

wishes for himself—more and yet more of the intoxicating draught of worldliness, which he quaffs with unrelenting earnestness; and it may be that when he comes to part with his friends, there still shall be no change; and yet, in the tenderness and truthfulness of that hour, there may come a sense and feeling more open to the truth—and it will possibly be hard for him not to admit, in his heart of hearts, what at other times he would have repelled. Let any honest soul now breathe forth the desire that on the foreign strand—on the ocean wave—amidst new and trying scenes—the God of the Christian may be the Friend of his friend, to guide with his hand—to guard by his power—and even to bless with his grace—and the worldly man will, possibly, feel inwardly—deeply—that that is the only prayer for such a time. This, if it occurs, is an honest testimony, my brethren;—what, then, does it declare?

In utters loudly and unanswerably the truth, that true welfare is not in worldly success—that there is something of vastly greater consequence. It announces the fact, often to the worldly man so unwelcome, that the things which he has hitherto regarded as primary are only secondary—unspeakably inferior! that he has hitherto, then, made a grand mistake; that he has hitherto pursued for himself what will not serve as the matter of an honest wish for his friend; that to wish no other than this were false, dishonest; and thus, the hour of parting has arraigned the worldly man at the bar of his own conscience, as entirely in the wrong, and needing a deep and thorough renovation; for he can not but feel that what is the only proper prayer for his friend, is the only proper prayer for himself also.

Now, these are precious revelations. Nature now speaks the truth; darkness and deception are scattered, and these conclusions become important landmarks that the Spirit of God may use afterwards, or that Christian friends may employ with advantage, by pressing on the worldly man those wise thoughts that came to him at moments when there was not the least probability of self-deception—and so convincing him that he stands on the world that shall be destroyed; that those landmarks must guide him to another far different, or he must perish with it.

And what convicts the sinner is calculated to arouse, revive and bless the servant of Christ. Breathing his earnest farewell for his departing friend, and feeling deeply that the farewell, to have any real meaning, implies God's presence—his preserving, sanctifying grace; implies true, earnest, living Christianity; how must the farewell react on himself, by giving him to feel, with redoubled force and energy, that that which he can not but wish for his friend is the only thing for himself—the true "summum bonum"—the highest good that philosophers of old had so long and so vainly sought—and it will be strange if, retiring from the farewell poured forth for his friend, he does not seek at once his closet, that he may pray for these blessings with more than ordinary earnestness, both for his friend and for himself.

How many a father, mother, sister, with a beloved son or brother far away, and compelled by undying love to continue, year after year, the first uttered farewell, turning thus the word of parting into prayer, have been conscious of the growing sense within them of the priceless value of those elements of welfare that flow from the bosom of God, and have been thus compelled to grow in grace themselves, by this inward conviction of the value of piety, and the absolute need of growth in it, in order that their prayer for the absent loved one may become availing. There in a distant land, a land of strangers, lonely and unfriended, have they thought, is my precious one; how heavy often is his heart, as he thinks of home! He has braved the boisterous deep, and must brave it again, and many are its perils. One hand alone can protect him. And on shore, even, he is not free from dangers—to his body and his soul. He may fall by the hand of violence; artful and designing men may seduce him from the paths of innocence; oh! who shall defend and preserve him? But why ask this? I know who, and who only can do this. It is he who has said, only believe—all things are possible to him that believeth. Lord, I believe! But what is this! A light flashes over my soul; my heart thrills; I see the great white throne, set not now to judge, but to preserve; and He who sits thereon seems to stretch wide his arms—one he lays on me, the other on the beloved wanderer—the waves of the sea are hushed. Bad men are held in check; all things are working for good, and a home feeling, like an angel of peace, seems to spread in sunlight over all, here and there, and over the intervening seas and lands—till all seems calm and happy, like the hill-sides over which we roved in trustful childhood. Oh, for a watchful piety that shall ever preserve to me a joy, a confidence like this!

Conclusion next week.

[*How soon was this realized in the case of Dr. C's nephew Mr. Henry Crawley, who was doubtless one of the hearers on this occasion.—Ed. C. M.]

Christian Messenger.

HALIFAX, JULY 4, 1860.

We readily comply with the request made to us to give the Discourse of Rev. Dr. Crawley a place in our columns. Many of our readers who cherish affectionate remembrances of him will read it with deep interest. It is somewhat too lengthy for one number of our paper. We thought an abridgement of it would be unsatisfactory to those of our friends well acquainted with Dr. C., and therefore were compelled to defer a portion of it to next week. No further apology will be required for occupying so large a portion of our space with a sermon, intended to have reference to a particular locality and a special occasion.

THE OPEN AIR PREACHING was held in the Protestant Cemetery, on Lord's Day last. The Rev. I. J. Skinner was first announced to preach, but on the Rev. Mr. Hunter subsequently returning to the city, according to previous arrangement, his services were secured. A very large congregation assembled and listened to an able discourse, with most respectful attention. We have some doubts about the suitability of this place for a large gathering of all classes. The Protestant Cemetery can scarcely be called one of the highways. The Common, we think would be far more desirable in many respects.

We were surprised to find that no notice was taken by the *Provincial Wesleyan and Presbyterian Witness* or the *Church Record*, of Mr. Munro's preaching the introductory discourse last week. It was doubtless an inadvertent omission.

CHURCH OF ENGLAND IMMERSION.—We are informed that the Rev. George Hill, Curate of St. Paul's in this city, administered the ordinance of baptism at the North-West Arm on Saturday last, by immersing the candidate according to the directions given in the Book of Common Prayer. How any Clergyman with those directions before him can practise sprinkling in cases of the baptism "of such as are of riper years" we know not. The Rubric is quite plain on the subject, as follows:—

"Then shall the Priest take each person by the right hand and placing him conveniently by the Font according to his discretion, shall ask the Godfathers and Godmothers the name, and shall dip him in the water, or pour water upon him, saying, 'I baptize thee &c.'" We see no propriety in retaining "Godfathers and Godmothers" for those who are of riper years; that may arise however from the imperfect appreciation on our part of all the Episcopal ceremonies.

We know not if Godfathers and Godmothers were present on the occasion above referred to, although the Rubric prescribes that there shall be such, yet their omission has been allowed in some cases.

We have received a communication from Mr. James E. Masters of St. John, N. B.; concerning the article in the *Christian Visitor* which we briefly noticed in our last. Mr. M. had not seen our article when he wrote, or he probably would not have sent his letter to us, but to the *Visitor*, before whose readers his statements have been called in question. His name having been given with his communications, and nothing contradictory having been placed before our readers, renders it unnecessary, we think, that any further proof should be adduced of his facts and allusions.

We are desirous of living in peace with our contemporaries, especially those with whom we hold fraternal intercourse. Whilst however we cherish this desire we feel no disposition to allow "unjust reflections" and "unprovoked accusations" against ourselves or our friends to pass wholly unnoticed. The editor of the *Visitor* publicly states that his is the press in St. John referred to. It is evident therefore that a misunderstanding has arisen between the brethren there, and we presume it would be an easy matter now to rectify it by the editor allowing "a word of explanation" from Mr. M. to appear in his pages. The "caution" possessed by our brethren across the Bay, however, renders it unnecessary that we should proffer advice. It is pretty clear that this commodity—caution is as much required in refusing communications, notices, &c., as in receiving them for publication. We commend to our brethren the apostolic injunction, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

We hold the letter subject to future consideration.

News Summary.

Our last London dates by the *Europa* are to the 16th ult. They bring a few days later intelligence of Garibaldi's progress in Sicily.

He had full possession of Palermo, the Neapolitan army, to the number of upwards of 20,000 men having capitulated on condition of being allowed to embark for Naples, which was granted. Great damage and some destruction of the lives of the citizens had been occasioned by the wanton bombardment of Palermo by the forts and war vessels, before the surrender of the troops. Indeed the Neapolitan Government appear to be wholly dead to all sense of humanity, from the manner they have dealt with their Sicilian subjects. It is devoutly to be hoped that their rule over the Island will never be restored. The only places still in possession of the Government forces are Messina and Syracuse. The former is strongly garrisoned, but as the whole Island has now risen to throw off the yoke, it is to be hoped that those places will shortly be given up. Great agitation prevailed at Naples, and it is more than probable that when Sicily is thoroughly freed, Garibaldi will push on his successes to the main land. The King of Naples, although he has stupidly refused all the advice and remonstrances of England and France to relax the iron despotism with which he has governed the country, has now urgently appealed to all the Great Powers of Europe to interfere to maintain the integrity of his kingdom, promising all kinds of reforms that his subjects might ask. To this request England at once, and shortly after France, returned a prompt refusal. Austria is in no condition to assist, if she would.

The Great Eastern has at length completed her passage across the Atlantic, having arrived at New York on Thursday last, after a passage of 11 days. There is much reason to doubt whether this monster of the deep, will ever answer the original expectations of her planners. She would appear to be too unwieldy and immense for any of the ordinary purposes of commerce. At any rate her commencement has been as yet most unpropitious. Human ingenuity and efforts have done wonders in the works of art, but there are limits, beyond which they cannot go; at least for any useful, practicable purpose.

REMARKS ON UNIVERSITY EDUCATION IN NOVA SCOTIA, by Hugo Reid, Principal of Dalhousie College. Mr. Reid contends for the establishment of a Provincial University in the City of Halifax.

"THE WORLD" is the title of a religious daily newspaper, just started in New York. It is proposed to make it rival to all the other dailies. The price, a one cent per copy, is less than the cost of the paper, and it must secure a very large advertising patronage and an almost unprecedented circulation to prevent its speedy dissolution. It is doubtless intended to influence the coming struggle of parties for the Presidency. Some of the first talent is engaged in conducting it. Instead of the common broad folio, it is in neat quarto form like our own sheet.

THE YEAR OF GRACE, OR A HISTORY OF THE REVIVAL IN IRELAND IN 1859—by Rev. Wm. Gibson, of Queen's College, Belfast, with an Introduction by Rev. Baron Stow, D.D., Gould & Lincoln, Boston, pp. 464.

The following extracts from Dr. Stow's Introduction will show the high opinion he has formed of the merits of this valuable work.

THE History of Redemption is yet unfinished. Moses commenced it more than thirty-three centuries ago, and the Inspired Record covers a temporal period of more than four thousand years. Record, supplied through a series of disconnected and independent mediums, is fragmentary; and yet the diligent reader fails not to find in it a continuity of development from the starting point in the eternal love and purpose of God to near the close of the first century after the Advent of the Messiah, when Christianity was triumphing gloriously in Western Asia, Northern Africa, and Southern Europe. The Sacred Writings are not merely historical. They are rich in prediction and promise, assuring all who rely on the veracity of the Revealer of still more marvellous developments along the coming ages.

Since the death of the Apostles, the historic record has been furnished by uninspired men. This, too, is necessarily fragmentary. We have valuable histories of the Doctrinal and the Ecclesiastical; but of the progress of Spiritual Christianity we have no connected, comprehensive narrative. Every century, however, has witnessed such progress, and has supplied materials for the history yet to be written—a History that shall show Prophecy in Accomplishment and Promise in Realization. The Holy Spirit has been constantly doing his peculiar work, creating new men in Christ Jesus, and adding them to the one indivisible Church of which her Redeemer is the Head. Wherever the gospel has been preached by regenerated men, there the Divine Influence has made it effective, and thousands have rejoiced in a soul-jubilee, a 'Year of Grace.'

Commendation of a book, written by such a man upon such a subject, would be gratuitous, if not impertinent. But I cannot withhold my

testimony to the eminent judiciousness with which Professor Gibson has discharged his trust. During my brief visit to Ulster, in the summer of 1859, I saw enough, and learned from reliable sources enough more, to convince me that the Historian of the Great Irish Revival was wisely selected, and that he has executed the service with signal ability and fidelity. The information here embodied may be accepted as authentic. Where the Author has given opinions, it will be seen that they are not crude or one-sided, but are the results of extensive observation, careful comparison and a conscientious regard to the honor of spiritual religion.

VIOLENT ASSAULT ON THE REV. DAVID FREEMAN.—We were greatly astonished last week to hear of a violent assault being committed at Hantsport on the Rev. Mr. Freeman without provocation on his part, or resentment from him. Ample redress and reparation for the injury and abuse he received should be demanded of his assailant, so as to prevent a repetition of similar outrage and violence. If we live in civilized society and enjoy its advantages, we must be made subject to the penalties of setting its laws at defiance. We refrain at present from further comment.

The Late Professor Henry T. Crawley.

PUBLIC MEETING AT CINCINNATI, AND HIS FUNERAL.

We learn from a late Cincinnati paper that the citizens of Mount Auburn held a meeting to take proper cognizance of the death of Prof. Crawley. F. Rodman was called to the chair, and T. H. C. Allen was chosen Secretary. On motion of Alphonso Taft, it was resolved that a committee of five be appointed to draft resolutions. The chairman appointed on the committee Alphonso Taft, Maynard French, Geo. F. Davis, H. R. Smith and E. E. Higgins, who reported the following:

Resolved, That this community have heard with astonishment and horror of the wanton and cruel murder of Prof. Henry T. Crawley of the Young Ladies' Mt. Auburn Institute. That as in his lifetime we admired his high moral character, his noble generosity, his delicate and strong sense of justice, as well as his undoubted scholarship and intelligence, and have honored him as emphatically fulfilling the high and rare conditions of a sound mind in a sound body—a true gentleman without fear and without reproach—we now deplore his untimely death, as a public not less than a private calamity.

Resolved, That as a mark of our respect to the memory of the deceased, we will attend his funeral in a body.

Resolved, That a Committee of two be appointed to invite the Rev. N. Shephard to deliver a funeral discourse on the next Sabbath morning, in the Methodist Episcopal Church of Mount Auburn.

Resolved, That a copy of these resolutions be communicated by the Secretary to the parents of the deceased and to the Faculty of the Institute; and also, that a copy be transmitted to the former President of the Institution, the Rev. E. A. Crawley, D.D.

The same paper adds:—"In addition to the reward offered by the Mayor, we understand that the friends of the deceased have also signified their intention of paying a liberal sum, to incite exertion for the apprehension of the murderer, and in this connection we will say for the credit of the police of our city, that collectively and individually they are making the greatest efforts to elicit circumstances that will lead to the detection of the culprit."

In a subsequent paper we find the following account of his funeral:—

Funeral Services at Mt. Auburn.—The funeral services of Henry T. Crawley at Mt. Auburn, yesterday, were of the most affecting character. The resolutions that were passed by the friends of the deceased will be found elsewhere. The rest of the ceremonies were appropriate and produced a marked impression upon the very large audience present. They are thus described by a friend:

At 9 o'clock the chapel of the Institution was quite filled; the body of the room was occupied with ladies—the coffin containing the manly form of the teacher stood in front of the table, behind which were several of the clergy. The deep, silent sorrow was broken by an earnest prayer by Rev. Nathan Shephard, who then read a hymn of Montgomery's (1,118 Psalmist.) Three verses were sung, one of which was:

"The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame;
He fell, but felt no fear."

Rev. N. Shephard read selections of Scripture, and was followed by Prof. Allen in a touching address. He thought silence best became us on such a mournful occasion. Such an assembly of persons as he beheld were seldom called together, to pay the last rites of burial for one who fell by the assassin's dagger. God is teaching us this lesson, "That no inclosure, however sacred, is secure from the shaft of death." Our thoughts naturally flow out after him who inflicted the mortal wound. Yet is it not true that of every event, even of this, connected as it is with so much that is painful, we may say, "I was dumb! I opened not my mouth because thou didst it." Let us learn how to live, then we shall learn how to die. He is unfit to live who is unfit to die.

While speaking of the position the departed held in the Seminary, and how he was respected and loved by all under his tuition, there was scarcely an eye but what was filled with tears.