

his wisdom know none? It can and ought never to be asked whether God could be so merciful as the gospel asserts in the doctrine of a Redeemer? For that is a question which denies him perfection—perfection in the most glorious attribute in heaven or in earth—love. The only question is, was it needful for man, for the healing of his soul, for his peace in life and death, that God should reveal himself as the way, the truth and the life, as Saviour, Mediator, Redeemer and Prince of Peace? Man must answer this question in the affirmative, when he has faithfully examined his conscience, himself, and his life; when he has learned to disdain and despise all half-way courses, and lukewarmness in thought and deed, then he may with a bold hand grasp at the cloud, then he can joyfully admit that God so loved the world! Then will he no more ask, How can such things be? For as the being of God is far above human knowledge and understanding, why should not the love of God be above his knowledge and understanding as well?—*The Hallig.*

Christian Messenger.

HALIFAX, JULY 29, 1857.

THE remarks of the Rev. Dr. Tupper, elicited by the approaching Convention at Yarmouth, are wise and appropriate. The two great questions that will engross the deliberations of the meeting, are of the most important character.

As regards the great subject of Education, it is quite impossible to overrate its value; either to ourselves or our posterity. But however great or difficult to overcome, may be the obstacles opposed to its complete success, the Baptist Denomination are deeply and irrevocably pledged to its accomplishment. It is most encouraging to feel assured that they are fully competent to the task. The past history of their efforts leaves no doubt on this head. Under such a view of the case we would say to the friends and supporters of our Educational Institutions, let there be no desponding thoughts or half-heartedness in the matter. It may possibly be suggested that so many of the ablest and most liberal individuals of our body have on former occasions contributed so freely, that it would be unfair to ask, and unreasonable to expect, that they should make further sacrifices to any extent in the same cause. But we must not reason thus; and we feel satisfied that the persons alluded to will not do so. We think that no one should be called on, or expected to give beyond what his means will fairly justify, but we do not believe that the liberal donor to our Institutions, if he be at all able to give, will withhold his hand in time of need, from doing further all that he conveniently can, in aid of objects, of the value of which in his own view, he has already given so decided a proof. The example of munificence set by the Baptists and which led the way to so many noble imitations in other societies, has given ample proof that among our own people, we have no churls to deal with, in sustaining our great Denominational objects. But in the growing state of our community there are hundreds of persons, who have never yet had the privilege of contributing to the good work, but who will feel it not only a duty but a pleasure, to come forward with their offerings to a cause in the success of which the future interest, not only of ourselves but of the public at large are so deeply involved. Our own was the first voluntary Educational movement of importance in the Province. It is that also we believe in which most has been done, and which upon the whole has been the most successful. The eyes of the community are therefore intently fixed on our motions. We trust we may add our entire confidence that their expectations, will not be disappointed.

The action on Educational matters, taken at the ensuing Convention will, we doubt not, give a new and favorable impulse to the means already in operation in support of the cause.

We might readily add to these remarks, much that is important on the subject of Foreign Missions, but must reserve our thoughts for a future occasion.

We sometimes think there are none of the great duties which mankind owe to their fellows more partially or imperfectly fulfilled than the obligations they are under as regards the moral and religious interests of those "who go down to the sea in ships." A large and meritorious class of men, who, gain a hard and precarious livelihood, and

to minister to the wants and luxuries of the vast majority that share not in their privations and dangers, and too often repay them with neglect and indifference. In a few indeed of the great emporiums of commerce, such as London, Liverpool and New York, and several other honorable exceptions, for some years past an active spirit of benevolence has been exerted in behalf of the Sailor, and institutions formed and set in operation, well worthy of the Christian spirit in which they have originated; but taking a view of the vast field which still lies barren of any effectual effort, such instances may well be considered but as a mere beginning of what still remains to be done. This is the more blameworthy, as the large class of society more immediately connected with Seamen, and deriving the largest amount of profit from their hazardous labours, are, of necessity, best acquainted with their wants and best able to relieve them. We are far from intending by this, any general reflection on merchants. As a class, on the contrary, we think they are more generally distinguished for liberality than almost any other. One fact, however, is evident that during a century past, of the most unparalleled increase and success in commerce that the world has yet seen, comparatively little has been done for the men who have done most to achieve its triumphs. The neglect of so serious a duty, especially by those whose principles and professions would seem to promise a far different result, as in numerous other cases, has sprung from the want of consideration so common to our nature, and so often fraught with the worst consequences.

On our first page will be found a few of the happy fruits which have followed well directed efforts to benefit seafaring men. A spirit of improvement in this respect is no doubt being more generally diffused, but the subject, as already observed, has not yet received a hundredth part of the attention it merits.

REV. MR. GOUCHER.—We observe with much regret that the Rev. W. G. Goucher of the West Yarmouth Church, has been compelled from ill health, to relinquish his charge. Brother Goucher during his brief incumbency of four years has been one of our most esteemed and active labourers in the Lord's Vineyard. The spiritual oversight which he has exercised during that period has been at a crisis of probably more importance than almost any other in the history of a church of Christ—a period during which the spirit and maxims that are to operate and govern in its future career, are inculcated and established with much effect, and on which the whole of the subsequent character and usefulness of the body will largely depend. The instructions of the Pastor who first cements and consolidates the elements of the infant christian society, will most likely be longest remembered and leave their deepest impress on its future history. We feel assured that the influence of Br. Goucher's ministry has been of the most salutary kind, as regards the formation of the character of his church in the inculcation of sound doctrine and practical piety, and we sincerely trust his health may be speedily restored, and that he may be enabled to reassume the all important duties of a faithful minister of Jesus Christ.

THE Editor of the *Liverpool Transcript* is, perhaps, aware of the taste of some of his readers, and supposes he knows the aliment most suitable for them. In his last week's issue he therefore prepared a dish of what he designated "Editorial Scraps." His object appears to be, to give some of all sorts. As spice is necessary to make it palatable, he found it convenient not to adhere, too strictly, to truth. Some of these scraps, (scrappings) may be perfectly harmless, and may be gulped down by his readers without fear of the consequences, but the following, if taken to season his morsels, as no doubt he intended it, will prove, when swallowed, but a nauseous compound. Hear what he says:—

"The Christian Messenger and Halifax Catholic, both government organs, are at loggerheads!"

If his patrons are willing to take what is thus prepared for them, and swallow it on the "open your mouth and shut your eyes" principle, we are much mistaken in the men of Queen's County. Those of them who read the C. Messenger, and they are not a few we are happy to say, will know, as well as the Editor of the Transcript himself, that the above "scrap" contains an absolute falsehood, without the shadow of truth for its foundation; and the thought must have arisen in his mind from some malicious intention. His attempt to ape some of our nearer neighbours will mis-

lead no one. The sound may appear to come from beneath the skin of a lion, but the voice and the ears betray the animal within.

The effort is somewhat similar to the one he lately made to vilify the Rev. Mr. Spurgeon, by copying a disparaging paragraph, respecting that gentleman, from a London paper; and his epithet—"government organs"—will interfere with our course, about as much as that of "notorious revivalist," applied on that occasion, disturbed that popular Baptist minister.

The fact of our refusing to take a partisan position, is gall and wormwood to some of our contemporaries. If they could but shew us recreant to our principles in countenancing Romanism as they have been accustomed to do, they would have something like an excuse for what are now their falsehoods. We cannot appropriate to our use what is not our own, and therefore beg to be excused from the honor he wishes to put upon us, as being either "a government organ," past, present, or future, or an anti-government organ-grinder. Prov. xxvi. 5.

Progress of Prohibition in Great Britain.

THE MINISTERIAL CONFERENCE AT MANCHESTER ON THE MAINE LAW.

The adhesion of a thousand ministers of the Gospel of different denominations in Great Britain, to the principle of Prohibition of the liquor traffic, is a significant fact. It affords evidence that the subject has taken strong hold of the masses of the people in the mother country.

The charges which have been brought against the clergy that the progress of intemperance has been rather encouraged than otherwise by them, will after this have to be very considerably modified. The assembling together of between 300 and 400 ministers at Manchester, convened for the special purpose of devising means for the destruction of the traffic, must have a very powerful effect on the cause of Temperance.

The earnest debate during the three days the conference sat, cannot fail to have brought out facts and arguments which when taken home by them to their respective congregations must exert a powerful influence on the legislation of the country.

The organization of the United Kingdom Alliance for the suppression of the traffic, appears well adapted to accomplish its objects. A correspondent of the *London Freeman* writes:—

"They have an executive committee in Manchester, and a council of corresponding members in all parts of the kingdom. During the past year they have collected about 9,500l. to carry on their agitation, and by them have the ministers of religion been asked to give a deliverance on the subject. The response has been a most unmistakable one, for, in addition to those who assembled at the Conference, it transpired during the proceedings that 600 or 700 more had given their adhesion to the principle of a 'Maine Law.'"

"Let any should suppose that there is a desire to interfere with the liberty of the subject so justly dear to every free-born Englishman, it may just be stated, in *timine*, that the practical measure sought by the Maine Law, then, is a *permissive law*, which may be applied to any district in which a sufficient majority *fully* and fairly represented demand its application. Probably they would not object to balloting a town or district on a universal suffrage, but perhaps 'the new idea' is not yet sufficiently developed to say in what shape it might be most fitly embodied."

"The proceedings were all opened with prayer, and were characterized throughout by a calm, subdued, yet resolute earnestness—by a tone of manly freedom and independence—by a directness of purpose which would not be diverted from the object—and by the most perfect and cordial unanimity."

"The first day was principally occupied with business arrangements, and with statements from members of the Conference on the influence of the liquor traffic on the working classes, on Sunday-schools and general education, on crime, on pauperism, religion and religious institutions; in short, on the welfare of man for time and eternity. On all these points startling and melancholy facts were presented, which demand, and no doubt will receive, a thorough and searching investigation."

"On the second day a deputation from the United Kingdom Alliance (consisting of Mr. Alderman Harvey, the Hon. Judge Marshall, of Nova Scotia, Dr. F. R. Lees, and the Secretary, Mr. Pope) was received by the Conference, and presented an address from the Executive Committee, after which the members of the deputation were heard at some length. The afternoon sitting was occupied in passing a series of resolutions expressive of the views entertained by the Conference in respect to the traffic in alcoholic liquors, and the means to be taken for its suppression."

"The Hon. Neal Dow, of Portland, Maine, United States, was introduced, and most heartily welcomed. He addressed the Conference in an eloquent and powerful speech, and retired with the thanks and amid the warm congratulations of the assembly."

"The last sitting was devoted to the consideration of a memorial to the Queen, praying for a ministerial inquiry into the results of the liquor traffic—of addresses to the Sunday-school teachers,

and to the vendors of strong drinks—and to the adoption of a declaration which will be presented for signature to all ministers of the Gospel in the United Kingdom. This document is as follows:—

"We, the undersigned ministers of the gospel, are convinced, by personal observation within our own sphere, and authentic testimony from beyond it, that the traffic in intoxicating liquors, as drink for man, is the immediate cause of most of the crime and pauperism, and much of the disease and insanity, that afflict the land; that everywhere, and, in proportion to its prevalence, it deteriorates the moral character of the people, and is the chief outward obstruction to the progress of the gospel; that these are not its accidental attendants, but its natural fruits; that the benefit, if any, is very small in comparison with the ban; that all schemes of regulation and restriction, however good as far as they go, fall short of the nation's need and the nation's duty; and that, therefore, on the obvious principle of destroying the evil which cannot be controlled, the wisest course for those who fear God and regard man, is to encourage every legitimate effort for the entire suppression of the trade, by the power of the national will, and through the form of a legislative enactment."

"The proceedings of the Conference were followed by a magnificent gathering in the Free-trade Hall. Thousands on thousands crowded in, until every part of the building was filled. Whatever may be the feeling in other places, it is evident that in the metropolis of England's manufacturing industry and wealth this question has taken a very firm hold on the public mind. Multitudes of working men and working women, having evidently hastened from their work, sat listening with almost breathless attention, and cheered every conclusive argument and apt illustration, with the enthusiasm so characteristic of the hardy sons of toil."

He concludes with the following pertinent reflections:

"What may be the future history of our country in respect to this question cannot be conjectured. Yet faith in human progress—faith in the destiny of our world—faith in a glorious millennium of peace and purity, and truth and right, and, above all, faith in the power, and presence, and promises of Him who made our world for his glory, and who declares that 'his glory shall yet be revealed, and all flesh shall see it together'—lead us to hope that intoxicating beverages, hitherto regarded by many as the good creatures of God, shall not forever be used as the most potent instruments for degrading, besotting, and destroying our fellow-men."

THE week is particularly barren of political news of any kind. The latest European dates afford nothing of the least consequence.

We observe by the New York papers the arrival there of a number of the remnant of Walker's Filibusterers from Nicaragua. It is reported that this unprincipled man is about attempting to collect another crew of deluded vagabonds from the South to renew his attempts on the Isthmus. It might have been reasonably hoped that his miserable failure would have taught him prudence.

Great interest is just now excited on both sides the Atlantic in regard to laying down the great Telegraphic Cable, which is to unite the two Continents in such close and instantaneous communication. The consummation of this most wonderful of all the feats of modern science, as well as art, will, we trust, be now effected in a very few days. We have seen a small section of this singular medium of intercourse between the old and new world, and which is barely the size of a man's little finger. The Conductor through which the magic fluid, instinct as it were with intelligent life, is to be conveyed with more than lightning speed, is composed of seven strands of copper wire in close contact, and altogether about the thickness of a large darning needle. This is enclosed in a coating of Gutta Percha, which is again enveloped in very small iron wire, twisted in a number of distinct strands of seven wires each, and compressing the Gutta percha rope in a spiral form, the whole not more apparently than one third of an inch in diameter.

General Intelligence.

Foreign and Domestic.

PROVINCIAL SECRETARY'S OFFICE, HALIFAX, July 16, 1857.

His Excellency the LIEUTENANT-GOVERNOR, by the advice of the Executive Council, has been pleased to make the appointments undermentioned:—

To be Justices of the Peace:—

In the County of Sydney—Elisha Randall, Esquire.

In the County of Cape Breton—Thomas Moore, Esquire, in the place of James Matheson, Esquire, resigned; Neil Ferguson, Esquire, (Cow Bay); Alexander J. Babington, Esquire.

To be Masters in the Supreme Court in the County of Annapolis—Silas H. Morse, and George S. Millege, Esquires.

Mr. John Daylin of the Commissariat Department offers to superintend the erection of a Gymnasium and to give six months attendance gratis.

The Sisters of Charity Bazaar realized nearly £1,000.