

"A request was also made by the church in Chester, that some of our ministering brethren might be sent to visit the inhabitants on the shore to the eastward of Chester, to preach the gospel of Jesus Christ to them, being destitute of that invaluable blessing. Voted, that brethren Joseph Crandal and Samuel Bancroft visit said inhabitants, and that each of them receive five shillings per day, during three months, to be paid out of the surplus of the collection for printing the Minutes of the Association; and should that not be sufficient, the members of this Association stand pledged to make it up, and most earnestly pray that the Lord of the harvest may go with them, and make them useful."

It is not too much to say that the prosperity with which it has pleased God to bless our denomination may be regarded as the result of the zeal for domestic missions which then took a visible and practical shape, engaging the general sympathy of the churches. Previously every minister itinerated, and the whole province was each man's field; but where churches were established, requiring regular pastoral oversight, the dark parts of the land were in danger of being neglected. This could only be remedied by united action. The resolution of 1814 was the initiatory movement. And it is further to be observed, that the action of the church at Chester in this matter was undoubtedly the point of the revival which had been recently enjoyed by that church, during which sixty-one converts had been received. Saved souls longed for the salvation of others. They realised the experience of the apostle Paul, recorded in Rom. x. 1. Such experience must bear fruit, as it did in him. That fruit is at once the test and the triumph of a revival.

Yours truly,
MENNO.

Jan. 1, 1861.

Christian Messenger.

HALIFAX, JANUARY 9, 1861.

We have discoursed to our readers the two last weeks on the flight of time,—a subject brought to our notice by the season. We are now fairly launched on the sea of life for another year, and although we know not what a day may bring forth, and have no certainty of seeing even to-morrow, yet we feel it incumbent on us to enter upon all the duties with fresh determination and with new life and vigor. Our readers will be prepared to proceed with us as we are wafted across our unknown path, and enter into the consideration of the various topics which may, from week to week, call for our attention.

Whether the year may prove a calm and peaceful one, or a stormy and dangerous portion of our voyage, is not for us now to speculate upon. Our aim shall be to bring to our patrons such supplies of truth and facts every week, as may be for their profit and instruction. The frowns of errorists and the smiles of these who hold the truth in unrighteousness shall not trouble us. We are desirous of doing right and leaving results to Him who judgeth righteously. We are not responsible for the consequences.

In the preparation of matter, we have no difficulty in finding subjects to lay before our readers from week to week. Our embarrassment is rather in choosing from the multitude of momentous questions which present themselves, demanding attention.

Errors abound, and perversions of important truths are appearing on every hand. Misconceptions, arising from partial views of the teachings of God's Word, exist in the minds of many, and indeed of some good christian people. These demand from us serious and prayerful consideration. New-fangled notions are taken up and promulgated with all the assurance that belongs to sublime and eternal realities. If we would be workmen who need not be ashamed, we must be prepared to remove those noxious weeds that produce such baneful fruits in the world and the church.

New phases of religious opinion and practice are continually coming up and challenging our examination. What only a short time since was by many deemed quite orthodox, is now become far below the recognized standard of evangelical faith. Many of the practices which but a little while ago would have been denounced as the wildest fanaticism, are now looked upon as perfectly legitimate results of religious conviction. It becomes us then to stand ready to "try the spirits," and by the light of Divine Truth to seek for and cherish that which is real and genuine, whilst we reject and cast away what will not bear the test of "the law and the testimony," for "if they speak not according to this Word, it is because there is no light in them."

Review of New Books.

The Life of Trust; being a narrative of the Lord's dealings with GEORGE MULLER, written by himself. Edited by Rev. H. L. Wayland, with an introduction by Dr. Wayland. pp. 476. Boston, Gould & Lincoln.

Perhaps no more timely publication could appear just now than this book. Some of the facts which it contains have been made public to some extent before, but only in small and detached portions. The "Narrative" from which it is condensed having been published from the year 1837 to 1856 and in "Reports" from 1857 to 1860.

To those persons who are unacquainted with these publications we may state that George Muller is a most remarkable instance of living by faith and prayer. He was a native of Prussia, educated for a clergyman of the Established Church, but without religion. He continued in a life of wickedness till arrested at a meeting of Christians in a private house at Halle, whilst connected with the university. At once he entered on a life of usefulness, which has been attended at various times by the most remarkable answers to prayer on record. After preaching in his own country he went to London with the hope of being engaged in Missionary labour. He afterwards labored in Bristol, where he became convinced of its being his duty to live wholly free from human reliance, and adopt what he conceived to be the rule of the Word of God—in everything to let his requests be made known unto God. He therefore refused to make known any of his wants to his fellow-creatures, but prayed over his own wants, and invariably received answers, often in a most remarkable manner. He became a Baptist at a great sacrifice of worldly means (as we commonly judge). After a while he began an Asylum for Destitute Orphans, besides which he gave assistance to various other philanthropic and benevolent enterprises, but never asked any but the Lord for the means of doing this. His field of usefulness continually becoming extended, he had greater and very extensive demands, but always found the supply equal to the requirement.

We might quote instances of the straits to which Mr. M. was driven, and the timely supply being sent, but the whole book abounds with them, and we must leave the reader to gather them for himself. We take the following as but a specimen:

"Feb. 11, 1843. We had one pound fourteen shillings towards the expenses of this day. But as this was not enough, I asked the Lord still further for help, and behold, this morning's post brought me a post-office order for two pounds from Stafford, of which one pound seven shillings sixpence is for the orphans. Thus we have three pounds one shilling sixpence, which is quite enough for this day."

In his review of the year 1837 Mr. M. says:—

"1. There are now eighty-one children in the three Orphan Houses, and nine brethren and sisters, who have the care of them. Ninety, therefore, daily sit down to table. Lord, look on the necessities of thy servant!

"2. The schools require as much help as before; nay, more, particularly the Sunday school, in which there are at present about 320 children, and in the day schools about 350. Lord, thy servant is a poor man; but he has trusted in thee, and made his boast in thee, before the sons of men; therefore let him not be confounded! Let it not be said all this was enthusiasm, and therefore it is come to naught!

"3. My temporal supplies have been £307 2s. 6d."

At the close of 1842 he says:—

"1. As to the church. There are 601 at present in communion; 73 have been added during the past year, of whom 27 have been brought to the knowledge of the Lord among us.

"2. As to the supply of temporal necessities, the Lord has been pleased to send me £329, 16s."

At page 363 we find:—

"Without any one having been personally applied to for anything by me, the sum of 33,868 11s. 14d. was given to me for the orphans, as the result of prayer to God, from the commencement of the work up to May 26, 1850."

"The total of the current expenses for the orphans from May 26, 1848, to May 26, 1849, was £1,559, 6s. 9d., and the total of the current expenses for them from May 26, 1849, to May 26, 1850, was only £2,665, 13s. 24d., i. e. only about £1,100 more than the previous year."

and towards the close of this deeply interesting work the writer says:—

"So great has been the call for tracts that of late we have sent out repeatedly 100,000 in one week, for gratuitous circulation, and sometimes even more than this. When the mighty working of the Spirit of God commenced in Ireland, I sought from the beginning to send very large supplies of tracts to Belfast and elsewhere in order that thus the holy flame might be fanned, as it were, and that in the very outset the simplicity of the gospel might be set before the

young converts. About two millions of the tracts and books circulated during the past year were given away gratuitously. Hundreds of believers have been engaged in spreading them abroad, not merely in many parts of England, Scotland, and Ireland, but in various parts of the world.

At the commencement of the last period, there were 672 orphans in the new Orphan Houses No. 1 and 2. During the past year were admitted into the two houses 70 orphans. On May 26, 1860, there were just 700 orphans under our care, our full number in the two houses, i. e. in No. 1, 300, in No. 2, 400. The total number of orphans who have been under our care since April 11, 1836, is 1,153.

Without any one having been personally applied to for anything by me, the sum of £133,528, 14s. have been given to me for the orphans, as the result of prayer to God, since the commencement of the work, which sum includes the amount received for the building fund for the houses already built and the one to be built.

Day after day, and year after year, by the help of God, we labor in prayer for the spiritual benefit of the orphans under our care. These our supplications, which have been for twenty-four years brought before the Lord concerning them, have been abundantly answered in former years in the conversion of hundreds from among them. We have also had repeated seasons in which, within a short time, or even all at once, many of the orphans were converted. Such a season we had about three years since, when within a few days about sixty were brought to believe in the Lord Jesus; and such seasons we have had again twice during the past year. The first was in July, 1859, when the Spirit of God wrought so mightily in one school of 120 girls, as that very many, yea, more than one half, were brought under deep concern about the salvation of their souls. This work, moreover, was not a mere momentary excitement; but, after more than eleven months have elapsed, there are 31 concerning whom there is full confidence as to their conversion, and 32 concerning whom there is likewise a goodly measure of confidence, though not to the same amount as regarding the 31. There are therefore 63 out of the 120 orphans in that one school who are considered to have been converted in July, 1859. The second season of the mighty working of the Holy Spirit among the orphans, during the past year, was at the end of January and the beginning of February, 1860. Should the believing reader desire to know how it has been with these children since the end of January and the beginning of February, our reply is, we have, in most cases, cause for thankfulness. The present state of the 700 orphans, spiritually, is, that there are 118 under our care, regarding whose conversion we have full confidence; 89 regarding whom we have also confidence, though not to that full degree as concerning the 118; and 53 whom we consider in a hopeful state. During no year have we had greater cause for thanksgiving on account of the spiritual blessing among the children than during the last; and yet we look for further and greater blessing still."

We have left ourselves but little space to speak of the introduction by Dr. Wayland. It is a fine exhibition of what constitutes believing prayer, and recommends a more general reliance on this in our benevolent enterprises.

We have received No. 1 of *The Christian Watchman*, published by G. W. Day, St. John, N. B., as proprietor, and Rev. E. B. DeMill, A. M., Editor. It is a well-filled sheet, and got up in good style. It starts as a competitor with *The New Brunswick Baptist and Christian Visitor*, for the honor of representing the Baptists of New Brunswick.

In discussing the subject of Education—particularly the College question—the Editor says:—

"But whatever may be the course pursued by the Government, or whatever the fortunes of the University, the Baptists of this Province have a clear path before them. To them there is no doubt as to the course which they shall pursue. We have already an institution of our own, and every consideration of progress, policy and self-elevation binds us to Acadia College. We point to it with legitimate pride as an example alike of liberal feeling and comprehensive aim. Its course of study as laid down in its catalogues, is modelled after the best in the United States, and that it is thoroughly carried out can best be proved by those who have graduated. Its alumni as a class will not suffer from a comparison with any others, and for a supply of able pastors the Denomination owes to it a debt which it is now paying; and will continue to pay in gratitude, in respect and in hearty support. It is the heart of the Baptist Church in these lower provinces.—Every benefit which it receives or every check is surely communicated through the whole Body.—If we advance its interests we secure for ourselves the elements of future greatness. If we could allow it to die we should receive an irreparable loss.

To sum up all let us cherish a jealous and vigilant affection for our college; endowing it with larger means of usefulness; watching every opportunity to add to its influence or efficiency; and sending our youth to study within its honored walls."

THE COLONIAL LIFE ASSURANCE COMPANY'S ALMANAC, 1861, is a very neat publication, containing various other useful information besides that relating to assurance. Matthew H. Richey, Esq., is the General Agent of the Society for Nova Scotia.

An Enquiry.

To Dr. Forrester, Principal of the Provincial Normal School, and Superintendent of Education for Nova Scotia:—

SIR,—A School District at C. is five miles in length. It has a School-house erected in the centre. The people, by united exertion, have paid the Teacher's salary at different times of £30, £40 and £50 per annum, but now the inhabitants of one extremity of the district have concluded to erect a School-house more convenient for themselves.

Will you, Sir, have the goodness, through the medium of the *Christian Messenger*, to inform me and other readers of that paper whether such School (if put into operation) would be entitled to participate in the Provincial Grant, and whether, in your opinion, said inhabitants, by so doing, would be acting wisely? T.

EASTER DUES.—Great excitement was lately produced at Acorington, a small town near Manchester, England, by the forcible collection of Easter Dues, originally amounting to from 1d. to 11d., from several Dissenters. Six pairs of boots and three watches were taken by the police, under the order of the Vicar's attorney, and sold by public auction. A strong feeling of indignation was aroused, and immense crowds gathered at the sale.

The policemen eventually became the purchasers. The Rev. A. Mursell, of Manchester, it appears, was present, and intends to make the scene the subject of an oration at the Free Trade Hall, Manchester.

We regret to learn from a friend in Portland, Maine, that the report of liquor selling and drinking in that city has too much of truth in it. That for political purposes the law is not enforced and that drinking places are kept in the back rooms of many stores not suspected. We should be glad if the drinking places in Halifax were confined to back rooms. Instead of this we have them by the hundred in the most public places, and kept open in the most shameless manner.

News Summary.

Our neighbors of the Great Republic have before them at present a problem of which it seems difficult indeed to find the solution. The antagonism that for many years past has been growing up between the North and South is based on a state of things which is little likely to admit of any material change. It has, in fact, assumed at last the forms of conscience and religious feeling. The North unquestionably hate Slavery, as wholly inconsistent with their national character and government,—as utterly incompatible with the very name they most delight in. The South, on the contrary, have come to view it, or at least profess to do so, as morally, politically, and religiously right, and like another party that might be named, quote scripture to sustain their cause. How the conflict is to terminate it is hard to conjecture. It is one for the peaceful settlement of which, neither the facts or the analogy of past history would seem to furnish much light. We should not be surprised, if, while the idea of disunion is still so fresh and startling, something like a compromise should, for a time at least, stay the dreaded evil. But as far as we can judge, it must be by concessions made by the North, while the South adhere in all respects, rigidly to their main principles. In fact the least relaxation of their principles, would seem to imply a yielding up the cause. The Northern States may repeal their Personal Liberty Acts, which at the present stand as protests against the Fugitive Slave Law, but in such case they must, in a measure, descend to the same platform as their opponents, and in the eyes of the world acknowledge themselves the abettors of Slavery. We must question whether they all will do so; but in case they should, is the wound effectually healed? Will it not continue to rankle as bad as ever. In fact can any thing but the present or proximate abolition of Slavery in the South, or a separation and dissolution of the original Union, quiet the honest and conscientious scruples of the North. In whatever way we view it, the question is surrounded by the gravest difficulties, and we almost come to the conclusion, with a sensible correspondent in Virginia, to a New York paper, that a mutual and quiet separation will be better than union with disunion in its bosom. Better to shake hands and part with the best grace they may, than remain "coupled together for the sake of strife." We much fear that neither the restoration of the Missouri Compromise, the repeal of the State Personal Liberty Acts, or any other expedient within human ken, could ever restore that mutuality and goodwill, which is the very essence of national Unity.