

ses and ruined hopes of South Carolina. The capital of that State was ambitious to be the capital of the Confederacy; and the work of constructing a parliament house, worthy of the young nation, was far advanced when the workmen dropped their tools and ran from Sherman's shells. The larger part of the walls of the superstructure had gone up, pillars of granite without a joint, fluted and capitated, after the finest forms of ancient architecture, had taken their places; while others revolved on their axes, receiving the last touches from the artisan's chisel. But here the work of the men came to an end; and the hopes of South Carolina found a grave. Over these magnificent beginnings a temporary roof has been placed; and the walls intended to echo the Grecian eloquence of the Southern Confederacy, now resound with the hubbub of noisy negroes, and northern adventurers, without character at home or abroad.

Truly yours,
EDWARD MANNING.

For the Christian Messenger.

THE SIGHTS FOR THE TIMES.

No. I.

DENOMINATIONALISM.

There was no denominationalism at first. "The multitude of them that believed were of one heart and of one soul" (Acts. iv. 32.) In their thoughts, their feelings, their actions, there was a holy unity (See Ephes. iv. 1-6.)

But there was a tendency to division. Men were slow to learn the lesson of unity without uniformity; they did not understand the duty of forbearance. They fancied that if they did not agree in every iota there could be no union. This was the Athanasian Creed in embryo. The Apostle Paul fought against it. He was the very type of orthodoxy, but he refused to forge shackles for the human mind. Truth, as he held it, was consistent with large-hearted freedom.

Those who succeeded him were narrow minded and obstinate. They pushed divergency, which might be quite innocent, to the extreme. They could not differ without separating, or see others differ without expelling them. The seamless garment was rent. The body of Christ was mangled.

An original or eccentric thinker started a theory, which might be harmless, though in mode of expression it varied from the ordinary phraseology. Be that as it may, it was a variety, and professing Christians had begun to maintain that there must be nothing of the sort in the church of Christ. So the name of the man was attached to the notion or theory, and those who accepted it were called by that name. That was one source of sects or denominations.

There was another. Account for it as we may, the fact is clear, that certain great principles were abandoned at a very early period. Among them may be reckoned the sufficiency of the scriptures, the sole authority of Christ in his church, and the spirituality of his kingdom. The professing Christians of those days took great liberties with Christianity. The grand old simplicity vanished. Even the purity suffered rude shocks, which became more violent after the introduction of infant baptism, because then the necessity of religious character to membership with a Church no longer existed.

Manifold abuses and corruptions followed, against which good men protested, but in vain. Their consciences would not allow them to continue in fellowship with sin, and therefore they withdrew and formed separate societies, in the organization of which they endeavored to reproduce original Christianity. The Churches from which they seceded having the majority on their side, assumed the title of *Orthodox*, or *Catholic* (i. e. *Universal*), and called the seceders *Schismatics*. The *Novations* were among the earliest of these separating bodies.

Divisions have multiplied ever since, and denominations have become so numerous that it has been found necessary to issue dictionaries in order to enumerate, describe, and distinguish them. Their subdivisions among themselves have increased the complexity. We have not only Presbyterians, and Methodists, and Baptists, but many kinds of each, and each has its own place of worship, and forms, and modes, rigid adherence to which is required and practised.

Denominationalism is the fruit. If a man attaches himself to a particular sect or party, it is supposed to be because he regards that sect or party as nearer to the Scripture, in its general

principles and arrangements, than any other, or as best adapted to secure the practical working of pure Christianity. When such a man exerts himself for the maintenance and spread of his denominationalism, he is not to be charged with bigotry or want of charity. He honestly believes that he and his friends are in the right, and that it is their duty to act as they do. They ought to have credit given them for sincerity, although we may judge them to be mistaken. Happily, they are at liberty to follow out their convictions without interference from the civil power, so long as they are peaceable law-abiding subjects or citizens; and we have not now a Land to gloat over the sufferings of a Leighton.

Denominationalism, then, is not to be scouted as a vice or a weakness, but respected as a conscientious development. Some persons inveigh bitterly against sects, whose main quarrel with their neighbours is that they will not join their sect. They seem to think that the Apostle Paul exhibited great laxity of principle when he said, "Let every man be fully persuaded in his own mind" (Rom. xiv. 5). They are like the pharisee, who stood proudly by himself, while the publican, in his humility and broken-heartedness, "stood afar off." Such persons are not libelled when they are denounced as bigots.

There is a right and proper denominationalism, and it is an interesting inquiry, how far, and within what limits, the spirit of the denomination should be cherished and displayed.

Every one will admit, I think that it is the duty of the Presbyterian or Methodist, or the member of any other denomination, to attend regularly his own place of worship, whenever he is not hindered by sickness or any other lawful cause. He who allows himself to be drawn away from his own church by the eloquence of a popular preacher of another denomination (unless on a special occasion, seldom occurring, for which no provision can be made) is untrue to his principles.

Again:—the benevolent operations of the denomination with which we are connected demand our support. He who gives more to other objects than to those with which his own people are identified, or who places himself in such a position that denominational interests are altogether neglected, is unfaithful to truth. There are a great many Baptists in England who are members of Pædobaptist churches, or who regularly attend Pædobaptist worship. Their contributions and their influence are necessarily employed for the support of Pædobaptist institutions. This is wrong.

The Baptist Union states "that tens of thousands of generous and devout Baptists in America prefer fellowship with Pædobaptists to close Communion churches." Now, I believe that this is not a true statement. American Baptists are made of sterner stuff. But if there should be an individual entangled in the meshes of this net, it would be proper to say to him—"See your inconsistency. Whether it is right to commune with an unbaptized person, is among many Baptists a disputed point, although other denominations uniformly decide in the negative. By joining a church that practises close communion, as it is called, you surrender nothing. You maintain one view, and they maintain another, and you bear with one another. But in communing with a Pædobaptist church, which is communing with the unbaptized, you virtually give up a principle which has been held by all Christendom, in all ages, viz., that baptism precedes communion."

Once more. True denominationalism will not permit a man to sanction or engage in any act which may tend to the injury of his own party. Take a case. A young Presbyterian has a fine voice and is very popular as a singer. The Episcopalians in his neighbourhood are naturally desirous of attracting the population to their worship, and with that object in view have formed an excellent choir. Our Presbyterian friend is invited to join the choir; he is regarded as a great accession; and is much praised and flattered. True, he goes only where there is no Presbyterian preaching in the place. But see the issue. The attractions of that choir are so powerful that some of his companions are induced to attend the Episcopal worship regularly, in order that they may enjoy the splendid singing. One thing leads to another, and at length they forsake the Presbyterian Church, the bishop's hands are laid upon them, and they are lost to the denomination which our young friend professed to

think is the nearest to the New Testament. If he really thought so, he should have abstained from a course which has had such an injurious tendency.

Other illustrations will occur to thoughtful and observant minds.

"Buy the truth, and sell it not" (Pro. xxiii. 23.) "Happy is he that condemneth not himself in that thing which he alloweth." (Rom. xiv. 22.)
SENEC.

The Christian Messenger.

Halifax, N. S., May 7, 1837.

INTELLIGENCE FROM INDIA.

We are indebted for the following items to recent numbers of the *Friend of India*.

The Rev. Dr. Wenger, Baptist Missionary, and a distinguished Sanscrit scholar, has been appointed a member of the Senate of the University of Calcutta. In the *Christian Spectator* for March there is a valuable paper by him on "Our Biblical translations." After a reference to the Bengalee work of Dr. Thomas and Dr. Marshman's Chinese translation of the whole Bible, he expresses amazement at Dr. Carey's labors:—"Their extent alone is so stupendous, that I frankly confess my utter inability to comprehend by what system or method he was enabled to accomplish so much as he did."

"As a Baptist, Dr. Wenger is sore at the rules of the British and Foreign Bible Society, which he condemns as 'quite impertinent,' and as tampering with that independence of translators which Tyndale asserted. The truth is that there are few translators like Dr. Wenger, who may be looked on as above all rules."

A daily prayer-meeting has been established among the men of the 51st Regiment at Fyzabad. Most of the meetings are conducted by the soldiers themselves, the chaplain presiding once a week.

Four years ago the Foochow Methodist Episcopal Mission adopted the settled policy of gradually making the native Church self-sustaining. It was resolved to year by year reduce the allowance made to the preachers in proportion to the increase in the Church. Some of the remarks of the Chinese speakers at meetings held to advance this policy, throw light upon the state of thought among the Chinese Christians. One said: "I think this self-supporting business ought to be accomplished. The missionaries bring this before us out of love to our native people. They wish our preachers to be true preachers, and our members to be real members. It has been the case that many have come to learn the doctrines because they hoped to get money and men have sought to be preachers for the sake of money. This tends to break up and destroy the church; because those outside will not be able to discern between the false and the true, and will say of us all, 'They preach for foreign money.' We wish our members to be real members, and sustain the gospel; so that the preachers may be truly preachers, and cease to depend at all on the Missionary Society." The same process towards self-development is evidently going on in China as in India.

On Saturday the 22nd March, opening services were held in the Bombay Baptist Chapel, the foundation stone of which was laid in February 1872. The building, situated opposite the Byulla Club, has been erected at a cost of Rs. 22,000. It has accommodation for 450 persons, and is so built that a gallery may be added when required.

ADDRESSES TO SIR HASTINGS DOYLE.

The great subject, in our Provincial capital, of the past week, has been the presentation of Addresses and testimonials to Sir Hastings Doyle, on his departure from the province.

On Tuesday, the 29th ult., the two Houses of Legislature waited on His Honor, with a joint address; in which they say:—

"We beg to assure you that we reflect the undivided sentiment of the people of this Province, when we express our entire satisfaction with the manner in which Your Honor has discharged the responsible and onerous duties which devolved upon you,—the kindness, hospitality, generosity and courtesy which have marked your intercourse with all classes, and the impartial and constitutional government of the Province during seasons of warm, political conflicts and excitement."

They conclude as follows:

"It must be at all times a source of re-

gret to part with one who has occupied for a lengthened period, the distinguished position of the head of the Executive of the Province, and has faithfully represented our beloved Queen; but we beg Your Honor to accept our assurance that it is with unusual pain and regret that we are called upon to say farewell to you, and believe us that you will carry with you from our shores the best wishes of the people of this Province for your future happiness, and their earnest hopes that you may long be spared to hear of the prosperity and progress of a country you have so successfully and satisfactorily governed.

President Legislative Council.

A. KERR,

J. C. TROOP,

Speaker House of Assembly.

The lengthy reply of General Doyle shews how well he has been adapted to the situation he has filled for so lengthened a period, and how well he appreciates the relative positions of the people and their rulers. We have only space for a short extract or two:—

"If, conscious of my own short comings, I feel that you, in the kindness of your intentions, have over-estimated my services, I yet may gladly accept your words as a testimony that, in my humble endeavors, while representing Her Majesty in this Her colony, to follow the example which She herself so conspicuously sets us, I have not failed, while governing constitutionally, to obtain the good will of those over whom it has been my lot to preside.

On looking back on my past career in Nova Scotia, especially on those "seasons of warm political conflict and excitement," (now happily past), to which you have alluded, I am indeed thankful that I have passed through such times without forfeiting the confidence and regard of the Legislature and the people of this Province. It has been my endeavor to steer my course by the pole-star of impartiality. On assuming this Government, I considered it to be my duty to allow the people full latitude in ruling themselves and, through you, their representatives, in making such laws, expressing such opinions and taking such action as a regard for their own interests might counsel, and your constitution and the allegiance which we all owe to the Crown, might countenance."

"Personally, I must be permitted, ere I leave you, to indulge the hope that the time has now come when, neglecting old issues from which the life has fled, forgetting animosities of which—thank God! the heat has died out, and rising above old antipathies and prejudices, of which time and calmer thoughts may have shown the unreasonableness, the people of this Province are now devoting themselves with singleness of purpose and constancy of aim, to the improvement of those numberless advantages with which providence has blessed them."

Friday afternoon was pretty fully occupied with other addresses. First in order was the Address from the MAYOR and ALDERMEN in which compliments were paid and received and good feelings and wishes generally expressed.

Then came the UNION ENGINE COMPANY with similar kind exchanges of respect, esteem and thanks.

Next the DIOCESAN CHURCH SOCIETY came with an Address in charge of Bishop Binney and Dr. E. Gilpin, the Secretary of the Society, of which General Doyle has been the Patron.

The CHARITABLE IRISH SOCIETY then presented an Address full of regret at the departure of one so much respected by all classes.

As an Irishman, General Doyle warmly returned the good wishes of the deputation and the Society, of which Hon. W. A. Henry is the President.

The CITIZENS' ADDRESS was in charge of the Chief Justice, and was accompanied by a magnificent Testimonial in the form of a temple constructed of solid silver, and in some parts richly gilt, and intended as an elaborate perfume fountain. The bases of the fountain is formed by a kind of pedestal, surrounded by allegorical figures holding urns, from which water is supposed to flow into golden shells. On the pedestal is an arched temple, in the centre of which dolphins are spouting water into small basins. On the top of the temple is placed a large glass basin, beautifully cut and ornamented, from the centre of which rises a figure holding a vase. From this figure jets of water or perfumery will be thrown into the basin. The testimonial weighs over 500 ounces, and is the most magnificent article of the kind ever seen in this Province.

Sir Hastings, in his reply, said:

GENTLEMEN,—You come to me to day with opinions on my personal merits, which I cannot but feel to be too flattering and exaggerated, with expressions of regard and assurances of friendship which I thankfully believe to be thorough and genuine; and with a piece of Plate of exceeding beauty and unexpected magnificence. I frankly say that I am at a loss what reply to make you. Tame and weak as thy words may seem, I know not if I can say more than that—I thank you.

Eleven and a half years ago, I landed in this Province, without a friend. I hope and believe that I am retiring from it without an enemy. But how many friends I

have in it I know not, and I thank God that I cannot count their number.

To you gentlemen, who have united in presenting to me this really magnificent piece of Plate, such as for artistic merit and intrinsic worth is of a value far exceeding anything of the kind that I have ever possessed, my heartiest acknowledgments are due. But great as obviously has been the cost, beautiful as is the design, and splendid as is its appearance, I value it not by these standards. I value it solely as representing the affectionate regard of those among whom my fortunate lot has been for many years cast; whose confidence and esteem I have been lucky enough to win, and what is more, to retain; and to whom it is with no ordinary feelings of regret and sorrow that I am at last compelled to say good bye.

HASTINGS DOYLE.

Lieut. Governor.

On Monday last a second ADDRESS FROM THE CITIZENS was presented to General Doyle, accompanied by a Nova Scotia Testimonial, consisting of a Despatch Box, manufactured of native woods, and surmounted with a piece of gold-bearing quartz, on which is the figure of a moose made of native gold. The frame work of the box is bird-eye maple, and the panels are of the same material, carved and fretted, and show off to good advantage on a black walnut ground. The top and side of the box are covered with native emblems, carved in bird-eye maple. The cabinet work on the box was done by Mr. McEwan, Barrington-street, and the gold work by Mr. Herbin, jeweller, Hollis-street.

In the course of his reply General Doyle said:—

Nova Scotia has been to me for many years, a happy and agreeable residence; to many of you it is your native land; to nearly all I may assume that it is your permanent home. You may thank God that such a home it is your luck as it is your lot to inherit and possess.

To you, gentlemen, who are present, I return my warmest thanks, to the others who united with you in designing and procuring this charming souvenir, which you now offer to me, I beg that you will convey the expression of my gratitude. To one and all of you, citizens of Halifax, I bid farewell with regret, and with the strongest wishes for your future happiness.

A PORTRAIT OF SIR HASTINGS DOYLE.—On Wednesday last the House of Assembly adopted the following resolution:—

"Resolved,—That the Executive Council be authorized to take such steps as may be necessary to procure a full length picture of His Honor Lieutenant-General Sir Hastings Doyle, Governor of Nova Scotia, to be placed in the Provincial Building, and that this House will provide for the expense thereof at its next session."

We go to press too early on Tuesday afternoon, to give a full account of the proceedings at the actual departure of Lieutenant-Governor Doyle.

The Volunteers were to be on parade, and with the regulars would form an imposing spectacle.

The Public Schools too had a holiday given for the day.

The Local Legislature was closed on Wednesday last, a day earlier than was generally expected. Some additional interest was caused by the fact of its being the last time His Honor Sir Hastings Doyle, would meet the members of the two branches. The Council Chamber was crowded with a brilliant assemblage.

Some time was taken up in giving assent to a number of bills passed, after which Sir Hastings read the following

CLOSING SPEECH:

Mr. President and Honorable Gentlemen of the Legislative Council:

Mr. Speaker and Gentlemen of the House of Assembly:

1. The session, from the protracted labors of which I am now happy to be able to release you has been productive of many useful measures.

2. To the Revision of the Statutes, a work at once necessary and laborious, you have given, in accordance with my request, most attentive consideration, and I am sure that the time and care which you have bestowed on perfecting, and adapting to our altered circumstances, the several Acts which have thus come before you, will not have been misapplied.

3. Among the important measures which have been perfected during the Session, is the Act amending the Act for the better encouragement of Education; a measure which, in view of the demands of other indispensable services, was absolutely necessary, and which, I am happy to say, received the careful consideration of both branches of the Legislature.

4. Useful amendments have been made to the Mining laws; and the Act having for its object the protection of the lives of those employed in developing one of the most important branches of industry has received my cordial assent.

Mr. Speaker and Gentlemen of the House of Assembly:

5. The provisions you have made for the