

cessant. The writer has followed his steps in that region, and has seen the fruit of his labours. But the greatest part of his useful labours have been in the province of New Brunswick. He founded the first Baptist Church in Sackville, and was delegated by that church as Messenger to our Association at the time of its constitution in Granville, on the 24th of June, 1800. There he preached the first sermon to the associated body, after the formation of the Nova Scotia and New Brunswick Association. It was appropriate to the occasion, and truly evangelical; founded upon those sublime words of the prophet,—"Awake, O sword, against my shepherd," &c.—Zech. xiii. 7. It is also recollected that since that time he preached an evangelical sermon, before the Association, when convened at Onslow, from Psalm lxxxix. 3.—"I have made a covenant with my chosen." The work of the great Mediator and the stability of the everlasting Covenant was the joyful theme which he preached. But I must hasten to a close. His Father has called him home. His work is done on earth. May we be prepared and ready to follow him.

I remain yours truly,  
In gospel fellowship,  
GEORGE DIMOCK.

Newport, March 8, 1858.

For the Christian Messenger.

### Letter from Rev. A. D. Thomson.

COLLEGE AGENCY.—HAVELOCK SCHOLARSHIP.

DEAR BROTHER,

We have had very unpleasant weather and bad travelling a great part of the time since I wrote last, and although I have kept moving, my progress has been much retarded. We are on wheels again, and the snowdrifts yet remaining on the dykes and elsewhere are very tedious, and even dangerous to get through.

Brother Wm. Bill buried a lovely child to-day. I was in attendance with the Pastor and Brother Morse. The afflicted bear their trial like Christians.

The Billtown Church is enjoying a refreshing season. Brother Parker baptized five last Lord's-day. I was present, and took part in the services and preached in the forenoon. Brother More was baptizing also in another district. Over thirty, I believe, have been added to the church.

From the circumstances of the weather being bad, my agency has not been so productive. I have, however, succeeded to some extent. One or two cases I suppose I may name. I was journeying and met my friend, Brother John Lyons, who wished me to go back and tarry with him for the night. I told him I could not, unless I got a handsome donation for the Endowment. He would not promise positively, but I perceived he looked good natured about it, and so went with him. He took the fourth part of a HAVELOCK SCHOLARSHIP. As this must be a popular one, those who wish their name attached to it to fill it up, must let me know, by word or letter, soon.

I have met with four noble young men, all sons of the College, now engaged in teaching, whose united subscriptions amount to forty pounds. Does not this speak well for our noble institution? I trust that all her sons throughout the Provinces will follow their praiseworthy example.

The present students are also exerting themselves, and two Scholarships are now in progress, or finished.

Will our brethren throughout the land consider the importance of the work we are engaged in? It will be far superior to be an intelligent and enlightened people than to be noted as possessors of much pelf.

Yours truly,  
A. D. THOMSON.

Billtown, March 3rd, 1858.

For the Christian Messenger.

### Letter from Rev. David Freeman.

THE PRESBYTERIAN WITNESS—THE PROTESTANT ALLIANCE.

Dear Sir,—A friend has this morning shewn me the *Presbyterian Witness* of March 13th, containing an editorial article headed "The Protestant Alliance," which has the following paragraph:—"When a Baptist Church in the City of Halifax sacrifices its minister to its politics, is it not time to see where we are drifting? Truly one church at least is paying dearly for the advantages of a Popish coalition."

The position I occupy as Pastor of the Granville St. Baptist Church, I feel, calls upon me to state that nothing which is here implied has occurred between that church and myself, and as far as I am concerned, the statement is utterly groundless. Between my-

self and every member of the church and congregation, the greatest harmony and good feeling has ever continued. If I thought proper, I could shew tangible evidence that feelings of a very different character have prevailed among the people of my charge up to this moment.

Since I have begun to write I will also take this opportunity of referring to an allusion in the same article, to a document giving the plan and the names of the officers of the "protestant alliance" formed in Halifax.

I hold strong sentiments against Papal errors, and do not hesitate on all proper occasions to express them; yet I would not wish to lend my influence for political purposes. Though my name is pledged as a member of the Society: yet it was placed on the Committee without my knowledge. These facts I have stated for the information of my brethren who may feel an interest in the matter. Unless they have good assignable reasons for adopting the "memorial," they would do well to ponder whether its principles would not, in the end, be subversive of liberty.

Yours, &c.,  
D. FREEMAN.

Halifax, March 15, 1858.

## Christian Messenger.

HALIFAX, MARCH 17, 1858.

IN the *Christian Visitor* of the 3rd inst. are some remarks on the subject of "Religious Instruction in Schools," which we feel assured our Brother Editor had not maturely weighed or he would have seen that his language justifies a principle which is, of all others, the most destructive of Religious liberty. He says:

"Shall this question be negated, left entirely open or affirmed? To negative it is to inflict a palpable insult upon the Christian Religion, and upon its Divine author. To leave it an open question to be decided by teachers, parents or guardians, is, to say the least, giving religion a very subordinate place in the education of the youth. The affirmative is to our minds the only answer consistent with the acknowledged paramount importance of the christian faith, or the proper cultivation of the mental and moral faculties of the rising generation. To ignore religious instruction is infidelity, to give it a subordinate place is indirectly to sanction infidelity by law."

If by a lawgiver's ignoring religious instruction he means to let it entirely alone, we cannot see how consistently with the rights of conscience he can do anything else—affirming it, if it means anything, means legal enactments to enforce the use of the Bible. This at once recognises the right of the state to legislate in religion, and is essentially subversive of all freedom of action on the subject.

"We have no objections to schools established by Episcopalians, Presbyterians, Baptists, Methodists, Quakers, or Catholics, receiving Legislative support, providing that the peculiarities of the sect are in no way introduced; but the moment sectarianism in any of its phases is inculcated, that moment government patronage should be withheld. We hold that Government should give the hand of encouragement to all efforts by whomsoever made to promote the education of the people in harmony with religious principles but never allow its patronage to become tributary to the elevation of a sect.

"This view of the case throws us directly upon the Bible, without note or comment, as the religious book for the schools; at the same time leaving it perfectly optional with the parties immediately concerned to choose which version of the Bible, Protestant or Catholic, shall be thus used."

There is much here that we fully agree to, but at the same time how are we to enforce the use of the Bible by law, be it even without note or comment, and not favour all kind of Sectarianism, if we not only admit but enforce the use of Protestant, Catholic, Unitarian, or Universalist Bibles in Schools? For all this the language will warrant, when we know that the very essence of the Sectarian views are embodied and interwoven with the various translations. The utmost the law might possibly be allowed to do would be to say that the Bible should not be excluded from Schools, but even this had better be let alone, for unless the particular translation were defined, all kinds of error would be sanctioned in one version or another. If you specify the version you at once recognise the power of the State as paramount. We cannot believe the Baptists of New Brunswick would consent to their government enforcing the use of the Douay Version with the *Apocrypha* as the Word of God, even on Roman Catholics, and thereby sanctioning its use also in Protestant Schools.

We say, leave the Bible where Christ left it, in the hands of his people, and he

will take care of it, without the aid, to use the words of our contemporary, of "Popes, Cardinals, Bishops, Kings or Legislatures," although if we are to call in the latter power to affirm its use in Schools, we are at a loss to understand the consistency of his language.

"A law compelling schools to receive the religion of a sect is the quintessence of persecution, but a statute requiring the reading of God's book in schools participating in Government assistance, especially by a people recognising that Holy book as constituting the only basis of all true liberty, is a solemn duty. True liberty and liberty run mad are as opposite as the poles.

"Ask no comments on the Book of God from the teachers of your schools, but provide that the sacred scriptures, in the Protestant or Catholic version, without note or comment, shall have a place in every school which derives support from the public treasury. We believe that such a provision in the new school act is positively essential to the growth of civil and religious liberty, and to the sustenance of a sound and vigorous morality.

"Baptists the wide world over are deadly in their opposition to a national church, and have sealed their testimony against it with their choicest blood: but a national church with its creeds and ceremonies and a national religion having the Bible alone for its basis, are separate and distinct. The former is tyrannizing, and persecuting in its tendency, the latter is the great bulwark of civil and religious liberty. In this country we acknowledge no state church, but in our legislation, and in all our courts of judicature we do recognise a state religion. Very many of our laws are founded upon the requisitions of the Bible, and its sanctions are appealed to in the observance of our enactments; so far then—the state has a religious character.

"Now suppose the Government so far to yield to the pressure of the manifesto as to allow the Bible to be kicked out of every school under the influence of priestly rule, would this satisfy?"

It seems to us that there is great inconsistency in much of the above. It speaks as if all sects could agree in a "National Religion, having the Bible for its basis." Would this be effected by every one using his own version, or would we be any better off than at present, leaving it to the option they now possess, of Parents and Teachers to have their children instructed in the Schools in such version of the Scriptures as they may choose, without calling in the secular power to approve or condemn, to license or forbid the use of the Word of God. We might enlarge greatly on this subject but our space does not admit. We believe sincere Christians will always use the Bible as the fountain head of instruction for their children, because it is God's Book, and wears the impress of his authority, and we do not believe that that authority will be bettered by man's legislation. Hitherto most certainly such interference has done great and incalculable harm. We believe our Brother of the *Visitor* has been misled by the plausible fallacy of a national recognition of the religion of the Bible—in our opinion one of the most dangerous of all fictions.

In the same paper, of the 10th, we find an article on "The new School Bill." We regret that our space will not allow us to copy it fully, as it may be supposed an extract does not so clearly convey the views of the writer, as the whole. Our brother will not, however, suppose we wish to give any other than his true meaning. He says:

"We regret to see that it leaves the religious question, as it relates to schools, just where it found it, beclouded, confused, and unsettled. It enjoins instructions in christianity, but prohibits the use of all books containing its principles, if objected to by parents and guardians. We are not told whether the Christianity of the Schools is to be Presbyterian, Baptist, Episcopal, Papist, Methodist, or all combined, but one thing is certain, the Christianity of God's inspired Book must not be taught if parents and guardians say no."

Surely our good friend would not allow the State to exercise its power to enforce even "the Christianity of God's inspired book" against the will of "parents and guardians," and yet we cannot understand the above language to mean anything else.

NOTWITHSTANDING the proverbial uncertainty of political events, we believe no one was prepared to hear of the sudden change in the English Cabinet, of which the last mail brought the intelligence. The defeat of Lord Palmerston in the House of Commons, on what is called the Conspiracy Bill, was the cause of this unlooked for retirement of one of the most popular ministers that has of late years been entrusted with the reins of power. The self respect and strong feeling of national independence, however, united with the indignation naturally aroused at anything like dictation by a foreign power, bore down all other considerations, and the Premier was compelled to give way to the storm. For a more particular and lucid account of the whole matter, we willingly refer our readers

to the communication of our London Correspondent on another page. The Earl of Derby, the leader of the Conservative party, by the command of the Queen, has formed a new Cabinet. It is generally thought, however, that their tenure of office will not be permanent.

Lord Palmerston, just previous to his ejection from office, had brought in his Bill for altering the Government of India, and which will now have to be taken up by his successors. Its chief features consist in abolishing what is called the double Government of India, which is a kind of anomalous mixture of powers of the Imperial or Queen's Government and that of the East India Company, and in defining what shall be hereafter the distinct province and power of each. It does away with the Court of Directors in London, and the Board of Control, and substitutes in their place one India Board, under the direct supervision and control of the Ministry and of Parliament. The Indian Government have been greatly and justly blamed for their protection and encouragement of the Hindoo and Mahomedan superstitions in that country, originating in their fear of coming into collision with the deep rooted prejudices of the natives, and also from the fact of their getting a large revenue from subsidies arising from sustaining the rites and ceremonies of Heathenism. This feeling, until within a few years past, has even led to the persecution of Christianity by the E. I. Company. It is strongly anticipated that the events of the Mutiny will lead to a radical change of feeling and measures in this respect, and that India will be left to the free operation of Christian effort, as well as to the liberty of free colonization for all British subjects. Let us hope that under the good providence of God a new and far better state of things will shortly dawn over the millions of British subjects of India.

IN order that we might satisfactorily answer the question of Mr. C. F. Hartt, we have made enquiry of H. Hoyt, Esq., respecting the truth of the statement copied last week from a contemporary, concerning the effect of *Aurora Borealis* on the Telegraph wires in Newfoundland. He informs us that it was altogether incorrect. He has also favoured us with a late Newfoundland paper which refers to the statement as follows:—

"In no one instance has it occurred that the line of the *New York, Newfoundland, and London Telegraph Company* has been in any degree, or to the slightest extent, affected by the *Aurora Borealis*. This line is surpassed by none in the world, and not equalled by many for its excellent working order, and while it continues under such able management as its present superintendence evinces, it will be likely to retain the good character it has so well merited and so generally received."

ON Wednesday evening last a social meeting was held in the Granville Street Vestry. The room was crowded. Addresses were delivered by the Revd. Messrs. Porter, Sen., Jardine, McLearn, and the Pastor, Rev. D. Freeman. The choir sung some choice pieces of sacred music. A spirit of harmony and Christian love prevailed.

OUR acknowledgement of having received HARPER'S MAGAZINE and GODEY'S LADY'S BOOK for MARCH, from E. G. Fuller, was crowded out last week. The literary contents of this Month's Number are, at least, equal to any of the preceding ones. Their pictorial embellishments are very superior. The frontispiece of the latter is a gem.

## General Intelligence.

### Foreign and Domestic.

TEMPERANCE HALL COMPANY.—The Annual Meeting of the above Company was held on Friday evening last, at the Temperance Hall. We are glad to find that the Stock of this Company is improving. The Secretary's report stated the earnings of the Building to be, for the past year, £478 15s. 5d.—being an increase over the year just ended of £52 19s. 5d. A Dividend of 6 per cent to the preferential, and 5 per cent to the original Shareholders has been declared.—Sun.

The Mayor and Corporation of Halifax transmitted, by last steamer to England, a congratulatory Address to Her Majesty the Queen on the recent marriage of the Princess Royal.

STOCK IN GOVERNMENT WAREHOUSE.—1st March, 1858.—267 puns, and 1 hhd. Rum. 81 hogsheads, 30 tierces and 268 bbls. Sugar. 2196 puns, 277 tierces and 1100 barrels Molasses.

What will cure my Chills?—Perry Davis Vegetable Pain Killer will do it. It is also the best medicine for sprains, bruises, rheumatism, cramps in the limbs or stomach. It is, in short, a medicine no family should be without.