

led to it are thus related in a letter from Israel Potter to the editor of the Magazine. It is dated "Clements, Annapolis County, Nova Scotia, May 12th, 1810."

"Dear and Rev. Sir, In the beginning of March last, a most wonderful and powerful reformation began in the lower part of this town, which seemed to pervade the minds of old and young, and many, we hope, were brought to the knowledge of the truth. About ten days after, the good work made its appearance in the middle of the town. The people assembled from every quarter, and it seemed that it might be truly said, that God was passing through the place in a very powerful manner. The gracious work has since spread through every part of the town, and some fall ages have been made to bow to the mild sceptre of the Redeemer.

"The ordinance of baptism has been administered for five Sabbaths successively. Forty-five have been admitted to this sacred rite, and a church has been constituted upon the gospel plan, consisting of sixty five members, to which we expect further additions. If I should say that two hundred have been hopefully converted to the Lord in this town since the reformation commenced, I think I should not exceed the truth. The good work is still spreading eastward very rapidly, and looks likely to spread through the province.

"The opposition has been great, and many oaths have been sworn even in the time of divine service. But the Lord has triumphed gloriously over the horse and his rider, and blessed be his name,

At Round Hill I understand there is a number to be baptised to-day. The province of Nova Scotia has been highly favoured with the gospel. We beg an interest in your prayers, that the Lord would give us strength to contend earnestly for the faith that was once delivered to the saints.

Your unworthy friend,
ISRAEL POTTER.

The Church joined the Association in 1811, reporting 84 members.

Thomas Handley Chipman removed from Granville to Nictaux in 1809. In the following year the church at "Nictaux and Wilmot," as it was then called, was organised by Mr. Chipman. The date of the organization was June 6, 1810. Mr. Chipman was chosen pastor, and Joseph Morton, David Randall, and Isaac Whitman were appointed deacons. At its formation it consisted of twenty-six members: when it joined the Association, in 1811, the number had increased to fifty-eight. Two of them are still living.

Thomas Ansley succeeded T. H. Chipman in the pastorate of the Upper Granville church.

Yours truly,
MENNO.
Nov. 20, 1860.

Christian Messenger.

HALIFAX, NOVEMBER 28, 1860.

The Law—given for Gentiles as well as Jews.

Misapprehension we think has frequently arisen concerning the law, and the revelation which God has given of himself to man, by confining within too narrow limits the subjects of that law and revelation. The truths taught under former dispensations were given first to a certain family, then to a certain nation, but not to be kept by that family and nation independently of all the rest of the world.

"The law was given by Moses," and was for the Jews, but the blessings conferred on them were not necessarily confined to them, nor the less applicable to others. They might have been enjoyed by the Gentiles if they had but hearkened to the instructions given, and received the commands of Jehovah in the various arrangements and ceremonials of that dispensation.

To say that the Sabbath law was only for the Jews and not equally adapted for the Gentiles, is inconsistent with a proper appreciation of the justice and benevolence of God, and would make it appear that that law was not of the same nature as the laws which enforced obedience to parents, honesty, truthfulness, and chastity.

It might as well be said that the Gentiles were not to be condemned for idolatry or profane swearing as to exonerate them from the observance of the Sabbath. The Jewish nation acting out the Divine law would have been a living embodiment of what every nation should then have been. They were chosen as the medium through whom God would make himself known, and by whom he would teach mankind the principles of truth, and purity and the necessity of an atonement for sin. To them were committed the oracles of God, but Gentiles were no less bound to re-

ceive those oracles on that account. They were no less under obligation to receive the law from the Jews, than they are now responsible for rejecting life and immortality, as presented through Jesus Christ. The code of morality and the dictates of religion inculcated under the patriarchal and Jewish dispensations were obligatory on men universally, and are now in full force where not abrogated or superceded. The coming of Christ was a confirmation of the law and promise of God, and an extension of what had previously been communicated by Him. It was a further exemplification of God's intention to save the believing and obedient, whether Jews or Gentiles. The commonwealth of Israel under the former dispensation was sufficiently capacious to have received the Gentile nations on submission to Jewish law, and they would only have consulted their own welfare and acted in harmony with true moral philosophy had they done so. The revelation of the most High and the principles involved in the Mosaic dispensation were as far in advance of all laws which had before prevailed among heathen nations, as Christian morality is now above the morality of the world. Let but pagan nations be compared with the Jewish, and it will be evident that God designed to enlighten, benefit and bless all nations by the communications he made to the Jewish nation, no less than that He intends to bless the world to the end of time, by giving them through his church, the precepts and doctrines of Christianity.

TO OUR SUBSCRIBERS AND FRIENDS.

We are approaching towards the end of another volume, (the twenty-fourth,) and in accordance with the prevailing custom of ourselves and contemporaries, we have a few words to address to our Patrons concerning our position and prospects.

Our next volume will complete a quarter of a century of our existence, and never we believe, have warmer expressions of approval of the *Christian Messenger* been given than during the past year. Never was an uncompromising religious press more needed. Never was there a greater demand than now for truth—free, independent, outspoken truth, to characterize periodical publications. We have sought to give our pages this character, week after week; and this shall still be our constant aim. The richest reward we covet for our labors is that of knowing that we are made the means of subserving the interests of Christ's Kingdom, and the humble instrument of conveying saving truth to the children of God, and faithful instruction on passing events to their families.

It is necessary, however, that we give attention to the means by which we are enabled to do this, and we would therefore say:

TO OUR SUBSCRIBERS GENERALLY,

Payments, *in advance*, for newspapers is now become pretty general, and the universal testimony concerning it, is that the practice affords both Subscribers and Proprietors most entire satisfaction. If any who have been in the habit of paying the enlarged price at the end of the year, have any doubts about this, we shall be glad if they will try the experiment of *pre-payment* for the coming year, and we believe they will be well convinced of its advantages by the greater pleasure with which they will read their own paper.

We are purposing to begin the year with a greatly improved typography,—having sent off an order during the past week for a large quantity of new type. We are assured this will be highly acceptable to our readers, but this can only be accomplished by a considerable outlay of Money. This, we trust, will be an additional inducement to our subscribers to be prompt with their remittances.

This exhortation, we are aware, is not needed by many of our good friends, especially those who always pay *in advance*. They know as much about its advantages as we do. What we say, therefore, is not to them, but for the benefit of those who are occasionally forgetful of our wants and of their own obligations.

TO THOSE WHO HAVE NOT PAID FOR THEIR PAPER,

we would say: we want money, and money we must have. We want what has been fairly and honestly earned, and the worth of which has been sent you from week to week. We want this to pay for the paper and labor we have employed for your benefit. To supply you with valuable reading we have incurred responsibilities, and have to pay, both principal and interest, which, by a prompt remittance of what is justly due by you, we should be able to liquidate. We speak earnestly, as we feel keenly the want of what is owing by you. May the Lord enable you to "do justly, love mercy, and walk humbly before Him!"

TO OUR AGENTS.

Dear Friends—We are under great obligations to you for the labours you so freely give on behalf of the *Messenger*. We thank you for past favors, and hope the paper may still have the benefit of your advocacy. It is by your activity in commending the *Christian Messenger*, that we hope to make progress, and maintain before the world the principles you cherish. A word from you to your neighbours and friends would probably induce them to become subscribers. Will you not endeavour, before the end of the year, to make an addition to the number on our list in your locality? Your co-operation in this work will be not merely a favor to your denominational organ, but will probably confer greater good on the families receiving the weekly visits of the paper, than any other effort you could make for them.

Any New Subscriber sending the two dollars before the end of the year, shall have the paper sent FREE FOR ONE MONTH from the date of subscribing.

One dollar will pay for half a year.

By way of affording you facilities for securing new subscribers, we propose also to send the paper

FREE FOR ONE MONTH

to any and all such persons as you may think desirable and likely to become subscribers, and whose names and address you will forward to us before the end of the year. If, after sending the paper for a month, we hear nothing further from you, we will stop sending them until we do hear. Will not our friends make an addition of

ABOUT FIVE HUNDRED

to our list to begin the year with? We are persuaded that it only requires a general effort and it would be done.

If you do not meet with success at the first application

DO NOT GIVE THEM UP,

you will doubtless succeed if you persevere and

"Try, TRY, TRY again."

As we shall have to strike off the names of some delinquents, and take steps for the collection of amounts due by them, we shall be glad if our respected Agents will remit, as early as convenient, such sums as are paid into their hands on our behalf.

Liberty of speech versus uncontrolled License.

The right of publicly meeting and giving expression to opinion is one of the great bulwarks of freedom, and should be guarded with great jealousy. No infringement of this right should be allowed. No combination should be permitted to interfere or molest parties so meeting and using their liberty of speech, whether on political, social, or religious subjects.

Certain rules for the preservation of order and decorum should be observed, to entitle a meeting to protection and respect. No delivery of a lecture, or debate, should be attempted without a regularly appointed chairman. Every interruption or attempt to disturb a meeting called for such purpose, should be put down without hesitation as promptly as an intrusion into the precincts of a private dwelling.

It is sometimes the case that one or two persons will persist in diverting the attention of a whole audience, from the legitimate purpose for which such meeting is called; and because they succeed only in making a laugh, they are borne with, without any other effort on the part of quiet and orderly people to stop them than a common wish to be rid of such intrusion. On two or three late occasions in the Halifax have there been disturbances of meetings, and the meetings closed in confusion and disorder just because the parties calling the meeting have not placed authority in the hands of a properly constituted chairman to maintain order. The liberty to express applause or disapproval is only a concession on the part of the speaker, and not belonging by right to an audience. The license taken by an audience may soon degenerate into Lynch law unless checked in time. Let there be better barriers put around liberty of free speech or we may find it difficult to recover it again when once lost.

The Rev. James E. Balcom we learn has accepted an invitation to the pastorate of the Baptist Church at Great Village, Londonderry. We are glad to find Mr. B. remaining in the boundaries of the Eastern Association and should be pleased to hear of some other ministers settling over some of the vacant churches in that part of the province.

The *Visitor* says:—"The Baptist Church at Amherst, as we are informed, recently extended an invitation to Rev. D. Freeman to

become their pastor, but the pressing necessities of Acadia College would not allow him to accept the call."

The following enquiry was received by us some time since. We put it aside at the time for an opportunity of giving it some consideration, and it has since escaped us. The writer will please accept this apology for the delay:—

AN ENQUIRY.

MR. EDITOR,—

Will you or some of your subscribers answer the following question, and much oblige

A SUBSCRIBER.

What is the duty of a Baptist Church towards its members who absent themselves from the Conference and Communion from year to year—who take no part in any of the religious exercises, who have been faithfully laboured with by their brethren and exhorted to take their places in the Church, and do not. Should their connection with the Church be continued or not?

We deem the question one of importance, but can scarcely give a definite answer ourselves, as there are so many circumstances connected with one case which may make it differ from another. If however brethren separate themselves from a christian church "year after year," their real connection has ceased; and the church is bound, we presume, "after faithfully laboring with them" to remove their names from its list of members, or else an untrue statement is given to the world when they are included in the number composing such church.

Notices of Books.

THE LIFE AND LETTERS OF MRS. EMILY C. JUDSON: by A. C. Kendrick, Professor of Greek Literature in the University of Rochester. pp. 426. Sheldon & Co., New York; Hall & Beamish, Halifax.

Without saying a word about this book, the very mention of a memoir of "Fanny Forrester," the wife of Dr. Judson, is sufficient to awaken the interest of ten thousand readers. But in addition to the celebrity of the subject, any work prepared by Professor Kendrick, would ensure the reader that he would be well repaid by a perusal. The revelations given in this volume, of the struggles of genius at a period when authorship had much more to contend with than now, will astonish many who have long ago enjoyed her writings. But we must not dismiss this production without giving it a more extended notice than we have space for at present. We advise all who can, in the mean time, to get the book for themselves, and we promise them a literary treat if they do so. We shall return to it next week.

THE OAKLAND STORIES—CLAIRBORNE: by Geo. B. Taylor. pp. 180. Sheldon & Co., New York; Hall & Beamish, Halifax.

This is the third of a series of familiar stories for the young, published under the above title. The first volume is entitled *Kenny*; and the second, *Cousin Guy*. This one gives a good description of Baltimore, in Virginia, and its people. In the form of conversation much useful information is imparted. It is just such a book as might make old people wish they were young again to enjoy as they must reading such works as this. The fourth entitled "Gustave," is in the press.

News Summary.

EVERY successive arrival from Europe brings accounts of the advance of the cause of Constitutional liberty in Italy. By the latest dates we are informed of another battle on the Garigliani, between Victor Emanuel and Garibaldi and the Neapolitan troops. The result appears to have been a decided victory on the part of the Italians. The capture of Capua, and the annihilation in killed, wounded and prisoners, of a very large portion of the Army of Francis the II., who is now confined within the walls of Gaeta, which is said to be commanded by the position of the King of Sardinia, will no doubt bring matters to a speedy conclusion.

The vote by universal suffrage for the annexation of the Kingdom of Naples and Sicily to the Sardinian dominions had been taken, and had resulted in an overwhelming majority in its favor, and for rejecting the late king.

One of the first acts of the new Government is to declare liberty of conscience in matters of religion, the suppression of the Monasteries and Convents which crowd every part of the country, and the confiscation of the immense possessions of the Church to the public service, while the Clergy are to be allowed very moderate stipends, according to their duties.

One of the most gratifying consequences of the new state of things is the dissemination of the Holy Scriptures throughout the country. The New Testament was being sold in the bookstalls of Naples and Palermo, and are said to meet a ready sale.

The election of Lincoln, as President of the United States, his term of Government to commence from March next, has caused great commotion in the Southern States. South Carolina and Georgia have taken the lead in taking steps to secede from the Union. They have appointed a Convention to meet on the 17th of December to take immediate measures for this purpose, have passed resolutions in