

estimated in all their subtle interworking. The narrowing of the noblest sympathies; the loss of lessons from many an aching heart which would more than repay the oil and wine expended on it; the enfeebling of holy aspirations for want of utterance, and the dying out of hallowed thoughts because there are none to strengthen them by partaking; the exaggeration of individual peculiarities till they become defects from not seeing how differently others reflect the likeness of the common Lord; the missing of many an opportunity of helping one whom God loves, and of being helped in turn; the shrinking of faith because it seldom comes to view in the company of unbelievers, of hope because it is so lonely to hope alone, of charity because the chosen society has no power to touch its deepest springs—all these, and a thousand more, are the pains and penalties under which we break the law of Christ—the real deep active love of the Christian men nearest us. Hence we grow in exclusiveness, in class feeling, in distance from others, in love for coteries and cliques, *pari passu* with the rest of the nation. Hence, too, which is worse still, our power for the efficient service of God is diminished, not because we do not wield the associated might which we have unconsciously in store, but because our alienation and coldness to one another have keen eyes watching them. Mr. Kingsley puts a bitter sarcasm but a mournful truth into the mouth of Sandy Mackay, in *Alton Locke*, when he makes him say, "Gin I hadna seen in my youth that a brither in Christ meant less a thousandfold than a brither out o' him, I might ha' believ't the noo." Even so—when men find, or at least, have colourable grounds for supposing themselves to find, that the common affection of man to man, and the special bonds of some *esprit de corps* in trade or profession, or even a benefit club, or a scientific institute, are as strong as those of the church of Christ, no wonder that they think the whole thing a sham. If we seek to win over a large class of men amongst us, who have been smitten with the fair dream of a good time coming, and have been sickened with the hope deferred of chartist agitation and vulgar communism, we can make no better beginning than to give a practical exhibition of the church as the fulfilment of the vision which has floated deceptive and unfulfilled before many a noble erring heart, of a time when all the world "shall brithers be for a' that." These days of association, this Anglo-Saxon people with its strong tendency in that direction, need more than ever the setting forth, not in words, nor in any theory of a mystical corporation, but in the solid reality of a company of men living together in strong affection and mutual helpfulness, of the one grand society which is the church of God.

"The uniting principle of christian brotherhood is neither oneness of opinion, nor similarity of condition, but the common love of Christ to us, and the common participation of his Spirit. The sole real cause, then, for any defect in our exemplification of the brotherhood of the church lies in our imperfect reception of that Spirit. The sole way of drawing nearer to our brethren is by each drawing nearer to God. As rays converging to a common centre, the nearer each approaches in its straight course towards that, the nearer does it find itself to all the rest. It is only by going back to the Shepherd of souls that the sheep going astray become a flock. It is only on condition of walking in the light that we have fellowship one with another. And were our churches but filled with that Lord's Spirit, they would be more manifestly a living body, not a heap of fragments. It is the spirit that makes the body a unity. It being gone, dissolution has already begun. God has let us come to that. But the deficiencies of our brotherhood are consequences and signs of deficiency in our appropriation of the life of Christ. Would God that we Baptists, whose special vocation has been to preach the individualism of Christianity—"Ye are members in particular"—had our hearts turned with more serious attention to this subject, and, by the help of God, began to set forth more clearly than ever we have done the other side of the same truth, the uniting power of Christianity, preaching—"Ye are the body of Christ"—by showing, each in his own sphere, the reality, and power of Christian brotherhood!" *Baptist Reporter.*

**THANKSGIVING DAY.**—The *Gazette* of Wednesday last contains a proclamation of His Excellency the Administrator of the Government appointing Thursday, the 16th day of November, as a day of General Thanksgiving to Almighty God for his mercies—for the abundant harvest and the continuance of peace,—and earnestly exhorts all Her Majesty's loving subjects to observe reverently and devoutly the said day of thanksgiving.

Christian Messenger.

HALIFAX, NOVEMBER 1, 1865.

Those who have not yet paid their subscription for the *Christian Messenger*, will much oblige us by sending it on immediately, as we are in great and pressing need of all that is owing.

CHRISTIAN UNION.

How delightful is christian union! The idea is pleasant. How to give it practical application in harmony with the apostolic injunction to maintain a position of separation from the world is not an easy matter. The following article from the *National Baptist* puts the question in a very satisfactory light.

It is always taken for granted that union among Christians of different names is very desirable, and will greatly contribute to the progress of Christ's kingdom. This is sometimes admitted or urged by those who do not carefully consider what union among Christians involves. Let us examine the question so closely that we shall see definitely what this desirable thing is.

We find existing different sects, each claiming to be disciples of Christ, each thinking that they apprehend more fully than any other sect the teachings of Christ. The members of these different denominations must be regarded as honest in their opinions, and truly desirous of knowing and doing the will of Christ. Their differences are the result, in part, of early training and prejudice, in part, of their mental characteristics, and in part, of their peculiar experience. While truth is one, it is many-sided, and one man is prepared by his own experience or mental constitution to rejoice in one phase of truth while he cannot appreciate another. And so each denomination of Christians, wherein it differs from all others, builds on an acknowledged truth, but allows to that truth undue influence. But whatever the origin of the differences which divide the Christian church, we find such differences, the lines of division often running in many directions, and forming many sects. What is the law of union for these numerous branches of the true church?

1. The union which first occurs to any one as desirable is such a union as would arise from a perfect agreement in doctrine. If all the disciples of Jesus should understand alike all his teachings and laws so as to become members of churches of the same faith and order, that would bring about the union that many desire and seem to be aiming after. But that is not to be expected, at least, in our day. Differences of opinion will continue to exist and occasion the continued existence of different denominations. Nor is this an unmingled evil. For it may occasion generous emulation, and increase the influence exerted by all.

2. But there remains another kind of union perfectly consistent with differences of opinion,—that is—a union of feeling as disciples of a common master, leading to union of action so far as the convictions of each will allow co-operation. I am a Baptist, believing that Christ meant just what the words naturally imply when he gave the great commission to his disciples. But I can believe in the real piety of one who does not consider it his duty to be immersed on profession of his faith in Christ; I can love him with sincere affection if he shows the Christian spirit; I can work with him in all ordinary efforts to do good and serve the Master. I am a Calvinist, rejoicing in the doctrines of grace, and wondering how any candid reader of the Bible can doubt that these doctrines are there taught. Yet, if I associate with a man who evidently belongs to the household of faith, although he cannot comprehend the election of grace, I can believe that he is one of Christ's chosen ones, and can join him in any Christian enterprise in which he is willing to join with me. As to church polity, I am a Congregationalist. But I can have Christian affection for one who has the Christian spirit, although he may think my church destitute of a rightly ordained ministry and of rightly administered sacraments; and if he is willing to work with me, I can count it a Christian privilege to labor with him in endeavoring to save sinners or to honor Christ. I am a Trinitarian, and adore Christ as God over all, blessed forever. But if any man who gives evidence of being regenerate has difficulties with this doctrine of the Trinity, and does not recognize the equality of the Father and the Son, I can rejoice nevertheless in the faith to which he has attained, and can find pleasure in co-operating with him so far as he serves the one blessed Master.

3. But let it ever be borne in mind that as no Christian of another name should demand of me, so I must not demand of any Christian, that honest convictions be disregarded for the sake of union. The moment this is required, either the union will cease, or it will cease to be Christian union. The men will fail to co-operate, each preferring his allegiance to Jesus above approval of his brother believer, or else, co-operating; one or the other will violate his own conscience, and so show that he esteems the approval of his brother more highly than the honor of his Lord. The degree of real union between two Christians does not depend chiefly on the similarity of their views, but on the nearness of both to Christ in their personal character. Madame de Staël said, "It is a bond of union to have prayed together." It is also a bond of union to have trusted in the same Saviour, to be

consecrated to the same service, to glow with the same affections.

May God hasten the time when such Christian union will prevail among all who bear the Christian name!

The Railway to Annapolis.

There has been a great deal of bantering between the two parties—government and opposition—of late, as to whether the promises made to the people of Annapolis by the Hon. Provincial Secretary, were not merely to serve a purpose, and not expected, or intended, to be fulfilled.

On Wednesday last the *Morning Chronicle* contained an article referring to this subject, and said:—

"It was, doubtless, logically pursuing the doctrine of expediency, for the Provincial Secretary to seize the opportunity, at the dinner of the 'Fruit Growers Association,' to ventilate his new idea touching the construction of the Annapolis railway, to have by his side a trio of railway engineers, two of whom had just arrived in Nova Scotia from England."

After interrogating the Hon. Provincial Secretary as to his motives for the course pursued by him previous to the Annapolis election, the article proceeds:—

"We throw out these observations in no spirit of hostility to the Annapolis railway, but the reverse. It is because we want to see the metropolis and our fine western counties united by railway that we protest against the insincerity and want of fair play manifested by the government in dealing with this important work."

In reply to this the *Colonist* of Saturday last contained an article commenting on the *Chronicle* charges, and stating that,

"A fortnight ago, two Civil Engineers, Messrs. Harris and Smith, came from England for the express purpose of examining the Western line on behalf of an eminent firm of British capitalists, Messrs. George Knight & Co. The Provincial Secretary, knowing how much must depend upon the impression these gentlemen formed of the Western Counties, suggested to them that they should visit the Exhibition held by the Fruit Growers' Association, at Wolfville, where he met them, and introduced them to a number of gentlemen, well qualified to afford them information upon the subject of their visit. At the dinner of the Association, at which those gentlemen were present, Dr. Tupper, without any reference to party whatever, took the opportunity of referring to the rapid development of this Province, and the prospect it offered as a field for capital and enterprise, and expressed the determination of the Government to extend the Railway to Annapolis. For this effort to interest British capitalists and secure the Annapolis Railway, he has been savagely denounced by the *Morning Chronicle* and the *Bridgetown Free Press*, and the whole movement has been held up to the country as a deceptive sham. What will these people, who pretend such anxiety, now say, when we tell them that Messrs. Harris and Smith returned from their examination of the Western counties delighted with the country, that the Government have accepted their proposals, and that a contract has been signed and sealed by them on behalf of Messrs. George Knight & Co., for the completion of Eighty-five miles of Railway to Annapolis within two years from May next? Despite all obstacles the Government has triumphed and the iron horse in a little over two years will bring the people and the products of the garden of Nova Scotia within a few hours of the Capital. We are happy to be able to inform our readers that two civil engineers in the employ of the International Contract Co., arrived by the last steamer to commence the final location of the Turo and Moncton line, and that a mining engineer came by the same steamer to examine and report upon the Spring Hill Mines, which are to be opened on an extensive scale. Mr. Rutherford the gentleman engaged by the Government as Inspector of Mines for this Province has also arrived and entered upon the important duties of that office. Provincial progress and prosperity unexampled in the history of our country, seems to attend the efforts of our Government."

It is stated that the Railway will probably run on the Northern side of the Annapolis River, and have its terminus at Granville Ferry.

This, then, is an important piece of information, and we may now anticipate with some degree of certainty, a line of railway connecting us with the western counties in two years from next May. The traffic on such a line of railway must not be estimated by the present amount of travelling in that direction. When the trains once get on the track there will doubtless be steamers from Annapolis to Portland, Maine, and to St. John, N. B., which will bring back to the ancient capital of the Province something of its former importance. The terminus, to be reached in about a year, at Hantsport, will enable the St. John steamers to come and go at all hours, without reference to the time of high water. This will be an immense advantage to the Provinces generally.

Unless something had been effected in this direction, the railway to Moncton would have taken the stream of travel, and the western part of the province would have lost what

little it now has of the travelling public and opportunities of commerce, but with this road the western part of the province will be in a fair way to compete successfully with the eastern, and the two extensions will largely augment the business of the present lines, and render them far more remunerative than hitherto.

The Editor of the *Witness* has been enjoying a tour of Cape Breton. In his "correspondence" from Mabou he writes:

They have the prospect of having a Pastor settled over them shortly in the person of Rev. William Sinclair, who has ministered to them for about a year with much acceptance. They have a neat church free from debt; and no doubt they will provide a manse. About twenty years ago this congregation was in great danger of being ruined by some Baptist "missionaries" A few were victimized and led astray by the plausible but shallow reasonings of these good and earnest but misguided men, and others were on the verge of the "waters" when the Rev. John Campbell of St. Mary's providentially arrived in the settlement, and put an instant and total stop to the process of perversion.—Scores of pious Presbyterians still hold Mr. Campbell in most grateful remembrance for dispelling their doubts, enlightening them as to the Scriptural nature of Baptism, and saving them under Providence from a sorry plunge. At present the Mabou congregation deserves much of the sympathies and kindly interest of the Church.

Baptists can well afford to have such epithets as "a sorry plunge" applied to a christian ordinance. The Pedobaptists have said similar things of it before now. Not so the men of enlarged minds amongst them. They have confirmed the views and practices of Baptists, times without number, by their writings and interpretations of Scripture.—He may suppose such audacity will please his readers; it may the less informed of them, but we know that it is anything but acceptable to the more enlightened of the Presbyterian body.

It is scarcely consistent with such entire defeat of the Baptists at Mabou for him to apply such language to them. It rather indicates that there are some, even amongst the Mabou people, who yet refuse to be enlightened, as to what he calls "the true Scriptural nature of Baptism." It would be curious to see the Scriptures he would quote to prove that baby sprinkling is scriptural baptism. The shallowness would probably appear on the other side, without the plausibility. It has often done so before, when members of their congregations have gone to their ministers with their doubts about the validity of infant sprinkling. They have but rarely given such persons any scriptural satisfaction.

Perhaps our friend is troubled because the Presbyterian preacher there, a few weeks since, went to hear one of these "misguided men," as we hear he did. The editor may be desirous of awakening "the sympathies and kindly interest of the Church" and thinks this an effectual means of doing so. Perhaps it may be!

Day of Humiliation and Prayer.

The late Convention of Baptist Churches in Nova Scotia, New Brunswick and P. E. Island, in consideration of the small progress of the Churches of Christ and the dearth of spiritual blessings bestowed upon them during the year, appointed the first Thursday of December ensuing as a day of Humiliation and Prayer with thanksgiving. We make mention of this thus early, that arrangements may be made for holding special services on that day. We doubt not much good will result from a strict examination into what may have occasioned this comparative withdrawal of revival influences.

NEWS SUMMARY.

The French Emperor has at last determined on withdrawing his Army of 20,000 men, who for more than ten years past have occupied Rome, and thus to leave the Pope to his own resources to defend himself against his own subjects or his neighbours. As Italy has now settled into a regular government, and is acknowledged by most of the principal nations of Europe, there is less danger to the Papal Government from that quarter.—The chief employment of the French troops of late has been the attempt to restrain or suppress the Brigandage which has for several years been so rife in the mountainous country which bounds the Pope's territories on the South. They are still however in full vigour and will no doubt become bolder and more troublesome when the French are withdrawn. The Pope has issued a strong rescript against Freemasonry and Fanonianism.

The arrests in Dublin and other towns in Ireland, of persons connected with the Fenian movement continued, and numbers had been committed for trial on charges of treason.