

these results in the life of a disciple, we care not whether they come from an experience as marvellous as that of Paul, or as simple as that of St. Matthew. It matters little what were the circumstances attending the steps by which one came out of darkness into light, provided he really is in the light, or how he came to be a follower of Christ, provided he is a follower. We want to find this in Christian experience—a willingness to leave all Christ would have us leave, and to do all that he requires us to do. And this is sufficient. This is the safe test of Christian experience. Jesus gives it in this form, "If ye love me, keep my commandments."—Zion's Advocate.

Christian Messenger.

HALIFAX, DECEMBER 17, 1862.

One, or more.

We have occasionally written to some of our readers and subscribers. We have now a word for all.

These are trying times, especially for newspaper publishers. One thing, however, would cheer us out in our work, if spared, for many months to come. We have a request to make, which we are assured some will be glad to comply with. If we could but secure the same favor from all, it would be very gratifying to ourselves and our friends. We will not be extravagant in our request,—the lowest number we can ask,—ONE NEW SUBSCRIBER from each of our present patrons. We venture to suggest that as a special favor, an effort be made, by each to obtain this before the end of the year. We make no exceptions to our request, but shall be glad to receive from every one, a new name, with the subscription in advance for 1863.

So, gentle Reader, whether minister or member, magistrate or merchant, mechanic or master, or man, please consider this request most respectfully and earnestly to you. If you can obtain more than one, so much the more would our thanks be returned to you.

Revivals: will they become general?

"The darkest hour of night is that which precedes the dawn," is a proverb often quoted by way of encouragement under circumstances of adversity. Illustrations of its truth might be furnished in abundance, from the Scriptures, from history and from our own experience. The difficulty is in ascertaining when the darkest hour has arrived, so as to learn that the next will be that in which the dawn will appear. Another of similar import is, "Man's extremity is God's opportunity." This perhaps is but another form of the truth that when all self-reliance is gone and one feels himself a lost, helpless sinner, and comes to Christ for mercy and salvation, he finds him ready to save and forgive. This is true of a single sinner, but it is none the less so of a church. When the members feel their reliance on Divine Grace, and in the exercise of this feeling unitedly humble themselves before God, they are prepared for the manifestations of his presence and power, in the salvation of sinners and the reception of new converts into their fellowship.

Tears of penitence are the seeds of future joy, and where true humility prevails, there is the best preparative and the sure precursor of happiness and prosperity. We have been led to these thoughts by the intelligence in our present issue from some of the churches. We cannot help hoping that these ingatherings are a few of the drops which indicate that a plentiful shower of refreshing from the presence of the Lord will soon fall on God's heritage, and revive its plants of righteousness.

The Day of Thanksgiving and Prayer, recently observed, should not be forgotten, as it it were a thing of the past, which is to have no reference to the future. But the spirit of humility then sought, should be cherished until it becomes habitual, and the blessing promised to the contrite spirit would then be realized. There the Lord has said he would come and dwell.

Overrating the ordinances.

One of our exchanges has the following appropriate remarks upon this subject:

The Baptists are often accused of attaching too much importance to the ordinances of Baptism and the Lord's Supper, and that too by those who will call a minister in the night to sprinkle a dying child in order to save its soul. On this point, the Michigan Christian Herald remarks: "As to any intrinsic virtue growing out of the observance themselves as mere forms, the charge of overrating them should lie at quite other doors. It was not a Baptist minister who administered sprinkling and the Lord's Supper to the dying ruffian, Gen. Nelson; neither of the parties to the recent disgraceful contest as to who should administer them to a dying woman in Canada, was a Baptist; nor was it at a Baptist College or by a Baptist Chancellor that the same solemn mockery was performed at the dying bed of a colleague who neither in life nor death evinced anything of that renewal which we hold essential as a prerequisite to either. The practice of such things is not so much as thought of among us, and yet we are charged with overrating the ordinances?"

REV. W. H. HUMPHREY.—The following paragraph from the St. Paul Daily Union of November 19th, will afford pleasure to the friends of the above gentleman in this city,—the former pastor of Granville Street Church:

OUR SCHOOLS.—It is matter of sincere congratulation to our citizens to know that our schools were never better conducted, than under the present management of Prof. Humphrey and his able corps of assistants. The number of scholars in attendance is about six hundred. The system adopted "works like a charm." We think we may say without being charged with boasting, that our schools are the best in Minnesota.

The following list of prices from the same paper will show that the necessaries of life are abundant in the State of Minnesota:—

OUR MARKETS.—Pork in bulk has been selling as low as two dollars and twenty-five cents per hundred. Turkeys 7 cents per pound. Chickens six cents and other things in like proportion. Wheat is bringing 60 cents. Corn 40 cents. Oats 35 cents. Potatoes 20 cents. Beef cattle on foot 1 1/2 cents. Slaughtered in bulk 3 and 4. Venison is scarce at 8 cents. Cranberries, \$1.25. Beans \$1.25. Hay \$10 per ton. Maple wood, dry, \$5 per cord, short measure at that.

A METHODIST CONGREGATION CHOOSING ITS MINISTER.—The practise of the Methodist body in appointing their ministers to stations without consulting the members of the Society has often been objected to by individual members; but the necessity for retaining this as a part of the system of Methodism has been the apology which has hitherto silenced the complainants. We perceive however that a movement has taken place at Cincinnati which, if it should spread, will be an innovation of a somewhat serious character. The Cincinnati Daily Gazette says in reference to it:—

"A meeting of the members and congregation of Union Chapel, M. E. church was held last evening, for the purpose of hearing a report from the Official Board as to their efforts to secure a pastor, the last Conference having refused to make an appointment to this Charge. On this occasion, therefore, was presented the anomaly of a Methodist Episcopal congregation calling their own pastor. The Board reported that they had unanimously called Rev. Charlton T. Lewis, Professor in the Troy (New York) University. The membership, without a dissenting voice, confirmed the action of the Officers, and Professor Lewis being waited upon by a committee appointed for that purpose, appeared and accepted the pastorate."

The Boston Christian Era remarks on the above:—

This is inaugurating a new order of things, and may lead to momentous results. If the call and settlement of a pastor by a Methodist church is allowed by the Conference, the Episcopal rule of the church must soon be subverted; and yet nothing is more reasonable than that a church should choose their own spiritual Teacher and Guide.

"THE PRICE OF LIBERTY IS ETERNAL VIGILANCE."—If this be the case in civil matters, it is much more so in religious. Straws shew which way the wind blows, and small things indicate what might be done by some parties if public opinion would permit. The editor of the Church Record in his last issue in the course of some remarks on the Thanksgiving Day says:—

"Formerly it took the shape of a command, and we could never see the necessity of a change, for then, any more than now, it invaded no right, and it was enforced with no penalty. It would be anything but religious liberty to set up an imperium in imperio, and so expect the protection of the State, the edicts of which are set at naught and despised. Good Churchmen have never acted in this manner, and we trust they never will, whatever be the character of the Crown or the merits of the Government. These are adventitious things, but submission is a permanent and immutable principle, which it is never safe to gain say or resist; and we neither show true patriotism or true piety, by claiming a right to be exempted from a rule of constituted authority, especially when that rule is for the promotion of the public weal, or as the acknowledgement of national gratitude to Him who "ordereth all things both in heaven and earth."

We have no desire to interfere in the teaching of Churchmen by their constituted authorities, but we doubt if the statement that "submission is a permanent and immutable principle, which it is never safe to gain say or resist," would be consented to by churchmen or could be enforced, even upon them, in every country. It might do very well where the Episcopal Church is in the ascendancy, but in other places that principle would lead to a renunciation of christian principle and would strike at the root of religious conviction and profession.

We see a very good reason for changing from the "command" to an invitation or recommendation. The latter, under ordinary circumstances, as on the late occasion, would insure the general observance of the day, while in all probability the former would be satisfactory to but few.

NEW YORK PRO-SLAVERY.—The following paragraph from the N. Y. Examiner shews that a strong pro-slavery feeling exists in that city. It is refreshing to find the editor administering so salutary a reproof to his fellow citizens. The friends of freedom, whether Englishmen or Americans, will honor him for his faithfulness.

HISSED FOR "HOPE."—Mason Jones, Esq., of Dublin, Ireland, who is delivering a series of literary lectures in this city, was very violently hissed and hooted for a certain "hope" in one of them. The "hope" had this occasion. The subject of the lecture was Curran. One of the selected specimens of Curran's oratory was that famous and familiar peroration of his on "universal emancipation" in which the illustrious Irishman exclaimed that when a slave sets foot upon the soil of Britain, his chains fall off, and he is instantly and forever free.

The "hope" was this—"And you will allow me to hope, ladies and gentlemen, that the splendid statement of Curran may soon be true of another flag." The "hope" was hissed. The hisses, in intensity and ferocity, would have done credit to a coalition of all the serpents, geese and teapots in creation. Grown men in whiskers and white rage and acrimonious scorn, arose and screeched their disapproval of the lecturer's "hope."

At this on the sunset side of the Atlantic, in the midst of free schools, cheap Bibles and unfettered pulpits, in the city of New-York, in the year of our Lord eighteen hundred and sixty-two, and in the year of our Declaration of Independence, the eighty-seven.h. The Irishman did the hoping, the American did the hissing.—The Irishman hoped for liberty, the American hissed his "hope." Let us be charitable to the injudicious Irishman; something must be excused to the spirit of Liberty. Let us be charitable to the indignant American; something must be excused to the spirit of—Slavery.

We are willing to receive lessons of wisdom from any quarter. Our contemporary the Church Record will pardon us for making use of his last issue to instruct our readers. We learn from it that Bishop Binney allowed no scruples to prevent him placing the concerns of that paper before his clergy. In his charge lately given to them, and since published, he says:

"At the last visitation, several of the clergy met together, and decided that there ought to be a Church newspaper, and that they would undertake to give their support to any such periodical, issued with my sanction." Accordingly arrangements were made for beginning the publication of the Church Record in the first week of the following year, upon my promise to make good to the printers any deficiency in the quarterly receipts—they agreeing to publish any required number of copies at a stipulated rate.—On these terms the paper has been published now for nearly four years, but it cannot be so continued after the end of the current year. I willingly incurred the risk of the experiment, but the fact that, now in its fourth year, it is not self-sustaining, proves that the members of our Church do not consider it very useful to them, and consequently that it is not worth while to keep it up, wherefore it must be abandoned.—To some the mention of a newspaper in a Charge may seem out of place, but I cannot admit that it is so here, for I believe that our interests will be seriously affected by its abandonment.

It is a reproach to us, that we cannot maintain an organ for the dissemination of our principles, when the other religious bodies do so without any difficulty. There would almost appear to be some foundation of the taunt, that members of the Church of England are less attached to their system, and less willing to combine in supporting it than the members of any other body. All others perceive how important it is to circulate, week by week, accounts of their proceedings, and expositions of their opinions.—This is an age for light reading. Even among the more educated, few persons will take up a heavy, argumentative volume; something brief is preferred, and many will read attentively an article in a newspaper, who would not give attention to the same subject treated in any other form. Then there are many inhabitants of remote settlements, who seldom have the opportunity of obtaining a new book, and who do not care to avail themselves of such opportunities as are occasionally afforded; yet, they will gladly peruse the weekly newspaper. Such persons will suffer from the suppression of the only literature accessible to them. Further, as members of a widely extended association, we ought to take an interest in the welfare of all its parts; and the knowledge of the actions and the condition of our brethren, in other parts of the world, is conducive to our own improvement, while the effects of isolation are always injurious. If we comprehend the unity of the Church, and feel that we are members of the one body, we must take an interest in the concerns of the other members."

"Those who have not had the opportunity of becoming acquainted with the facts, have little idea of the burdensome nature of the duty of an editor who has to provide matter, even though not original, for the four pages of a weekly newspaper. We only see the results, but he has to read and examine much, before he can make his selections." "The present arrangement cannot be continued, and unless the members of the Church can guarantee a reasonable remuneration to an editor, who may be able to devote much of his time to it, in addition to the printer's charges, we must submit to the discreditable imputations of inability, or unwillingness, to maintain any publication represent-

ing our views, and to the many positive evils resulting from the want of such an organ."

The editor of the Church Record says, in some prefatory remarks:

"A Bishop's Charge is always an important document, but it assumes a greater interest when it proceeds from our own Diocesan."

"No doubt it will be thought anything but modest to make ourselves the first object of consideration; but, the truth is, we are dying of atrophy, and if something stimulant and nutritious be not speedily administered, we shall at the end of the year, have nothing left but our good name, and the fond regrets of those who might have come to our help, but passed by on the other side."

We hope our brethren will benefit by a perusal of these extracts, and will shew that they value the lesson the Bishop endeavours to teach his clergy and people, by practically carrying out the same precepts with regard to their own paper, the Christian Messenger.

INDIA.—Extract of a letter from a young officer in the British Army, now serving at Agra, to his mother in Halifax:

"A Mr. Gregson, a Baptist Missionary, a short time since got up a grand Temperance Meeting in barracks, on behalf of the "Lancashire fund," when they realized the sum of 250 Rupees. He is a very young man, who supports himself, and has done a vast amount of good here; while the cholera was raging, he almost lived in camp; preaches in barracks once a week to the men. Last Sabbath one of our officers and myself, together with the Colonel, drove up to his church to hear him preach. He is a very eloquent man, preaches extempore, has a large congregation for India, and is much esteemed here."

Mr. Gregson is one of the devoted missionaries of the English Baptist Missionary Society. He was very useful at the time of the rebellion, and was, we believe, for some time labouring in connection with the brave Havelock.

The Rev. Mr. Honeyman who had charge of the Nova Scotia Department in the International Exhibition, returned in the last steamer. It has been suggested that a public meeting should be called, to receive from him and the other gentlemen, who gave their valuable aid, some further account of the Exhibition. The suggestion is a good one and should be carried into effect.—Some expression might then be given in acknowledgement of the services they have thus rendered the Province.

The medals were not ready when Mr. H. left, but will be forwarded.

Remedy for Diphtheria.

The following has been handed to us by a friend who has found the remedy very effectual in a number of cases, and hopes that by its publication in our columns it may be of service to many others.

"This disorder, which has been generally considered incurable, will (if credit can be given to the following treatment, by Mr. I. Bruce Neil) be expelled from that class of ills which baffle the physician's art.—The medicine is prepared by infusing 2 table spoonful of cayenne pepper and a tea spoonful of salt in 1/2 pint of boiling water, adding thereto the same quantity of warm vinegar. After standing about an hour, the liquor is strained off through a fine cloth, and two table spoonful are given every half hour. The speedy and good effect produced by this medicine evidently points out the utility of giving "warm aromatics," which, as well as other antiseptics, correct the tendency to gangrene. The above medicine, remarks Mr. Bruce Neil, is not only efficacious in the curative process, but is a highly preventative remedy, by giving the attendants of the sick and others, who may be unavoidably exposed to infection, a tea spoonful or two every three hours, using it likewise as a gargle. It seems to act by producing and keeping up a regular excitement in the tonsils, uvula, and fauces, and thereby enabling them to resist the sedative effects of the poison which is inhaled.

As adjuncts in the treatment, cold sponging of the body between 6 and 9 in the evening, leeches under each ear, together with steaming the throat, as follows:

Take an ounce of Pepper powdered, and a quart of milk, and boil them to a pint and a half; put the whole into a glass bottle, with a small neck, and let the vapour be received, as hot as can be endured, with open mouth.

The windows and doors of the patient's apartment to be closed, and an ounce of purified nitre put on some live coals in a chafing dish. This will fill the room with a thick white smoke, which will continue for some time.

This process ought frequently to be repeated in the course of the day.—From a correspondent of the London Weekly Times.