

that he may be pleased soon to send to you another Pastor according to his heart is the sincere and fervent prayer of your brother in Christ,

JAMES REID,
Economy, Aug. 26th, 1867.

For the Christian Messenger.

VALEDICTORY.

INDIAN HARBOR, Aug. 15th, 1867.

Mr. Editor,—

Dear Sir,—By giving the following a space in your valuable paper you will oblige your friends at the Harbor.

GEO. J. RICHARDSON.

Rev. R. B. Philp's farewell.

On Sabbath the 11th inst., Mr. Philp preached to us in the morning. There was a Sabbath School Concert in the afternoon, when the new meeting-house proved too small to accommodate all who came. In the evening Mr. Philp reached us his farewell sermon. Some of the friends planned to have a donation visit for his benefit on Tuesday, 13th. The Ladies met at the Temperance Hall about 2 o'clock P. M., to make preparations for tea. After all had done ample justice to the good things prepared, Mr. C. Covey, junr., presiding at the Melodeon, began with the choir, to discourse sweet music. The speeches and music were so good, and all so joyous, that the time passed imperceptibly away. The only drawback to our excessive happiness was the thought of our Pastor's departure from us. We must however trust God to send us another.

Near the close, the following address and reply were read and a purse presented containing \$38.62½ from the church and congregation. Some gave quite liberally according to their means, and I think all present felt that "it is more blessed to give than to receive" except Bro. Philp.

ADDRESS.

Reverend and Dear Sir,—

We believe that God in His great wisdom and love directed your steps this way for good. We sincerely regret that circumstances over which we can have no control, have compelled you to sever the connection which has so happily existed between us as Pastor and people.

By your devotion to the interests of your charge, your christian deportment, and unobtrusive piety, you have gained the affections of all our hearts. In going from our midst, rest assured that you have our earnest prayers that God may direct, and make you very successful in winning souls to Christ; and when all the cares and toils of this life shall end, may we meet where parting is unknown.

On behalf of the church, and congregation at Indian Harbor, Margaret's Bay.

Signed, GEO. J. RICHARDSON.

REPLY.

Dear Christian Friends,—

Most heartily do I thank you for this manifestation of your good will, and also for your kind wishes for my future happiness and prosperity. My pastorate, though not of long continuance among you, three years in all, has been a very pleasing one. The harmony which has characterized all our undertakings, and the seasons of refreshing which we have enjoyed from the presence of the Lord, are sunny scenes which memory will ever delight to re-visit. And this I pray, "that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

R. B. PHILP.

Indian Harbor, Aug. 13th, 1867.

Christian Messenger.

HALIFAX, AUGUST 28, 1867.

Christianity recognizes certain great leading truths, on which men may safely rest, and by which they may properly regulate themselves in their intercourse with Heaven, and their conduct in their affairs among their fellowmen. The common truths to which we refer are what certain writers call the fatherhood of God, and the brotherhood of man. They must be at the foundation of all true religion, and yet the latitudinarianism to which such terms are applied would often amalgamate truth and error, the church and the world, religion and heathenism, until it would be a sort of

recognition of all creeds as equally true, whether they be doctrines of devils, or Gospel verities.

The details of Christian truth do not vary, as we understand them, from its great leading features. It is supposed by some, that the more prominent and essential doctrines of the Bible are not to be gained, but those on which men differ are of less moment, and may be accepted or rejected with impunity. On no account would they be regarded as entertaining doubts respecting God's love to men in general, but to hold that one may experience any special application of that love to his own case, as a regenerating principle,—altering his state before God, is a refinement, which they do not appreciate, and are unwilling to admit. Such impressions are regarded by the aforesaid Broad churchmen as the effect of narrow sectarianisms and the source of all the divisions existing in the professing church.

The Utopian idea of a sort of universal conglomeration of all creeds, and all varieties of opinion and practice, is supposed to be the cure for all the distinctions of name and divisions of party in Christendom. We do not think that much good will arise from a continual striving to effect great changes in existing organizations. Rather should we seek to make the best possible use of these organizations in extending the knowledge of Christ in the world.

Conciliation and Reconciliation.

The distinctive idea of Christianity is reconciliation, reconciliation of man with God, and man with man. In all the manifestations of the eternal past, God was not known as He at length became known in Christ. His love, in that earlier past, was beneficence, and it was poured, like the light, everywhere, and every heart reflected it back. Christianity is the expression of love toward the unworthy,—first bearing with the unworthiness, and then purging it away; loving while enduring, and removing it only through the normal working of its sin-consuming nature. Blood is its grand symbol,—blood of suffering, blood of cleansing.

Palestine was stirred through all its borders by the miracles that every where confounded its prejudice and enforced incipient faith. Nicodemus only voiced forth the great popular conviction, when he said, "Master, we know that Thou art a teacher come from God, for no man can do these miracles which Thou doest, except God be with him." But it was because of the "greater works" which Jesus had promised His disciples the power to perform, when, not in Palestine alone, but in all the Roman Empire, men said, in wonder, "Behold how these brethren love one another!" This was the crowning miracle of Christianity. It was the unsolvable phenomenon of time,—unsolvable except on a Divine hypothesis. And just here was the hiding of its redemptive power, as it went abroad among the nations, and came down through the ages.

Is Christianity now a spent force? Does it lie inert, like some huge projectile, which has sped aloft with glorious momentum through its arched pathway, but has fallen to the earth far short of its noble aim? Nay, we believe it has accumulated momentum as it has moved. At least, in its whole aim, and spirit, and tendency, and working, and actual result, it is as unchanged as the character and purpose of its Author. Much may pass for Christianity which is only a wretched counterfeit; and much that is genuine may seem feeble, only because it works, not as a mechanical force, but as a moral power, whose highest glory is, that, although it has at every point the greatest inertia to overcome, and the most perverted habits to restore, and the most active principles of wrong to eradicate, it yet moves only with the free concurrence of the will, and along the line of established intellectual and moral law. Wherever it has free course, it is still, as of old, glorified. Skepticism may doubt, and infidelity may, in its ignorance and ill breeding, sneer; but we still "joy in God through Jesus Christ, through whom we have received the reconciliation." Christianity still attests itself in the Christian consciousness, and still projects its evidence abroad in the lives of its professors. It still wells up in song:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

But how is it with Christianity in its Northern and Southern aspects? Does the bitter actuality here evince that all this our talk is only of an ideal above the clouds, or of a myth back of the ages? that we love very beautifully in the abstract, and hate very hideously in the concrete?

So it may seem to some; and we are sad even at the seeming. But we believe, after all, that, held in check as it may be, for a time, by prejudice, and passion, and terrible reminiscences, it is still at work as a mighty principle of reconciliation, and that it will yet be seen that North and South are one in Christ, and love as brethren. Indeed, already, notwithstanding all the unkind things said, or the unlovely things done, we have no doubt that there is, on both sides, not only a desire at the present variance, but a desire, more or less strongly felt, for a cordial reconciliation. At our great gathering at Chicago, with our churches represented more fully than for many years, nothing could have been more marked than the spontaneousness, and heartiness, and unanimity with which every expression brought down the house, that was keyed to this thought; and when bro. Fish, an out-and-out Northern man, and bro. Graves, an out-and-out Southern man, stood before the congregation with hands grasped in love, the deafening applause was but the outburst of the Christian affection that still lives within and longs for expression.

At the late Young Men's Christian Convention at Montreal a similar incident occurred. A delegate from Virginia having expressed his hearty friendliness toward the Northern people, the President seized him by the hand amid the applause of the audience, who arose, and sang, with intense enthusiasm,

"Say, brothers will you meet us?"

A delegate from the Colored Young Men's Christian Association of New York followed with a neat address, at the close of which the Virginian grasped his hand, when the whole assembly rose again with shouts and cheers, and sang,—

"Blest be the tie that binds."

We cannot be mistaken in our interpretation of such incidents as these. Ultimate reconciliation may be long in coming, yet we believe in it as surely as we believe in Christianity. But we may hasten it and have the good of it, rather than leave its fruition to be secured by our children. How?

By a spirit of conciliation, and by little acts of conciliation. By getting a little nearer together and looking into each other's face. By bearing, as well as we can, with each other's bitter flings, strengthened by the thought that both the fling and its bitterness are born of mutual misconception. By recognizing the fact that what so girded each with might against the other, and enabled both equally to do deeds worthy of a common blood, was mainly stern moral conviction. And especially by the hearty acknowledgment of each other's Christianity. Herein perhaps, we at the North have often been offenders. But whatever our offence hitherto, we are now ready to say to our Southern brethren, "We believe in your Christianity as fully as we believe in our own; and we rejoice to know that it is being purified and invigorated by the fires through which it has passed. We forgive you, wherein we think you have done us wrong; forgive us, wherein you think we have done you wrong. We are willing to be forgiven, even where our consciences do not condemn us, and where we are confident that He who is greater, than our heart, and knoweth all things, approves and commends."—W. & R.

Who are Voters? is a question now being frequently asked. We may answer the enquiry by quoting the law on the subject; Section 1, Chap. 28, Acts of 1863:

"Every male subject of Her Majesty, by birth, or naturalization, being of the age of twenty one years and not disqualified by law, who shall have been assessed for the year for which the registry herein after provided is made up, in respect of real estate, to the value of one hundred and fifty dollars; or in respect of personal estate, or of personal and real estate, together, to the value of three hundred dollars, shall be qualified to vote at elections of members to serve in the House of Assembly, for the County, township, or electoral division in which he shall be so assessed."

THE NEW DOMINION MONTHLY, August, 1867. Part 1. John Dougall & Son Montreal: price 10 cents.

These enterprising publishers have lost no time in bringing out a new Magazine, and have given a large 10 cents worth of literary matter, original and selected in this first number. It has two pieces of popular music, and a great variety of articles filling 64 pages. The wood cuts are we presume rather to show that such means of illustration will be brought forth, than as specimens of what may be expected, or works of art to be greatly admired. The price will not afford a margin for a large expenditure for such embellishments. We doubt not it will be largely patronized.

We have received from Mr. M. A. Buckley, Esq., some letter and note paper embellished with a very pleasing engraving of Halifax.

We have no doubt it will meet with a ready sale, as something of the kind was needed, and is so acceptable to friends at a distance.

Our thanks are also due for a copy of "Harper's Monthly" from A. Williams and Co., through the same source. This Magazine still maintains its place among periodicals, as giving a large amount of amusing and instructive reading.

Our brother the Editor of the *Witness* has given practical effect to his confederation sentiments by taking to himself "for better or for worse" a young lady of this City. We wish them all possible joy—beyond their highest anticipations—all "better," and no "worse."

We acknowledge with thanks the receipt of the Journal of proceedings of the thirteenth Annual Session of the R. W. Grand Lodge of the I. O. of G. Templars of North America, held at Detroit, May 28th to 30th, 1867. From it we learn there are 13 Lodges in Nova Scotia, comprising 571 members. The membership of the whole order is 291,180.

Dr. Macallister is now at Bridgetown. He expects in about a week to be in Cornwallis, where he will be glad to attend those who require his professional services.

NEWS SUMMARY.

The great Paris Exhibition which is still exciting so deep an interest on both sides of the Atlantic, was professedly instituted by the Emperor of the French, for the promotion of peace and amity among the nations, as well as for the furtherance of the various arts and industries by which mankind are sustained or embellished. To make use of a common newspaper phrase, it has turned out a "great success," and will we doubt not largely contribute to the praiseworthy end for which it was intended. One of its consequences has been, a most unusual series of visits among the great and mighty of the earth. Most of the principal crowned heads of Europe have been the guests of Louis Napoleon at the great exhibition—Czar of Russia, and the King of Prussia were among the first visitors, afterwards Sultan or as he used to be called, the Grand Signior of Turkey and the Viceroy of Egypt, of late by the progress of events, all but in name, an independent sovereign. The Prince of Wales was an early visitor and the Emperor of Austria has thus far closed the list. How far any amount of Diplomacy has been an element in this intercourse among the great ones of the earth, we have no present means of judging—we cannot but believe, however, that the general effect must be to diminish national enmities and increase the desire to avoid war and bloodshed. Still we fear that the Millennium is not yet so near as some good people seem so firmly to believe.

The Insurrection in Crete is not yet quelled, nor does there seem any immediate prospect of its being so. The Turkish troops have it would appear gained some considerable advantages, but the Insurgents are still in possession of their strongholds and are unsubdued in spirit.

Notices, &c.

Sabbath School Convention.

The Sabbath School Convention in connection with the Central Association will be held at Hantsport, on Thursday the 19th day of September next, commencing at 10 o'clock, A. M.

A full representation from the schools is particularly requested at this session, as matters of great interest will be brought forward for discussion.

GEO. V. RAND, Sec'y.

Wolfville, 24th August, 1867.

Tea Meeting.

The Ladies of Melvern Square intend holding a Tea Meeting on Wednesday, Sept. 11, 1867, in or near the New Baptist Chapel, the proceeds to aid in finishing the same. Public patronage respectfully solicited.

Admission 37½ cts. Tea to be served at 2 p. m.

By order of the Committee.

S. SPURR, Sec'y.

Melvern Square, Upper Wilnot, Annapolis Co.

N. B.—Should the weather prove stormy, it will be held the next fair day.

Acadia College.

The next College Term will commence on Monday, Sept. 2, on which day the roll will be called at two o'clock, P. M.

Candidates for Matriculation are requested to attend in the College Library, for examination, on Friday, Aug. 30, at nine o'clock, A. M.

On the evening of the same day a Public Meeting will be held in the Baptist Meeting House, Wolfville, when the Matriculation Prizes will be given to the successful candidates, and addresses delivered by Members of the Faculty and other Gentlemen.

J. M. CRAMP, President.

July 29th, 1867.

Quarterly Meeting.

The next Cape Breton Quarterly Meeting will (D. V.) be held with the Baptist Church at North Sydney, commencing Saturday, the 7th Sept., at 2 o'clock, P. M.

By order,

T. A. PORTER, JR., Pastor.