

ing. "Come along, Jan, there's nae strife up here, and I'm happy to see ye." The elder went to the minister to beg his pardon directly, but he found he was dead; and he laid it so to heart that within a fortnight the elder himself departed. And I should not wonder if he did meet the minister at heaven's gates, and hear him say "Come along, Jan! There's nae strife up here." It would be good for us to recollect that there is no strife up there. Glorified saints have not strife among themselves; and we should love one another more in brotherly kindness if we thought more of heaven and more of our blessed Jesus.—*Rev. C. H. Spurgeon.*

Christian Messenger.

HALIFAX, NOVEMBER 24, 1858.

It may well be doubted whether ever any two individuals think precisely alike, upon any given subject. Indeed the very nature of independent thought and the power of reasoning with which the Creator has endowed us, would seem to imply as much, and there is as little ground for supposing that any two minds are constituted exactly alike, as that the features and expression of any two human countenances are exactly identical. We have been led to this train of thought in considering the subject of *Christian liberty*. There are certain great truths or axioms in the Christian faith, as also in the moral law, upon which all true believers in the Gospel of Christ must, and we believe, substantially do, agree. But it is our conviction that in the most harmonious church or society of Christians ever constituted, were the individual opinions of each member to be strictly scrutinized, shades of difference to almost an endless extent might be discovered. Upon this peculiarity of our nature is grounded the Gospel precept, "to forbear one another in love," and from the breach of this Divine precept have sprung up, even among Christians, liable as they still are to sin and error, hatreds and strifes and persecutions innumerable. How many churches have been scattered to the winds, or have become a rock of stumbling and offence to the world around, from want of this great Christian virtue of forbearance? Some, perhaps almost unimportant difference of opinion in our brethren, in some point of doctrine or of practice of mere secondary importance, is visited with an "anathema maranatha," and the body of Christ is rent asunder by the intolerance of his disciples. In no period of Christian history has this been more fully verified than at that of the great Reformation, when Luther, Calvin, Zwinglius and others almost paralyzed each others hands in the great battle with the common enemy, by their unhappy feuds and dissensions. We believe that a right understanding and consequent right action on the nature of true Christian liberty would have saved a thousand schisms in the church. So also on matters more strictly comprised under the moral code, although to less extent. Sins and faults are magnified unless they fall within the catalogue which we may choose to consider venial. We doubt not that one of the highest and most beneficial moral movements of our day—the Temperance Reform—has been often hindered by differences arising amongst and alienating its own advocates one from another. We should not forget that the effort to promote Temperance is a labour of love and not of wrath. If we advance into the field of Christian Doctrines, what incalculable evils, even to war and bloodshed, have resulted from a misconception of the real nature, value, and extent of Christian Liberty. Witness the case of Calvin, already named, the fire of whose zeal for God could only be quenched by adopting the evil practice of the corrupt and persecuting communion from which he had but just separated. Among our own churches, we feel well assured that the Scripture doctrine of Believer's Baptism has been in numerous instances perverted, and its progress injured by the injudicious advocacy of some of its professed friends. *Christian Liberty* here, as in a thousand other cases, has not been allowed to have its due consideration, and Truth has suffered accordingly. We may heartily condemn and strenuously oppose the introduction of error into the Christian church, and still maintain substantially the unity of the spirit in the bond of peace with our brethren, in the great vital truths of our common faith. But the instances are numberless in which we might enlarge upon the importance and necessity of allowing others to think as well as ourselves. We may on some other occasion revert to this subject.

EXCLUSIVISM.—A short time since, the Rev. Albert Barnes of Philadelphia, published a Pamphlet under the above title, in which he deals pretty sharply with what he considers the Exclusiveness of Baptist churches, as regards members of Pedobaptist communions. He does not, however, confine the charge to Baptists, but says—"besides the Roman Catholics there are three denominations of Christians in this country that unite with them in excluding all others. They are the Episcopalians, the Baptists, and some portions of the austeroid fragments of the Scotch Presbyterian church." The treatise, ably written by a man of unquestioned piety, obtained a large circulation.

The Rev. J. W. Smith, Pastor of the Spruce Street Baptist Church in Philadelphia, answered it in a Letter addressed to the author. We have lately perused the Letter, and have been much impressed both with its Christian spirit and its conclusive arguments—increased, perhaps, by a very brief acquaintance which we formed with the writer a short time since, on his way to Europe in search of health. The force and ability with which he refutes objections, and touches some of the main points of difference between ourselves and our Pedobaptist brethren, would appear to us to have left his opponent without reply. Both publications are well worth perusal.

Mr. S. shews clearly that Baptists act on exactly the same principles as Pedobaptists, in taking baptism as the initiatory ordinance of the Church of Christ; and that the real difference which exists between them is that respecting the proper subjects of baptism, and the mode of administering that ordinance. He also presents in a very clear and forcible light the fact that Baptists are really *less exclusive than Pedobaptists*. He says:—

"We (Baptists) commune at least with all our membership, and this is not true of them (Pedobaptists.) Children sprinkled in infancy, become members of the church. Formerly they were admitted at a suitable age to the communion, and treated as members. Hence in New England the unconverted church membership so notorious in the time of Edwards, and hence in after years, New England Unitarianism, with its progeny of relationism, spiritualism, and wrong, the growth entirely of Pedo-Baptist churches. But now, I believe, they are not admitted to the communion until after giving evidence of conversion. Is it not hard for a church to exclude its own members from communion? Dr. Miller avers that 'there are but two places in the universe where there are no children. One is the bottomless pit, and the other is the Baptist Church.' But, for once, the Doctor was mistaken. A modern writer has added, 'there is one more place, and that is the Pedo-Baptist communion table.'"

"It is plain that, at the least, we are no more exclusive than our brethren. Better than this—that we are no more exclusive than the New Testament."

MICMAC MISSION.—The Annual Meeting of this Society was held at Temperance Hall on Tuesday evening, the 16th inst. The President, Rev. Dr. Twining, in the chair.

The Acting-Secretary, W. Howe, Esqr., read the Report, to which, when published, we shall take occasion to refer.

Rev. Mr. McGregor moved the adoption of the Report. He referred to the great and important advantages secured by Mr. Rand, in adopting the Phonetic Alphabet for the translation of the Scriptures into Micmac.

P. C. Hill, Esqr., seconded the motion, which was carried.

Some slight disturbance was occasioned by a person in the audience rising and asking how many converts they had made.

BEN CHRISTMAS, in an animated speech, referred to this circumstance, and spoke of conversion being the work of the Spirit. "We can use the means," he said, "but we look to God for converts."

He longed to see the day when the Gospel would be proclaimed to the Micmacs by those of their own tribe. They were now degraded and debased, but they only need instruction. They have faculties as capable of improvement as the white man. Their vices, too, have been given them by white men.

Rev. Mr. Rand referred to the wonderful manner in which God, in his Providence, had directed him from the first of his efforts till now in the work of acquiring the Micmac tongue and translating the Sacred Scriptures into that language. One of the most remarkable circumstances occurred about 10 years ago, when an Indian pointed out to him another Indian—his son, who was drunk at the time, in the very descriptive phrase of "Look at that devil." Mr. R. had previously made an engagement with him, but he had disappointed him. Had any one told him what he would see this day he would have thought it impossible. He pointed to Ben Christmas, and said, "There's the same man." Does any

one now ask if Indians could become Christianized and civilized? We are not in doubt on this point. Here Mr. R. referred to the death bed of John Paul—a converted Indian, who had related to his friends a remarkable dream he had shortly before he died. Mr. Rand had made it the subject of a Poem, which he read to the audience. This, we learn, will, by request, be published with the Report.

Our space will not allow us to make any more extended remarks at present, further than to say that there never was a time since the commencement of this Mission when its friends have had so much to encourage them in this very important work, or when they should expect Christians of all denominations to join cordially with them, in efforts to raise the Aborigines from their state of ignorance and degradation.

DEAF AND DUMB INSTITUTION.—With much pleasure we publish the following Statement respecting this Institution. The Bazaar to be held to-morrow will doubtless command extensive patronage. The efforts of those gentlemen who have given their attention to the Institution so as to bring it to its present state of efficiency are beyond all praise.

DEAF AND DUMB INSTITUTION.—The Congregational collections, subscriptions and donations received in aid of the above establishment in the year 1857, amounted to £55 8 1
Ditto from 1st Jan. to 1st Oct., 1858, 142 10 11
Proceeds of the Bazaar at Noel in July, 62 0 0
The expenditures for rent, fuel, board of pupils, furniture, lights, &c., &c., in '27 were £90 5 0
Ditto 1st Jan., to 1st Oct., 165 18 4

These donations have been all publicly acknowledged at the time, in the newspapers, and an account of them, as well as of the Provincial grant, is annually submitted to the Legislature and examined by a committee for the purpose.

The Provincial grant is devoted to the payment of the Principal's salary and board allowance, the payment of Sub-teacher, Matron and servant, —of rent, and interest of purchase money of house, and other incidental expenses.

The number of pupils at present on the books is 27—of whom 12 are wholly free, and 4 pay only in part.

There are 11 male, and 5 female boarders, of whom three are from New Brunswick.

In consequence of the increasing number of pupils, the expenditure, over and above the usual Provincial grant, will be upwards of £200 in the ensuing year, which it is hoped will be realized from charitable contributions.

For the more convenient and economical management of the Institution it was found necessary in the last summer to purchase the premises in Gottingen street, where the Principal, Matron and Boarders reside, and where the education of the pupils is conducted, all under one roof. The cost of this double House, and of a large building in the rear, capable of being easily converted into a spacious School room, the whole lot measuring 100 by 80, and fronting on two streets, was £900.

Of this sum £300 is immediately required to repay loans. To assist in the liquidation of this debt, is one principal object of the Bazaar, which is to be held in the Mason Hall, on Thursday, the 25th inst., under the distinguished patronage of the Right Honorable the Countess of Mulgrave, —and under the special management of the following Ladies, who are still ready to receive contributions of work and money, viz:—

Mrs. DUFFUS, Mrs. ATTY. GENL. JOHNSTON.
Mrs. MACKINLAY, Mrs. FERNS,
Mrs. C. MURDOCH, Mrs. BARRS,
Mrs. MORROW, Mrs. BRAINE,
Mrs. COCHRAN, Mrs. CREED.

The undersigned are happy to say, that henceforth they will be assisted in the management of this interesting and important Institution by the following gentlemen as Directors:—

DR. COGSWELL, J. NAYLOR, Esq.,
J. H. ANDERSON, Esq., J. DUFFUS, Esq.,
A Ladies' Visiting Committee has also been formed, whose names will hereafter be published.
JAS. C. COCHRAN,
ANDREW MACKINLAY.

Halifax 17th Nov., 1858.

The English news by the *Niagara* reaches up to the 5th November.

Later accounts from India mention several conflicts with the rebels, who still exist in detached bodies in different places. In these, as usual, success has constantly followed the British Troops. In some cases with great loss on the part of the enemy, and little or none on our side. The chief body of the rebels are still in the Kingdom of Oude, but are nearly hemmed in by the English and must be soon wholly dispersed. Great preparations were making at Calcutta and other cities to hail the official news of the change of the Government of India, now transferred by Act of Parliament from the Company to the direct control and management of the Crown, except as regards the commercial and financial affairs of the country.

In China, notwithstanding the peace, the City of Canton is still in a partially hostile position, and the Allied troops have not wholly withdrawn.

Lord Elgin has returned to China from Japan with which government he has concluded a treaty of a highly favourable character as regards the future commercial advantages which it holds out.

The difference between the governments of Portugal and France on account of a French ship trading in slaves having been seized by the former power, has been settled by the Portuguese having yielded to the demands of France, at the same time protesting that she did so solely under the compulsion of a stronger power, but wholly denying the justice of the French claim. The general voice of Europe seems strongly condemnatory of the high-handed and tyrannical course pursued by the Emperor of the French.

The Emperor of Russia appears determined to go on with the great work he has undertaken—to abolish Serfdom or territorial Slavery in his dominions, although he meets no small opposition from many of the nobles and great landholders. He seems truly desirous of the improvement and progress of the vast Empire over which by the will of Providence he has been constituted the ruler.

The King of Prussia has at length resigned the regal power, which is transferred to his brother under the title of Prince Regent. The king's intellect has for some time past been gradually giving way, and his case is now considered hopeless.

It is instructive to observe the progress of the recent elections in the United States. Mr. Buchanan and his Ministry which only about two years since came into power with large majorities, has been losing ground nearly ever since. Several of the States formerly favourable have exhibited a decided reaction, and are now unmistakably opposed to the present government. The recent action in the government respecting Kansas, it is alleged is the reason for this change. Whether Slavery is to be a national or a state institution is believed to be the great question which must soon come before Congress. Whether Slavery shall be encouraged and its influence extended, or shall be limited in its boundaries and eventually extinguished, are questions which are now demanding the attention of the American people. Other issues will doubtless be raised for the purpose of elbowing this great question, but it must continue to rise until it shall either destroy that accursed system or the system will obliterate all that is worthy of respect amongst that otherwise favoured people.

Silhouettes Contemporaines. Par M. M. G. d'Uassy, (Professor of Modern Languages in Dalhousie College,) et P. Collet, Premiere Serie. Turin: Gianini & Fiore, Libraires, Editeurs.

This interesting little volume contains five biographical sketches. The subjects are—Count Cavour, Prime Minister; Ange Brofferio, M. P.; Charlotte Marchionni, a celebrated actress; U. Ratazze, Minister of the Interior; and the Princess M. de Solms. Each memoir is illustrated by a lithographed portrait and autograph.

The study of French is now so general among our young people, that it is very desirable to provide suitable books for them, by the perusal of which they may retain and increase their knowledge of that language. The volume before us will serve that purpose, and at the same time impart some information not to be derived from ordinary sources. The style, we may add, is lively and vigorous.

General Intelligence.

Foreign and Domestic.

The SUPREME COURT was occupied the principal part of the past week with the case of Davis versus the Bank of Nova Scotia. The plaintiff claimed a large sum for extra work, and laid his damages at £1000. The Defendant had objected to this sum, but had offered £200. The Jury found a verdict on Saturday in favour of the Plaintiff for £548 10s. 3d. A *rule nisi* has since been granted to set aside this verdict.

George Philips, who was indicted during the late Sittings of the Supreme Court, having been arraigned upon his indictment for *feloniously injuring the Railway and its materials, &c.*, put in a plea by his Counsel, in substance admitting the fact of the breaking and injuring the way, but denying that it was a Public Railway as contemplated by the Statute of the Province, which makes the offence a felony and inflicts a severe punishment, and alleging that the Railway was in the possession and under the control of the Contractors, not having been opened and appropriated to Railway traffic. If this plea should be held good it will, of course, reduce the offence to a common trespass for obstructing a way. As it is entirely a question of law, the case will be argued before the whole Court, at the ensuing Term, which will commence its Sittings on the 7th December.