

and to obtain money from the people, show that the day is gone by when at her bidding those magnificent and costly temples arose, or when at her bidding the best and noblest sons and daughters of France were ruthlessly murdered.

Revolution after Revolution has taught her how slight was the tie which bound her to the nation, and how widely disseminated were not only anti-papal but also anti-Christian, skeptical and atheistical views.

Scarcely a generation has passed away since France was avowedly infidel. The nation recognized no God, knew nothing of immortality. Death was proclaimed to be an eternal sleep. The temples of religion were all polluted, and religion itself proscribed. It cannot be supposed that the nation has been converted from its infidelity in so short a time—making all allowances for the vexation caused by the atrocities of the revolution, making all allowance for the sad and sombre influences under which the present generation has been reared. Still we cannot readily believe that in so short a time a people then so intoxicated with its freedom from divine and human law, has voluntarily accepted the temporal and spiritual thralldom of the Church of Rome.

Christian Messenger.

HALIFAX, MARCH 12, 1856.

It has long been one among the perverse customs of mankind, for any large dominant party in religion to stigmatize all lesser bodies that differed from them, with the name "Sect" or "Sectarian." At Rome all who profess Christianity but papists are Sectarians: in Russia all but the adherents of the Greek Church: among high Episcopalians all who differ from the Church of England or its American offspring are branded with the same appellation, and so on. Instead of recognizing the true disciple of Christ among those alone who worship him in "spirit and in truth," under whatever name, each party adopts its Shibboleth, and says to its neighbour, "stand by for I am holier than thou." We trust that a more catholic and rational understanding of the true nature of our common faith, among protestants at least, is beginning to be acted on. The following extract from an editorial of a late number of the New York Chronicle is much to the purpose, and well expresses our own views on the subject.

The real fact is that *Sect* means *Section* or *division*, in which sense every Denomination of religionists is a *Sect*; nothing more or less.

"Webster's dictionary defines the word 'sect,' as 'a body or number of persons united in tenets, chiefly in philosophy or religion, but constituting a distinct party, by holding sentiments, differing from those of other men.' We use the term for our own denomination as much as those of others, and could no more join with our staunch Baptists in stigmatizing all denominations as *sects*, but our own, than we can with the *Churchman*. Such modes of speaking, to our view, are the fruit of bigotry and narrow-mindedness, which renders the one who uses them, whether *Baptist* or *Churchman*, an object of deserved ridicule. We believe with Archbishop Whately, that great light of the Anglican church, that if the New Testament were to fall into the hands of certain islanders, who had no means of intercourse with the rest of the world, and they should adopt its religion, they would be entirely competent to originate among themselves its ministry and its ordinances. And we had just as lief have a baptism and ordination traced to such an origin, as to have that which has come from the apostles through the Popes or any other supposable channel. This apostolic succession reminds one of a vial of the darkness of Egypt which the monks of the East show to pious pilgrims with wondering devotion."

MANY of our readers are probably aware, that for some years past, repeated efforts have been made by a large party in England to open the public institutions, such as the British Museum, Crystal Palace, Picture Galleries, and other places of popular resort, on the Lord's Day, to provide means of general recreation and amusement to the people. It has, we believe, at times been partially agitated in Parliament, but has at length taken the shape of a determined intention to obtain a legislative enactment for the purpose. Its most prominent abettors have been such men as Lord Brougham, the late Joseph Hume and others, who, however commanding their talents, have been proverbially loose thinkers on the subject of Christianity, and who, there is little doubt, would be equally ready to open

all the Theatres of London on the Sabbath day for public amusements, following the almost universal fashion of Continental Europe where the Sabbath, in the more worldly sense a *holy-day*, has become in fact the most *unholy* day of the week. A determined stand has been made to this dangerous attempt to destroy the character of Britain, as the land where a respect for the Sabbath is sanctioned by the law and to a large extent maintained in practice. The excellent Dr. Sumner, Archbishop of Canterbury, the Earl of Shaftesbury and others in the Legislature, united with every Evangelical body in England, are giving the full weight of their influence to sustain what may well be esteemed the greatest bulwark to the maintenance of true Christianity in the kingdom. Some interesting particulars on the subject will be found in the communication of our London correspondent. The following extract from the *Times* contains a notice of an address on the subject presented to Lord Palmerston, in February.

THE LORD'S DAY OBSERVANCE MOVEMENT.

Deputation to Lord Palmerston.—The interview on Saturday, 9th Feb., between the First Minister of the Crown and a deputation of ministers and laymen of all Evangelical denominations, headed by the Archbishop of Canterbury, was an occasion of extraordinary interest. Between 100 and 150 gentlemen assembled at his Lordship's residence, Piccadilly. The attendance would have been even more numerous had not the invitations been restricted.

The Archbishop speaking with evident emotion, briefly addressed his Lordship on the character of the question at issue, urging the close connexion between our national Sabbath and the public maintenance of religion in the land, and pointing out the unanimity of all Christian bodies in upholding the present legal sanctions of the *Lord's Day*. He then read the address.

The Education Bill.

ON Tuesday last the new "Act for the better encouragement of Education" was laid on the table of the House of Assembly. As it is a measure which, if carried in its present form and put into operation, will affect the future welfare of the people more than any that has been before the Legislature, (the Prohibitory Liquor Law excepted), we have thought it well to place the substance of it before our readers, and point out its principal provisions.

It is given in a pamphlet of sixteen pages. In addition to the details of the former Act, from which it appears to have been taken in those respects, it introduces a new principle, that of *ASSESSMENT* and *FREE SCHOOLS*, and also provides for the appointment of a *SCHOOL INSPECTOR* for each District.

In the first place there is to be an assessment on all real and personal property within each County or District, toward the support of the common or High Schools therein, so as to raise a sum equal to the amount of the Public Grant for such County or District; and to one-eighth of that amount in addition, to cover expenses of collection we suppose, and in consideration of the sum so assessed, the *Schools shall be free to all persons between the ages of five and sixteen years* without any compulsory fee or subscription.

This assessment is to be made in the same proportion in which the County Rates are levied, and collected along with and upon the same principle as they are, and will be subject to the same appeals, actions and commissions as if they had been a part and portion of them.

Three Trustees are to be appointed in each School Section; the one first elected to go out of office every year, at the Annual Meeting, when a Report shall be presented by the Trustees, together with an estimate of the amount required to sustain the schools for the ensuing year, which estimate the meeting shall have no power to diminish without the consent of the Trustees. The majority at such meetings shall decide as to the manner in which such sum shall be raised, whether by a distinct assessment or by subscription.

The Trustees shall appoint, one of themselves or some other person, the Secretary of the Board, who shall act as collector, but in case the subscriptions are not equal to the amount named at the public meeting, two of the Trustees shall be sworn in as assessors, to assess the inhabitants by an equal rate upon the real and personal property in that section for the balance; the subscriptions of those who have subscribed to be deducted from their assessment.

It would seem that the sum raised by the county assessment, together with the

amount from the Provincial Treasury, is to be a fund to be paid to Teachers independently of that raised by the Trustees, but it is not very clear from the Act what a Teacher may expect to receive for his services, even though he has made an engagement with the Trustees for a certain salary; seeing that the Board of Commissioners will make an allowance to each licensed teacher according to their discretion at the end of each half year.

The amount to be contributed by the City of Halifax under this Act shall be assessed upon the City, and collected at the same time and in the same manner as other City Rates, and the amount paid over to the Commissioners. A separate act will provide for Trustees for the city. In Sections having two schools, allowing fifty persons, between five and fifteen to each School, one of the Schools shall have a Female Teacher for the younger children. In sections having three or more Schools these shall be graduated into Primary, Common and High, so that by the subdivision of labour more perfect instruction may be given.

HIGH SCHOOLS may be established; not less than two or more than four in each county, under certain conditions to be free to all children over eight years of age, able to read *easy prose*, to write *legibly* and to *spell*. The teacher to be competent to teach Algebra and Mathematics with their practical applications, and if required, the Classics and Agricultural Chemistry, or one of the Modern Languages.

The Superintendent of Education shall furnish information to Commissioners, Trustees and Teachers; and shall be a sort of general depository of all supply and demand, both of Teachers and of situations for them, and shall publish at such intervals as he may deem expedient, an Educational Journal to be circulated gratis among Teachers and Commissioners to the amount of £100 per annum.

The Governor in Council shall appoint, during pleasure, an Inspector of Schools in each district, who shall visit and examine each school twice a year, and communicate to the Teachers or Trustees, such information as required from the Superintendent or otherwise, and attend at the quarterly meetings of the Commissioners during the examination of Teachers applying for License. He shall also render an account every year to the Board of Commissioners for the county, of the results of his inspection.

Want of space forbids us giving any further examination of this Bill. We do not consider it a perfect measure, but seeing the difficulties which surround the subject, it is perhaps, quite equal to what we ought to expect, and the modifications if any receive during its passage through the Legislature, will, we hope, render it such a piece of our social machinery, as will enable the wise and good throughout the land, to provide for the rising generation educational advantages superior to any they have yet enjoyed.

THE THEOLOGICAL REVIEWS. The *Bibliotheca Sacra* and the *Christian Review*, for January, are on our table. They are excellent numbers.

The Contents of the *Bibliotheca Sacra* are, 1. The Judgment of the Old Testament against Slavery. 2. Perpetual sin and omnipotent goodness. 3. Science and the Bible. 4. Atonement. 5. Place and condition of the departed. 6. Nationality. 7. Notices of new publications. 8. Theological and Literary Intelligence.

The Contents of the *Christian Review* are, 1. Aesthetic influence of nature. 2. The Unicorn. 3. Spencer H. Conc, D. D. 4. General view of Theological Science. 5. Origen. 6. Council of Trent. 7. Progress of Baptist Principles. 8. Notices of Books. 9. Theological and Literary Intelligence.

The article on the "Council of Trent" contains notices of M. Bungener's "History," lately published, and of Dr. Cramp's "Text-Book of Popery." The Reviewer says—"The defects which are found in Bungener are admirably supplied by the work of Dr. Cramp, formerly a useful and influential Baptist Pastor in England, now a Professor in Acadia College, Nova Scotia. The "Text-Book of Popery," besides an interesting narrative of the historical circumstances connected with the origin, progress and termination of the council, contains all the doctrinal decrees, both in English and in the original Latin. * * * In many respects we regard it as more valuable to the student than that of Bungener;

and were we asked to name one of these works, as a sole guide to the doings and the doctrines of the Council of Trent, we should most unhesitatingly give the preference. Both, however, may be read very profitably in connection, and much more benefit may be derived by the student, by so reading them—period by period—than by the study of either work by itself. The work of Dr. Cramp is still often sought after in America, though it has been long out of print. We should be glad to see a republication, on this side of the Atlantic, of the last much improved and enlarged London edition."

The *Christian Review* is edited by the Rev. James J. Woolsey, and the "Assistant Editors are, Revd's R. Turnbull, D. D., J. N. Murdoch, D. D., W. R. Williams, D. D., Professor H. B. Hackett and Professor J. L. Lincoln. We shall be happy to learn that it is extensively circulated among our ministering brethren. The subscription is three dollars per annum, in advance.

WE published very lately a brief programme of the method recently adopted by the American and Foreign Bible Society for disseminating the Scriptures by means of pious Colporteurs, whose business it should be not only to distribute the word of Life, but to make such distribution effectual as far as human agency can go, by accompanying it with intelligent explanations and affectionate exhortation and advice as to its use. This, we believe, is entirely a new course, as a general and necessary mode of Scripture distribution. It is surely one that must enlist the approbation of all who desire the prosperity of Christ's kingdom. May it not reasonably be asked of thousands to whom the word is sent, "How shall they hear (understand) without a Preacher?" Such preachers the plan adopted by the A. and F. Bible Society is admirably adapted to supply.

To our Subscribers.

THOSE of our friends from whom we have not heard since the beginning of the year, will excuse us for reminding them that this is the last of the three months allowed for payment in advance.

Those who have so promptly sent on their subscriptions have afforded us much encouragement, and will please accept our best thanks.

There are still many who, from want of consideration or perhaps of opportunity, have delayed remitting to us the amount.

If any are waiting for the local Agent to call on them, we would say to them, "Brethren it will give him much pleasure to see you, and receive the amount on our behalf; but if you find it inconvenient to do this, try and find one of your neighbours who has not paid, or one who does not take the "Christian Messenger," and get him to put his ten shillings with yours, and enclose a twenty shilling note with your names, in an envelope, and let it come to us before the end of the month, and we shall put you on the list with OUR BEST FRIENDS."

We are obliged to make cash payments, and if we do not *are charged interest in addition*: to meet these charges our friends will perceive the necessity for the increased payments. Advance payments are, however, best for both subscriber and publisher.

We hope efforts will continue to be employed by our friends to obtain new subscribers. We shall be prepared to receive them at any time during the year, and as we have now succeeded in re-arranging and making out new lists of our subscribers, we shall be able to give immediate attention to all favours we receive from our friends.

We regret that in consequence of our requiring of late more paper than formerly, we have not been able to obtain sufficient in Halifax of the size and quality with which we commenced. We have, however, imported some during the week of a superior quality, and hope we shall be able in future to afford ourselves more satisfaction in this respect.

Brief Notices of Books

[Received from E. G. Fuller.]

HARPER'S MONTHLY MAGAZINE for March contains, besides its usual quantity of interesting matter, a full account of Commodore Perry's Expedition to Japan, finely illustrated.

GRAHAM'S for March has a variety of patterns for the ladies, and is embellished with engravings. CHRISTINE, or Woman's trials and triumphs, by Laura J. Curtis. 384 pages. 18. DeWitt and Davenport, New York.

From the glance we have been able to give this work we find it contains some passages of great beauty, and exhibits some fine sketches of characters as they are found in real life.