

a member of the congregation in Little Wild Street, London. He died in 1758. Some of our most celebrated men have enjoyed the benefit of his useful benefaction. It is now administered by five trustees, four of whom are Baptists.

I shall now have to call your attention to the history of religious freedom during this period. But it must be reserved for my next letter. I will close with an anecdote of Dr. Gill. A weekly lecture was established at Lime Street, London, in 1730, for the purpose of counteracting certain infidel and erroneous sentiments, then beginning to prevail. Nine lecturers were appointed; seven of whom were Independents, and two Baptists, viz., Dr. Gill and Mr. Samuel Wilson. Dr. Abraham Taylor, who delivered two of the lectures, took occasion to animadvert, in severe terms, on Calvinistic tenets, upon which a controversy arose between him and Dr. Gill. "When Dr. Gill first wrote against Dr. Abraham Taylor, some of the friends of the latter called on Dr. Gill to dissuade him from proceeding, telling him that he would lose the esteem, and the subscription, of some wealthy persons, who were Dr. Taylor's friends. 'Don't tell me of losing,' replied Dr. Gill; 'I value nothing in comparison with gospel truths; I am not afraid to be poor.'" (Ivimey iii. 203.)

Yours truly,

From my Study,  
Sept. 25, 1858.

MENNO.

Christian Messenger.

HALIFAX, OCTOBER 6, 1858.

AMONG the numerous Associations formed in England of late years for religious and missionary purposes, is a small but devoted Society, originated about thirty years since among the Baptists, for the advancement of Evangelical truth in Ireland. One of the results of their labours has been the establishment of several churches in different parts of the Island, now in active and growing condition. Their efforts, however, have been in a great measure directed to the support of a number of persons who perambulate the various sections of the country, visiting the humble cottages of the poor and reading and explaining the Scriptures to the people, either in English or the native Irish tongue. In many cases these labours have been signally blessed, and not a few, as well Roman Catholics as others, have been reclaimed from the influences of lifeless forms or vain superstitions, to a vital and saving faith in the great doctrines of the cross. With other and larger Protestant Societies of a kindred spirit, they are without doubt doing a good work in Ireland, and one which, at no very remote period, is, under the good Providence of God, destined, we trust, to turn this hitherto desolate wilderness into a garden of the Lord. The extracts we give from the "Irish Chronicle," published as an appendix to the London Baptist Magazine, afford some pleasing evidences of the good fruits of the operations of the Society. There is much to justify the hope that the days of religious darkness in Ireland are numbered, and that the approach of a better state of things is at hand. National injustice on the one hand, and priestly domination and blind superstition on the other, have had their day; and there are indications by no means few or slight that a better time is near. The Irish, although an extremely impulsive people, and ready to commit themselves, without question, to the spiritual guides who have hitherto kept them in the mists of doubt and ignorance, have, nevertheless, qualities, which, were they once imbued with the true principles of the gospel, must render them most valuable fellow-workers in the diffusion of Divine Truth. If some who are expending so much useless zeal, and exhibiting so much false fire, in forming what they call a Protestant Alliance to put down the errors of Romanism, were to imbibe a little of the spirit of the really Protestant Societies that are doing a good work in Ireland, they might, with more reason, challenge the co-operation of others, who have good cause to doubt the prudence of their zeal, and question the tendency of their motives.

THE CALENDAR OF KING'S COLLEGE for 1858, is a respectable pamphlet of 52 pages, containing a variety of information relating to the College,—its classes, fees, courses of studies, books used, the President's Reports, together with the Essay of Professor Stiefelwagen, on the study of MODERN LANGUAGES.

We do not find the Treasurer's Report or the amount of ENDOWMENT already secured

to the Institution. We should be pleased to learn that such a sum had been obtained as would place it in a satisfactory position.

We find from the President's Report that "There have been ten matriculations and twenty-three students on the College Books during the year, of whom eighteen were in residence during the term now closed, and eleven degrees have been conferred."

It is stated under "Theological," "A full under-graduate course of instruction is communicated, but this department can scarcely be expected to satisfy the reasonable desires of the Professor, or of the friends of the Institution unless Divinity Students reside in College throughout their fourth year."

THE RISE AND PROGRESS OF THE CHURCH OF ENGLAND IN NOVA SCOTIA. By the Rev. George W. Hill, M. A.

By the politeness of the Rev. J. C. Cochran, Secretary of King's College, we have been favoured with a copy of this Sermon and the above Calendar.

The discourse was preached before the Governors and University of King's College, Windsor. It contains a number of interesting particulars in the history of Episcopalianism in this Province. A circumstance of much interest is referred to in connection with the labours of THOMAS WOOD, who came as missionary to Annapolis in 1753. His efforts on behalf of all classes seem to have been unceasing and successful.

"Unwearied with his long journeys and incessant preaching, he applied himself to the study of the Micmac language. His application succeeded. In a short time he ministered to these people in their own tongue. On one occasion he gathered them within the walls of St. Paul's church, Halifax, where he officiated in the Micmac dialect, and they sung, in their own plaintive strains, an anthem both before and after the service. Nor did he purpose retaining within himself his acquired knowledge; but, in order that it might be available to posterity, he put it in a permanent form, having resolved to persevere, till he should be able to publish a grammar, a dictionary, and a translation of the Bible." This purpose he was enabled partially to fulfil, since in a few years he sent to England the first volume of his native grammar, with a translation of the Creed and the Lord's Prayer. Would to God the zealous endeavours of one who had thus gained the hearts of the Indians had been supported by some equally zealous successor, and that they had not been left for nearly half a century unpitied and untaught!

With regard to the character of the labours of some of the Church of England clergyman, Mr. Hill says:—

"True, the light may have shone but dimly from some of those pulpits,—the oil with which the sanctuary was lighted may have been less refined than the beaten olive of the ancient tabernacle; but sure we are that the pure, unmingled doctrines of the Gospel were proclaimed in the ritual.—If the flame was dull or fitful in the pulpit, it was brilliant as it was constant in the desk. There it was no feeble reflection from the intellect, but the unveiled shining of that Word which was 'a lamp unto the feet and a light unto the path.' Had the public preaching been ever so powerless, the way of salvation was faultlessly announced in that Church which read the Old Testament once and the New Testament three times a year, besides its reiterations of the Psalms and its selections from the Epistles and Gospels."

We are sorry to see Mr. Hill, a former graduate of Acadia College, refer to the Puritans of New England somewhat disparagingly. In speaking of the difficulties the early missionaries had to encounter he says:—

"Their greatest difficulties were often with the very men who had forsaken their worldly goods and friends from loyalty to their Sovereign. It could scarcely be otherwise than that those who came from New England either before or after the Revolution should be antagonistic to the Established Church. They were the descendants of men who had left their native country that they might worship God, as was professed, in their own way. They were of various sorts and denominations, agreeing only in their dissent from the Church of England."

Whatever errors they may have held, we believe them to have been sincere and generally godfearing men, who professed to worship God according to the dictates of the Holy Scriptures, rather than "in their own way." Mr. Hill's allusion to "the dissenters," on another occasion, however, indicates his consciousness that even at that date (1793) they knew how to appreciate the Gospel of Christ, for he says in referring to the labours of Thomas Wood:

"So earnestly does he seem to have proclaimed the Gospel of Christ, and so consistently to have walked amongst the scattered members of his flock, that he won the admiration and respect of dissenters, not only for himself, but for the doctrines of Christianity as taught by the Liturgy and Articles of the Church of England."

We would suggest that in estimating the value of historical statements, such as those on page 23, regard should be had to the position occupied by their authors. Doubt-

less there have been many wild and extravagant proceedings in connection with religious excitement. Care should be taken to distinguish those vagaries from the true piety often existing beneath, or great injustice is done.

While Mr. Hill very properly claims for the body to which he is attached, and of which he is so able and amiable a minister, credit for much good done in the province, we do not believe he would willingly misrepresent the views of other bodies, or on a proper occasion omit to recognize the good also done by them.

Party Politics.

The following editorial from the Morning Chronicle of Thursday last refers to what has appeared in our columns. Being brief we copy it entire, lest we should be charged with giving it any other than its proper interpretation:—

"A GODLESS SNEER.—The Evening Express, Roman Catholic newspaper, an out and out supporter of the Johnston, Tupper Government, thus notices the presentation of a Bible by a Sunday School Class to their Teacher:

"AN APPROPRIATE GIFT.—We perceive that the members of a Bible Class in this city have, since his dismissal from office, presented Mr. J. R. Forman, jr., late Government Engineer, with a bible. We commend their discrimination. We do not know of any book more requisite for the recipient, and have not for a long time heard of a more appropriate gift. We sincerely hope that Mr. Foreman will find it useful and profit by the truth it contains."

How bold Bible Reprobaters become, when they have a Government like the present, and such men as Rev. Dr. Cramp, Rev. Dr. Tupper, at their backs!

Had they, and others of like pretensions, stepped forward when the Roman Catholic Synod met to "reprobate our Bible," and scatter their blasphemous Synodical Letter broadcast upon the country, we should probably not have such understrappers insulting a Protestant community, by this and like flings at the Bible, at Bible Classes, and Bible Teachers.

We hold the Christian Messenger and its correspondents responsible for much of the unwelcome arrogance which now characterize these people.

They never step forward to rebuke them now, as they formerly used to do; and what their correspondents have to contribute, as touching these people and their desperate efforts at ascendancy, is all in a contrary direction. Witness Dr. Cramp's recent letter in the C. Messenger, on the subject of Rev. Mr. Martin's speech."

Our contemporary should remember that many of the political party he tries to serve by such writing are warm friends of the Christian Messenger, as well as readers of the Morning Chronicle, and understand the demands of Protestantism quite as well as he does himself. The publication of such unfounded statements, instead of accomplishing the object at which the writer aims, have quite a contrary effect, and serve rather to expose his own feelings of malevolence.

Further, the recklessness of such remarks concerning us imposes on some, who ordinarily defend the proceedings of their party, a task to which we are assured they are very unwilling to be subjected. Having some respect for themselves, they have no desire to outrage the intelligence and common sense of many of their best friends, even though they be political opponents. We have no desire for political warfare, even its laurels are not coveted by us; and we are assured our patrons on either side would not thank us were we to engage in it.

If there is one feeling more than another which prevails among our friends, it is love for the Bible, and such a love for it as induces them to embrace its truths, and practise its precepts, as well as use every effort to recommend it to others, whether they be Catholic, Protestant, or heathen, but which would at the same time prevent them from making it a mere watchword and battle-ground of party strife.

Our contemporary probably imagines that a certain amount of writing must be done by him, and he has to calculate upon whom he can expend his ammunition with a chance of the greatest gain. Perhaps, therefore, we ought to feel honored by his attention. We would, however, advise him to exercise a little more caution, for although by such attacks as he has lately been making upon us he may please some of the more reckless and unscrupulous of his friends, yet he will most certainly offend others who although less violent, are more highly esteemed, and have far more influence in the communities where they dwell. Whether he is willing to take such advice and be more prudent in future or not, is matter for his own consideration. He may try to draw us into a partizan course, but he certainly cannot oblige us to take such a position.

By the way, we must frankly own that we have some difficulty in finding a Sacer against the Bible in the above extract.

The Godless Sneer, if any exist, can only be by making Mr. James R. Forman, jr., their God, which we suppose they are hardly yet ready to admit. Surely such misrepresentations cannot subserve the interests of truth. The Editor of the Chronicle would seem to be writing under the conviction, perhaps a very correct one, that he is addressing a class of persons who will greedily swallow every misrepresentation he thinks fit to make, be it ever so gross, or palpable to unbiased readers.

Our readers will pardon us for this brief reference to these matters. We know very many who take a similar view without a word from us, but as others may expect us to make some allusion to the subject, we have thought well to give it just this passing notice.

Seasonal.

OCTOBER, with its lengthened evenings, has again come, and reminds us that the time given for gathering in the products of the soil and making provision for our physical wants is rapidly passing away.

The season generally through the Province has been such as should call forth feelings of gratitude to the Giver of all good. There has been, we believe, in some places, slight injury sustained in consequence of "the abundance of rain," yet it has been quite limited both in its nature and extent.

Each of the seasons brings its appropriate occupation. The long evenings of this and following months are well adapted for pursuing studies and acquiring such knowledge as may be obtained by reading. The abundance of books, and the general extension of the ability to read are amongst the peculiar features of the present day, which stand out in striking contrast with former times. Ignorance being so general was formerly scarcely considered criminal. A lower standard of morality and the greater prevalence of crime were the inevitable consequences. We too often attempt to draw a comparison in this respect between our ancestors and the present generation, to their disparagement. We must not, however, judge their actions by the light we enjoy, or we do them great injustice. Facilities are offered for the attainment of knowledge which render it criminal now-days for a man to be entirely ignorant of what is transpiring in the world.

The demands made by our present institutions upon every individual in the community make it imperative that he should possess some good degree of learning and general knowledge. He therefore who despises the opportunities presented to him of acquiring information, is unworthy of living in this enlightened age. Every true patriot and sincere Christian will be looking around on such and using means to bring them under influences more in accordance with the spirit of the times. We may have but a short time to live upon the earth, yet we ought to endeavour to do good no less than we should if we knew we had to remain here for ever.

Who would wish to have the year pass round without the changes brought by the succession of the seasons? Who would like to have a year all summer, or all autumn or winter? Each month brings its own appropriate duties and sources of pleasure. The present introduces those which cluster around home, and brings out our more social feelings.

It may be well to remind our youthful readers,—that if they allow the opportunity presented by the autumn and winter months to pass, without using efforts for the cultivation of their mental powers, they will shortly find themselves like those who, having neglected their spring and summer occupations, now discover that want comes upon them like an armed man; whilst those who engage diligently in the cultivation of thought, and gathering up thoughts from the productions of other men, will experience a return of pleasure and profit no less certain,—indeed far more certain—than that which follows from the labours of husbandry.

If space permitted, we might here advise an attentive perusal of the Christian Messenger to such as have not hitherto made that a part of their regular occupation, and we would ask as a favour of the thousands who give us a place by their firesides, and anticipate with pleasure our weekly visits, that each one will introduce and recommend it to some of their neighbours. By doing this they will be, not merely conferring favours on us, but would be benefitting the community in which they live, by spreading abroad intelligence, morality, and religious truth.

We forbear any further urging of this matter, remembering that a word to the wise is enough.

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