

The Church Times.

HALIFAX, SATURDAY, JAN'Y. 19, 1856.

MISSIONARY EXERTION.

The Church of Christ is a Missionary Institution. It received its commission from the great Founder and Head of the Church himself, and it will best fulfil his commands by never ceasing to send the Gospel to every part of the habitable world destitute of its blessings, or not able to make them available. The duty is urgent. The command is to all who have themselves received, to share the inestimable gift, and the question for individuals, for communities, for countries and nations is in how far have they fulfilled the injunction, and with what spirit have they complied with its terms?

If we look to our Fatherland, we find that there this great work of evangelization is properly appreciated. Every religious organization sends abroad to other lands its missionaries, and these are provided for and sustained by the benevolent efforts of the religious communities with which they are associated, until it is found that the places whereto they are sent are of themselves able to supply their own spiritual wants. Then the mission becomes or ought to become a centre of missionary effort, and the work progresses, and enlarges, until Christianity enters into and pervades all the elements of civil society, the desolate places become glad, and the desert blossoms as the rose.

Amongst these missionary efforts not the least are those of our National Church. The Society for the Propagation of the Gospel has its missionaries in every land, and in every place destitute of the gospel, its heralds in connection with this Society, proclaim the glad tidings. Yet the usefulness of this great institution, great as it has been and is, is limited. It is the effort of the Churchmen alone of the Mother Country, and its thousands which provide for its missionaries, are the bestowment in greater part of the poorer members of that Church. It is a voluntary institution, supported by the voluntary principle, and if its income can be generally ascertained, its fields of labour cannot be circumscribed, and prudence requires that where it has sustained the Church to a healthy maturity, its fostering care if no longer needed, should be withdrawn to gladden and cheer other places more destitute. It is the same with other Societies having the same object. They have no right to give of their funds to a people able to maintain their own Church, to provide for their own religious destitution; and they could only be justified by two necessities of the case in still maintaining connection with places so situated—one in the belief that a partial inability still existed—in the other that there were suffering poor of God's heritage, who could not be reached in any other way than through their assistance and direction.

Now applying these cases to ourselves, we think it must be conceded that as Churchmen we are far too remiss in the performance of our Missionary duties. If we are not able entirely to maintain our own Church amongst ourselves, we are able to do much more than has hitherto been done in her behalf. We find that other Churches can do this whose members do not in the aggregate possess the wealth of those who designate themselves as Churchmen. The Presbyterian Church of Nova Scotia is an example. The Wesleyans hold themselves independent, we believe, in pecuniary matters as in government of their English Conference. The Baptists also. The Church almost alone in its dependence, is content to take the pious offerings of the poor people of England, to instruct in religious matters the poor people of Nova Scotia, class for class they being equal. We do not say that among us the time has arrived when the aid furnished by the noble Societies of England could be altogether dispensed with—but there can be no doubt that by a generous and systematic effort, by the exercise of a zeal such as we see distinguishes the members of other communities among us, especially of that whose worship we deem superstitious, that we would much sooner be in a condition to relinquish their aid, and to wish them God speed in their exertions in remoter regions. It has been said, and that on a public occasion, that the Church in Nova Scotia is able to become self-supporting—let us at least try all we can and in every possible way, by unanimity and mutual encouragement, to make her more so than she is present.

We do not set ourselves up as judges of our teachers, but we cannot help noticing the effect of different styles of teaching, and forming an opinion of what is most likely to be generally useful. And we do entirely concur in the statements expressed in

the latter part of the following paragraphs, that we venture to reprint them for the benefit of both Clergy and Laity—more especially as the *Record* from which they are copied, cannot be suspected of any inclination to seek for and point out defects in what is called Evangelical teaching, without necessity. After some observations upon the late trial of Sir John Dean Paul, deprecating any conclusions in disparagement of the Evangelicals of whom he was a prominent leader, the Editor proceeds:

"It has always been a favorite charge of worldly men against Evangelical religion, that its teachers make very light of morality. The constant pressing of the doctrines that all men are sinners, and that the best can have no merit before God, is conceived to exercise a deadening influence on the conscience. Men, in this view, are but sinners at the best, and can be only sinners at the worst; so that the wide range of moral contrasts which meets us in social life disappears and is forgotten, and the rogue and the honest man are placed on a level. The charge has been often repelled, with a natural indignation. It has been shown abundantly that the doctrines of grace, in their scriptural proportion, are highly conducive to true morality, and that no influence of a worldly kind is to be compared with them in the depth of their sway over the heart, and their power to raise the soul out of the gulf of vice into a true and earnest aim to do the will of God.

"But while the vindication, in theory, is complete and triumphant, the case in practice may be, and sometimes is, very different. The Gospel may be so injudiciously, though sincerely taught, as really to produce, more or less, the evils with which it is charged by its enemies. In the Word of God the Gospels have mainly a practical character, and even the Epistles, though the foundation is laid fully and clearly in doctrinal truth, give at least an equal space to close, earnest, detailed, practical exhortations. We fear that all Evangelical teaching has not followed this Divine standard. The fear of what is termed legal teaching, or the false idea that it is enough to proclaim true doctrines, and that they will apply themselves, has too often, we fear, led men of faith and piety to deviate from the scriptural proportion. To a small number of hearers their teaching may have been highly profitable, but they have overlooked the probable effect upon all the rest. And even where Christian duty has been enforced in general terms, there has often been a shrinking from all details in its applications. But general maxims shoot over the heads of hearers immersed in business. It is specific sins which need to be pointed out, and particular temptations of which warning should be given."

The news by the R. M. Steamship *America* does not possess much interest. The Revenue returns of Great Britain shows a much larger decrease upon the year, although the income tax has yielded a greater amount than formerly, and the financial abstracts show that the country is well able to sustain the pressure occasioned by the war exigencies. Public opinion in the Mother Country seems still to be in favor of an active prosecution of hostilities, and peace upon the terms on which Russia feels disposed to make it, would be but a poor equivalent for all the blood and treasure which has been shed in the quarrel. It has now transpired that peace propositions were made by Russia, before England and France had submitted their conditions; but as the Russian terms merely went to establish a joint naval protectorate of the Black Sea on the part of Russia and Turkey, to the exclusion of all interference by other Powers, they were of course too absurd to be deserving of serious consideration. They were followed by the propositions of England and France, which, it would appear, are not very likely to attain to the desired object, and as they only admit of assent or dissent, will to a certainty be rejected.

R. M. S. CANADA.

The R. M. S. *Canada* arrived from Boston yesterday morning. The news is somewhat warlike, but consists chiefly of reports and rumors growing out of the foreign enlistment story, and the affairs of Central America, much of which may be attributed to the action of rival parties in the model republic, and is intended for political capital to influence the next presidential election, or other great objects of state or individual policy. Among the reports is one that the administration has sent out to the London Cabinet a positive demand for the recall of Mr. Crampton, the British Ambassador at Washington, and declares its purpose in the event of a non compliance with its exactions, promptly to withdraw the *acquitance* of Mr. Crampton, Mr. Barclay, Mr. Mathew and Mr. Kewerost, said to be implicated in the violation of the U. S. neutrality laws. On the other hand a correspondent of the New York Herald, at Washington, under date of Jan. 14, says—"It is reported here with an air of truth, that England rather than engage in a war with the United States on the Central American Question, will recede from the assumed protectorate over the Bay Islands and the Mosquito Kingdom." So much for reports. In the

mean time the House of Representatives has not been able to elect a Speaker. Under date of Washington, Jan. 14, another correspondent states:

"The President has not repeated his original demand for the removal of Mr. Crampton. The British government have assumed the responsibility of explaining away the conduct of their Minister in the enlistment case, and our government having accepted their offer, the settlement of the affair is no longer with Mr. Crampton, who still continues his official relations with the United States; but, with the English Government, Lord Palmerston insists that sufficient explanation and apology has already been given to the United States, and our government, with equal pertinacity, insists to the contrary. On no disagreement of this point, all further correspondence between the two governments has closed."

"The special message which the President has in readiness for Congress will be found to sustain this statement. Nothing short of the immediate removal of Mr. Crampton by the British government can prevent the affairs of the United States and England from assuming a more important and threatening attitude."

It does appear through all the mist of report and rumor that despatches of an important nature on the above subjects have been received from England, but that their importance is exaggerated by parties to influence a majority vote for the Speakership. They will hardly, we think, provoke a war. In the meantime the Speakership cannot be decided. Another correspondent gives intelligence received by the Department of State "of a British force off San Juan del Norte, the commander of which has declared that no suspicious vessel—American of course included—shall be permitted to depart without being questioned as to the destination and object of the voyage." The House of Representatives, however, in spite of these lowering clouds, is no nearer the Speakership than ever, and all attempts at the fusion of such incongruous elements as hard and soft shells, whigs and democrats, black Sewardites and Know Nothings, &c. &c. &c. appear hopeless.

D. C. S.

4th Rule of the Widows' and Orphans' Fund. "Every Clergyman of the Church of England in the Diocese, wishing to avail himself of the benefits of this fund, shall, within six months from the 10th Oct. 1855, or within one year from taking orders, or from his admission into the Diocese, apply to the Sect'y for a Certificate of pension, and shall pay the annual sum or premium therefor, as hereafter mentioned."

The above limited time expires on the 10th of April, 1856.

5th Rule. "Any applicant after such period of time, shall only be permitted to receive such Certificate at the option of the Sub. Com., and upon such terms as they shall direct."

The premiums for 1856 on Certificates already issued, are due on the 1st. Jan'y, 1856. The last day on which such premiums can be received is Saturday, 9th Feb'y, 1856.

EDWIN GILPIN, Jr. Sec'y.

We acknowledge the receipt of No. 1. Vol. 1. of "The Christian Instructor and Missionary Register of the Presbyterian Church of Nova Scotia," printed in Halifax by James Barnes. It is a pamphlet of 48 pages, printed in close type, and contains information on many subjects which will no doubt be interesting to Presbyterians in particular, as well as much that may be read with profit and pleasure by all classes.

M'LANE'S WORM SPECIFIC,
PREPARED BY FLEMING BROS.

The following from a customer, shows the demand which this great medicine has created wherever it has been introduced:

Blossburg, Tioga Co. Pa., March 30, 1856.

Messrs. FLEMING BROS.—Gentlemen:—In consequence of the great consumption of your "Worm Specific" in this place and vicinity, we have entirely exhausted our stock. We should feel obliged by your forwarding, via Corning, N. Y., 20 dozen, with your bill, on the reception of which we will remit you the money.

From the wonderful effects of said "specific" in this neighbourhood, there could be sold annually a large quantity, if to be had, (wholesale and retail) from some local agent. If you would compensate a person for trouble and expense of sending, I think I could make it to your advantage to do so.

Yours, respectfully, WM. M. MALLORY,
Per W. E. FORSTER.

Purchasers will be careful to ask for DR. M'LANE'S CELEBRATED VERMIFUGE, manufactured by FLEMING BROS. of PITTSBURG, PA. All other Vermifuges in comparison are worthless. Dr. M'LANE'S genuine Vermifuge, also his celebrated Liver Pills, can now be had at all respectable drug stores. None genuine without the signature of FLEMING BROS.

Sold in Halifax by Wm Langley and John Naylor

LETTERS RECEIVED.

From Rev J Forsythe, with rem—There is no Bookseller by that name in Halifax, there is in St. John, N. B., Rev. C. Elliott—with rem and new sub Rev. J Am brose—with 3 new subs. Mr. R. Bent—new sub. Rev. E. B. Nicholls—Cash deposited as desired. Geo. E. Jean with order—will write Rev. J. Alexander, with rem—We have a parcel of Psalms and Hymns ready to send.