

Room must be provided for every form of scepticism; but for old fashioned faith, a manger in a stable is too commodious. Magnified greatly is the so-called "honest doubter," but the man who holds tenaciously by ancient terms of faith is among "men of culture" voted by acclamation a fool. Hence, it becomes a sacred duty of the advanced thinker to sneer at the man of the creed, a duty which is in most cases fully discharged; and, moreover, it is equally imperative upon him to enter the synagogue of bigots, as though he were of their way of thinking, and in their very midst inveigh against their superstition, their ignorant contentedness with worm-eaten dogmas, and generally to disturb and overturn their order of things. What if they have confessions of faith? They have no right to accept them, and therefore, let them be held up to ridicule. Talking evermore right boastfully of their candour and hatred of the hollowness of creeds, &c., they will remain members of churches long after they have renounced the basis of union upon which these churches are constituted. Yes, and worse! the moment they are reminded of their inconsistency they whine about being persecuted, and imagine themselves to be martyrs. It is a flagrant violation of liberty of conscience, when a man intrudes himself into a church with which he does not agree, and demands to be allowed to remain there, and undermine its principles. Conscience he evidently has none himself, or he would not ignore his own principles by becoming an integral part of a body holding tenets which he despises; but he ought to have some honour in him as a man, and act honestly, even to the bigots whom he so greatly pities, by warring with them in fair and open battle. If a Calvinist should join a community like the Wesleyans, and should claim a right to teach Calvinism from their platforms, his expulsion would be a vindication, and not a violation, of liberty. If it be demanded that in such matters we respect the man's independence of thought, we reply that we respect it so much that we would not allow him to fetter it by a false profession, but we do not respect it to such a degree that we would permit him to ride rough shod over all others and render the very existence of organized Christianity impossible. We would not limit the rights of the lowest ruffian, but if he claims to enter our bed-chamber the case is altered; by his summary expulsion we may injure his highly-cultured feelings and damage his broad views, but we claim in his ejection to be advocating, rather than abridging, the rights of man. Conscience, indeed! What means it in the mouth of a man who attacks the creed of a church and yet persists in continuing in it? He would blush to use the term conscience if he had any, for he is insulting the conscience of all the true members by his impertinent intrusion. Our pity is reserved for the honest people who have the pain and trouble of ejecting the disturber: with the ejected one, we have no sympathy; he had no business there, and, had he been a true man, he would not have desired to remain, nor would he even have submitted to do so had he been solicited.

We are not believers in stereotyped phraseology, nor do we desire to see the reign of a stagnant uniformity; but at this present, the perils of the church lie in another direction. To us, at any rate, the signs of the times portend no danger greater than that which can arise from landmarks removed, ramparts thrown down, foundations shaken, and doctrinal chaos paramount.

For the Christian Messenger.

A few weeks ago the Press of this city recorded the lamented death of one greatly beloved among us in all the relations of life, for whose early removal universal regret was felt, and still rests on many hearts. Expressions of tenderest sympathy have also come from beyond the broad seas, where many a tear was shed when the sad tidings came. The enclosed lines were sent to the mourning relatives here by one 3,000 miles away, lovingly attached to the dear departed, and though not original, they would almost seem to have been written specially for her who is "gone." You will oblige one unto whom she was indeed as a "beloved daughter," by inserting the melting words in your paper, by which means they may reach and soothe the hearts of other mourners also.

Dec. 8.

GONE!
Sent Nov. 20, by A. M. I. (Devonport, England) in memory of E. B. C.

Another hand is beckoning us,
Another call is given—
And glows once more with Angel steps,
The path which reaches Heaven.

Our dear and gentle one, whose smile
Made brighter Summer's hours,
Amid the frost of Autumn's time
Has left us, with the flowers.

A paling of the cheek of bloom,
Forewarned us of decay,
A shadow from the silent land,
Fell round our sister's way.

The light of her young life went down,
As sinks behind the hill,
The glory of a setting star—
Clear—suddenly and still.

As pure and sweet, her fair brow seemed,
Eternal as the sky;
And like the brooks low song, her voice,
A sound that could not die.

And half we deemed she needed not,
The changing of her sphere;
To give to Heaven a shining one,
Who walked an Angel here.

The blessing of her quiet life,
Fell on us like the dew,
And good thoughts, where her footsteps
Like fairy blossoms grow.

Sweet promptings unto kindest deeds,
Were in her very look,—
We read her face, as one who reads
A true and holy book.

The measure of a blessed hymn,
To which our hearts could move,
The breathings of an inward psalm,
A canticle of love.

We miss her in the place of prayer,
And by the hearth fire's light,
We pause beside her door to hear,
Once more her sweet "good night."

There seems a shadow on the day,
Her smile no longer cheers,
A dimness on the stars of night,
Like eyes that look thro' tears.

Alone unto our Fathers' will,
One thought has reconciled,
That He whose love exceedeth ours
Has taken home His child!

Fold her, O Father, within thine arms,
And let her henceforth be,
A messenger of love between
Our human hearts and Thee.

Still let her mild rebuking stand,
Between us and the wrong,
And her dear memory serve to make
Our faith in goodness strong.

God grant that she who trembling here,
Distrusted all her powers;
May welcome to her holier home,
The well-belov'd of ours.

J. G. WHITTIER.

The Christian Messenger.

Halifax, N. S., Dec. 13th., 1871.

Our readers are second to none in the interest they take in the promotion of general education. They pay as much as others for it, and are entitled to know what is passing on this as on all other subjects. The conduct of those who have been entrusted with the administration of this department concerns all the people without reference to denomination or political party. The Editor of the Recorder of Wednesday last, seemed to be much exercised because the Messenger, which appeared on the morning of the same day, made no allusion to a letter from Mr. S. MacVane, formerly a clerk in the Education office, which appeared in the Chronicle of the previous Saturday, containing charges against T. H. Rand, Esq., the present Superintendent of Education in New Brunswick, and applying some low expressions to respected ministers of the gospel.

We saw no necessity of offering a word of defence of Mr. Rand. The efforts already made to injure his reputation had pretty well worn out the parties making them, without in the least injuring him. This we regarded as another attempt of the same character. We felt disposed rather to seek the rescue of Mr. McVane from the self-destruction which he appeared to be courting by the use of his own pen. But the evil was already done and we could only hope that Mr. McVane's friends would shew him the sad position in which he had placed himself, and assist him to avert the consequences before it was too late. We therefore had no inclination or intention of noticing the matter in our columns.

On Friday another article appeared in the Recorder reiterating Mr. McVane's charges and coupling with them another, as follows:—

"There are even more suspicious looking circumstances connected with that in-

dividual's (Mr. Rand's) official career than are exposed in Mr. McVane's direct charge. The Nova Scotian public should keep in remembrance—and the New Brunswick public should know it too and ponder upon the fact,—that when Mr. Rand left office after having held it for so many years, and after having had such large sums of money passing, every year, through his hands, he left that office without ledger, journal, account book of any kind, or voucher, to show the disposal of any one dollar that passed through his hands!"

We need not characterize this statement any further than to copy a letter which it called forth from Mr. McVane on the next day, Saturday, as follows:

To the Editor of the Acadian Recorder, Sir,—

I should be sorry to have my name coupled with a groundless accusation against any man, and I feel assured you would not knowingly bring such an accusation against even Mr. Rand. You will therefore allow me to say, in reference to your editorial of last evening, that you have been misinformed as to Mr. Rand's accounts and vouchers. Full and detailed statements of the expenditure under his control were published every year, and at each session of the Legislature the accounts and vouchers were audited by the Committee of Public Accounts. These accounts and vouchers were left in the office by Mr. Rand at his dismissal and can no doubt be found there still if looked for. As I am told it is said that I have accused Mr. Rand of embezzling public money, I take this opportunity of saying that I have never said or even hinted at any such thing—for I know it was not the case. And as to the Ledger, if you investigate I think you will find that it has been the practice in the financial affairs of Nova Scotia to regard the Books as the private property of the officer keeping them, to be carried with him on vacating his office. The classified accounts and vouchers are clearly the only matters with which the public has any concern. These as already stated, were regularly submitted for audit, and were left by Mr. Rand in the possession of Government. If he had acted as fairly and honorably in other matters as he did in this, I should always have to think and speak of him as a very excellent gentleman.

Yours very sincerely,
S. MACVANE.

Halifax, Dec. 9th., 1871.

The same slanders respecting Mr. Rand's accounts have been very industriously circulated for a good while past. We hope that the person who originated them, and from whom probably the Recorder received its inspiration, and by whom the editor was induced to make the assertion, will also, if he has any honor left, feel called upon to make a public confession and retraction. Those who have repeated the slander, whether innocently or vindictively, will now have the best grounds for knowing that they have been imposed upon, and should not fail to make reparation, and administer suitable rebuke to those who so imposed upon them.

We regarded Mr. McVane's letter in the Chronicle as containing its own corrective. Any thoughtful intelligent person, on perusing it, must perceive that the writer places himself and the Council of Public Instruction in a most unfavorable position before the public. Mr. McVane's worst enemy could hardly have written any thing more damaging to his own standing. The Council of Public Instruction too is presented in a position, not at all creditable to that body as a number of business men with the responsibilities of government resting upon them. After what had been claimed for Mr. McVane in January, 1870, we thought it most extraordinary that he should exhibit himself as doing what he seems to regard as respectable. His statements too, respecting proceedings at Wolfville where of such a character that we felt disposed to let the brethren there have time to speak before interfering in the matter. It is unnecessary for us to say a word in defence of Mr. Rand, the Presbyterian Witness has done this pretty fully as follows:—

A NEW ASSAULT ON MR. RAND.

Last Saturday a letter appeared in the Morning Chronicle from Mr. Silas MacVane who was for some years clerk in the Education Office while Mr. Rand was Superintendent. The letter is couched in extremely offensive language, charging Mr. Rand with untruthfulness, dishonesty, duplicity, fraud, forgery, receiving money that he should not receive, and intending to commit perjury. The temper in which Mr. MacVane writes may be inferred from his speaking of the Rev. E. M. Saunders, a gentleman universally and very highly esteemed in this city as a "Reverend Sneak," and of another Baptist minister as "his (Mr. Rand's) reverend uncle—John Chase—whose name is a by-word." We refer to these matters to show the public that assertions made, and charges brought forward in such a spirit, must be received with proper caution. For our own part we should have taken no notice whatever of the letter—it being too transparently unworthy of credence or respect—had it not been greedily taken up by the Acadian Recorder the Evening

Express and Citizen. We do not wonder that the Recorder and the Express should detest Mr. Rand and use the foulest and most cowardly weapons to injure him; but we do not wonder that journals which profess to care for the cause of Common School Education should prostitute their columns to work so dastardly. Mr. Rand was dismissed as we believe, for no just cause. The only charge brought against him was in connection with Mr. George's dismissal in Cumberland, and that case was very fully discussed in the press and in the Legislature. Mr. MacVane has given us no new light on the subject. But he now ventures to assert that he assisted Mr. Rand to fabricate a Book of Minutes, Orders of Council, &c. The materials which he had to work with were "scraps of men oranda," rarely a couple of square inches in size. Out of scraps of this kind Mr. MacVane managed to fabricate a Minute Book. Mr. Rand, he says, re-wrote it, and added to it, and gave it a most orderly appearance. And then Mr. Rand intended to commit perjury over this Book! Such is substantially Mr. MacVane's story,—written in an agony of rage and passion against Mr. Rand on account of some Church discipline case at Wolfville. No one has yet brought forward against Mr. Rand one instance of mismanagement or malversation of funds, one case of personal injustice to friend or foe. He did the work of the Province with exemplary faithfulness and unimpeachable correctness. When dismissed his whole official career was carefully scrutinized by no friendly eyes. The whole Government of the day opposed him and did not scruple to try to crush him; but they failed even to produce anything that reflected in the slightest degree on his reputation. No man ever passed through a severer ordeal with a more blameless record. And now we are asked to believe on the authority of a Clerk in his Office that Mr. Rand was a wholesale fabricator of Minutes and Orders of Council, and in intention a wholesale salt perjurer! Be it noted that the charge comes from the man who confesses that he himself assisted in Mr. Rand's fabrications and aided in preparing for the wholesale perjury! If the Wolfville Church had any scruples about disciplining Mr. MacVane before now, we should think they might fairly call him to account now on his own confession.—At any rate such charges, absurd and monstrous on their face, cannot affect the character of Mr. Rand. It was simply impossible to fabricate Orders of Council. Mr. MacVane himself has given to the world those Orders compiled and classified and certified as genuine. Mr. Rand is now Superintendent of Education in New Brunswick, and anything to excite suspicion against him there, or to injure his usefulness, will be very welcome to those people who desire above all things the destruction of Common Schools. The Express sneers at Mr. Rand as "a godly man made a martyr to his principles and his piety," and gloats over the prospect of his being "hurled out of office at once." The Recorder and Citizen are equally offensive in their remarks.

In February 1870 Mr. Rand was dismissed. He stood his ground here and faced all his accusers fearlessly from the day of his dismissal till he accepted the position of Superintendent in New Brunswick. It is within our knowledge that once and again his assailants had the alternative to retract their assertions against his character or to prove them in a court of law; and they uniformly accepted the alternative, courteously granted them, of retracting their calumnies. We trust that Mr. Rand will take no further notice of his accusers. His character stands too high to be affected by wild assertions and cowardly insinuations. His enemies have done their worst: and, *let it known*,—his enemies generally are the enemies of Common School Education.

The philanthropies to special classes in Great Britain afford some interesting features in the work of christian benevolence there. A recent English paper gives an account of a meeting, in a place well known to us, as were formerly also some of the parties engaged in the good work, for the purpose of presenting prizes to the successful competitors who had written essays on "The advantages of the Lord's Day as a Day Rest for the Flyman and his Horse." Fly-drivers and their wives had been specially invited. Four prizes, the highest of which was of £3, were given. Several gentlemen addressed the meeting.

One of the speakers said of the Essays:

"They were all agreed that the Lord's Day was a blessing, and he was convinced that that was a strong argument to use with worldly people. One essay had struck him with reference to the way in which the horse benefited by a Sabbath rest. The horse seemed to understand it; and no doubt it did, and knew it was Sunday just as well as the master. [A Voice—I wish all the masters knew it!] He hoped so too [loud applause], and that an effect would be produced by the meetings and essays. The seven-day cabmen said they would lose a good deal of money if they were not to go out on Sundays. That might sometimes be; but there was another world, and 'What will ye do in the end thereof?'—He also touched upon other points brought out in the essays, showing that in a worldly view the seven-day men were no better off; that Sabbath-keeping tended to the happiness of the drivers in the home circle; and that a great improvement was observable in the manners of those who observed

the Lord's Day. Could anything be done to increase the number of six-day cabmen? Could it not, he asked, be contrived by God's mercy that a large number should be relieved of the necessity of driving on the Sabbath?

Each of the men briefly addressed the meeting, expressing their thanks, and their joy that the generally-neglected cabmen had some one who took an interest in them; and also stated their hope that something might be done to reduce the driving on Sunday.

Another speaker remarked in reference to the economy of a Sabbath, a gentleman in Ireland, who horsed the mails and owned the larger number of cars, had tried the experiment, and he found that he got more out of the horses in every way in only working six days a week. Some men, he said could only be got to see the matter in a worldly point of view; but there was an old saying, The Lord helps those who help themselves. He thought the drivers, if they desired a rest day, must put their shoulders to the wheel, and help themselves. If they wanted to find shabby cabs and shabbily-dressed drivers, they had only to look at the men who were on the stands on Sundays. He wished the men to consider the matter, and to see if they could not help themselves.

We frequently come across items of deep interest respecting the Freedmen preachers in the South who are striving to obtain the ability to read the Scriptures. A late number of the Watchman and Reflector shews "What the students do."

Rev. C. H. Corey, Principal of Colver Inst., at Richmond, says, "Fifteen of our young men, missionaries in this State, have, during the vacation, preached 916 sermons, organized 10 churches, and report 1559 baptisms. Twelve of these men have contributed \$500 from their earnings towards the repairs of our school building. My students stand by me nobly." And have they not done nobly for the Master and for his cause during their vacation?

Rev. G. M. P. King, Principal of Wayland Seminary for colored preachers, says, "Our students have contributed about \$300 towards school expenses."

Mr. Corey says, "I am obliged to deny admission to many who apply." Mr. King says, "I wish the churches and friends could see us. We are full, and I have rejected eight within a week. The new class pleases me. Something can be made of them, and I hope to have strength to see what can be made for the Master and for humanity."

A colored pastor in Georgia, of whom his teacher says, "He is one of the most faithful and useful Baptist ministers in the State," appeals to his teacher in these words:

"I want to go to school this fall but, fear I shall not be able. My church is poor, has paid me not quite forty dollars this year. My son, a member of the church, is anxious to go to school with me. But I am not able. It grieves my heart when he says, 'Father, I want to go to school to learn the Scriptures,' and I am not able to send him. My burden is great. I do not know what to do. I want to go to school and take my son with me, but I am afraid neither of us can go. I am in distress. Would that I could have you teach me again! It did me so much good. It made me more useful in preaching and useful in teaching."

The National Baptist says:—

"A man whose tobacco bill for one year was \$80, gave twenty-five cents that year for Home Mission."

Well what of that? Why in Nova Scotia there are plenty of men who have large tobacco bills and do not give a cent for any Missions.

There are too a few professing christians, who puff away as much tobacco as would enable them to pay the subscription for two or three weekly newspapers, and make handsome donations to missions besides.

We would invite special attention to the following note just received from the Chairman of the Ministerial Education Board. A moment's reflection will lead every intelligent christian to see the far-reaching benefits of contributions to this Fund:—

WOLFVILLE, Dec. 9th., 1871.

Mr. Editor,—A member of the Eastern Association, has written me to say, he is ready to pay \$100 towards the fund of \$4000 to be raised for the assistance of young men studying for the ministry at Acadia College, so soon as the full amount is subscribed. I would add in connection with this matter, that I will receive any contributions or pledges made for the purpose named."

A CLERGYMAN OF THE CHURCH OF ENGLAND CONDUCTS THE BURIAL OF A DISSENTER IN AN UNCONSECRATED CEMETERY.—The following is taken from the Official Gazette published in Guernsey, Nov. 15, 1871. The paper is a strong church organ, printed in the French language. This paragraph was translated for our columns by one of our young readers:

We read in "Reynold's Newspaper,"