

shines, but to keep it from blowing out. Some ministers, in preaching, present no other motive than this: "If you will come into the church, we will hang you up as a bell, and ring you, and ring you and ring you, and you shall be petted and coaxed," and that is all. And when they have burdens, being unused to them and uneducated for them, they break down under them and are well-nigh crushed. They do not comprehend the true ideal of a Christian life, as given by Him who said that in this world we should have "tribulation." A Christian life calls for heroism, for self-denial, for suffering. For a Christian to run and put weeds on for any little sorrow, is disgraceful. Do you suffer? Then suffer. Have you burdens? Then carry your burdens. Is your way narrow? Let it be narrow. Are the stars out? Then walk, even though there are no stars. Say with the Apostle, "I will not fear what man shall do unto me." Go down into the valley as cheerfully as you go up upon the mountain-top. Take joy, take sorrow—take everything—only understand that you are to be a man in Christ Jesus, and the object of religion is to make you such a man—in the fullness of his stature!

For the Christian Messenger.

MY DEAR MR. EDITOR,

Allow your friend "Upsilon" to inquire of your correspondent "Crito," through the Messenger, what he wishes his readers to understand by the following.

"Thus the young christian, although at the first disposed to think that his work is finished, soon finds that the feeble principle of spiritual life needs to be watched and nourished with ceaseless care. If abandoned at its birth it must perish as certainly and as speedily as an exposed infant." See "Christian Messenger," 24th June, 1857, page 191.

The above, in my opinion, is open to grave criticism. I will not, however, attempt that, at present, but wait for "Crito's" explanation. Upsilon.

Christian Messenger.

HALIFAX, JULY 15, 1857.

Eastern Association.

AFTER the report given in our last of the commencement of the Eastern Association, we may proceed with a further brief account of the business done on Monday and Tuesday.

The Introductory Sermon was preached by Rev. E. B. DeMill, from Rom. i. 16. "I am not ashamed of the Gospel of Christ, &c." Those who are acquainted with the preacher will know that it was a discourse of much excellence. That however, would convey but a very imperfect idea of the masterly eloquence and originality which it contained. It commanded the rapt attention of a crowded audience for an hour and a half. The benefits of extensive and varied information, together with high mental cultivation in the preacher were fully apparent. The power of illustration was used so as to command the deep interest of the youngest and least informed, while those who had enjoyed more of the advantages of education could appreciate it as a rich, intellectual and spiritual repast. The gospel was unfolded as the grandest exhibition which God has given of his power. Various of the complicated machines of man's invention were referred to, as indicating the power he possesses, but this, which had for its object the raising of man from his ruined and lost condition and making him capable of the highest spiritual enjoyment, was a manifestation of wisdom beyond the reach of human or angelic minds. The elements of this machinery were such as philosophy could not reach, or fully comprehend when revealed. The great motive power of the gospel machinery—the love of God in Christ Jesus—was a power sufficient to overcome all the resistance brought against it by men and devils. Proofs of its efficiency have been seen wherever it has been carried. The results which have followed the application of this power have shewn that it is indeed God's power, as truly as the work of creation and providence.

Highly interesting discussion arose as the reports of the Committees on various subjects were brought forward.

The movement made at Hantsport for the formation of a Home Missionary Society for the whole Province was most cordially embraced, and a good number of names added to the list of members.

The report on Sabbath Schools shewed

that much interest is felt in this work in all the churches. Many of them continue to sustain these institutions although they may have no regular pastor from one year's end to another. Fuller statistics were asked for and will doubtless be furnished on future occasions.

Bible translation and circulation was a subject of warm debate. Whilst Baptists have nothing to fear from the Word of God speaking to every man in his own native tongue, it was deemed a matter of duty to afford every possible encouragement to its free circulation in all lands.

The question of Education occupied a prominent position. The Rev. A. D. Thompson, the Agent of Acadia College, stated the object for which he had been appointed. The present position of the College was deemed cause of sincere thankfulness. If reasons had ever existed for effort on its behalf they were believed to be stronger now than at any former period of its existence. When such beneficial results had followed the labours of the Professors; and the number of Students was so large it was considered worthy of the best efforts of the body to give it as high and permanent a position as possible. The experience of the past it was believed would not be without its benefits in the future.

A commencement of £25 by Mr. Edward Layton was made towards a David W. C. Dimock scholarship. Several additions were made to this, and another spoken of. We are not sure if it was begun or not. Other contributions were made towards this work by several of the Delegates.

Some remarks were made by one of the speakers on the report of the Temperance Committee, suggesting that the Prohibitory law in New Brunswick had been a failure; and that Temperance men in Nova Scotia had agreed to abandon the measure for the present. This brought up the Rev. G. Miles, of Sackville, N. B., who denounced such an interpretation of the action in that Province, and referred to the fact of the restoration of the leaders in the Prohibitory movement to power, as an entire refutation of the argument drawn from the elections of last year. The prevailing opinions expressed were, that legislators and magistrates should prevent the use and sale of intoxicating drinks, by all lawful means, and that vice and crime will abound as long as the traffic exists.

The late action of the Foreign Missionary Board was spoken of with approbation. The employment of native teachers among the Karens in Burmah was considered a pressing necessity at the present time, and calculated to do more good in the foreign field than any other practical scheme. It was thought, too, more in accordance with the original design of the Denomination in these provinces than any other appropriation of the funds contributed for this object by the churches.

Sermons were preached in the evenings of Monday and Tuesday by Rev. W. Burton, Rev. W. G. Parker, and Rev. W. Hall. Prayer-meetings were held at 6 o'clock in the morning at Truro and Onslow during the sessions.

The Association is to be held next year at Portauquois.

We wish these reunions could be participated in by a larger number of the members of our churches. It is impossible fully to describe the benefits arising from them. The fraternal spirit is by these means brought to take a wider range than when confined to the single church with which we meet from week to week. Christian love has an opportunity of expansion, and we see more of the genuine results of our common Christianity. Of the attention shewn by the friends at Truro and Onslow to the Delegates and friends from distant churches, we cannot say too much. They were received to their hearts and homes with true christian cordiality. In this as well as in the matters of business at the Association it may be said that they were "of one heart and one mind."

We were so much engaged last week with matters of more importance that we did not see the remarks in the *Halifax Catholic*, referring to the few lines in our previous number, until it was too late to notice them in our last issue.

Lest the Editor of the *Catholic* should feel uncomfortable by our treating his precious article of the 2nd inst., as it deserves, we may inform him that we have looked over the small criticisms with which he favours his readers and, if any good purpose would be answered by it, we might give him a text for another column of the same sort. As we have no desire to fill our pages with language like that he has at such ready command, we shall allow him to enjoy his Quixotic ravings without molestation.

We can well afford to smile at the suggestion offered to us to divest ourselves of responsibility in publishing the "Notes of a Tourist." That, however, is a course which some editors have of satisfying troublesome subscribers, which we shall adopt or not as we think fit. We perfectly understand the hint. We are, however, not disposed to take it, but shall hold ourselves free to give full expression to our views on Roman Catholic or any other errors and vices, either past, present, or future, which come under our notice, or are given by our contributors. If he supposes we have trammels of any kind which would prevent this, he is grievously mistaken. Thank Heaven, we are in Nova Scotia, where the Index Expurgatorius is a dead letter, and where the voice of truth is allowed to be heard without penal consequences, as in Italy, Spain, France, and other Catholic countries. We shall, therefore, use our liberty without asking permission of any ecclesiastical, political, or civil authority. If the Editor of the *Catholic* thinks his health will be improved by getting rid of his bile in the use of such epithets as he applies to our absent friend, he is heartily welcome to indulge in them to any extent he pleases, as they will break no bones. His efforts to bolster up "the solitary man" who endeavours to run away from Christian duty and destroy the laws of human nature, are at best but a poor apology. Such practices are out of date in the 19th Century, and not suited to the meridian of Nova Scotia. Even those belonging to his own communion will be a long while, we imagine, before they will believe that ordinary mortals who choose to abide by Heaven's wise laws, are therefore less holy than those who by their rash and presumptuous vows pronounce God's arrangements for his creatures, sinful.

We make a short extract from the article referred to. We select the paragraph containing the smallest amount of vileness. We will not offend our readers by copying the rest. Those who know what we did write will judge for themselves whether we receive from our contemporary good for evil, or evil for good:

"All the reheated cabbage of the Editor about St. Peter and Pius IX., all his bunkum about the bliss of a married life, and all his mocking and irreverent wit concerning the Immaculate Purity of the Mother of Christ, we take at their full value. They are a cloud of dust raised to blind the public eye, and to hide his mortification at the exposure of his correspondents' gross ignorance. We would advise him to moderate a little the rancour of his tongue, for such bitter language is very unseemly in so holy a mouth, and it presents too strong a contest to the awfully solemn and serious sentiments which generally appear in his quaint columns."

The *Morning Chronicle*, of the 9th inst., gives its readers a narrative of what it pronounces a "smart little controversy between the *Christian Messenger* and the *Halifax Catholic*," not, however, without attempting to cast a reflection on ourselves. This perhaps might be expected. He says:

"It is true that the Editors of the *Christian Messenger* have defended their absent friend, but in a very different spirit from what they would have done were they as free from political trammels as in 1847.

"But the *Catholic* is not to be silenced by the sarcasm, the moderation, or the explanations of his contemporary. On the contrary, he returns to the charge with more bitterness than ever."

The Editor of the *Chronicle* does not appear to understand how we can be free from some influences which will induce us to deviate from the strait-forward course we have hitherto pursued, and proceeds,

"We must confess that we feel a little curious to see how the Editors of the *Christian Messenger* will take a reproof administered with so much bitterness."

The Editor of the *Halifax Catholic*, of Saturday last, the 11th inst., essays a short comment on what appeared in the *Morning Chronicle* two days before, and says, under the head IMPERTINENCE:

"In our last two numbers we felt called upon to make a few comments on letters signed a *Tourist* which were written from Italy to one of our contemporaries. It was an affair strictly between the Editor of the journal in question and ourselves, and nothing but a spirit of forward impudence, and a desire to make mischief, could induce any third party to throw in his discordant note. However, that characterless rag the *Chronicle*, could not be quiet, but, with that vulgar and forward impertinence for which both are so remarkable, the twin spirits of the Know Nothing organ thrust themselves into the quarrel, in the hope of making some wretched political capital. But, we will disappoint those mischief makers. We can discuss literary and even religious questions without any reference to political topics. Nay, what is more, the very moment we heard that Howe and Annand began to poke their impudent noses into the affair, we resolved to give up all further allusion to it, no matter what provocation we might receive. The catiffs may now blow their bellows of discord until they burst."

We shall, therefore, perhaps, be allowed to hold on without further interference, and shall probably disappoint both parties. Roman Catholic rancour will not trouble us, neither will political maneuvering drive us to any other course than the one we have chosen for ourselves, independently of all political parties.

We should be doing injustice to ourselves as well as to our Brethren throughout the Eastern part of the Province, to withhold from our readers the expression of opinion recently given on the *Christian Messenger* by the Eastern Association. We need not repeat that these manifestations of confidence aid us very considerably by strengthening our hands for the advocacy of the principles held by us in common with the Denomination generally.

"Knowledge is power," is a sentiment uttered by one of the master minds of English literature, but it is only when based upon religious principles, that knowledge can accomplish its legitimate object, (the elevation of man as a moral and religious being.) Among the various instrumentalities employed for the dissemination of knowledge, there is none which has greater power than that of the Press. The universality of its diffusion, its cheapness, and its happy adaptation to meet the wants of all minds, recommend a religious periodical, as one of the most important auxiliaries to the Church of Christ, to subvert the interests of truth, morality, and godliness. Such a periodical in the opinion of your Committee is the *Christian Messenger*.

Twenty-one years have now elapsed since its commencement, and amidst many trials and discouragements it has passed into the hands of its present worthy Editors and publisher, to whom we would express our confidence and sympathy, hoping that a more tangible expression may be given by an increased subscription list. We would at the same time express our unqualified approbation, of the calm and dignified course which its present Editors have pursued of subjects of an exciting nature to the public mind, as well as the decided tone of Christian firmness which has been manifested in contending for the "faith once delivered to the Saints." Your Committee would urgently recommend that the Ministers and members of the Denomination in every possible way, put forth increased efforts, to enlarge its circulation, and by their contributions to its pages, make it a paper in every way worthy of the body of Christians whose organ it is, and the consistent exponent of those great principles identified with the truth as it is in Jesus.

We have omitted to notice before, that the *Sun* after descending for a few days has been lifted above the horizon by Mr. A. J. Ritchie as proprietor, and Mr. J. S. Thompson as editor. Mr. R.'s long connection with the press, and Mr. T.'s superior literary taste and experience in the work of reporting passing events, will, we doubt not cause it to rise higher and higher, until it shall attain to meridian splendour. So may it be.

London dates to the 27th ult have been received by way of New York. It is said that the latest news from India is somewhat alarming as to the state of the Indian army among whom a spirit of disaffection and revolt has lately made its appearance, result from the fears they entertain of having their religious tenets interfered with.

Several native regiments are reported to have been in possession of the City of Delhi, the ancient Capital and seat of the Mogul Empire, and to have massacred all the European inhabitants. We sincerely trust the reports may have been exaggerated. The British Indian Army consists, we believe, of upwards of a hundred regiments of Native Troops made up of Sepoys or Hindoos and worshippers of Brahma, and of Mahomedans. They are officered by Englishmen, with the exception of a certain number of subordinate native officers in each regiment. The mutinous spirit is confined to the Hindoos, but, we believe, these are by far the most numerous.

We were glad to observe in the Canada papers that an address had been presented by the Mayor and Corporation of Quebec, to the Governor General just previous to his leaving on a visit to England, requesting his influence with the Home Government in favour of constructing the great Railway from Quebec to Halifax. This great enterprise we cannot doubt will at no great distance of time be effected; and if England, as would of late appear to be the case, sets any adequate value upon the permanent connection of her North American Colonies, she is greatly interested in carrying through an object which would afford a direct and speedy route for mails and troops to the heart of her vast American territories. The project is one that would eventually be of the utmost importance to this Province and especially to the Capital.

The political difficulties which have for some time past subsisted between Spain and Mexico do not seem likely to be adjusted without serious difficulty. Whether it will occasion a war between the two countries seems at present doubtful.

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