

up Baptists to the public gaze, as worthy of special reprehension, because unwilling to subscribe to it. The theory is plausible. Its acceptance and advocacy furnish leverage, by means of which a powerful pressure may be directly exerted on any denomination refusing, for conscience's sake and for Christ's sake, to subscribe to it.

To this theory there are two strong, indeed fatal, objections. The first is this: It assumes, and hence makes provisions for the perpetuations of denominations. This we do not believe. Nothing is more frequent, in connection with the discussion of Christian union, than the assumption that Christians will continue divided and sub-divided in the future, as they have been in the past—that there exists a sort of psychological necessity, in virtue of which one man is a Presbyterian, another a Methodist, another an Episcopalian. It is plausibly urged, "We do not all think alike; it cannot therefore be expected that we shall ever be one." But, is this assumption correct? Is it possible there are laws of the human mind necessitating it? Has it any foundation in Scripture? We deny it. We do not believe in a visible, enforced unity, like that of Rome, forbidding all freedom of inquiry—a conception of the visible church which regards her as a universal corporation, entire and complete within herself, the exponent of doctrine, the maker and interpreter of creeds, and a mediatrix between God and man, dispensing salvation by means of the ordinances, opening and shutting at her will the doors of the kingdom of heaven, blessing or anathematizing at her pleasure. "But we do pray and hope for a union of Christ's followers in which all that is purely denominational will be swept away, while that liberty which the Spirit gives and which we recognize as being taught in the New Testament, will be guaranteed."

"Taking this view, we accept the providential mission of denominations. We believe those now extinct or dying had a mission. We look upon the denominations that have sprung up since the Reformation just as we did while it existed, and now do as it has ceased to exist, upon the Christian Commission, the channel of so many blessings to our sick and wounded soldiers during our Civil War. It was raised up of God to meet the demands of a great emergency. It did a grand, a noble, a philanthropic, a Christian work. But the occasion calling it into existence passed away; and, the occasion passing, it was dissolved. So with the various denominations. They have been raised up of God to do a special work. That work done they have fulfilled their course, and waxing old are ready to vanish away." The Reformation, we have said, was not a perfect return to the New Testament conception of the church. It was indeed a resurrection to "newness of life," but still "bound and having the grave-clothes on." Hence the perpetual clashing between creeds and the spirit of the Bible, as at once apprehended by and inspiring the evangelical Christian consciousness, has been the evidence of a constant struggle to be free from those relics of the long entombment of vital Christianity. But when the protest God has raised up a body of faithful men and women to enter is heeded, when the evil against which they bore testimony is removed, there is no longer any necessity for their protest. Their work is done. If these statements, which it seems to us cannot be successfully refuted, be accepted respecting the origin of denominations, it is evident their mission is temporary, and they dissolve before we attain visible union, as we believe it is yet to be realized. Visible union based on the supposition of the perpetuity of denominations may be to some a pleasing fancy, but is indefensible in theory and impossible in practice."

"But second. If denominations are to remain while union is realized, then we must concede the impossibility of ascertaining the teaching of the Bible respecting Christian doctrine, church polity, and the ordinances."

"Has God given us a volume to be our guide in regard to all matters of faith and practice, and has he promised, and does he give his Holy Spirit to enlighten the human mind, so that it may understand that Word, and yet is it impossible for us to comprehend its doctrines, or learn the nature and design of its ordinances? Can we not learn from this inspired volume the truth concerning the person of Christ, or the doctrines he taught? Are the allusions of the Bible to the subject of church polity so indefinite as to doom us always to uncertainty and conflict as to whether Episcopacy, Presbyterianism, or Independency be the Scriptural form of ecclesiastical government. Are the references to the subject of baptism so vague, so mystical, that we cannot determine whether immersion or sprinkling be the mode, or whether infants and adults, or both, be the proper subjects?"

"Against such liberalism we enter our protest. The gospel of Jesus is the proclamation of positive truth, and not the license of latitudinarianism. We will, therefore, not consent to such a reproach being cast upon the Holy Spirit. We will not admit that his utterances are so ambiguous as the theory of union we are considering assumes them to be. The truth he has revealed is a unit. Each separate truth is but a part of one grand, complete, harmonious whole. The comprehension of the truth has, as yet, been limited, incomplete, partial. It has not yet been grasped in its complete unity. Gradually it is being unfolded to the consciousness of God's people. Eventually we shall see and understand the exact relation of each part to the whole, magnifying no truth, undervaluing none, and ignoring none, when denominational boundaries will disappear, while all who are Christ's, having been born

again and obeying him in his ordinances, will be in membership in his visible church. All movements to promote such a consummation will be successful, all contemplating anything less, will be failures."

"The Bible is certainly explicit respecting the constitution and ordinances of the Christian church. It contains the revealed will of God."

"Why cannot all Christians unite on this platform of submission to the authority of Jesus? Is it because his Word is a sort of Delphic Oracle? Is it so difficult of interpretation? May we not safely rely upon it, and, by prayerfully seeking the Spirit's guidance, ascertain his will as revealed?"

"We hold it to be impossible for any creed to be framed on which all evangelical Christians can unite. I know it is thought such a creed may be framed. Dr. Schmucker states the principle on which it may be constructed, and favors us with one of his own devising. But no such creed can be framed. We must go directly to the Bible. Adhering to "the law and the testimony," we must obey Jesus, as he has made know his will in his Word."

"Christian union so far as it goes, can never justify us in trampling on Christ's ordinances, or withdrawing our protest against their perversion, by which the way is prepared for the introduction of Formalism, Ritualism, and Rationalism, and all the progeny of evils and errors that follow. Refusing, therefore, assent to all compromises, and believing that the true course of investigation and reasoning on this subject, is from the invisible spiritual unity of Christ's people in him to their visible organic union among themselves, in which union the doctrine of a converted church membership and the immediate authority of Jesus will be fully recognized, we look forward to a union of all evangelical Christians, and hence the obliteration of all denominational distinctions. For "there is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all."

The other articles in the Quarterly are:—

Saint Ambrose and his time. The Pilgrims and the Puritans. John and the Three. The apostle Peter and his relation to the Church of Rome. A Partial view of the modern theories of Consciousness. The Natural and the Supernatural, how distinguished and how related.

Rev. Mr. Carpenter preached in the two Halifax churches on Sunday last—in the morning in the North Church, and in the evening in Granville Street. We had the privilege of hearing his discourse in the evening, in the course of which he gave a very instructive description of the Karens, and the origin and wonderful progress of the work of evangelizing them. They have never been idolaters but worshippers of devils, or rather have made their offerings to evil spirits by way of propitiating them, as a means of averting the evil they might otherwise do. There were many things stated in relation to the character of the Karens before and after their reception of the gospel, which must be of peculiar interest to all who have been sustaining the mission to that people, and who will now have a large increase of agency employed in that field of Christian missions. We have, therefore, requested Mr. Carpenter to give us a paper for publication, with as much as possible of what was contained in his sermon. He has kindly promised to do this as early as he possibly can. We are assured that it will be a highly acceptable contribution to our Missionary department.

Notices, &c.

RECEIVED FROM WOMAN'S MISSION AID SOCIETIES.

- Hebron,—Lizzie A. Rowe \$12.00
do. By "Sewing Circle" 15.00
Truro,—Mary E. Wilson 24.50
Pereau,—Mrs. J. L. Sanford 7.00
A Friend,—Digby 2.50
M. R. SELDEN, Sec'y.
August 27th, 1873.

ERRATA.—In the notice of Ordination Service at N. Sydney. Instead of Deacons Peters and R. D. Rice—read Deacon Peters and R. D. Rice—instead of Deacons Thos. Armstrong, R. Sanford, W. A. Newcombe, and L. McC. Black—read Deacon Thos. Armstrong, R. Sanford, N. A. Newcombe, and L. McC. Black. Instead of Church Policy—read Church Polity.

ACADIA COLLEGE.

The first session of the next College year will begin on Thursday, Sept. 4. Opening Address Thursday evening, by the President. Matriculation Examination, Wednesday, Sept. 3, at 9 o'clock A. M. All applications to the subscriber for fuller information, will receive prompt attention. A. W. SAWYER, President. Aug. 6. 1873.



WINDSOR & ANNAPOLIS RAILWAY.

CONDENSED TIME TABLE. COMMENCING 26TH MAY, 1873.

Table with columns: STATIONS, Exp. 1st and Class, Pass. and Frgt., Pass. and Frgt. (A.M., M., P.M.). Rows include Halifax, Windsor, Hantsport, Wolfville, Kentville, Berwick, Aylesford, Middleton, Lawrencetown, Bridgetown, Annapolis, and St. John.

ST. JOHN TO HALIFAX.

Table with columns: STATIONS, Exp. 1st and Class, Pass. and Frgt., Pass. and Frgt. (A.M., M., P.M.). Rows include St. John by Steamer, Annapolis, Lawrencetown, Middleton, Aylesford, Berwick, Kentville, Wolfville, Hantsport, Windsor, Newport, Mount Unlace, Windsor Junc., Bedford, and Halifax.

N. B.—The Express trains now run daily. Steamer "Scud" or "Empress" leaves St. John on Monday, Wednesday, Friday and Saturday, at 8 a. m., for Annapolis, and return same day on arrival of 8 a. m. Express Train from Halifax.

International Steamers leave St. John on Monday and Thursday at 8 a. m., for Eastport, Portland, and Boston. European and North American Railway Trains leave St. John at 8.30 a. m. and 9 p. m., for Woodstock, Fredericton, St. Stephens, Bangor, Portland, Boston, and all parts of the United States and Canada.

Through Tickets at reduced fares by above routes to all parts of the United States and Canada may be obtained at the Ticket Office, 126 Hollis Street, Halifax, at Richmond, and the principal Stations on the Railway. P. INNES, Manager. Kentville, 20th May 1873. June 4.

LAND AND TANNERY For Sale.

THE subscriber offers at private sale the Property on which he now lives, situate in Falmouth, on the main Post Road, leading from Windsor to Hantsport, Wolfville, etc., consisting of ten Acres Prime LAND, with DWELLING HOUSE, Well, Stable, Orchard, Tannery, and outbuildings connected, with a never failing Brook running through it. As he is unexpectedly called to change his business, will sell all the fittings connected with the tannery, (which is 35 x 40, two stories high,) such as Bark Mill, Tables, Beams, Tools, besides other articles on the place too numerous to mention, so that the purchaser may go to work without any loss of time. ALSO—A LOT HIDES. A part of the purchase money may remain on mortgage. P. W. PAYZANT. Feb. 19.

NOVA SCOTIA Boot & Shoe Factory

22 & 28 GEORGE STREET. (North-end of Province building.) THE S. subscriber begs respectfully to intimate to his Friends, and Public generally, that having fitted up his Establishment with the Latest and most Improved Machinery, and having secured a STAFF OF SUPERIOR ARTIZANS, he is now in a position to manufacture

BOOTS AND SHOES,

Which for VARIETY, QUALITY, STYLE, FINISH AND CHEAPNESS cannot be excelled by any goods offered in this market, whether Dominion, English or American. BOOTS AND SHOES, at all Prices BOOTS AND SHOES, in all sizes. BOOTS AND SHOES made after the latest French, English and American designs. Examine for yourselves, compare with other Goods, and if found worthy, encourage Home Manufactures.

WHOLESALE BUYERS

Will find our Terms Liberal, and we assure them that their interests will receive our best attention. GEORGE S. YATES. Halifax, N. S., April 24, 1871.

PER STEAMER NORTH AMERICAN.

JUST RECEIVED: Men's Heavy Calf E. S. BOOTS. do. do. Lace do. do. do. do. do. do. Ladies' Levant Seal Lace do. do. do. do. E. S. do. do. English Goat Lace BOOTS, suitable for the present season. The above will be sold at the very lowest prices. CHARLES L. WERKS. April 2. 93 Barrington St.

CALCULIFUGE!

THE reputation which MARGESON'S CALCULIFUGE has steadily enjoyed, and its increasing demand, have firmly established its excellence in the estimation of the public, as a

Sure and Safe Cure for Gravel, Stone in the Bladder, and all Diseases of the Kidneys.

The numerous testimonials received testifying to its efficacy, have again induced the proprietors to bring it to public notice, and they would say to those suffering from any of the above distressing complaints, give it a trial, and save yourself years of misery, besides prolonging your lives.

PURELY VEGETABLE. SOLD BY ALL DRUGGISTS. WHOLESALE AGENTS. AVERY, BROWN & CO., Halifax. H. L. SPENCER, 20 Nelson St., St. John, N. B. R. C. MARGESON, Proprietor, Halifax, N. S.

St. John, N. B., March 26, 1873.

MESSRS. R. C. MARGESON & Co.—Gentlemen.—I have been afflicted with gravel and stone upwards of a year and a half. Tried everything I could hear of for its relief without avail. Saw your advertisement of Calculifuge in the Halifax papers; took three bottles according to directions, and in the short space of four weeks an entirely cured. I willingly add my testimony to its value, and heartily recommend it to all afflicted as I have been. (Signed) DAVID COLLINS, Formerly Harnessmaker, St. John, N. B.

MESSRS. R. C. MARGESON & Co.—Dear Sirs.—Please accept this testimony from one who has been suffering for upwards of five years from Gravel and Stone in the Bladder, and was advised by my friends to try your Calculifuge. I did so, and am happy to say that after using the two bottles you sent me last summer, it entirely cured me. I passed five stones the size of small peas, and upwards of a wide glassful of smaller ones and gravel, and will send them to you by the first change. I would advise all that are suffering with the same complaint, to secure your valuable medicine at once, as it has been the sole means of curing me. I will take pleasure in giving all the information I can to all that will call to see me at my house. I remain yours, ANDREW CRAWFORD. CHEZZETCOOK, March 3, 1873.

MESSRS. R. C. MARGESON & Co.—Dear Sirs.—I was a great sufferer for upwards of eighteen years with that most distressing complaint the Gravel. Tried many kinds of medicine as well as different Doctors, but got only temporary relief at short intervals. I saw your medicine advertised called Calculifuge, as well as different certificates from those who suffered with the same complaint. Feeling encouraged, I resolved to try it, and after taking three bottles, I found myself nearly cured, and am of the opinion that the fourth bottle will make a final cure. Wishing you every success, I remain yours, JOHN DUNBRACK, SENR. HALIFAX, July 18, 1873. Aug. 6. 3ms.

150 GRANVILLE STREET.

New Goods, per "Peruvian."

BLACK YAK LACES, COLORED YAK LACES, POINT LACE BRAIDS, CRAPE SQUARES, (for neck,) BLACK SILKS, JOSEPHINE KID GLOVES, &c. "ATLANTIC" SILKS. We have still a few of these left. They are by one of the best Lyons makers, and very slightly (if at all) damaged. SMITH BROTHERS. June 25.

NOW IS YOUR TIME!!

NEW SEASONS TEAS

Just arrived direct from CHINA, CONGOUS, SOUCHONGS, OOLONGS, PEKOES, & GREEN TEAS, WHOLESALE AND RETAIL, All are invited to give them a trial. ALSO, A choice lot of various kinds of Superior Coffees. The best and cheapest place to buy your TEAS and COFFEES is at E. W. Sutcliffe's, CORNER OF BARRINGTON AND BUCKINGHAM STREETS, HALIFAX, N. S. P. S.—All kinds of FIRST CLASS GROCERIES at lowest market rates, WHOLESALE AND RETAIL, at E. W. SUTCLIFFE'S, 203 Brunswick Street. June 25.

Young Ladies and Gentlemen

WANTING respectable and profitable employment will find it to their advantage to correspond with ROGERS & BLACK, Amherst, N. S. July 23. 3ms.

TO THE READERS OF THE "CHRISTIAN MESSENGER."

If you are getting ready to be married, I can tell you where to buy your Stoves & Kitchen Furnishing Goods, Or, if you are married, I will tell you where to replenish your STOVES and FURNISHING GOODS, or if any of your friends tell you they are going to be married, you can tell them where to get their STOVES and KITCHEN FURNISHING GOODS; it is at

Kent's

29 & 31 BARRINGTON STREET, The only place in Halifax where you can get all you require, and at the lowest rates, acknowledged by all to be the largest and best assortment of STOVES and KITCHEN FURNISHING GOODS found in the city. Orders from the Country solicited. Address: RENT'S Store & Kitchen Furnishing Depot, July 16. HALIFAX, N. S.

1873. SPRING STOCK. 1873.

A. & W. MACKINLAY. Have received per recent arrivals a large portion of their

Spring Stock OF STATIONERY, BLANK BOOKS, Room Paper, &c.

To which they invite the attention of buyers. ON HAND—A large stock of SCHOOL BOOKS, SCHOOL MAPS, SCHOOL GLOBES. A. & W. MACKINLAY. April 30. Granville Street.

150 GRANVILLE STREET.

COMPLETION OF Spring Stock.

WE beg to announce to the Trade generally, both Wholesale and Retail, that our importations for this season are Now Completed.

WHOLESALE.

In this Department we are thoroughly Stocked, and are showing some Cheap Lots under Market Rates.

RETAIL.

In this Department we contemplate keeping a much larger and varied Stock than in the old premises, and trust by the most strict attention to business and economical prices to merit a largely increased share of public patronage. N. B.—All Goods will be sold at the very lowest market rates. SMITH BROS. May 21.

Has stood the test of Time.

ARCHIBALD'S VEGETABLE PAIN BALSAM, the great internal and external remedy for all kinds of pain has stood the test of time; it has been before the public for many years and its reputation like its sale is greater than ever. Archibald's Tonic Bitters, the ne plus ultra of remedies for Dyspepsia &c. Send for testimonials of some of the most wonderful cures on record. Address: M. ARCHIBALD, March 12. Box 137 Post Office, Truro.

MUSICAL.

C. E. & G. O. GATES, Manufacturers of ORGANS AND PIANOS.

GENERAL Agents for the Smith American Organ Company, and Henry F. Miller's Pianos. Second-hand Pianos and Organs taken in exchange for new. A practical man will travel over the Province twice a year, for the purpose of tuning, repairing, and taking orders. Instruments warranted for 5 years. Melvern Square, Wilnot, N. S. June 18.

Meadow King Mowers.

The subscriber has just received a lot of the Meadow King Mowers which were so largely patronized the past season. J. P. DODGE. Middleton, June 20th 1873. June 25.

BRITISH AMERICAN Book and Tract Depository,

90 GRANVILLE STREET, Opposite the Province Building.

NOW OPENING: Ten Cases S. S. Books.

The Publications of—The Religious Tract Society, London. The Christian Knowledge Society, London. The Book Society, London. Messrs. Campbell & Son, Edinburgh. "T. Nelson & Son, Edinburgh. "Johnson & Hunter, " "Gall & Inglis, " "Oliphant & Son, " Alto Constantly on hand, Illustrated S. S. Papers. Papers and Books for S. S. Teachers, S. S. Cards, Illustrated. Send for Catalogue. A. McBEAN, Secretary. April 2.