

discuss the subject of "the admission, under proper safeguards, of persons not in Anglican Holy Orders to preach in the pulpits of the Church of England." Mr. Cowper-Temple, M. P., Chairman of the Church Reform Union, presided.

The Chairman opened the proceedings by an appropriate speech. He argued that "the pulpits should not, as at present, be irretrievably closed to all ministers except those of the Church. It would be reasonable that the incumbent, with the sanction perhaps of the bishop, should be able to open his pulpit to any minister of another denomination whom his congregation might wish to hear."

THE REV. J. L. DAVIES, said that "such an opening of church pulpits would be a movement in the direction of true Catholicity, would afford a means of utilizing spiritual gifts in the Church [alluding to the proposed occasional permission of laymen to preach] and would give a wholesome stimulus to the religious activity of the Church."

THE REV. J. BALDWIN BROWN, as a Nonconformist minister, expressed entire sympathy with the movement. Church and Nonconformist ministers knew and honoured each other, read each other's sermons, and co-operated in various kinds of work. Why should there not be a frank recognition of each other's ministry, and reciprocity in the pulpit?

DEAN STANLEY said the High church party ought not to take umbrage at this movement, because according to ancient ecclesiastical principles, preaching had never been considered a part of the ecclesiastical office. Some of the greatest preachers had been laymen: among others, St. Francis, who was the great Revivalist-Preacher and Nonconformist in the Middle Ages. Were the object proposed by the meeting secured, Ministers of the Church of Scotland, Roman Catholics ("like Father Hincinthe.") Nonconformists ("alienated from the church by the miserable policy of the Act of Uniformity.") and laymen, might be invited to preach in the churches.

An interesting and friendly discussion followed.

THE DISESTABLISHMENT OF NATIONAL CHURCHES.

The agitation for this purpose, which is now going on in England, is very commonly misunderstood, as if it were a destructive agency. On the contrary, it will be an eminently purifying process. Mr. Miall explained it admirably at a meeting of the Society for the liberation of religion from State control. He said—"The main object I have in view—and I am sure the strongest motive that has operated with me from the first to the last is this—that we might be able by our organisation, or by stirring up some strength in the country, to lift up the moral and spiritual agencies of England to a much higher plane of action and operation than they have hitherto occupied. That is the sole object which we have. It is not a destructive one, it is not merely a negative one; it is a positive one, it is a religious one; it is one that can only be thoroughly appreciated and understood by men who appreciate and understand spiritual religion. We want all the moral forces and all the religious forces of this country lifted out, as it were, of the framework of law and lifted up to the level of the framework of love, so that persuasiveness shall be the great motive instead of the physical force which is the ultimate force of all Governments—that persuasiveness shall be the one great motive power by which moral and religious agencies shall henceforth be moved. Now, that is the object which we have in view. I say it is an holy object. I say it is an object for which a man may well live, and pray, and die.

WHO SHOULD SUSTAIN HOUSES OF WORSHIP.

Dr. Patton writes in the N. Y. Examiner, Dec. 1st:—

Our Saviour has committed the support of the gospel to the church. It may be the privilege of others to assist, but the duty devolves on Christians, and they are required to be cheerful and liberal givers for the sake of the Great Giver. The plan of raising revenue from per-rents, like the system of church rates in the Old World, had its rise in a disposition to make the ungodly take a share in the support of religion. But the responsibility rests solely on the church, and if it need be, it must be borne by believers alone.

Another writer in the same paper of

a subsequent date offers a criticism on the above, as follows:—

Leaving out of view the simple question of pew renting, I beg leave to dissent from the assertion above made. Are we to understand that Christ laid under obligation a limited number of the race to accept of the salvation proffered them; while with others it is merely a "privilege," which they may or may not enjoy, at their pleasure? In other words, are not all men, without distinction of belief or condition, under "obligation" to accept of, and support, the gospel of Jesus Christ; and does not the real distinction between the Christian and the "ungodly" lay in the fact that the one recognizes the obligations resting upon him, while the other does not?

I am aware that there is a widespread opinion among the worldly, and even among certain classes of Christians, that churches are to be established, furnished and manned for the purpose of dispensing mental pabulum to the community; and that the necessary expenses are to be met by the members, regardless of their ability. Holy Scripture is shown for this. Because a man refuses to recognize his obligation, it does not follow that the obligation loses its force. If a sinner frequents a church, which is manned, lighted, carpeted and cushioned for his benefit, and listens to truth which is imparted for the salvation of his soul, he is as much necessitated to bear a portion of the expense as if listening to Nilsson or Parepa. I have never been able to comprehend the premises used, when the conclusion is drawn that God devolves certain duties upon believers, and exempts unbelievers from the performance of similar obligations. I need enlightenment on this point. The "free pew" principle may be a good one in theory, but does it always work in practice? Would it abolish caste? I trow not. You must abolish wealth, pride, arrogance, envy, and sin in all its forms, before you attempt with your slender line of "free pews" to draw the leviathan "caste" out of your church. "With God there is no respect of persons," but with man there is. Has the writer of the above article ever known it to be otherwise?

We do not fully endorse the latter opinion, although we believe that there is too much of excuse made for those who have made no profession of religion, tending to religion tending to relieve them from obligation to Christ and his cause in the world.

The gospel recognizes none but the voluntary principle in church matters, yet it exempts none from its blessings or its claims.

A native of Nova Scotia in Georgia U. S. wrote from that distant State some weeks ago for a specimen copy of the Messenger which we sent. He now writes:

Dear Sir,—I have received two specimen copies of the "Messenger," and I can say to you that I am highly pleased with the paper and desire to become a subscriber.

It is natural for people, in many respects, to esteem best the things which are produced in their own country, but I am of the opinion, judging by the two papers you sent me as samples, there is scarcely a paper published in the United States in proportion to size, conveys more or as much instruction in religious matters.

I would like to receive the "Messenger," from the commencement of January next, and if you will enter my name and send it, I shall sometime next month remit you the subscription price to gether with the Canadian postage. I have not yet sent my present year's produce to market, consist of cotton, &c., which we raised here.

I occasionally write articles for various papers, and will cheerfully do so for the "Messenger," Giving you details of our Baptist operations in Georgia if such will be acceptable.

Very truly and fraternally.

A Christian brother asks:

Is there no way you can bring before the public through the Messenger, the deplorable condition of the poor Indian with regard to the want of education. They have quite a settlement in Antigonish and Guysboro' Counties, and especially in Cape Breton. I am afraid that if we wait for their religious teachers to instruct them we shall wait till dooms-day. It seems awful that they should be left to grow up amongst us, without some effort to teach them. The Government provides blankets, and this year makes further provision for their necessity, but nothing about their education.

It is difficult to meet the necessities of this class of the people. Any special provision for the Indians, separate from others, would be liable to abuse and open to objection. The public schools are open to them. Efforts should be made to induce them to receive their benefits.

WOOD'S HARBOR, SHELBURNE CO.—"The gods help those who help themselves" was an old heathen proverb, indicating a truth far more certain of fulfilment in the more enlightened days of Christianity. Those who are determined to do what they can in service to the cause of Christ, and make a judicious commencement, will commonly find sources of en-

couragement opening up before them, which they did not dream of when they began. Christians with means at their command are more disposed to help those who are actually laboring than those who fold their hands and indulge in good wishes.—Faith and works must be combined.

A letter from the Rev. W. H. Richan at Barrington, not intended for publication, states a few facts which we take the liberty of laying before our readers, in his own language. He says:—

"The brethren at Wood's Harbor are commencing a great work, the erection of two Houses of worship, otherwise several more subscribers might be obtained. The church which was organized there in 1869 now numbers 51 members, and as they are situated on both sides of the harbor it is necessary for them to erect a house on each side. Their means are very limited, and their number is small, but they are united and earnest. Already a beginning has been made, and we expect to see both houses erected in the Spring. The congregation which assemble in the school house or in warm weather, in a dilapidated meeting house, are large and attentive, and there is every prospect of a flourishing interest. An agent will probably be sent to some of the lumbering districts to solicit contributions of building materials. Any aid which benevolent friends may be disposed to forward will be very thankfully received for the house on the West side by Deacon Geo. Forbes, for that on the East side by Deacon Israel Chute, or for either by myself. I am quite sure that any friend of the cause, who understood the necessities and the spirit of these brethren, as I do, would esteem it a privilege to render them assistance, and pray for their success."

Brethren read Matthew xix. 29: Mark x. 29, 30: Luke xviii. 28: and consider the above case; also that of the Margaree Church, presented in another column; and then, if you are satisfied with the proposals of the Master, lose no time in making an investment. "If you expect to go to heaven, help lift."

In our issue of Dec. 7th, we published the programme of subjects prepared by the Evangelical Alliance for the Week of Prayer. In the Circular of the Halifax Branch, a mistake was by accident made in the subjects for Thursday and Friday, and an alteration made in the phraseology. We mention this merely to explain the cause of the difference between the two, in case it was observed by any of our readers.

Notices, &c.

REV. R. D. PORTER writes: "Having accepted a call to the pastorate of the First Calais Baptist Church, located in that part of the city known as Milltown, I would request that all correspondence for me be addressed, Milltown, Calais, State of Maine."

OPENING OF MEETING HOUSE.

The new Baptist Meeting House at Oxford, will be opened for Divine Service (D. V.) on Sabbath 22nd January, 1871. Ministering Brethren and others are respectfully invited.

George Gilroy, J. L. Purdy, Edward Thompson, } Committee. Oxford Cumberland Co., Dec. 28th, 1870.

ERRATA IN MINUTES OF WESTERN ASSOCIATION.—In statistics of Lower Aylesford and Upper Wilmot, p. 13, for died 1, read 4. In Report an Foreign Missions page 38, line 20, the words below in Italics were omitted; for This view—was sent out, &c. read, This view, which can not fail to commend itself to the judgment of every intelligent and unprejudiced person, was fully confirmed when Bro. Burpe was sent out to establish an independent Mission.

Fifth line from the bottom for "would," read could.

REV. AARON COGSWELL requests that all letters and papers for him be addressed to St. Mary's Bay, Digby County.

COLCHESTER COUNTY BAPTIST SABBATH SCHOOL CONVENTION.

This Convention will hold its quarterly meeting in the vestry of the Baptist Church, Truro, on Friday 13th of January 1870. Commencing at 2 1/2 o'clock, P. M. evening session will commence at 7 o'clock.

A. J. WALKER, Sec'y. Truro, Dec. 19th, 1870.

WOMEN'S MISSION AID SOCIETIES. Received per Miss Lizzie Harding, Fal-mouth \$6.00 Mr. R. SELDER, Sec. Jan. 5th, 1871.

FANCY SALE AT PORT WILLIAMS.

The ladies of Port Williams Sewing Circle intend holding a sale of fancy and useful articles, the first day of February. The doors will be opened at 3, P. M. A hot supper will be served from 6 o'clock.

The proceeds of the sale are to go towards finishing our new meeting-house at that place, and we hope the ladies will receive liberal patronage. On behalf of the circle.

S. B. KEMPTON.

DONATIONS.

About the 15th of Sept., 1870, a few of my friends met at my house and provided an excellent tea, which was partaken of with great pleasure, on their departure they left with us \$10.25.

The friends at Indian Harbor invited myself and Mrs. DeLong, to take tea with them in the Temperance Hall. We had an excellent tea and were delightfully entertained by good music and speeches, and at the close they presented me with \$25.18. Yours, T. C. DELONG.

THE WOMEN'S MISSIONARY AID SOCIETIES connected with the Baptist Churches in Halifax, intend to hold a Public Meeting in behalf of these Societies on Thursday evening the 19th Instant, in Granville Street Church.

Addresses will be given by several Ministers in relation to the work of Christian Missions, especially amongst women in foreign lands by the agency of Women.

LETTERS RECEIVED.

Mrs. S. Morrison, \$2. A Marshall, Esq., \$14. Rev. T. C. DeLong, W. Cummins, 1 sub, \$4. G. Lewis, \$2. A. Ogilvie, James E. Potter, Esq., C. Jost, Esq., 1 sub, J. Dimock, 1 sub, Rev. J. M. Parker, \$6. J. McKeown, Esq., \$10. W. H. Goudy, J. Jamieson, M. H. Stevens, O. Davison, W. E. Thomas, D. Fields, M. Kinsman, 1 sub, shall not charge you. G. W. Freeman, \$10. Thos. Covey, 1 sub, Rev. I. J. Skinner, Rev. W. E. Hall, \$4. M. M. Briton, Rev. J. C. Morse, \$4. W. T. Hammond, \$2. W. A. Morse, 1 sub, N. Miller, \$15. J. P. Cunningham, A. Marshall, Esq., 1 sub, \$5. Rev. A. Chipman, 3 subs, E. Knowles.

J. E. Marsters, 1 sub, Rev. W. G. Parker, Jas. E. Potter, Esq., A. V. Dimock, \$5, D. McDonald, 1. M. Nair, Esq., 1 sub,—some in course of preparation at \$1.50. R. L. Telfer, \$4. H. E. S. Mader, Rev. J. B. McQuillan, 1 sub, \$3. D. B. Parker, \$4. Rev. J. Shaw—\$4 received and credited. W. Hall, Esq., \$8. P. L. Hampton, 1 sub, J. E. Bishop, \$3. U. S. to November 1, 1871. E. Steadman, Esq., 1 sub, \$6. C. Jost, Esq., 1 sub, \$24. F. Bowen, 1 sub, \$5. U. S. to Nov. 1, '71. Mrs. Reid—yes, paid. Rev. E. C. Corey, C. W. Saunders, Jas. Allen, Rev. C. Randall, \$9. Rev. R. D. Porter, Rev. A. Cogswell.

Rev. Dr. Tupper, \$4. Jas. Desbrisay, Esq., \$7. S. Charlton, J. W. Stevens, Esq., \$4. A. Whitman, (2), \$17. H. E. Payson, \$20. J. M. Parker, 3 subs., \$2. Rev. P. R. Foster, I. McNair, Esq., \$5. T. M. King, Esq., 1 sub, \$22. J. W. Johnson, 2 subs., \$6. W. J. Gates, J. W. Bent, W. McCully, 4th, \$10. Rev. W. E. Hall, L. McDonald, \$10. W. J. Gates, 1 sub, Rev. W. H. Richan, 4 subs, M. Kinsman, \$4. C. Jost, 2 subs, E. I. Carter.

NEW MUSIC BOOKS. THE VOCALIST. Also 100 Questions and Answers in Vocal and Instrumental Music. LINTON'S INDUCTIVE METHOD. Musical Analysis and Teacher's Manual. The above books may be obtained at the "CHRISTIAN MESSENGER" Office, 99 Granville Street, Halifax, April 1.

N. P. KEMP, GENERAL AGENT AMERICAN TRACT SOCIETY, NEW ENGLAND BRANCH, BOSTON. July 27, 9m.

DR. JOSEPH D. DAVIS

WOULD inform the public that after thirty years of study, investigation and practical experimenting concerning that terrible disease

CONSUMPTION,

And the diseases of the anterior and posterior nares, throat, bronchia, lungs, heart, liver, kidneys, and uterus, and twenty years spent in investigating, experimenting and proving, with the medicinal and therapeutic properties of the roots, barks, plants and shrubs, indigenous to Massachusetts, Maine, New Brunswick and Nova Scotia,—he has discovered new remedies, and new modes of treatment, for Consumption, not previously known to Medical Science; and with the large number of cases treated, relieved and cured during the past ten years, in Maine, Massachusetts, and in different sections of Nova Scotia, has proved, beyond the shadow of a doubt, that Consumption, very often in its advanced stages, with his medicines and mode of treatment, can be cured.

He has, at great expense, procured from London, Paris, Vienna and the United States, the finest and most delicate instruments to enable him to thoroughly diagnosis diseases.

CAPE SABLE ISLAND, N. S., July 15th, 1870.

DR. DAVIS—

Dear Sir—The wisest of men has said that in a multitude of counsellors there is safety. Having been benefited by your medicines, I wish to say to others who may be suffering from lung diseases. Early in 1869 my health began to give way, until such a lack of vital tone was experienced that I concluded it was time to try to avert the impending danger or doom; and arranged last autumn for a rest and a visit to my native Province; but on returning found myself no better; I became discouraged, fearing if no help could be obtained that I should have to abandon my work in the ministry. Happily for me, as the sequel proved, you were directed this way last winter; and, upon examination, you said my lungs were in a tubercular condition, and advised me to take medicine; to which I consented, with many misgivings, which, however, were dissipated in the course of four or five months. For the first three months I could not discern much change; but after that began to feel a new vitality permeating my whole system; my work, which for months had been burdensome, became lighter and more agreeable; and now I enjoy a vigorous state of health. If this testimony should induce any who are suffering from lung disease to employ you, with the same success, I do not doubt but they will feel that, under the Divine blessing by which you have been enabled to gather such valuable knowledge from nature's store-house, they are your debtor. With earnest prayer that you may succeed in business and become a blessing to many of the afflicted, I remain, with kindest regards,

WM. M. KNOLLIN, Minister of Free Baptist Conference of N. S.

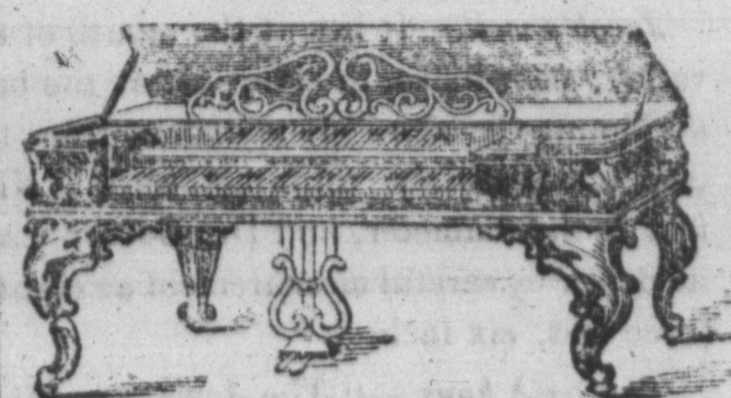
SHELBURNE, April 26, '870.

DR. JOSEPH D. DAVIS,—

Dear Sir: It gives me great pleasure to bear testimony to the wonderful and complete cure your medicines and treatment have effected for me, after having suffered the most severe pain, and been unable to work for over two years, besides losing my eyesight. I am now quite restored to health, able to attend to my business and my eyesight is greatly improved. I attribute this entirely to your medicine, as I had previously consulted many physicians and taken their remedies, without any benefit. As you may remember when I first engaged you I was at death's door, in the last stage of Consumption, was enormously swelled with dropsy, hardly slept for a fortnight, was extremely weak and no one anticipated my recovery. Should any one doubt this statement I can refer to the Rev. George W. Clark and the Rev. T. Watson Smith, who often visited me during my illness, and you are at liberty to make what use you please of this certificate.

Yours very truly, CHRISTIAN R. BOWER.

June 23, 1870. Jan. 4.



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IN VARIOUS STYLES.

UPRIGHT, OBLIQUE, SQUARE, &c.

With all the latest improvements, manufactured by the subscribers, and especially adapted to this climate. An assortment of THE "SILVER TONGUE."

A very fine toned CABINET ORGAN, by Carhart and Needham, N. Y.

The above are offered to a discriminating public at moderate prices.

WM. FRASER & SONS, June 1. 70 & 72 Barrington St.

99 GRANVILLE STREET. 99.

WHOLESALE AND RETAIL!

New Goods

Per Steamship "City of Cork."

BLACK PARAMETTAS, BLACK CRAPE LISSE, Black and Colored SILK VELVETS, Colored VELVET RIBBONS, French KID GLOVES, Colored & Black Satin and Corded RIBBONS, Muslin and Lace Edged FRILLINGS, Blue Waterproof CLOAKINGS.

A LOT OF PATTERN MANTLES.

N. B.—These Goods complete our Fall Stock, which is thoroughly adapted to the wants of both Country and City buyers.

All Goods sold at very lowest Market rates. SMITH, BROS, Nov. 16.