

unworthy persons, and secure a pious ministry, it has been found necessary in England to buy up livings as they become vacant.

A BALEFUL INFLUENCE.

State favor diverts attention from things spiritual to things secular, and by creating a sense of dependence, enervates. To make citizenship and church membership identical, begets formality and worldliness, and introduces unworthy elements into churches. "Simon Maguses are more easily fostered than Simon Peters." Union of church and State is an obstacle to reform and progress. "In England it mutilated the Reformation, in France, in parts of Germany, in Spain and Italy, overcame and crushed it. It alone gave claws and teeth to the Inquisition, and without its aid the powerful confraternity of Loyola would have been baffled. As the union had previously corrupted the churches, so at the Reformation it prevented their restoration to purity of discipline and to spiritual life." The power of the civil magistrate, used for the maintenance and support of religion, has had an incalculable influence in corrupting Christianity, and has been a prolific fountain of innumerable evils. The members of a State church have their hands tied and labor under many disabilities in doing good. The facilities of the pious in this direction are lessened, while many members are indifferent to spiritual prosperity.

THE UNION UNSCRIPTURAL.

VI. My last argument is that the union of church and State is unscriptural. In an assembly where such contrariant opinions are held, I am embarrassed by my own individual convictions. A scripturally constituted church of regenerated persons, cloven by Christ out of the world, and not made up of bad and good, vicious and virtuous, infidel and believer—a separate, local, visible, independent congregation of believers, and not a particular denomination of Christians, a national organization, a collective corporation overspreading a whole land, co-extensive territorially with political boundaries—such an independent, local assembly of saints, in my opinion cannot be in alliance with the State, nor be fused into the political power without losing the essential marks of an apostolic church. I am forbidden here by common Christian courtesy to argue the question on this hypothesis. I therefore take the common Protestant view, and from that standpoint make bold to assert the unscripturalness of the union.

CHRIST, THE CHURCH'S SINGLE HEAD.

Religion, man's relation to his God, is personal and individual, and cannot be vicarious nor compulsory. In the economy of God's grace, a national religion, strictly speaking, is a solecism, an absurdity. The Holy Spirit regenerates by units. The Holy Spirit's work upon the individual heart is indispensable to salvation. To love God with all the heart and soul is constrained only by the antecedent love of God. State policy may establish a creed and enforce its outward observances by penalties, but the mind, the heart and the conscience, cannot be fettered. Christ's kingdom is not of this world, and He is the supreme, absolute, single head! No temporal prince can be. Before Pilate Jesus asserted his kingship, and in such a manner as to show that His dominion was compatible with the rule of an earthly governor. His kingdom is independent of civil authority. Over His subjects no earthly potentate has spiritual jurisdiction. For a State, by executive or legislative power, to give law to Christian churches, to prescribe creed or ministry, to determine the guests and the manner of their gathering at the Lord's table, is a more flagrant usurpation of sovereignty than for one of the Azores to assume to govern the world. Christ and His disciples proclaimed and practically asserted soul liberty, preferring imprisonment and death to submission to the claim to control their worship. Christ commissioned His disciples to preach the Gospel to every creature. The field is the world. Union has barred, until lately, one-half of Europe against zealous evangelists; and States, even yet, lay off their territory into parishes, and prohibit Christ's ministers from preaching the Gospel therein. Church and State have different functions and different ministries. One looks to the overt act; the other includes the inner life.

THE EARLY CHURCHES.

The early churches were organized, grew and prospered under the principle of absolute separation from civil authority. Prior to 313, governments never offered assistance. "In many countries through many ages, the union has been the alliance of fraud and force to degrade the nations; the compact of the priest and the potentate to crush the rights of conscience; the combination of regal and prelatical tyranny to repress true religion." Inspiration enjoins giving as an act of worship. Beneficence in support of churches and ministers is a duty and a privilege. The contributions are to be cheerful and voluntary. Christianity never gave to civil rulers the right to make assessments and collect money for His kingdom. To patronize all denominations is none the less a violation of the New Testament, than to patronize one.

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PUBLIC OPINION IMPROVING.

The improvement in public opinion on this subject is wonderful. A few days ago, in the Hungarian Parliament, a course of legislation was proposed to bring about the same relations between the State and religious bodies in Hungary as exist in the United States. Much of reform is yet needed. Disabilities are still imposed by many governments, which undertake to prescribe, and regulate, and support religion. Russia now imprisons Baptists.

THE LABORS OF THE ALLIANCE HINDERED.

The second article of the Constitution declares an object of the Alliance to be "to assist the cause of religious freedom everywhere; to hold up the supreme authority of the Word of God." Religious freedom is a misnomer while an unhallowed union exists between church and State. The longer such unions exist the more difficult will be the solution of questions growing out of them, and the less successful will be the labors of this Alliance in assisting the cause of religious freedom.

The Christian Messenger.

Halifax, N. S., Nov. 19th, 1873.

ABOUT THE ALLIANCE MEETINGS.

"The manifestations of christian love are at all times delightful, whether it be between individuals, or churches, or in a community. In its beneficial influences it is second only to a knowledge of the existence of that love in the hearts of believers. A stream passing through a country gives to it beauty and fertility, yet if it be known that its water is supplied by artificial means, or is but temporary in its resources, the pleasure derivable from observing the surrounding fertility is largely diminished, but it is known that the water is supplied from a pure perennial spring, and is exhaustless, then the surrounding beauty has the element of continuance, which adds vastly to the pleasure experienced from beholding it. So it is with christian love. When regarded as emanation from heaven, the love of God shed abroad in the heart by the Holy Ghost given unto us, it is known as but the beginning of what is to go on and on, flowing forth through all the ages of eternity.

True christian love does not seek to gain an advantage for its possessor by depriving another of the smallest modicum of liberty, or by interfering in the faintest degree with the conscientious convictions of his fellow christians, but is willing to accord to other no less than is claimed by himself. He would rather be deprived of some portion of good owned by himself than lessen that of others.

THE MEETINGS IN HALIFAX.

We have of late had in Halifax quite a number of occasions for manifesting to the world the love which flows from christian hearts, outside of our denominationalism and church fellowship. The Evangelical Alliance Conference at New York has suggested a variety of subjects which have a common interest for all christians. The ministers who have read what was there said and done, especially those who were able to attend that great Ecumenical gathering, and have returned laden with precious thoughts and feelings. They have as with one consent desired to make known and spread abroad these sentiments. This has been done in a spirit of love and union which has been quite refreshing, and has, we believe, proved a source of much benefit to all who have attended the meetings. The assurance that these exhibitions of love have been the genuine outflow of an indwelling fountain implanted by the God of love has, we doubt not, greatly enhanced the pleasure of joining in these Be-

lieving that these benevolent designs have not been feigned but have come from deep springs dwelling within, has afforded satisfaction and joy to all those who have been able to participate in them. The meetings have of course all had many things in common. All have been profitable and called together large numbers of persons holding different views respecting many of the more or less prominent religious truths, but rejoicing together in the great cardinal doctrines of God's word. Each denomination has also contributed a portion towards the general good in these meetings.

ONE OF THEM.

We may perhaps be excused for referring to the one held in Granville Street Church on Thursday last. The house was well filled although not so crowded as some of the previous meetings had been. The platform is not so large as in some of the other churches and had not so large a number of ministers upon it. But it looked well and had ministers from various denominations: Rev. G. W. Hill of the Church of England, Revs. J. Lathern and J. Reed of the Wesleyan Church, Rev. G. M. Grant of the Church of Scotland, Revs. Simpson, Pitblado, and Murray of the Presbyterian Church of Nova Scotia, and the Revs. E. M. Saunders and J. E. Goucher, Baptists. The Hon. S. L. Shannon occupied the chair.

The addresses of Rev. G. W. Hill on 'Christian Union and its source' was full of the deep and glorious doctrine of the believer's union to the Lord Jesus and the consequences arising from that union. Rev. John Lathern alluded to Henry Ward Beecher, and promised at some future time to give his impressions with respect to him and his work. He reproduced very fully the address of Rev. Joseph Parker of London, on the pulpit of the age. Rev. A. Simpson gave an excellent address on the practical effects of the Alliance Conference, and how the interest now awakened might be continued and made practically beneficial.

"A MISTAKE SOMEWHERE."

After we had prepared the matter for our last issue we observed that our contemporary the *Provincial Wesleyan* had indulged in some editorial remarks in reference to what took place at one of the previous Alliance meetings. Our good brother commences by saying:—

"The question of close communion has recently, at a public meeting, by a representative of the Baptist Church, been brought prominently into notice. It is well that we should occupy clearly defined ground in regard to this matter. The great leading Churches of Evangelical Protestantism believing that in no way can Christian fellowship be so appropriately manifested as at the table of the Lord, will most unquestionably in the future, give practical effect to their convictions."

We beg to inform our brother that it was not "close communion," at all, that was brought into notice but a desire on the part of the chairman at one of the Alliance meetings to remove a misapprehension, that evidently existed, and at previous meetings had been largely dwelt upon. The mistake was that the Communion service in Dr. Adams's church in New York, was a part and parcel of the Alliance arrangements. A "representative," Methodist, and others, in the previous meetings had certainly conveyed the impression that the Alliance, as such, had celebrated the Lord's Supper, and this was spoken of as one of the leading features of the New York Conference. The said "representative Baptist" simply sought to remove this misapprehension and recall attention to the real character and design of the Alliance. It having been distinctly arranged by the Evangelical Alliance some time ago that no attempt would be made to introduce the observance of this church ordinance. This arrangement was distinctly recognized at New York, and, when Dr. Adams, probably without any intention of compromising the Alliance, gave notice of the service in his church, and invited members of the Alliance, he said, (we copy from a New York paper), "The notice I am about to give is not a notice of the Committee on the Programme. The Alliance makes no order respecting an observance of the Holy Communion." Then followed the notice and invitation to those members who desired to participate in such service on the following day in the Madison Square Church.

In the face of these facts what becomes of our contemporary's putting of the matter, and of the "Mistake somewhere," which a correspondent in the same number of the *Wesleyan* says was made. This writer over the signature

"Union," says: "In the *Christian Messenger* of the 5th inst., the editor endeavors to draw a distinction between the Programme and the doings of the late Evangelical Alliance." "Union" tries in vain to sustain his position, mentioning several of the receptions given to members of the Alliance, as that by the U. S. President, &c., &c., and fancies he has found in them a parallel, and that we made a grand "mistake" when we drew the distinction between the Conference as a whole, and "members of the Conference." If he does not now see that the "Mistake somewhere" was not with the "representative Baptist" but with the representatives of other denominations, then his perceptions are pretty much beclouded.

Supposing that Dr. Armitage had so far violated good taste as to have announced on the same occasion that the sacred ordinance of Baptism would be administered in his church, as we believe it was, and had given an invitation to the members of the Alliance, to be present and participate in the services. In such case the brethren of the same denomination with Dr. A. could hardly have returned to their homes and made the public meetings ring with the joyful intelligence that the Evangelical Alliance had returned to the primitive practice of this ordinance in its subjects and mode. It was such a "mistake" that was corrected by a "representative Baptist." Was it not proper that the matter should be put right, and so prevent any more public "mistakes?" When the Communion is made part of the Evangelical Alliance arrangements we shall expect to see some action taken on its relation to the other church ordinance—Christian Baptism.

We are not called upon to defend the position taken by "Old Fashioned Baptist," or any other of our correspondents on this subject. They are abundantly able to take care of themselves and of their opinions. All that we ask for ourselves and for the Alliance is that we and every other denomination may retain our christian liberty without compromise, and act out our feelings of christian fraternity as far as we can without misrepresentation.

While Baptists rejoice to be able to meet together and practice what the New Testament teaches, they need not be sensitive with respect to the liberties taken by Pedobaptists. If they (Pedobaptists) can meet and unite in intercommunion services, there is surely no reason why they should not do so. Let the different churches of Presbyterians break down the fences around their several tables and have one; and then let them go to their Wesleyan brethren, where we understand no fences exist, and enjoy together such reciprocations of charitable courtesies. When the disciples of John Knox can kneel at the Methodist altar—although the kneeling be but a relic of the Roman Catholic worship of the wafer, and the "altar" a remnant of the ritualistic sacrificial offering—when, we say, these Pedobaptists have so united,—then it will be time for either body to talk to Baptists about such changes. It is pretty evident what the Presbyterian feeling is in this respect, when they come to make it a practical matter. In a paragraph which appeared in the last No. of the *Presbyterian Witness*, the editor remarks:—

"The *Wesleyan* suggests that Missionary meetings might well be held on Sabbath evenings. The suggestion is well worth considering.—The same paper proposes that there should be a united celebration of the Lord's Supper by all the Evangelical churches in this city; also exchange of pulpits. We must in matters of this sort "hasten slowly," lest by driving hard we should miss the right track and have a "break down." What we regard as most pitiable prejudices, others may cherish as conscientious convictions. The strong must bear with the weak. We must be patient—patient."

Our Methodist brother very sagely remarks:—

"The question of close communion may be safely left to be settled by the Baptists themselves. In recent personal intercourse with the Rev. Mr. Pentecost, now of Boston, and especially with the Rev. Hyatt Smith, of Brooklyn, we heard that the advocacy of close communion is unpopular."

This information is doubtless correct when it is remembered that these good brethren have found themselves almost alone amongst the twelve thousand pastors of churches in the United States, who hold that believers are the only proper subjects of Christian Baptism, and that the Lord's Supper is to be observed by such believers, holding fellowship together in Christian Churches.

HISTORY OF NOVA SCOTIA.

BY DUNCAN CAMPBELL, HALIFAX, N. S.

A good readable history of Nova Scotia, has long been a desideratum. Without detracting from the value of Murdock's history for its vast collection of original documents, it was scarcely a book that one would take up to read. The smaller school histories of the province, contain but a mere outline without offering the inducements of conveying any full or clear ideas of the events narrated. Mr. Campbell in this volume has avoided both extremes of prolixity, and meagreness, and has given us a very acceptable book, got up in excellent and handsome style. He deserves well of the province, and doubtless his book will be largely purchased by the Nova Scotia people. Every household would do well to have a copy, and would be amply repaid by becoming intimate with the events in the early settlement of the country, and its later progress.

The last six chapters are devoted to matters of information, respecting its resources, industries, and the general statistics of the province; and in this the author has succeeded admirably in bringing together a vast amount of most important facts concerning our coal mines and deposits of iron, gold and other valuable minerals. Some of the requirements of the province are also treated of with the hand of one who is evidently acquainted with that of which he writes.

This book deserves an extended notice, but we shall be unable to do more at present than to recommend every reader who can do so, to procure a copy for himself or herself, and we venture to predict that, if begun, it will be pretty generally read through and when that is accomplished, the pleasure derived from the knowledge will be worth far more than two or three times the cost of the book.

THANKSGIVING DAY.

—To-morrow has been appointed by the Local Government as a Day of Thanksgiving. We do not receive the *Gazette*, and have not therefore seen the special reasons offered for this day being appointed. We presume it is the plentiful harvest, &c. It is unquestionable that we have abundant reasons for Thanksgiving, notwithstanding that the harvest has in some respects been much less than in some previous years. The condition of the province generally is doubtless one of prosperity and comparative plenty, and a thankful acknowledgement of these blessings is most appropriate, and will be forthcoming from every christian heart. Abundant opportunities are presented for the exercise of benevolence and kind consideration for the poor and destitute on such occasions. The doing of this will tend largely to enhance the joy arising from a remembrance of mercies received, and add very much more than the value given to that which is still retained. No earthly good possessed is equal to that of a grateful and benevolent heart. Let this be borne in mind and cherished, and thanksgiving will be largely increased in its beneficial influence.

CHOICE TAXES.

a collection of Three-part Songs for Soprano and Alto Voices. Designed for Seminaries, High Schools and Normal Schools. By W. S. Tilden, price \$1.00. Oliver Ditson & Co., Washington St., Boston. We have looked over this book and find it well got up like Oliver Ditson's publications. The three parts of the Trios are two Sopranos and one Alto, or two Altos and one Soprano. There are eighty-six Trios. About twenty are of a sacred character, and the remainder are beautiful arrangements from the best German, Italian, English and American authors. The book is of a convenient form containing 160 pages.

The Educational arrangements in England are far from giving satisfaction to Baptists and other Dissenters from the Established Church. Whilst all other European nations are renouncing the rule of the priesthood over the education of the young the clergy of England have so manipulated their Act of Parliament as to secure a large preponderance of power and patronage over the schools. An able paper on the subject was read by Mr. Evans at the recent session of the Baptist Union at Nottingham.

The London Baptist says:

Mr. Evans showed, as we think fairly and conclusively, that the religious teaching for which so many interested persons are vehemently clamoring, would be, from