

ther to the Viceroy of Egypt, 2000; 2,000. from the country of Warwick; a promise of 33,000. from the Liverpool Committee; the increase of the monthly subscriptions of the Bridgewater House Committee, from 4,000. to 8,000.; the munificent donation of 5,000. from the Lancashire and Yorkshire Railway Company; the offer of 5,000 tons of coal from Mr. Blundell; besides many donations from parishes and dioceses in England. The committee also acknowledged the "unostentatious benevolence of those mill-owners who, in one instance gave half their weekly wages to their operatives, and in others pay one or two days' wages to them in each week, or provide them with a meal on certain days." The benevolence of the Wesleyan body was also acknowledged, as was that of Dr. Turner, the Roman Catholic Bishop of Salford, who has recommended his clergy to make collections in aid of the general fund. The committee also stated that they had opened a depot for the reception of old clothing, boots, shoes, blankets, or any material that could be made into clothing. The Great Western Railway Company have offered to carry these bundles free of carriage, and it is hoped that other railways will shortly follow their example.

For the Christian Messenger.

Colchester County Sabbath School Convention.

In accordance with the notice of the Secretary of the Sabbath School Convention Board for the Eastern Baptist Association a number of Pastors, Teachers, and Superintendents, together with other friends of Sabbath Schools, assembled in the Baptist Chapel at Truro on Friday, September 26th, at 11 o'clock, A.M., to make themselves acquainted with the practical management of the School under the superintendence of Bro. Charles Blair.

The services commenced with appropriate singing, followed with prayer by Rev. J. Reid; after which, at the request of the Superintendent, the Pastor, Rev. D. W. C. Dimock, examined the classes on the Epistle to the Hebrews. This part of the exercises was very efficiently conducted, and gave evidence of systematic and thorough instruction on the part of the teachers, and diligence and attention in return from the scholars. Next came the rehearsal of uniform and suitable texts of Scripture by each member of the School in turn; at the conclusion of which some brief remarks were made by Revs. J. E. Balcom, B. Scott, J. Reid, T. H. Porter, jr., and brethren Archibald Davidson and T. H. Rand, expressive of their high appreciation of the Truro School and their interest in Sabbath School instruction generally.

The proceedings were interspersed with and enlivened by unusually good singing from the "Golden Harp," conducted by Professor Williams; and as the hour for closing had now arrived, the meeting was concluded with praise and prayer, each one present having been, not only highly gratified, but, we believe, greatly profited by what they had seen and heard.

At 3 o'clock P. M., as previously announced, a meeting was held for the purpose of organizing a Convention.

Opened with singing and prayer. Rev. B. Scott was then appointed Chairman, and Rev. T. H. Porter, jr., Clerk.

As there were no representatives present from any other county, it was moved by Rev. D. W. C. Dimock, seconded by Bro. W. Faulkner, and, after some discussion, unanimously resolved

"That we organize ourselves into a Sabbath School Convention for the County of Colchester."

A Constitution, very similar to that of the Provincial Sabbath School Convention, was then adopted, clause by clause;—after which the following officers were elected:

Rev. D. W. C. Dimock, President.
Brethren E. C. Banks, Ezra Layton, and W. Faulkner, Vice Presidents.
Bro. T. H. Rand, Secretary and Treasurer.
Bro. H. C. Upham, Assistant Secretary.
Rev. B. Scott, Brethren W. Carter, D. Blair, J. King, R. Upham, Rev. J. E. Balcom, and Bro. Jacob Layton, Executive Committee.

It was then decided to hold the next Annual Meeting at Onslow the last Friday in September next, at 2 o'clock, P. M.

Rev. J. Reid was appointed to prepare a Paper to be presented at the next Quarterly Meeting of the Convention, to be held in Gr at Yillage the last Friday in December next, at 6½ o'clock, P. M.

The Convention then recommended that a public meeting be held in the evening, in accordance with the appointment already made.

"Resolved, That the Clerk be requested to prepare a copy of the minutes of this meeting for insertion in the *Christian Messenger*."

As the time for adjournment had come, the meeting closed with prayer by Rev. J. E. Balcom.

Assembled at 7 o'clock, P. M., according to appointment. Prayer by Rev. T. H. Porter, jr., and singing by the Choir.

The Essay prepared by Bro. Rand, on "Our duty to the children of to-day," was then read by Rev. D. W. C. Dimock, the writer being unavoidably absent.

Several earnest and interesting addresses were delivered by the ministering brethren present, relating to the subject of the essay, after which it was unanimously resolved

"That the excellent document prepared by Bro. Rand be adopted, and that he be requested to furnish a copy for publication in the *Messenger*."

After the concluding exercises the meeting adjourned.

T. H. PORTER JR., Clerk.
October 8th, 1862.

Christian Messenger.

HALIFAX, OCTOBER 22, 1862.

Cause of the United States' War.

Much has been said and written about the moral causes which have brought on the civil war in the United States—about the suffering being occasioned by the Divine displeasure on account of slavery—about the oppression of the South deserving retribution, and the complicity of the North needing, no less, a salutary and severe expression of God's disapprobation.

It is supposed by some that the slave stain is only to be washed out with blood, and that by removing the foul blot of slavery from the national institutions the fratricidal war will be forthwith stopped.

It is easy to build up theories such as these by referring to facts which are supposed to point to such conclusions. It is probable that it was under some such idea as this that the late Proclamation of Emancipation, so called, was issued. The contingency on which emancipation there is to be given, however, renders it a very doubtful act,—a matter of uncertainty, until the 1st of January comes, and Congress ratifies or rejects it,—whether it will really be an Act of Emancipation or not. If the Southerners were to lay down their arms on the 31st day of December the chains of the slaves, instead of being broken, would by the same Act be rivetted on them more firmly than ever.

It is said that national sins always meet with national punishment. Before this can be considered an established fact we think it necessary that a definition should be given, as to what are the national sins which God punishes, and what is the special code of laws the violation of which brings condign retribution. In the estimation of some good Christian people a certain feature in the national arrangements would be esteemed a great virtue, whereas the same thing would by others be deemed a great sin and curse to the people. For instance, the existence of a Church established-by-law is thought by many to be the great conservator of religion and good morals in any country; but by others it is believed to be like Nebuchadnezzar's golden image— which, if its principles were carried out to their legitimate results, would, in like manner, be the means of casting the best men of the nation into a burning fiery furnace;—a State Church is doubtless a great source of corrupt influences, which are peculiarly hateful to God, and damages, instead of serving, true religion. The advocates of such state religion would conceive that a country without laws for the compulsory support of religion is a government which encourages infidelity, scepticism, mormonism, and every error, and deserves God's condemnation; whilst the opponents of a state paid clergy believe that the christian idea of religion is that it is a matter between God and man, without the intervention of the world or of any human government. This is but one of a hundred things which some might choose to call national sins. It is asserted by some of the American Abolitionists that the present distress among the Lancashire operatives is sent as a judgment on England, for sustaining slavery, by purchasing slave-grown cotton, and being the best customers of the South. It is, we think, exceedingly difficult to determine the Divine favor or anger by the sufferings that follow certain political movements. A change of fashion often produces great distress in certain manufactures—an alteration of duties may, for a time, bring starvation to the doors of thousands, but no one thinks of interpreting these inconveniences as a special mark of divine displeasure.

From the history of nations, we think,

pride and a desire of acquiring territory has been the sin more than any other, by which they have been destroyed. A disposition to say, "Is not this great Babylon which I have built!" has been the precursor of destruction in more than one of the nations of antiquity.

It is very likely when a people become inflated with this feeling that a voice will be heard declaring that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. It might be well to ask,—Is not this the sin for which our neighbours are being punished? They do not yet seem cured. It is a question whether slavery would be sooner destroyed by the North subjugating the South, or by the division of the country into two or more governments.

Were it possible for the Northern Union to put down the Southern Confederacy, another question would, probably, soon come up for discussion: Whether it is desirable that the whole of North America should be under one government? This would be one which we should have a far deeper interest in than the one now being tested in the neighbourhood of Washington. It is not likely, however, that this will become a practical question during the present century.

A Specimen.

In one of our late New York exchanges, we find a sermon by the Rev. B. H. Nadal, D. D., delivered in the Methodist Episcopal Church at New Haven, on "the Roots of American Patriotism" from Psalm cxxxvii. 5. "If I forget thee O Jerusalem, let my right hand forget her cunning."

The preacher first shewed that the roots of Jewish patriotism were planted in their religion. From this fact he takes a pretty long stride, and affirms that "Religion is the root of American Patriotism."

After discussing the various phases which patriotism assumes, so as to make it consist of love for an adopted country, even greater than for one's native land, and often enough to inspire one with such regard for it, as to make him willing even to fight for the former against the latter, he demands for the American Republic the entire devotedness of those who have found there a home, when fleeing from "the poverty, misery and oppression" of all other countries. He claims the United States to be the only government ever established on earth in entire harmony with the principles and precepts of Christianity,—that the continuance of the Union would be the preservation of religion and the safeguard for christian liberty. Kings and aristocracies, who are interested in, and anxious for their overthrow, he says, assert that they (the U. S.) are not fighting for a principle, but that the masses of the European nations know better, and that they possess a love for American institutions which alone keeps their masters in check.

These things being established, of course it is easy to prove that enlistment into the northern army is a religious duty, and those who enter it do so as Christian martyrs, and "fight for a Divine idea." He says "Just as far as men have accepted Christ's religion they will devote themselves to this war, as Christ's friends; they will fight, and preach, and write, conscious that he accepts their service and reckons the blood shed as sacred!"

This patriotism, combined with the idea that by fighting the South and crushing the rebellion, slavery is to be cast out, in the estimation of this reverend doctor, makes the war a holy crusade, so that whether it is fighting for the Union, or for emancipation,—notwithstanding the repeated protestations of President Lincoln against interfering with slavery,—the cause is deemed one well worthy any expenditure of treasure and blood.

Another idea is given which he believes renders the war a holy one—the Constitution of the United States not only provides for universal freedom, but with an *exuberance of love to mankind* it regards all the nations of the earth which are under the power of despotism and misrule, as destined to obtain the same free institutions, and therefore he says "until that day shall come, that it may soon come, that we may hasten it, we must maintain the only complete example of it in existence, that is, *our own Government!*"

If, with all these glorious objects to serve and protect, the people are not ready to go out and seek glory at the cannon's mouth, surely they deserve universal execration!

We need make no comment on such notions. It is not surprising that with such views propagated amongst a people so fond of excitement, that large armies are induced to go forth and brave the horrors of the battlefield. And yet, with offers of a bounty of \$250 placarded in the streets, drafting is found necessary!

THE EJECTMENTS OF 1662.—Our city readers' attention is called to the advertisement, in another column, of a Lecture on this subject.

MINISTERIAL EDUCATION.—Our brethren in Canada have a Society organized specially for the purpose, when necessary, of sustaining young men while studying for the ministry. In a notice for the Annual meeting of the Baptist Ministerial Education Society, to be held at Toronto, last week, we perceive that several popular speakers were announced, and we learn that "the Society had done a good work during the past year, in sustaining several promising students."

ANSWERS TO "ESSAYS AND REVIEWS," BY JOHN G. MARSHALL, pp. 224. Halifax.

The "Essays and Reviews," which are here answered, have obtained more notoriety than they deserve, from the fact of the writers of them enjoying high positions in the Church of England, and also from the rationalistic and infidel tendencies of the works themselves. They would have been consigned to oblivion long ago if they had been published without a name. Judge Marshall has given brief but very effective answers to the statements of those publications. We have not been able yet to give a thorough examination of his book, but what we have read indicates a degree of firmness in the maintenance of truth, and a claim for evangelical principles which will commend the work to all Christians who desire an acquaintance with this controversy. The errors taught in the "Essays" have long been destroying true religion in the Established Church in England.

News Summary.

The R. M. Steamer *Asia* which arrived on Wednesday last, after we had gone to press, brought London dates to the 4th inst. She met a severe gale of wind on her passage, which occasioned considerable damage, carrying off her boats and staving in her quarter. She was thought for a short time to be in some danger.

The more important subject discussed in the English papers is the severe distress among the operatives of Lancashire, thrown out of employ by the stoppage of the supply of cotton from the Southern States, owing to the war. It is estimated that upwards of three hundred thousand hands are deprived of employment. The most strenuous efforts are being made to render assistance to this industrious and deserving portion of the population, who, notwithstanding the unlooked for distress that has overtaken them, have as yet manifested the most admirable patience and self command, and shewn no disposition to any breach of public order. Large contributions are making for their relief in all parts of the Kingdom. We are glad to find that the subject has not been forgotten among ourselves, and trust that our citizens will not be deficient in their liberality in so deserving a cause.

There is little in the political affairs of Europe to attract attention. It is stated that an act of amnesty has been passed by the King of Italy in favor of Garibaldi and his followers, except those who had deserted from the army. He is still suffering from the wound received at his capture, but is considered as out of danger.

The Queen was still in Germany, but was expected to return to England about the middle of this month.

There has nothing transpired at the seat of war during the past week, to materially alter the position of the hostile armies on the Potomac. It would appear that the results of the late conflicts are, on the whole, favorable to the Federal cause. A number of the elections for different officials on several parts of the country of late, appear to have terminated in favor of the Democrats. This great section of political parties, have heretofore been the supporters of Southern policy, and opposed to any interference with the question of Slavery.

Notices, &c.

Meetings at Port-au-Pique.

Dear Brother.—Will you please to give notice in the *Christian Messenger*, that there will be if Divine Providence permit, a series of religious meetings, held in the Baptist Church in Port-au-Pique, to commence on Saturday, November 1st, at two o'clock. We cordially invite and request all the ministering Brethren of the neighbouring churches to give us their assistance, and all others, who desire the prosperity of Zion.

Your sincere friend,

JAMES REID.
Bass River, Oct. 7th, 1862.

Meetings at New Germany.

The Baptist Church in New Germany purpose holding a series of meetings, to commence on the evening of Thursday Nov. 6th. They respectfully invite the Baptist ministers in the county, and other brethren to come and unite with them.

THOMAS C. DELONG.

Nova Scotia Baptist Education Society.
A Meeting of the Executive Committee will be held in the Library of Acadia College, on Thursday evening, the 23rd inst., at seven o'clock.

A. S. HUNT, Secretary.