

maker should be a learned man. Mr. Coxe insisted on his right to plead in what language he chose, and as none of the lawyers could talk Greek or Hebrew the case was necessarily dismissed. "Well," said the judge to the learned counsel before him, "the cordwainer has wound you all up, gentlemen."

Jeremiah Ives, who was thirty years pastor of a church in the Old Jewry, London, was celebrated for his tact and power as a disputant. Charles II. heard of him, and invited him to Court to hold a discussion with a Roman Catholic priest, who was told that his opponent was a clergyman of the Church of England. Mr. Ives was persuaded to assume that character by appearing in clerical attire. In the course of the dispute he argued that notwithstanding the authorities which might be adduced in favour of Romish opinions and practices, and the plausibilities which might be urged in their defence, they could not be sustained, because they were entirely unknown in the apostolic age. That argument, the priest replied, would be of equal force against infant baptism, which also was unknown in the apostolic age. Mr. Ives admitted it, intimating that he rejected infant baptism on the same ground; whereupon the priest abruptly closed the discussion, saying that he had been cheated: he had supposed that he was disputing with a Church of England clergyman, whereas they had brought him "an Anabaptist preacher." The king and his courtiers were highly amused.

In those days, preachers were often obliged to disguise themselves, that they might not be recognised by the informers. "It is said that Bunyan, to avoid discovery, went from a friend's house disguised as a carter, with his white frock, wide-awake cap, and whip in his hand, to attend a private meeting in a sheltered field or barn."—Andrew Gifford of Bristol adopted similar expedients, at one time appearing as an officer, at another as a gentleman. "Did you not meet me last night," he said one day to a friend, "going through Lawford's Gate? Why did you not speak to me?" "I did not see you, Sir." "Did you not meet a tinker?" "Yes, Sir." "That was me," said Mr. Gifford.

An old memoir of Bunjan contains the following:—"Being to preach in a church in a country village (before the restoration of king Charles) in Cambridgeshire, and the people being gathered together in the church-yard, a Cambridge scholar, and none of the soberest of them neither, enquired what the meaning of that concourse of people was, it being upon the week-day; and being told that one Bunyan, a tinker, was to preach there, he gave a boy twopence to hold his horse, saying he was resolved to hear the tinker prate, and so went into the church to hear him. But God met with him there by his ministry, so that he came out much changed, and would, by his good will, hear none but the tinker for a long time after, he himself becoming a very eminent preacher in that county afterwards."

"It happened," says Crosby, "that the magistrates of Sevenoaks sent some officers to the congregation meeting at Bradbourn, who took all the men from thence, and carried them to the town, where by an order they were kept prisoners all night. On the morrow, when the justices met together, the prisoners were had before them and examined, and after some little discourse with them were dismissed. They all with one heart, full of wonder and joy, returned to the place from whence they were taken, to return thanks to God for this so unexpected a deliverance. When they came to the place, to their great surprise and inexpressible joy, they found the women there, who had not departed from the house, but had spent that evening, the night, and morning, in prayer to God on their behalf. The introduction of Baptist principles to this Continent will be the subject of the next letter.

Yours truly,  
From my Study,  
July 31, 1858.

**The Morning Chronicle.**

Messrs. Editors,

I read the Halifax Morning Chronicle—not because I like the Paper, but because it is necessary in these days to glean information from every source. It is also desirable to know how far ruffianism will go. So I read the Chronicle.

The Editor says, in his issue of the 17th, that there is not "the metal" in the Messenger that there once was; by which he means, I suppose, that he has the "metal." He has some, no doubt;—plenty of lead—plenty of brass!

He can play the state-church fiddle, too,

when it suits his purpose. Just now the Archbishop of Canterbury is his pet, as the Pope was, when the Chronicle's friends held the reins of government in this Province, and would have honoured his Holiness by providing separate schools for Catholic children. Wonderful man, that Editor, or whoever it is that does the writing! Is he a Judge?

The Archbishop of Canterbury, we are told, proposed that in future "the Bible should be read in all the schools of India to which government aid was contributed." It sounds well, does it not? But let us examine it a little more closely. If the Archbishop chooses to establish a school at Calcutta, and pay all the expenses, he may make what regulations he pleases. He may order the Bible to be read, and the prayer-book to be used, and direct all the children whose parents accept his bounty to make the responses, and to stand, and kneel, and bow, according to the rubric. It is his own money, and he may impose his own conditions.

But when the government establishes a school, it is the action of a trustee for the people; for all the people—not for the Protestants, or the Roman Catholics, or the Hindoos, or the Mohammedans—but for all the people. And the money is the people's money. The government has no right to impose any condition that would be offensive to the religious prejudices of any class of the population. If the Bible be ordered to be read, the Hindoo and Mohammedan children will be kept away, and deprived of education: If the Shaster or the Koran be ordered to be read, the children of christians will be excluded.

What then is to be done? Provide the means of education, and let the people themselves provide for religion, either by their ministers, or in any other way they may prefer. If you go beyond this, you endorse the principle of an ecclesiastical establishment. That may suit the Morning Chronicle, but, for my part, I cannot swallow it. No true Baptist can. It is too popish for us.

Yours, &c.  
CAUSTIC.

Aug. 18, 1858.

For the Christian Messenger.

**Note from Rev. David Freeman.**

MR. EDITOR—

As I am about to leave Halifax, my friends will take notice that my future address will be at Wolfville. I will embrace this opportunity of also mentioning a fact which indicates the mutual feeling that exists between myself and the church in Granville Street, on my separating from them to enter another field of labor, marked out by a special Providence. Besides my salary punctually paid, I have this day received from the church, through the Treasurer, the sum of 33 dollars and upwards, which I accept as a substantial token of their kind feelings. This is not the first act of the kind which they have performed in the same unostentatious manner; but none affects my heart as more disinterested than this, being as I am on the eve of departure. I would not publish it on their account; but such events are so rare, I feel that neither they nor I have any right to withhold it from the public. I give it, therefore, that others in similar circumstances may be provoked to the same love and good works. May the blessing of God rest upon this dear people, and may they speedily receive from the Lord an under shepherd, to lead them by the still waters and among the green pastures.

Yours in Christian love,  
DAVID FREEMAN.

Halifax, Aug. 19, 1858. &

P. S.—I must add that since writing the above I have received a purse of Twenty dollars from a member of the congregation.

**Christian Messenger.**

HALIFAX, AUGUST 25, 1858.

WE are not desirous of breaking a lance with our correspondent "Reform," on the subject of Female Education, as we agree with him on several points; yet we think some of his statements are calculated rather to retard than to serve the object at which he aims; we shall therefore briefly notice those particulars.

We are not aware that the "managers of our educational affairs" have had the question of opening the classes of Horton Academy to females, brought before them, and until they have, it is unjust to talk of

their 'oppressing the people.' Such remarks we think calculated to raise hostility rather than to induce compliance with his expressed desire. We shall be glad if "Reform" will explain what he means by "oppress," in his letter; but in doing so, he must take care that he does not lay himself open to the charge of oppressing "the managers of our educational affairs."

Will "Reform" prove that "our (the Baptists) public acts ignore" "the power of mental training and refinement among the other sex." We doubt if he can refer to any act which would substantiate his position. On the other hand he will find that a special committee to consider and report on Female Education was appointed at our Central Association in 1855 and 1856, and in 1857 the Education Committee devoted a considerable portion of their Report to Female Education. The absence of a public Institution belonging to the denomination, he may, perhaps, say is his proof. If so, we will see if the same rule will apply in other cases. When the writer—supposing him to be a married man—was enjoying a life of single blessedness before he had entered into matrimonial relationship, could it be said that he had therefore ignored the marriage state. We suppose he was only waiting for the suitable arrangements to carry out his intentions. The same may be said of our body and a Seminary for females. When the proper place and a feasible plan of raising it are forthcoming, then, doubtless, it will proceed. A large number of the denomination are as earnestly desirous of seeing such an institution as he is himself.

"Reform" lays down a basis intended to supply an answer to our enquiries of last week. We are not willing, however, to accept this as a solution of the questions. He says:—"If women have more duties which pertain to the education of children than men, should they not be at least as well taught?" We do not think this enough. It still conveys the idea that the father is under less obligation to teach his children than the mother.

There is plenty of argument for an extended course of education being given to females without using this one, which we think unsound.

Woman is an immortal being as much as man and therefore should have all the advantages of knowledge for her own sake—this is the safest basis of making the demand either for admission to our present Institution or for another one exclusively for young ladies.

THE Morning Chronicle of Aug. 19th has an extract of five lines referring to the new Spanish Governor of Fernando Po, forbidding any but Roman Catholic worship among the inhabitants of that island, the majority of whom, except the native heathen, are Baptists. Although the Editor of that paper seems to imagine, if we may judge by his remarks, that our readers will hear nothing of the subject from us, he may find a much fuller account of the matter on another page in our present number. We might furnish him with still more of the particulars if he is desirous of enlarging on the subject to his readers.

He seems alarmed lest the Catholics should drive the Baptists away from Nova Scotia, as they do from the Spanish dominions. Whether he is really sincere, or whether he would not himself like to have a hand in such a proceeding, are questions not very difficult of solution.

We hope, however, he will not be alarmed on our account. Baptists have, before now, had both Popish and Protestant persecutions to endure, and are still suffering from the latter, as well as the former. We are sorry to say that Roman Catholics, too, have had to encounter persecutions from Protestants. Only a few months since Protestant Sweden banished seven women for no other reason than because they were Roman Catholics. Let the Editor of the Morning Chronicle take up the subject of persecution itself and denounce the principle, whether exhibited by Catholics or Protestants, Lutherans or Presbyterians, and there would be some propriety and consistency in his writings; but for him to complain of Catholics persecuting Baptists, and at the same time be doing the same thing, in spirit, himself, only exposes him to the contempt of all honest men.

The further news from India, by our latest English dates, is very favourable, as far as military operations are concerned. The city and strong fortress of Gwalior had been re-captured, and a decisive victory had also been obtained by Gen. Hope Grant, in Oude, with great loss of the rebels. The weather throughout India, however,

had been intensely hot, and very numerous deaths had occurred among the soldiers, from Sun-stroke and fever. The mere casualties of War have been trifling throughout the rebellion, as compared with the deadly ravages of the climate among our troops.

The English and French Expedition to the North of China had captured and destroyed the forts at the mouth of the River Peiho, and were advancing upon Peking, the Capital. The heart of the Chinese Empire is still rent asunder by intestine warfare. It appears that the Insurgents have lately been gaining some important successes.

There would seem to be a strong excitement against Christians almost throughout the Mahomedan world. Great cruelties have been practised by the Mussulman population of Candia (ancient Crete) against their Christian fellow subjects in that Island, and the shocking massacre of the English and French at Jeddah and several partial outbreaks in Asia Minor, betoken a feeling against the Christian name much like that which has manifested itself with such deadly effects in the Indian Peninsula.

The Elections are now going on in the State of Kansas, by which the adoption or rejection of the Slave Constitution imposed on them by the general government, is to be decided. From the Returns already known there will be an overwhelming majority for the rejection of Slavery.

We are glad to find that active measures are being taken to lay out the extension of the Eastern Railway from Truro to Pictou. The completion of this important line, which would bring the trade of the Gulf within five or six hours of the Capital, cannot be too highly estimated. One of its most beneficial effects would also be greatly to increase the travelling between this Province and Quebec during the summer months, as no doubt numbers of Tourists, as well as others, would take advantage of the Steam communication lately established between that City and Pictou.

We much regret to see that our Canadian namesake is in difficulty. The proprietor publishes a notice to his subscribers in which he says:

"In consequence of the great scarcity of money, and the difficulty which I find every week in getting sufficient funds to pay the expenses of the issue, as may be readily seen by a glance at the receipts, I have come to the conclusion to publish the paper, for the present, once in two weeks. I have been advised to adopt this course as the wisest, under all circumstances. The adoption of this course will enable me to recruit my health, which is somewhat impaired by constant confinement, and wearying anxieties, and, at the same time give me an opportunity of collecting in my outstanding debts on Messenger accounts."

We shall be glad to learn that the change is beneficial to both the health and resources of our good brother. We know from experience some of his difficulties. Under the most favourable circumstances the labour of getting out a weekly paper is very considerable, but when one has to pay out his funds, and does not receive his dues from his patrons, it must soon break down the most robust in both pocket and health.

We find the following in the Presbyterian Witness of last week. It is intended, we presume, instead of the communication of Messrs. McLeod and Morrison, in reply to the calumny which recently appeared in that paper against the Baptist Minister of St. Ann's, C. B. It would have been somewhat inconvenient probably for the letter itself to have appeared in that journal:—

ST. ANN'S C. B.—The Christian Messenger of Wednesday last contains a communication signed by "Donald McLeod, Roderick McLeod, Hugh McLeod and John Morrison Senr., the Committee appointed," denying the truthfulness of statements made by the Rev. Abraham McIntosh at the Free Church Synod. They say that the Baptist minister there is very quiet and zealous, and that Mr. McIntosh is a very indifferent sort of man. Just so. We cannot copy the article as requested. As a general rule we would recommend to folk who wish their letters to appear in the Witness to address ourselves exclusively.

THE FARM: a Manual of Agriculture. Fowler & Wells, New York.

This is a very useful little volume of such things as should be known by every farmer. It gives a great variety of information respecting farm-work, under the following heads: soils; manures; rotation of crops; draining; fences; agricultural implements and their uses; farm management; farm crops; and the orchard. Those desirous of adopting modern improvements in agriculture would do well frequently to consult its pages.

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