

country, if his mother were still living, to contribute to her support. Scarcely had he made this ingenuous statement, when a harsh voice exclaimed, "If you love your mother more than the Lord Jesus Christ, you will not do for us." Abashed and confounded, the young man was silent. Some murmurs escaped the committee; and he was directed to retire, while his proposal was taken into consideration. On his being again sent for, the venerable chairman, Dr. Waugh, in tones of unaffected kindness, and with a patriarchal benignity of mien, acquainted him that the committee did not feel themselves authorized to accept of his services on a condition involving uncertainty as to the term; but immediately added:

"We think none the worse of you, my good lad, for your dutiful regard for your aged parent. You are but acting in conformity to the example of Him whose Gospel you wished to proclaim among the heathen, who, as he hung upon the cross in dying agonies, beholding his mother and the beloved disciple standing by, said to the one, 'Woman, behold thy son!' and to John, 'Behold thy mother!' My good lad, we think none the worse of you."

For the Christian Messenger.

The Witness—"Anabaptists," &c., &c.

Messrs. Editors,—

The Witness of the 30th ult., under the head of "Presbyterian Ascendency," discourses thus,— "If Presbyterians have been guilty of persecution in times past, we are no more responsible for their conduct than the Editor of the Christian Messenger is for the most indecent Anabaptist fanatic that ever walked naked through the streets of Amsterdam."

And again the next week the strain is resumed, thus,— "How would the Baptists of Nova Scotia like to be held up to ridicule and contempt on account of the extravagances of the Anabaptist fanatics of three centuries ago? We have never done so, and never shall, for it would be extremely unjust. Equally unjust is it for the Messenger to hold us responsible for the sins of our great grand forefathers."

Now without proffering any of my assistance in your defence, or interesting myself in the particular subject under discussion between yourself and your contemporaries, when the above lines were penned—without "holding him responsible," in the least, for the offences of his Presbyterian forefathers, or having the least fault to find for his attempting to vindicate both himself and them, I do nevertheless have to find fault with the way in which he seeks to do this. And do "hold him responsible" therefore. I have fault to find with his rhetoric. I have fault to find with his love of truth. I have fault to find with his spirit. And

1. His rhetoric. Had he said he was no more responsible for the darkest deed of papal persecution that ever disgraced the Inquisition, than you are "for the most indecent Anabaptist fanatic that ever walked," &c.—Or, had he said, it is equally unjust to hold him responsible for the former persecuting spirit of Presbyterians, as it is you for any former inconsistency of Baptists, his language would not then have been fallacious—his comparisons inconsistent and unjust. But at present they are both. For Presbyterians of the present day are to be identified unquestionably with Presbyterians of the past, while "the Baptists of the present day are by no means to be identified with the Anarchical Anabaptists who brought disgrace upon the Protestant Reformation."—"no two classes of people could be more thoroughly different, except in the one article of dipping"—Presbyterian Witness, March 12, 1859, confirmed, if need be by MEKLE D'ARIGNY, the historian of the Reformation, and Anabaptists of that period, who is "surprised" that any such identity "historical" or "as to principles" should ever have been asserted.—His. Ref. vol. 1., Preface. With your contemporary these authorities are probably conclusive. Hence I have fault to find.

2. With his love of truth. When an error is being propagated in the community, or false impressions are known to be had, in science, history, philosophy or religion, and are being reproduced year after year in the minds of the young and rising generation, perverting their views, misleading many, to their hurt and the hurt of others, what truth-loving person does not lend his aid to check and suppress such errors, if aware of them? What truth-loving person, especially if he be a public educator and director of the minds of others, does not, in such cases, not only guard himself well against giving currency or support to them, but exert himself also with the most disinterested zeal to arrest and eradicate entirely such misimpressions from

the public mind? But how is it with your neighbor of the Witness in this particular? Is this his course in reference to the error in question?—An error to which his attention has been repeatedly called, and which he has himself pronounced to be an error in the strong terms above. Is the suppressing of this error, manifestly his aim, as often as it comes in his way to notice it? Or is the opposite the case? And if so, why so? Why are Baptists rather than Presbyterians, Wesleyans, or Churchmen "held up" so often, in company with the "Anarchical Anabaptists,"—"the Anabaptist fanatics of three centuries ago;"—"the most indecent Anabaptist fanatic that ever walked naked through the streets of Amsterdam, &c." The motive, what can it be? Is there no "holding up to ridicule and contempt" to be apprehended, or thought of, in all this "Extremely unjust" as it is? I am sorry therefore to have so much occasion to find fault, not simply with his rhetoric and truth, as a public educator, but more than all

3. With his spirit, as a christian, and as a man, frank, generous, guileless. "To tarnish or impair the reputation of one by false tales maliciously told or propagated,"—is Mr. Webster's definition of slander. How far this definition describes the course of your cotemporary with justice, I leave him and others to judge,—as also of the worth of his protestation of innocence. "We have never done so, &c."

I need not inform you, Messrs. Editors, that you as well as certain baptist ministers are charged with interfering too far of late in politics. But I have thought that just here—in this spirit of detraction and defamation of Baptists, so observable in some quarters of the Province, and in the town of Halifax especially to which certainly you are not blind—in these indirect, disguised, and oft-recurring efforts to bring into ill-repute Baptist origin, or dinances, social standing, &c., and not so much for political as denominational purposes,—I have thought, I say, that just here, I have discovered ample explanation and justification of your course, as well as that of the ministers referred to, mysterious as it has been to some. The truth is in warfare, choice of battlefield is not always our option. If the enemies of the denomination whose cause we serve, see fit to lead us into Politics, Ecclesiastical history, or elsewhere, I see for us, within the boundaries of truth and justice, no honourable retreat. To my own mind, "Baptist," "Anabaptist," "Rome-Johnston," &c., are with many beginning to have about the same meaning.

August 12, 1859.

Christian Messenger.

HALIFAX AUGUST 17, 1859.

Christian Church Principles.

The principles on which christian churches are formed we think are by many but imperfectly understood, and probably by all not sufficiently appreciated. The institutions of the gospel are of divine appointment, and intended to be of universal application. The numerous evils of a moral nature which afflict society, we believe are to be overcome; and tyranny and oppression, priestcraft and superstition must eventually give way to the benignant arrangements of pure gospel truth. Many of the errors which abound in christendom are we believe the results of a departure from the simplicity of church principles. The attempts which have been made in the Roman Catholic church and some Protestant communities to produce uniformity, have crushed out the life and liberty which belongs to the christian church. Purity has been sacrificed to power. Divine injunction have been supplanted by worldly maxims, and incorporated bodies of ministers, taking human governments as their model, have set themselves forth as Churches, having all authority to govern the people vested in themselves.

Man is naturally a tyrant, and disposed to set up his opinion as the law by which his fellow-man shall be governed. This is but the perversion of a quality in the human mind which has for its object self-protection and the combination of numbers into fraternal relationship for beneficial purposes.

The constitution of man and of human society renders it necessary that differences of opinion should exist amongst men. All cannot think exactly alike, even on the same subject. Language is but an imperfect means of communicating thought. It may be used to give pretty correct statements of facts. For the expression of opinion is far less efficient, and for the communication of feeling in very many cases, it is altogether inadequate. Two persons thinking independently on a given subject look at it from different points of view, and understanding language differently, come to very different conclusions.

One gives more prominence to one aspect whilst the other puts forward another. One is of a different temperament, and operated upon by different influences from the other, so that, whilst both may be alike honest, yet they can come to no agreement on the details of the matter in hand.

Whilst man is fallible we must expect this state of things to exist. Where entire unanimity is obtained it must be at the expense of some of man's noblest powers. A number of persons may assent to certain sentiments, for the accomplishment of a given object, but they must renounce their right to private judgement before they can consent to believe all alike in every respect, and even then it must be a sort of blind adherence to the Roman Catholic dogma of 'believing what the Church believes' than the conscientiously embracing of principles of either truth or error. The intellectual faculties of men are sharpened, enlarged and improved by one coming in contact with another who differs from him. Whilst, however, we conceive that manly independence is destructive of absolute unanimity of opinion, yet a general diffusion of gospel principles and the faithful observance of christian precepts will destroy the asperity which otherwise may arise in the consideration of matters requiring discussion.

Where the law of love rules, and one man is willing to allow another the same liberty of thinking which he himself enjoys, there may be the utmost harmony of feeling at the same time that there exists great diversity of opinion. The disposition to rule must be overcome by the more benignant desire to serve, and instead of there being any attempt to confer benefits and to seek the good of others rather than the exaltation of ourselves.

Christian Churches are properly formed only on these principles. Commencing with the people themselves, who having embraced the doctrines of salvation, desire to obey the commands of our Lord and Saviour, and to unite with those who have obtained 'like precious faith.' Not because they have been dedicated in infancy or have been laid under some supposed obligations to which they were not themselves consenting parties, but, having been made the recipients of the highest blessings which human beings can enjoy, they give themselves to the Lord, and to his people according to his word; to do his will henceforth and forever. This holy relationship is formed not on the basis of giving up one's judgment and making no further enquiry or progress, but in the foundation of a superstructure which is to be carried on through this life, even into that beyond the grave, where the knowledge and experience we have gained shall be for ever perfected.

Church-membership, however, is too often made a sort of resting place, and instead of its being the starting point of christian knowledge, it is made the goal of religious experience and enquiry. From misapprehension on the subject of Christian fellowship arises much of the weakness of christian churches. Religious intercourse is not sufficiently encouraged, and instead of the points of agreement being dwelt upon by the members, and pursued until fully apprehended, the points of difference are too often sought out and magnified so as to form barriers to free christian converse.

Where a proper view is taken of our own and others rights and responsibilities, the points of difference which exist between Christians will be referred to respectfully, and with no desire to magnify them. It is too often the case that some minor subject is allowed to interfere with, and even sometimes to destroy, the bond which should unite the members of a Christian Church. Brethren forget that it is the love that 'hopeth all things and endureth all things' by which they should be controlled; they allow the tyranny of poor human nature to come in and govern, and so destroy their own peace and the happiness of others.

Perhaps, too, in the discussion of some question of an inferior nature, such as that of politics, an effort is made by one to enforce his opinion upon another, instead of labouring to inform his mind and convince his judgment; and because the other will not receive his dictum, and does not come to the same conclusion, he is charged with ignorance or venality. This is resented, and the avenues of the heart by that means are closed up. A breach is made between the two parties which increases until coldness and alienation occupy the place where sympathy and love formerly dwelt. A difference of opinion thus becomes permanent between those who are perhaps of equally high moral and spiritual character,—this tinges all their intercourse and they eventually become opposed and shun each others society. In such case, had the first principles of christian liberty and true church fellowship been cherished by both, there would have been such concessions made as might have destroyed the dividing line rather than the uniting prin-

ciple, and instead of the difference causing disunion, it might have formed a subject of them, pleasant and profitable discussion between and both might have been benefitted by each shewing the other how much he could differ from him in such minor matters, and still love him with a pure heart fervently.

The Convention.

Before another week has passed the representatives of the Baptist Churches in the three provinces will have held their annual Convention, this year at Canard, Cornwallis. Never were the concerns of the denomination in a more interesting state. Acadia College, as shown by the reports of its devoted Agent, is living in the affections of the people; and they have reason to be encouraged. The general progress of knowledge and education makes demands upon us, and on the ministers of Christ especially, in the present day, such as can be met only by a liberal course of Education. While an exalted piety, and entire devotedness are absolutely necessary for the Christian minister, and no man who does not possess them to a very considerable extent, will be able to meet the demands of the times, yet no one who is not well instructed in the things of the kingdom of God, can stand upon the walls of Zion as a faithful watchman, with any prospect of permanent success. Let the brethren arise in their strength and go forward in this warfare against ignorance and error, and in due time, they shall reap if they faint not.

The Financial affairs of the Christian Messenger. A good chance for Speculators.

We dislike referring to the financial relation existing between ourselves and our patrons. It is, however, absolutely necessary to do so occasionally. If all our subscribers were like those of them who send their two dollars to our office, or to our Agents, at the expiration of their year or a little before, we should never have to trouble them with these, to them, minor affairs. Some suppose that the addition of half a dollar to the subscription when not paid in advance, is considerable for them to pay, seeing that in many cases, it is simply for their own neglect. We beg to remind them that it is far too little to pay for the additional expense and loss. We lose ten times more by those who do not pay in advance than we do by those who do. To show our sincerity and earnestness in making these remarks

WE HEREBY MAKE AN OFFER which shall stand open for a limited period. Any respectable person who wishes to speculate in this matter shall have all the accommodation we can afford him.

We will give a list of all who are indebted to us one year and more, and authorize them to collect the twelve and sixpence a year, for cash paid to us at the rate of 8s. a year. That is to say, any person who will pay us by notes on good security 8s. a year for each subscriber for the whole number of those who are one year and upwards in arrears, shall be entitled to receive from them twelve and sixpence a year for all arrears.

Any of our friends who do not wish their names put in such list will please to send their payments as early as possible. Those who are uncertain about the amount due, or cannot find it convenient to send the exact sum, may enclose bank notes of any amount, and we shall be greatly obliged and will place the same to their credit.

We hope none of our friends will be offended with us for this. They have the remedy in their own hands. Send on the amount of their subscription and we will assure them their names shall not appear amongst the delinquents.

A few words now about the subscription price.

One fact is worth a hundred arguments. We have been informed that one of our contemporaries has recently made it known that by the accumulations of debts and in consequence of the subscription price being too low to meet the outlay and delinquencies, the proprietor had in a few years become involved to the extent of £1500, and had debts due to that amount.

How mortified must honest men who subscribe to that periodical be to learn that such a state of things exists. We wish to avoid such a consummation, and therefore shall be prepared to use some means such as are above indicated as early as possible.

All political matters contained in our last English papers centre in the discussion of the terms and probable results of the peace between the two Emperors at Villafranca. Its real terms, beyond the absolute cessation of hostilities, seem yet hardly known. What is the nature or conditions of the Italian Confederation, of which the Pope is to be the Honorary President, is