

held in esteem, accosted by a base one with insulting language, should reply in the same strain, he would degrade himself. In some instances it is advisable not to answer at all. (See Isa. xxxvi. 21.) On the other hand, Elijah deemed it proper to address the priests of Baal according to their folly. (1 Kings xviii. 27.) The giving of grave answers to silly observations, or trifling questions, naturally tends to foster self-conceit, and is therefore adapted to do harm.

Should the brief Solutions now offered aid any persons in obtaining a correct understanding of the Sacred Scriptures, and in perceiving the beautiful harmony that pervades them, the writer's toil will be richly compensated.

Yours in gospel bonds,  
C. TUPPER.

Aylesford, May 21st, 1856.

For the Christian Messenger.

**A word for my Baptist Brethren.**

The vast importance of increased effort, on the part of the Churches to encourage and sustain missions among the destitute of our own land, as well as in heathen lands, which should not be neglected, is evident. Various are the arguments that might be used in favour of this statement. Let a few suffice. First, the more we do in order to sustain christian missions the greater will be our growth in grace. Secondly, The cry that comes to us on almost every breeze, "Come over and help us," is a reason why we should be up and doing and that to the utmost of our ability, in order to supply with the bread and water of life, the hungry, thirsty, perishing sons of men. The lost condition, too, of thousands in our land, who soon will meet us who profess to feel for them, at the awful bar of God, should be a strong inducement to prompt us to renewed energy in the cause of missions. And then the command of the great Head of the Church, "go ye into all the world and preach the gospel to every creature," if there were no other argument, ought to be sufficient to set us all at work in the missionary field. But, alas! When we ought to be doing most, it frequently is the case we are doing the least. In my opinion, there never was a time when christians should be engaged in missionary operations more than at the present. The ministers and members of the kingdom of darkness are all engaged doing all in their power to support their hellish cause. They do not fail, neither in economising, labouring, convening together, or in contributing; and what they do, they do with heart and hand earnestly, and they will surely have their reward, which of course we do not envy them. But shall not we who are the expectants of an eternal weight of glory, be as much engaged in our Master's cause, as those are whose final reward will be endless despair. Surely we ought. Let us then, brethren, think of the great commission given by our Lord, and may we seek means of carrying it out more fully than we have hitherto done. The results of our missionary operations certainly are encouraging. Many souls we believe, have been saved from death, by these means, and we believe that many more will yet be brought to believe in Him who was dead, and is alive. But they must first hear, for "faith cometh by hearing," and "how shall they hear without a preacher." Preachers must be sent, and how shall they, if the churches will not contribute for their support. I believe that missionaries themselves, should be required by the Boards that send them out, to talk plainly and earnestly, to the churches, through the C. M., or at the Associations, or both, and every Pastor of a church, should make it a part at least, of his business to stir up his flock to a liberal contribution in aid of the various missions in which we are engaged. And not as some have done, discourage those of their flock who would give, by passing a vote "that nothing should be collected even for the Union Society this year." Such a move made by the Pastor of course is nothing less than telling his people to seek first the things of this life, and make the cause of God the last thing. I have no idea that we have many such pastors, one however is one too many. At our Association last year there was great dissatisfaction, because there was not time for the missionaries to give a relation of their labours, our French, Gaelic and others. It is hoped that the delegates to the Western Association will tarry after the business of the Association is over, to spend one day at least in devotional exercises.

Hoping to meet my brethren shortly,  
I remain yours in the gospel,  
R. S. MORTON.  
Victoria Road, Wilmot.

For the Christian Messenger.

**"Prohibition and Anti-Prohibition."**

MESSRS. EDITORS,  
Having learned that John Bent, Esquire, of Bay Verte, N.B., had published a Pamphlet with this title, containing four letters which I wrote for the Christian Messenger on the Prohibitory Liquor Law, with his Replies to them, I wrote to a friend to obtain a copy for me, which came to hand on the 23rd inst. It needs no reply. If the Author will instruct his Printer to entrust copies to me, I will aid in the sale and circulation.

Any one who, after reading his Replies, will re-peruse my letters, which occupy only about 7 pages, (small type) out of 38, may see that, in reality, they are not answered.

As, however, Mr. Bent appears to have misapprehended my meaning in a number of instances, I judge it proper to correct some of these misapprehensions, and consequent—I trust unintentional, misrepresentations, through the columns of the Christian Messenger. I request the Editors (and any others that may publish my remarks) to "give room to any rejoinder that" he "may deem it expedient to make," to an extent equal to those occupied by what I shall write. More than this no man can consistently ask. Had Mr. Bent's Replies to my Letters been kept within reasonable limits, they would undoubtedly have been published in the Christian Messenger. But when the Editors, from whom he professed only to "claim a small space," perceived that an unfinished part of his Answer to my first letter would require at least *thrice its* space, they naturally concluded that the whole would be quite too voluminous for insertion in their pages. Neither I, nor they, are at all afraid of discussion upon equitable terms, or unwilling to let the community, "Hear both sides" of this question.

Yours in Gospel bonds,  
C. TUPPER.

Wilmot, May 26th, 1856.

For the Christian Messenger.

**Obituary Notice.**

MRS. CATHERINE E., wife of Danforth D. Nichols, and daughter of the late Capt. James Cogswell, Died at Falmouth Maine, U. S., March 8th, 1856, aged 40 years.

The subject of this notice was born at Cornwallis, N. S., where she lived until about eighteen years of age when she was married and went to reside at Kentville, afterwards to St. John, N. B.; thence to Truro, N. S., subsequently to Port Medway, Queen's County, and in the year 1853, to the place where she died.

She made a profession of religion and united with the Baptist Church under the care of the Rev. Edward Manning at Cornwallis about one year before her marriage. She was afterwards connected with the church at Port Medway, and at the time of her decease was united with the church at Yarmouth, near the place of her late residence.

She was the affectionate mother of seven children, the eldest of whom is 20 years, the youngest 2 years, for whom and her worthy husband she manifested a deep interest.

Having lived in so many different places, she became intimately acquainted with a great number of friends whose hearts will heave with a sigh when they read this slight tribute to her memory.

Her strong mental powers, her faith and her activity as a christian and in all the relations of life, gave her a character for consistency and loveliness rarely equalled.

Her last sickness was very brief, and although she was not capable of conversation except in a few expressions, those who knew her best have no doubt she was prepared to enter the rest prepared for her from the foundation of the world.

May God bless and sustain her husband and those dear children in this deep affliction.—*Com.*

**Religious Intelligence.**

**London Baptist Union.**

The annual meeting of this body was held on Friday, April 25th, at the Mission House in London. It is perhaps one of the most important institutions of the denomination in England, as it is composed of those connected with all the other organizations for Missionary and Bible purposes and takes cognizance of all the civil and religious disabilities under which our brethren are placed in all parts of the world.

Besides passing important resolutions on National Education; Church-rates; the endowment of Maynooth College; and Union amongst the Baptist Body generally; two subjects of special interest were introduced, one on Bible Translation, when the following resolution was passed.

"The Session having been informed that the Committee of the Baptist Missionary Society have adopted a Memorial to the Committee of the British and Foreign Bible Society, in relation to the proposed enlarged circulation of the Holy Scriptures in India, and the exclusion therefrom, by the society's rule of 1837, of the translations executed by Baptist Missionaries; that arrangements are in progress for the presentation of the Memorial, and that the Secretaries of the Union are on the deputation appointed to present the same.

"That the Session feel the liveliest interest in the question thus raised; that they have an unaltered conviction of the injustice done to the Baptist denomination by the exclusion (under the rule of 1837) of the translations executed by their Missionaries in the East from all assistance from the funds of the British and Foreign Bible Society; and that they add to the Memorial of their brethren their own earnest entreaty that the Committee of the British and Foreign Bible Society will take this opportunity of rescinding the obnoxious rule, and so of doing gracefully an act of justice which has been long required, and of healing a breach on so many accounts to be regretted.

"That the Secretaries be directed to consider themselves, in any interview which may take place with the Committee of the British and Foreign Bible Society, as representatives of the Union."

And the other on Kitto's Encyclopædia.

The Rev. Mr. Burchell introduced the subject of the mutilation of the article on baptism, by Dr. Jacobi, in "Kitto's Encyclopædia." Such paragraphs as, "Infant baptism has no place whatever in the New Testament," had been cut out while the edition was passing through the press, without any explanation being given as to the authority for the alteration; and as a new edition was about to be issued from Messrs. Blackie's establishment, under the superintendence of Dr. Alexander, of Edinburgh, communications had been sent to those gentlemen, representing the injustice which had been done the Baptist body by the mutilations complained of, and asking that the original text may be restored; but no notice had been taken of the application.

Mr. Pevtress expressed himself very strongly against the conduct of those who had erased the passages on baptism.

The Chairman said it was most infamous.

Mr. Hare suggested that the American Religious Tract Society should be included in any resolution of censure that might be adopted by the Union, for it had come to his knowledge within the last few days that that society had omitted and altered a number of passages in Dr. Harris's "Mammon," which told against American slavery. (Hear, hear.)

Another gentleman remarked that the Rev. S. Green's "Biblical Dictionary" had been served the same.

**Bible Translation Society.**

At the annual meeting of this Society held last month the Rev. Edward Steane, D. D., the Chairman, said it had been thrown upon the Bible Translation Society to conduct the great work of circulating the Word of God through a very large portion of India Proper, in the vernacular tongues of the country. It should be a matter of grateful recollection that when the emergency came, out of which this society sprang, their churches, under God, were found ready to act in a way worthy of them and of the grace of Christ bestowed upon them. They did not institute an antagonistic society, or even a rival one. All they pretended to do, and all they had accomplished, had been to continue cultivating that portion of the great field of Bible circulation from which those who had up to a certain time been, their coadjutors voluntarily retired. The British and Foreign Bible Society, after supporting the faithful versions of God's Word made by Baptist missionaries in British India for upwards of a quarter of a century, withdrew from that support on the ground that the translators rendered the words relating to the ordinance of Baptism by the terms taken from the native tongues. This was deemed an offence by those who till then had been among their most cordial and generous supporters, and they laid down a rule that unless the Baptist translators consented to leave the words describing the ordinance of

baptism untranslated, and give them in the Greek language, the British and Foreign Bible Society would no longer support their versions. The translators appealed to their own denominational churches; and the Society had assembled that night, among other purposes, to thank God in reference to what then took place. The Baptist denomination at large replied to their brethren in India, "At all hazards, at all sacrifices, be faithful to your conscience, and faithful to the Word of God." (Hear, hear.) Their object, too, was still to sustain their missionaries in that course of conscientious conduct relative to the translating of the Sacred Scriptures. As years went on, great changes however, took place in human society, and in the churches of Christ; christian brethren who took the most prominent part against them at the time this institution was formed, had ceased from their labours and entered into their rest. The President of the British and Foreign Bible Society, several of its vice-presidents, its most active secretary, and many of its committee, had passed into the eternal world. So amongst themselves, not a few with whom this Association originated, had been called hence to their reward. Moral and spiritual changes had been taking place at the same time. Very much of the asperity of controversy had worn away; the distances separating christians of different denominations had become less; and he hoped they were coming nearer and closer together in the unity of the Spirit and in the bonds of peace. Let it be distinctly understood that this society had never withdrawn from the British and Foreign Bible Society, but they still held on, and when one corner of the field, formerly conjointly cultivated, was vacated by the larger and more important society, this institution said, "We abide there still; we know no reason why we should not cultivate that corner of the field; though you retire from its cultivation we shall labour there, and still cooperate with you over the whole surface of the field besides." (Hear, hear.) His hope was, that by and bye the British and Foreign Bible Society would say, "Well, brethren, we will come back to that old corner and will occupy it again; in former years we occupied it, and we shall be happy to co-operate with you in its conjoint cultivation." He believed he could not be deemed a betrayer of secrets when he remarked that there were measures in course of adoption having this healing tendency, designed to bring about this re-union of their denomination with the British and Foreign Bible Society. In the mean time they had a work to do. The missionary translators laboured with that measure of skill, ability, learning, and assiduity, with which they had been endowed or had acquired, in producing translations of the Word of God, admitted on all hands to be complete and faithful versions, so far as the knowledge of the oriental languages would permit; and it became the society to sustain those beloved and honoured brethren in that great work to which their lives were devoted.

The income of the society for the year was 1,301l. 2s 11d.; 314l. 3s 8d. less than last year; mainly accounted for by the fact that this year the legacies came to but 69l. 6s. 6d., while the year before they reached 364l. 16s. 8d.

The Rev. John Hiron said.—Within the last sixty or seventy years, this country had sent a great many things and persons to India, good, bad, and indifferent, and now let them try to send that undoubtedly good thing, the best of all blessings, the Bible, the inspired Word of God. Again, he believed the means the society had put into operation were appropriate for securing the end designed. There was a theory that each section of the christian church had been raised for the accomplishment of some specific and peculiar purpose. Some thought the Baptists were raised up to be a protest against the errors of Pædobaptism. However this might be, it was indisputable that their missionary brethren in India had been raised up by Providence, and eminently qualified for translating God's Word into the vernacular languages of the East. Even the Pædobaptists agreed in this. The time of Macaulay's New Zealander standing upon the broken arch of London bridge, and sketching the ruins of St. Paul's might come; looking at the history of nations, such a thing was possible, if not probable. The British soldier might have to leave India, and the very name of England be but a shadow; but, if they laboured well, the Bible would not have to leave India, nor would their translations be forgotten.