

power of communication, I can make myself known. Others can do the same. This will be to bring each others to knowledge, whatever may happen to memory at death. Again, I conclude, we shall know each other. Not to do so, would be to become to one another new beings. It would be to unself ourselves, which is a contradiction. We shall know then even as we are known.

For the Christian Messenger.

REVIEW.

The Pope and the Council. By Janus, Pp. 346. Roberts Brothers, Boston.

Here is a book which has received the honour of being placed in the Roman Index; that is, it is denounced by the Pope, and all true Catholics are forbidden to read it. But we do not doubt that there will be a good deal of smuggling, and that the article, contraband as it is, will find its way into many a Roman Catholic library. The consequences cannot but be disastrous to tyranny and favorable to freedom.

The authors of this book, which is a translation from the German, are Roman Catholics. If they were Protestants, there would be a great outcry about misrepresentation, slander, bigotry, &c; but that Catholics should write as they do, and so boldly unveil the enormities on which the Papacy is based, is truly a sign of the times—a cheering sign.

As the book is scarcely susceptible of abridgement, we shall not make the attempt. We advise our readers to buy it. The third chapter, which treats of Papal Infallibility, is divided into thirty-three Sections, in each of which some question of historical importance is discussed. We commend to special attention Sections 7, 18, 20, and 31. It will be seen that the powers and supremacy of the Pope were unknown in the first ages of the Church, and that in order to induce Christendom to submit to them, letters, decrees, and other documents were forged—writings of the Fathers corrupted—history falsified—in a word, such an amount of rascality perpetrated as would, in these days, consign the actors to perpetual infamy. The exposure of these nefarious doings is peculiarly seasonable, and cannot fail to render good service to the cause of truth and right.

The Oecumenical Council has assembled. It has met in the very worst possible place—at the residence, and under the control of the Pope, whose infallibility is to be pressed on the Council's acceptance, and whose right to temporal Sovereignty is to be upheld. Like the Council of Trent, it will be totally destitute of freedom. The authors of the book before us argue that point very clearly and conclusively.

"In the Papal system, which knows nothing of true bishops ruling independently by virtue of the Divine institution, but only recognizes subjects and vicars or officials of the Pope, who exercise a power lent them merely during his pleasure, there is no room for an assembly which would be called a Council in the sense of the ancient Church." * * * "Bishops who have been obliged to swear to maintain, defend, increase, and advance the rights, honors, privileges, and authority of their Lord the Pope—and every bishop takes this oath—cannot regard themselves, or be regarded by the Christian world, as free members of a free Council." * * * "Theologians and canonists declare that without complete freedom the decisions of a Council are not binding, and the assembly is only a pseudo Synod." Pp. 343-346.

The Emperor of the French has directed his ambassador at Rome to inform the Pope that "to proclaim his infallibility would be inopportune at the present moment, both from a religious and from a political point of view"—and to hint that of the measure be persisted in it may lead France to withdraw from the Concordat with the Papal See, and, as a necessary consequence, to withdraw the French army from Rome. His Holiness is likely to be checkmated. So be it!

For the Christian Messenger.

DEAR BROTHER,—

As the article on Special Providences, over the signature, "A Believer," is considered somewhat harsh, (though on what grounds I have yet to learn,) and as it was in my hearing the other day at Wolfville, ascribed to another brother, who has probably faults enough of his own to be blamed for, without sharing mine, I will ask the favor of stating in your next issue, that I am the author of the article, and that I am neither ashamed of my name, nor of my production.

I had no idea at the time who the writer of the article signed "Thinker" was, nor do I blame him in the least—since I have learned who it is, for putting forth his thoughts on the subject. I am rather pleased, as it will give occasion to meet doubts and difficulties with which others besides the young man in question may be disturbed. The subject is a very copious and important one and a few articles written by different persons on the subject in a kind and christian spirit, will I think do good. Perhaps now that the subject is fairly launched, those who discuss it, will be able to do so, if they try hard, without personalities. I have prepared another article which I intend to send you, in which I have tried to illustrate what I here recommend. Deal with our arguments, and our facts, but let our persons alone,

Yours truly,
S. T. RAND.

Hantsport, Jan. 1st 1870.

For the Christian Messenger.

MR. EDITOR,—

Dear Sir.—Will you please publish the enclosed extract in your next issue; it will be but one act of justice to the noble man who has added so much to our knowledge of the works and methods of the Creator. I felt quite safe in discrediting the report referred to from the first, and am sure that very many will be pleased to find it contradicted by Mr. Agassiz himself.

Very truly yours,
WM. ELDER.

(The following is a copy of the extract.)
[From the Independent.]

Professor Agassiz, in a letter to a friend, condescends to contradict a very stupid as well as malignant report, which represented him as saying that he did not want anybody who believed in the Mosaic account of Creation to attend his lectures! We were waited upon, some time ago, by a writer who wanted access to our columns for a criticism founded upon this report; but we refused to gratify him, expressly upon the ground that we believed the report to be false. Mr. Agassiz says:

"In some opening remarks of a course on Geology, which I am now delivering in the university, I said that the theological interpretation of the Book of Genesis, giving six thousand years as the age of the world, was a hindrance to the understanding of Geological evidence; and no one who started with this idea, and allowed his researches to be influenced by it, could be a geologist. I do not remember my exact words the lecture being extemporaneous; but this is the substance, and I know that I did not say what your newspaper extract reports."

Christian Messenger.

HALIFAX, JANUARY 5, 1870.

The *Christian Messenger* entered on its mission on the 6th of January, 1837, and has been pursuing its work without interruption from week to week to the present time. We commence this day our 34th Volume.

Great changes have taken place since the first issue of this paper. If we attempted to draw a contrast between the state of things at that day and now, we should have to paint pictures of both periods, with some dark coloring in them, and notice a condition of things in this province, now, very different in almost every respect from then. A new generation has come upon the stage of action. Then, the christian churches entertaining the same sentiments of Divine truth which we hold, were widely scattered over the three Lower Provinces, but were formed into only one Association, having but 5328 members. Now we have six Associations, reporting 27,461 members. This is but one item of many we might mention in our own denomination. Perhaps there has been as great an advance made in spreading, amongst other bodies, the principles we have uniformly held and presented, as there has been amongst our own people. If we could call up the prominent men of the past, in some other denominations, with their views, and the practices then observed in their churches, and should compare them with what is being done now amongst them, we should see that there have been great changes, and immense progress in this direction.

Religious knowledge and liberty have made vast strides. Education is a very different matter now. Temperance has brought forth much good fruit. Benevolent institutions have arisen on every hand. We cannot say what influence this journal has had in effecting these changes, doubtless it has done some service each year of its existence, in carrying forward the christian

work.—We trust to, that it has been made a genuine *Christian messenger* and has been blessed in not a few instances to the conversion of men and women, and the salvation of souls. The work is not yet done. The world requires that its periodical literature shall be more and more Christian. With this conviction we enter on our work afresh, and hope to notice the facts as they transpire, and to review the opinions of men as they may be expressed, from a Christian standpoint. We invite our brethren to co-operate with us in these efforts. Depending on help and guidance from Heaven, we feel some degree of assurance and confidence that our labor shall not be in vain in the Lord.

"A DOMINION BAPTIST YEAR BOOK."

Our Baptist brethren in Ontario, are proposing to publish a Year Book, it has been suggested that it might be made a Dominion Baptist Year Book. To give all the matters in full, concerning the denomination, it is supposed would make a volume of 400 pages. Of this there would require 15,000 copies to supply the Churches in all the provinces—5,000 copies for Ontario and Quebec, and 10,000 for the Lower Provinces.

The Editor of the *Canadian Baptist* says: "We would like to have the opinions of the *Visitor* and the *Messenger*, regarding the feasibility and desirableness of the project."

We have no means of forming an opinion as to what the brethren would say to this proposal. Such a pamphlet would doubtless be very desirable, and would afford much information respecting our Baptist fellow-citizens, which all should possess.

The preparation of such a book would be attended with considerable expense, and its transmission by mail in any large numbers, would also be somewhat costly. It would not be likely to supercede the necessity for the publication of the Minutes of the several Associations. If a smaller pamphlet giving a summary of the years proceedings of the several Baptist bodies—Associations, Societies, and Conventions—could be got up it would probably be more generally useful. We should be glad to hear from any of the brethren on the matter.

THE BARRACK STREET MISSION HOUSE was opened on Wednesday evening last. After devotional exercises by Rev. Mr. Milligan, the Chairman, P. C. Hill, Esq., explained to the meeting, that Mr. Jost had intended to devise a sum of money for the purpose of building a Mission House, but seeing the great necessity for such building, he had erected it himself, and now proposed placing it in the hands of a Committee of gentlemen connected with different churches for the use of a mission, free from any denominational character. The Committee are

Hon. D. McN., Parker,
P. Carter Hill, Esq.,
Mr. John Grierson,
Edward Jost, Esq.,
Samuel Black, Secretary and Treasurer.

A number of brief speeches were made on the occasion by the Rev. George W. Hill, Rev. P. G. McGregor, Mr. Richard Owen, of Albion Mines, the new Missionary, Hon. S. L. Shannon, and Rev. E. M. Saunders.

The Committee do not propose to make any appeal for the support of the Mission, but let it be known to the christian public that it is depending on them for support, and hope that it may be thus sustained, and be a means of blessing the neighbourhood and the city generally.

The meeting was closed by prayer by the Rev. Mr. Campbell. Contributions will be received by members of the committee or by S. H. Black, Esq., at the Halifax Bank.

The Y. M. C. A. Monthly Prayer-meeting was held in the House on Sunday afternoon, and although raining quite fast, a large number, probably about two hundred, mostly young men were present. Addresses were made by Rev. Mr. Henigar, Mr. Blackwood, and Mr. Owen the Missionary. It was an exceedingly interesting meeting.

A prayer meeting will be held there next Lord's Day at ½ past 4, P. M.; the closing meeting of the Week of Prayer.

We much regretted that we could not attend the meeting at the Industrial School on Monday of last week. The Committee will accept our thanks for their kind invitation. We were much pleased to learn that it was of so interesting a character. Mr. Ayers, one of the pupils in the school, who has now risen to be the foreman in the

Cabinet department, presented to Miss Cogswell a handsome cabinet, as a mark of the gratitude felt by him and all the pupils for her deep and constant interest in the institution. Miss Cogswell was pleased to accept the same in a few appropriate words. The school now contains 42 boys. The projected new building is to be 80 feet long by 40 wide. Near \$10,000 have been already subscribed.

The School is doing great good and should receive a large measure of public favor and patronage.

THE PRESS.—The *Citizen* has appeared as a morning paper, larger than the largest. Its typography is also as good as the best.

The *Acadian Recorder* has come out with an entirely new dress.

These are signs of advancement in our city press, which indicate fair prospects.

MR. JAMES BARNES, the Proprietor of the *Presbyterian Witness*, has taken three of his workmen—Mr. R. G. SMITH, Mr. G. L. KLINE, Mr. R. L. SCHWARTZ, and his son Mr. HENRY W. BARNES, into partnership, under the firm of "The Nova Scotia Printing Company." This speaks well for the young men, as well as for Mr. Barnes, the principal.

We offer each, and all of the above parties, our sincere congratulations on their new movements.

The doctrine of the Immaculate Conception, i. e. that Mary the mother of Christ was a sinless being in her original nature, is a dogma that many of the Roman Catholics themselves cannot embrace. The Dominicans and the Franciscans have long been opposed to each other with respect to this doctrine. A London correspondent of one of our exchanges says:

"Being in a monastery of the order, and conversing freely with the abbot, shortly after the Papal decree, I said to him: 'What do you Franciscans say now about the Immaculate Conception?' He shrugged his shoulders, put on a most comical expression of countenance, and exclaimed: 'It is a magnificent opportunity for a stupendous act of faith!' and burst out laughing, in which I heartily joined."

Notices, &c.

Guyborough County Ministerial Conference.

The next quarterly meeting for Guyborough County will be held in the Baptist Meeting Houses in Indian Harbor, on Saturday the 15th of January next, at 2 o'clock, P. M. Ministering Brethren and others are expected to attend. Brethren pray that the Lord may come up into our midst and bless our meeting.

By order of Conference,
HENRY EAGLES,
St. Mary's, Dec. 8th.

The Annapolis Co. Ministerial Conference.

The next meeting of the Annapolis Co. Ministerial Conference and Western Domestic Missionary Board, will be held (D. V.) at Round Hill, on Wednesday, the 19th of Jan. 1870. Conference to meet at 9 A. M. Board to meet at 1 P. M. Preaching on Tuesday evening previous by the Rev. N. Vidro.

W. H. PORTER,
Sec'y. of the Conference and Board.

Letters Received.

John P. Moore, \$10. C. J. Phipps, \$2. A. E. Durland, Esq., \$9, 1 sub. J. S. Whittier, \$4. Rev. M. P. Freeman, 1 sub. J. W. Culback, \$2. Dr. Read, Rev. W. E. Hall, Rev. I. J. Skinner, 2 subs. J. E. Lockwood, Rev. J. E. Balcom (2) \$8.50, 2 subs. W. H. Chipman, \$6. N. R. Westcott, \$4. Rev. Dr. Tupper, Jas. E. Potter, Esq. R. Thompson—remittance correct. J. D. Masters, \$3. J. K. Morse, H. Frail, H. A. Davidson, \$2. S. Wheelock, Esq., \$2. A. M. Wills, \$2. A. Nelson, C. Barnes, W. J. Gatos, D. F. Higgins, W. F. Cutten, Esq., 1 sub. C. W. Soley, Rev. T. A. Blackadar, \$4. B. L. Telfer, \$9. N. Miller, Esq., \$10.50. Rev. J. C. Morse, \$2.50. F. L. Peirs, \$3.20. C. Jost, Esq. Ezra Layton, \$4. J. B. McNutt, Esq., \$5. M. Kinsman, \$10. J. M. Parker, Esq., \$6. E. M. Chesley, Rev. W. H. Porter, \$4.

General Intelligence.

Province of Nova Scotia.

REDUCTION OF POSTAGE.—The rate of postage between Halifax and the United Kingdom has been reduced to six cents per half ounce, when sent by Halifax, Quebec, or Portland; when forwarded by New York, the rates on letters will be 8 cents per half ounce. The rates on books, parcels, and other mail matter, has also been reduced.

ACCIDENT.—On Saturday afternoon while Dr. Wickwire was driving through Pleasant street, his horse took fright and ran away. The wagon was smashed, and the doctor thrown to the ground so violently that his ankle was dislocated.—*Chronicle.*