

her troubled soul at rest. She then lay down, expecting repose in sleep; but soon the love of God so filled and animated her little soul that she could not keep silence, but arose, told the family what God had done for her, and exhorted them to pray God to have mercy on them. She exhorted, prayed and praised almost all night. She was as solemn a person as I ever saw. I visited this neighbourhood almost every week till the first of April. Before I left them there were, in the five families, seventeen who had obtained evidence that God had redeemed their souls. This was the Lord's doing, and marvellous to me.

"The Church in Sackville was greatly refreshed; eight or nine were baptized and added to them. Brother Ansley's labours were considerably blessed among them."

The foregoing extract from Brother Allen's journal were transmitted by Daniel Merrill in a letter to the Editor of the Massachusetts Magazine. Mr. Merrill adds:—"It may be interesting to hear a short anecdote of the 'Scotch girl,' of whom Brother Allen so particularly spake. She was, I am told, one of that very mischievous set of beings known in the days of Solomon by the name of 'tale-bearer.' Directly upon her being made free by the truth, she not only professed a hatred for the wicked and mean practice of embroiling families and neighbourhoods by tattling, but went from house to house, for a number of miles, confessing her evil practice, requesting their forgiveness, and refusing to leave them till she obtained it."

This was "bringing forth fruits meet for repentance." What a blessing it would be, if all the tale-bearers were converted!

Yours truly,
Sept. 22, 1860. MENNO.

For the Christian Messenger.

Who are Dissenters?

DEAR SIR,—

You and the *Chronicle* don't agree about the meaning of the word "Dissenters." Some of us here are of opinion that the flippant (not to say insulting) manner in which you have been treated in this discussion would be best met by dignified silence. But as you seem to think otherwise, the following extracts are at your service,—

"DISSENTERS. A term applied to those who separate from an established church, and refuse to hold any fellowship with it."—*Farrar's Ecclesiastical Dictionary*.

"DISSENTERS. Those who separate from or refuse to have any fellowship with the established church."—*Buck's Theological Dictionary*.

"DISSENTER. One who dissents or disagrees in opinion; one, who in a country where a certain religion is established, dissents from that religion;—particularly one who dissents from the established Church of England."—*Worcester's Quarto Dictionary*.

According to these authors, the terms "established church" and "dissent" are correlative. Each is implied in the other. There can be no dissent where there is not an established church.

In the last *Chronicle* the man that sometimes does the writing attempts to wriggle out of his difficulties by trying his hand at a definition. He says—"Every man that dissents from the dogma or enactment of 'Religion-established-by-law,' is a dissenter."

This is amusing enough, but it is egregious trifling. I am willing to admit that "every man who dissents is a dissenter," just as every man who eats is an eater, and every man who writes is a writer. But why is not the word "dissent" used in its ordinary acceptation? We may reject a dogma, and we may refuse to obey an enactment, but we dissent from an established church. If all who "dissent from the dogma, 'Religion-established-by-law,'" are dissenters, then that term will comprehend a large number of excellent members of the Episcopal and other Churches, who repudiate ecclesiastical establishments, and will be greatly surprised to find themselves, on that account, designated "Dissenters." If to differ in opinion from another constitutes a man a dissenter, we are all dissenters. The Episcopalian dissents from the Baptist, and both of them from the Presbyterian and the Methodist, while the Quaker dissents from them all, and they all dissent from him, and each from every other. But what is gained by such a use of language?

Before I close, allow me to place before your readers certain expressions uttered by the Prince of Wales when he was at Montreal. An address was presented to him by Dr. Fulford, the Protestant Bishop of Montreal, on behalf of the Synod of his church. The Address contained the following words:—

"For ourselves, as a church, we neither occupy the same position as our brethren at home, in relation to the State, nor can we be named in comparison with them for our numbers or our wealth; but we still feel we are members of the same body; we teach the same truths, &c."

In his reply, the Prince said:

"It is most agreeable to my feelings to receive such proofs of welcome to myself, and of loyalty to the Queen, from members of a church to which it is my happiness to belong; but it

would be most unjust if I were to forget, that, since my arrival in this country, the professors of every creed have given ample assurance that all join in one common sentiment of devotion to the Crown of England, and that all co-operate in the one great duty of enforcing obedience, not only to heavenly laws, but to those of earthly origin."

Excellent! Mark his words—"Professors of every creed."—Not a mention of "Dissenters." The Prince knew better.

Yours to serve,
Liberty Vale, Sept. 27, 1860. PRESBYTER.

Christian Messenger.

HALIFAX, OCTOBER 3, 1860.

October

has come, with all the poetry of the falling leaf and its suggestive lessons of the decay of earthly beauty.

All the delights of Summer and the brilliancy of its long sunny days are giving place to the sombre hues of Autumn, and reminding us that Winter is soon to take possession of this hemisphere.

Each month brings its own lesson to the reflective mind. Since we last bid adieu to October, the seasons have gone their round, and each has matured its work of preparation for its succeeding one, until we now come again to welcome that of which it is said,

"The melancholy days are come,
The saddest of the year."

Why sadness should necessarily associate itself with the precursor of Winter, we have yet to learn. Blooming May and leafy June bring not more varied and beautiful tints with their foliage than the rainbow hues displayed by the woods of October. It is only when anticipating the future dreariness of Winter, that we lose the enjoyment of the real beauties which, on every hand, this month exhibits.

How unsatisfactory would be an unvarying year of one continued summer. How much of mental and spiritual improvement should we lose, were we deprived of the fireside enjoyments which the approach of winter supplies.

The matters of fact which this month brings to every prudent house-keeper renders it one of earnest and continued labor. The examination of what was carefully put away at the end of the past winter. The preparation of the various articles of clothing which are again brought to the light, give this month more of a real and practical than of a sentimental character to those blessed with a rising family. The laying up of stores, and the preparation of the house for more continued occupation than it has had during the past season, add duties to this month peculiar to itself.

The closing up of the earth's fruitfulness is but to prepare it for another period of seedtime, and give to man the opportunity of using the favors lavished upon him in the past, and bring out his powers of foresight and anticipation of blank dreary winter.

It may be well to enquire what has been the effect of God's gracious supply of bounties. Have the summer and harvest now past produced a harvest of gratitude in our hearts? It would be well to set apart a special season for these enquiries.

The results of the past year's labor by the agriculturist, are now pretty well ascertained. Has a grateful recognition of Him who has crowned the year with his goodness been exhibited? Or has a stolid indifference followed the reception of blessings from the Giver of all good? Are any saying within themselves, on looking at the harvest proceeds, "I will pull down my barns and build greater, and there will I bestow all my fruits and my goods." And then addressing their souls saying, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry."

The indulgence of such reflections, let it be remembered, may be suddenly stopped, by 'Thy soul being required of thee.' Then would the soliloquy be changed for the lamentation, "The summer is ended, the harvest is past, and I am not saved."

A proper appreciation of God's favors will produce a ready acknowledgement of his claims. By a wise use of all His mercies and the acceptance of his great Gift with all his lesser ones, we may honor him with our substance whilst we secure his loving kindness, which is better even than life.

Dissenters from a "dogma!"

The redoubtable editor of the *Morning Chronicle* has made another ineffectual effort to sustain his assertion that there are Dissenters in Nova Scotia. Finding the ground, which he fancied secure, and on which he placed his philological reputation, slipping from under him, he abandons it,—the definition of Walker,—and supercedes it by a new definition of his own construction. Failing to obtain support from this English philologist, or from what he terms his own "good logic," he clings to this new support with the hope that he may thereby keep his feet, notwithstanding he finds no solidity beneath him on which to rest.

The opinions we gave in our last, of an Honorable gentleman in New Brunswick, and of the Editor of the *Christian Visitor*, he answers only by calling them "these two fellows." After all the use he has tried to make of the *Visitor* on former occasions one would not have supposed he would turn round and speak so disrespectfully of its reverend Editor. "These two fellows!" why the man's gratitude seems as defective as his logic. Well, it shows what one may expect when he chooses to think for himself, especially if his opinion happens to run counter to what this editor of the *Chronicle* has written on the subject. He almost acknowledges himself in error, but tries to drag our late namesake, *The Canadian Baptist*, into the mire with himself, because in a very dubious sense he makes use of the word 'dissenter.' He says:—"If we have fallen into an error, he (the Editor of *The Canadian Baptist*) has fallen in atop of us. That is manifest." and by way of punishing the Editor of the *Visitor* for sustaining our view of this question, his quondam friend, Mr. M. C., turns round and says of him and the learned gentleman referred to, "But the editor of *The Canadian Baptist* is more than a match for these two fellows." This is the unkindest cut of all! For the former Correspondent of the *Visitor*, C. O. M., to treat the editor after that fashion is really too bad.

In reply to our enquiry, "Who in this Province are entitled to this appellation?" this writer of the *Chronicle* says, "We answer:—Every one that dissents from the dogma or enactment of Religion-established-by-law, he is a Dissenter, live where he may." That then is the climax of all his philology and logic. What a profound conclusion! Dissenters are those who dissent from a "dogma!" Surely then, in Nova Scotia, all are Dissenters, for, we believe, all denominations have repudiated that dogma. And if so, What are they Dissenters from? From a dogma? What masterly logic! How are the mighty fallen! If his readers are not ashamed of such a miserable subterfuge, they have less respect for him and themselves than we supposed. Like the ostrich when unable to avoid his pursuers, attempts to hide himself by putting his head under the sand, but in doing so, deceives no one so much as himself. No, no, Mr. M. C., it requires more than a "dogma" to make Dissenters. When you carry out the project of Religion-established-by-law, whether you make the Episcopal Bishop, "the recognised head of the Established Church" as a certain Member in the Assembly said he was, not long since, or else perhaps the Roman Catholic Archbishop, or a Presbyterian Moderator "the recognized head," and thus make the "dogma" an "enactment," then, and not till then, will there be "Dissenters" in Nova Scotia.

This may appear to some a matter of small moment—merely the use of a name to designate certain christian bodies—but we deem it something more. It is part of the system of depreciation indulged in by certain parties when they are seeking favours from others. Under other circumstances, this course of procedure would manifest itself in other forms than in such puerilities as the calling of names, and making unfounded assertions.

We would just remind you, Mr. M. C., that you have not yet corrected the error into which your love for one denomination led you, when giving an account of the guests at Government House. It is no evidence of a great mind to stick to an untruth. It is much better to own up and make a clear conscience. Speak the truth, man, and shame the devil.

Since writing the above, we have received the communication of "Presbyter" in another column, and hereby tender our thanks for the extracts on the subject. We quite agree with him that a combat even for truth with one who will not stand his ground; but who on being driven from one position flies to another infinitely below, is undeserving our attention.

NOVA SCOTIA CHURCH HISTORY.—We are pleased to find a proposal for publishing a Memoir of the Rev. W. Cochran, late Vice-President of King's College and for many years its Principal. Mr. C. was for more

than forty years a missionary of the Society for the Propagation of the Gospel in Foreign Parts. There would necessarily in such a volume be much information concerning the state of religion and education in the early settlement of the province. The Rev. J. C. Cochran is preparing the work for publication. Its appearance will depend on whether a sufficient number of subscribers is obtained. A list is left at our office on which we shall be glad to place any names sent for that purpose.

Notice of Books.

THE CALENDAR OF KING'S COLLEGE FOR 1860, gives some highly interesting facts connected with that institution. Besides all the particulars respecting its Fees, Classes, Scholarships, Prizes and Reports of Examiners, it contains a list of Graduates from 1806 to 1860. Also a list of Students from 1788 to 1802, as far as can be ascertained.

An able Essay on Mathematical Study by Professor Everett is given at the end.

ELEMENTS OF GEOGRAPHY. Third Edition by HUGO REID, pp. 168. A. & W. Mackinlay, Halifax.

This useful compendium of geography is compiled for British America. The portion on this province is altogether insufficient. With a good map of the Province a teacher might make use of this volume with advantage, as a text-book of names. A knowledge of geography, the relative distances of places and their situation with respect to rivers and mountains—can be obtained only by the pupil becoming familiar with maps.

A good map of Nova Scotia is now quite a desideratum.

PROLEGOMENA LOGICA; An Inquiry into the Psychological character of Logical processes. By Henry Longueville Mansel, B.D., L.L.D., Professor of Moral and Metaphysical Philosophy, Oxford, etc. etc. 12mo. pp. 291. Boston: Gould & Lincoln. 1860.

The publication of Professor Mansel's "Limits of Religious Thought" and his edition of "Sir W. Hamilton's Lectures" have given him an introduction to American readers. This work is another valuable contribution to the highest class of literature. Its object is to exhibit the relations existing between Logic and Psychology.

The nine chapters are respectively on the following topics:—

On thought as distinguished from other facts of consciousness; on the three operations of thought; on law, as related to thought and other objects; on the psychological character of mathematical necessity; on Logical necessity and the laws of thought; on the matter and form of thought; on positive and negative thought; and on Logic as related to other mental sciences.

The study of such works as this rewards the student with what can be obtained from no other source. The task may be difficult, but the effort is well repaid by the new trains of thought suggested, and the enlarged power it gives of using the intellect, and of applying it to the examination of truth.

News Summary.

The latest Telegraphic news from Europe gives us the not unexpected intelligence, that the Neapolitan Revolution had attained its completion. Garibaldi entered Naples in triumph on the 8th ult., and proclaimed Victor Emmanuel King of Italy. Thus an end is put to a Government, which for some years past, has been the disgrace and trouble of Europe. The stolid young tyrant, whose few months reign has exceeded in atrocity that of his father, King Bomba, has fled to Spain. Garibaldi's march from Calabria was a triumphal one. He was received with joyful enthusiasm by all classes. The army and Navy have been transferred to the King of Sardinia, who will hereafter, it appears, assume the title of King of Italy—His Government, if once consolidated under a constitutional form as no doubt will be the case, will be one of the most striking and important events of the present century, so fruitful already in strange political occurrences. Insurrection is said to have broken out in several parts of the Papal States. The successor of St. Peter, as he is singularly styled, may well tremble for his temporal power. With free institutions springing up all around, it will be manifestly impossible for the gross misrule of the court of Rome any longer to maintain its existence, without an immediate and radical change in the whole system. Whether the Pope and his conclave can submit to or understand such a wholesale transformation, remains to be seen.

It is most satisfactory to learn that a continued change of weather in England, has been most favourable for getting in the harvest, and that, notwithstanding the fears entertained some short time since, the productions of the earth bid fair to be an average one. This, with the overflowing abundance of the harvests of our northern continent, we may safely trust precludes all fear of the alarming scarcity which was anticipated in Europe.