin are various, some by taking it as medicine, others by visiting places of resort, &c., &c.

The preacher divided his subject into two parts, viz:—

- 1st. The evil effects of intemperate drinking; and
2nd. The growing triumphs of the Temperance Reformation.

He first showed that it was a hydra-headed monster, carrying all other evils in its train, and finally producing miserable and eternal death.

On the triumphs of the Temperance Reform it was observed in the first place, that it was the cause of God. Its origin and progress was not unlike the origin and progress of the Christian religion, not originating with ministers nor the great ones of the earth, but with the labouring class, where reforms always commence. Multitudes are now sober and industrious, who, had it not been for the temperance reformation would have been in the drunkard's grave and lost eternally. Children have been saved by the temperance movement from the baneful influence of drunken parents. Multitudes are members of Christian churches and rejoicing in hope of the glory of God, who had they continued to drink had now been on the road to hell. Its friends have won for themselves more fadeless honors and glory than the bravest victors in the late campaigns on the banks of the Ganges or in the Crimea. Intelligence has been received even from Africa, that of all the reforms of this reforming age the temperance reformation was the greatest. The Emperor of China had made a decree that it should not be sold to the nominal Christians for it rendered them unfit to associate with the heathen. In the Sandwich Islands a thousand in a day had joined the Society—which was to embrace the nation. A prohibitory law was there enacted, which forbids the manufacture or sale of ardent spirits. A similar law had been established at New Zealand by the native government, and one of the chiefs, a young man of promise, in a temperance meeting recently, gave notice to the rum-drinking merchants, at Auckland, that if they imported it, it would be seized and destroyed. There are indeed signs of promise, when Ethiopia is arising and stretching out her hands, and the Isles of the sea, are receiving and obeying the laws of God. When China is struggling to keep off death from her people; Iceland, in supplication for deliverance is melting, and the whole creation is proclaiming—Who is on the Lord's side? Shall professing members of the Church, purchased by the blood of Christ, not unite in the extermination of this great evil? "Tell it not in Gath!"

It was shown that Patent Medicines, of which there were 1500 in the market the last year, had been a fearful source of intemperance. Those in a fluid state had generally as their bases alcohol and opium. They are nothing but "catch-pennies," being antivital in their nature. They create a morbid desire

for alcoholic drinks. The Doctors were denounced for prescribing brandy for their patients in cases of ulcerated sore throat; which was stated to be pernicious in the extreme. The sermon occupied an hour and a half, and was interspersed with appropriate anecdotes and illustrations.—Communicated.

Christian Messenger.

HALIFAX, OCTOBER 19, 1859.

"Children and the Church."

The last number of the Provincial Wesleyan contains a somewhat elaborate editorial under the above head, by which it is attempted, with little success, we think, to establish the right of infants to baptism and membership in Christ's church on earth. It is in fact an attempt, with very small expenditure of logic, to define the subjects and nature of a positive ordinance of God, by an appeal to mere human sympathies and passions—and endeavours rather to show that because children have received baptism, therefore they have a character different from those who have not had that "mere ceremony" performed upon them. We do not think the article in question, either in its substance or manner of treatment, requires any lengthened comment. Its evident want of consistency with the doctrines of justification by faith in our Lord Jesus Christ, must be apparent even to those but imperfectly instructed in Christian Theology. We believe that the purposes of a God of infinite wisdom and goodness, as regards infants in a future state, are wholly irrespective of our weak and gratuitous speculations upon the efficacy of a mere outward rite. We cannot help thinking that, in many minds, the effect attributed to the ordinance of baptism, however unconsciously to the parties themselves, includes the essential idea of baptismal regeneration.

We insert a few extracts, to afford our readers a specimen of the manner in which our contemporary treats his subject.

"By that grace and gift of righteousness which hath abounded unto many by Jesus Christ, they (children) are prepared to reign in life eternal. By that grace and gift they are, at the first moment of earthly existence, placed in the position of favor with God which is attained by those who have sinned, only through repentance and faith. They are rescued from the grasp of the evil one so soon as a soul inspires the infant frame, and nothing but actual sin can deprive them of their claim to eternal life through Jesus Christ our Lord."

"If what we have asserted, have, as we hold it has, the sanction of the Divine Word, that infants stand on the same ground of acceptability with God as adults who have repented and believed, it follows that they are entitled to membership in Christ's Church on earth. As the sign of their adoption Baptism is their right. They are lambs of the flock and must be fed with food convenient for them. The Christian parent is bound to watch the budlings of the infant intellect that he may train it up in the nurture and admonition of the Lord. It should be his sedulous endeavor to lead all those whom God has given him, to know from earliest childhood the Scriptures which are able to make them wise under salvation. Parents have come to regard the baptism of infants as a mere ceremony which it is proper to have performed. They forget, or have never felt, of what it is the sign. It seems to be assumed that those whom Christ has redeemed with His precious blood, and who have been adopted into the family of God, must as a matter of course become subject to sin, that the grace of God may abound. We affirm that those who refer to the inculcation of religious doctrine upon their children, who do not treat them as members of Christ's Church and urge them to a growth in grace, to the subjugation of the carnal mind, so that they may grow up into the fullness of the stature of men in Christ Jesus, run a fearful and unnecessary risk."

Being "adopted into the family of God" would seem by the above to precede even infant baptism, and to be equally extensive with the human race. It would appear therefore that conversion is unnecessary; only "the inculcation of religious doctrine" and "a growth in grace." "Repentance unto life" and being "born again," "born of water and the Spirit" are superceded, it would appear, by "that grace and gift" imparted "at the first moment of earthly existence," and yet our friend believes that the young should be urged "to the subjugation of the carnal mind." Both the Theology and the Logic of our neighbour would be improved, we think, by his adhering to the doctrine of salvation by faith in Christ, and by inculcating believers' baptism as taught in the New Testament. He would not then have to complain that "parents have come to regard the baptism of infants as a mere ceremony," but he might use the same arguments as are drawn from baptism by the Apostles, and urge believers, both parents and children, from similar motives, to holiness and righteousness of life.

Baptism among the Waldenses.

The Boston Christian Watchman and Reflector notices the statement lately made by Dr. Baird, on the authority of Pastor Revel of Piedmont, on the mode of administering baptism by the Waldenses, and to which reference was lately made in a letter from Rev. Dr. Cramp.

The editor of that paper remarks:—"Some of our Pedobaptist friends, more zealous than wise, make an effort every few years to set aside the historical evidence that the early Waldenses cherished sentiments in harmony with those now cherished by the Baptists."

After quoting the paragraph containing Pastor Revel's statement, the same as was given in Dr. C's letter, our Boston contemporary adds:—

"This seems to carry with it an air of authority, having the endorsement of an intelligent man, like Dr. Baird, who ought to be ashamed to give it currency. It is simply a historical blunder, attributable either to ignorance or prejudice. We have known men in this country equally wrong headed, Dr. Miller once asserted that there was no reason to believe that any cases of immersion occurred in the apostolical age; and Mr. Beckwith has sought to distinguish himself by the dogma that 'immersion is not baptism.' But nobody thinks of believing the testimony of men whose folly makes them blind. And no student of history can give a moment's credence to Dr. Revel's singular blunder; even if endorsed incautiously by Dr. Baird."

LIGHT FOR CHINA.—We find the following in one of our Boston exchanges. It is refreshing occasionally to find such noble examples of Christian benevolence. It may well be called "WORTHY OF IMITATION." This we learn is not a solitary act of the "one of the members of Newton Centre (Baptist) Church," but is only one of a series of good works for which men may well glorify our Father which is in heaven.

"We are gratified to learn that one of the members of the Newton Centre church, whose praise has long been to the churches for liberal charities, has guaranteed the support of Rev. Mr. Sawtelle and family in the China Mission, for the next ten years. It is to be hoped that such a noble example may find many imitators."

The China Mission: Embracing a history of the various Missions of all Denominations among the Chinese. With biographical sketches of deceased Missionaries. By William Dean, D. D., twenty years a Missionary to China. New York: Sheldon & Co., pp. 396.

This book has a peculiar claim on the reader's attention. It is the production of a missionary who has spent his strength in China, and having returned in a disabled state has "done what he could" for the cause by compiling this volume, in the hope that it will tend to awaken the zeal of the Churches. He gives a brief account of the Chinese Empire, the manners and customs of its inhabitants, their character, and the various forms of religion which prevail among them. Then follows a succinct narrative of the proceedings of Christian Missionaries, from the time of the Nestorians to the present century.

The bulk of the volume consists of biographical sketches of modern missionaries to China, of different denominations. They are forty-nine in number. We have read them with saddened feelings. It is melancholy to think that so many valuable lives have been sacrificed, with such limited results. But God is infinitely just and wise.

We recommend this volume as an interesting addition to missionary literature.

Roman Orthodoxy: a plea for the restoration of the true system of Latin pronunciation. By John F. Richardson, Professor of the Latin language and literature in the University of Rochester. New York: Sheldon & Co., pp. 114.

The object of this small volume is to plead for the restoration of what the author believes to be the true Roman pronunciation of Latin. The vowels, he maintains, should be pronounced thus:—

- a, as a in father.
e, as e in plate.
i, as e in meet.
o, as o in note.
u, as oo in moon.

Of the consonants, c should in all cases be pronounced like our k, and g as our g in "go."

We advise Classical Teachers to examine the work. There are cogent reasons for the adoption of Professor Richardson's suggestions.

The unexpected opposition of the Chinese Government to the landing of the English and French Ambassadors on their approach to Peking, and their treacherous attack on the British Squadron at the mouth of the Peiho, has aroused the national feelings of both nations. Knowing as we do, the semi-barbarian character of the people, it is not much to be

wondered at that they have shown little regard to the usages of more civilized nations; but it seems to argue a strange want of common foresight, after the severe lessons they have been taught of late as regards European power, that they should thus brave the vengeance of the two most powerful nations on Earth. There would seem little doubt but that a joint armament will at once be dispatched to vindicate the broken treaties, and what throughout civilized Europe is considered the sacred character of an Ambassador, on which to a large extent is rightly based the security and permanent peace of nations. So short a time had elapsed after the Chinese news had been received, that nothing had transpired as to the measures to be adopted, although it was currently reported that an allied force was to be immediately organized, and that a large equipment from the Indian Army would immediately be sent to China. Our coming Mail will no doubt bring accounts of intended operations.

Great doubt seems still to hang over the future fate of Italy. The Conferences at Zurich do not seem likely to produce much result, and it is generally supposed that a Conference of the leading Powers of Europe will be appealed to for the final adjustment of existing difficulties.

An opinion seems to prevail to a considerable extent, that the French Emperor is maneuvering to carve out a Kingdom for his cousin, Prince Napoleon, to be made up of the Duchies of Tuscany, Modena and Parma, which still continues resolutely to resist the return of their Austrian Rulers.

Several of the South American States, especially the Republics of Peru and Venezuela, appear to be in a most wretched state of disorganization and disorder. Constant revolutions and the alternate despotism of rival leaders, render life and property utterly insecure, and an entire absence of all religious or moral restraint seems to have left some of the finest countries on earth to the mercy of reckless and unprincipled factions.

The latest accounts from Utah, also give a melancholy picture of the present state of society among the Mormons. The Courts of Justice established by the U. S. Government, are quite inadequate to repress or punish the most flagrant crimes, and the military force stationed there would seem equally powerless.

It is not supposed, either in England or America, that the occupation of the Island of St. Juan, in the Straits of Fuca, will lead to any serious difficulty between the two nations.

THE BRITISH AND FOREIGN BIBLE SOCIETY will hold its Annual Meeting in Temperance Hall on Monday next. We believe it is the intention of the Committee to ask the clergymen of the city to preach on the subject of the Holy Scriptures on Sunday next, so as the better to prepare the people for the meeting on the following evening. We shall be glad to see a large gathering on the occasion.

General Intelligence.

Domestic and Foreign.

PROVINCIAL SECRETARY'S OFFICE, Halifax, October 5th, 1859. APPOINTMENTS.

John Starritt, Esq., to be Collector of Colonial Duties and Comptroller of Customs for Port Williams, in the County of Annapolis.

To be the Board of Health for the Township of Pictou:—Alexander Thomson, Henry R. Narraway, George Glennie, James S. Lorrain, James Ives, John Ferguson, and James Murdoch.

The Commissions and appointments to the Board of Health for the County of Pictou, being hereby revoked.

DEAF AND DUMB INSTITUTION.—The Directors thankfully acknowledge the following contributions since the last monthly announcement:

- Collected by Miss Jane Fisher of Stewiacke (per Rev. Mr. Campbell) £0 15 0
Do. by Mrs. N. Murphy, Maitland, (per Mr. Logan) 0 7 6
Do. in St. James' Church, Kentville, after sermon by the Rev. Mr. Yewens, 2 1 6

Contents of box at the institution (dropped in by visitors) 1 1 1

This is less than the Directors have had the pleasure to announce for each month of this year, while their liabilities for the purchase of the House, and for support of its inmates are much greater, and on the increase,—there being now 24 boarders and seven day scholars, and more expected. A circular is about to be addressed to Ministers throughout the Province suggesting at least one collection in each year, like that voluntarily made by the Rev. Mr. Yewens, in which way a large yearly addition might be made to the funds of the institution, without being felt burdensome to any locality.

Annual subscribers are especially invited, and their names will be gladly taken by any of the Directors, or by

J. C. COCHRAN, Secretary.

Public days for visitors resident in the City—Tuesdays and Fridays.