Correspondence.

For the Christian Messenger.

Statistical Reports.

The value of statistical reports of religious progress may be differently estimated. We know that churches sometimes report large gains when they do not seem to have added to their real power. And it may be feared that reports of benevolent contributions, although correct, have been swelled under the influence of some other feeling than pure benevolence. Such parade of results must be unpleasing to every thoughtful Christian. But there is a proper and valuable use of statistical reports of our churches. They give us a comparative view of the number connected with us and with other bodies,-they aid in determining what fields need help;-they show us where to look for help,-they show whether we are relaxing from year to year, what objects are nearest the people's hearts, and how that interest varies from time to time. I have been led to make these remarks by an examination of the Statistics in the Minutes of our Associations. I wished in the first place to see what average for each member the sum reported by the Western Association would give. I naturally took the sum reported on the 31st. page. This gave an average of a little more than 8d. a member. This cannot be right, I thought, and took the sum of the reports of the various funds. The average then was 15d. a member. But glance at the next account shows that this not an accurate result. The reports of the Central Association are evidently in the same imperfect state. The sum reported on the 23rd and 4th pages of the Minutes added and averaged on the members reported, give about 9d. member. It must be that that Association have raised a larger sum for benevolent purposes during the last year.

It may be said that these reports are given to show that the various Treasurers have faithfully performed their duties. So far they are valuable. But they give false impressions now ; and undoubtedly they will years hence. short paragraph in the Minutes containing statement from each church of monies raised for objects of general benevolence, whether paid in at the meeting of the Association or previously paid to persons authorized to receive such monies, would make the case plain. It would be interesting to know how much has been raised by our people during the year for these general objects. Is it too late to ascertain

It may be well to state the result of some further examination on this subject. It ap pears from various records at hand that Associations composed of feeble churches, as they would be called, report sums which averaged on the members reported would make the contribution of every member five shillings. Other Associations report sums equal to ten shillings from every member for successive years. If our churches could come up to the first rate of contributions we should raise every year enough to pay the expenses of our College, and have £2000 for Home and Foreign Missions. A little systematic effort would undoubtedly raise our contributions to this point and-no unimportant result-some now ignorant of it would learn that there is a positive pleasure in giving.

For the Christian Messenger.

Strict Communion.

DEAR EDITOR,

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The question of "An Inquirer after Consist ency" proposes a grave matter. It resolves it self into this-Is schism desirable in the Baptist Denomination? Are schismatics commendable in their action? The answer to the second proposition turns on the first question.

That the introduction of open communion in one or more churches must result in schism is evident. It cannot come into general use. And if it does, the history thereof, even in the illustrious hands of such reverend gentlemen a Robt. Hall, John Bunyan, and John Foster, argues that it must produce a retrograde move- sponsibility. ment in the bedy, and in no way serve Bible Christianity.

provinces are chiefly taking a higher ground in and infringing the liberties of conscience, for mit none but immersed believers to the table of agreed?" The rejecting of these doctrines in our Lord, and they argue that it is bigotted, part or whole has filled the world with Arian,

not dwell simply on one Baptism, -our model vate. And shall Open Communion cover all churches teach alike forcibly ONE LORD, ONE these contentions, and endorse these errors FAITH, as One Baptism, and it appears that the against God? Not until the Church finds some Apostolic historian in the Acts is as exceedingly moral panacea to cure these diverse doctrines careful to lay stress on doctrinal unanimity as can she again act with one accord and be of one on believer's immersion. Paul says, Acts ii. heart and of one soul. When this is realized, 42, "They continued stedfastly in the Apostles schismatics will not dare "to join themselves doctrines and fellowship, and in breaking of to them, the people will magnify them, and bread and prayers. Doctrine comes first. and believers will be the more added to the Lord," fellowship succeeds to unanimity in doctrine; and the time will then come when the motto of and the breaking of bread together intimates the Church will be "One Lord, one Faith, one the unity of mind and affectionate love, pos- Baptism, one God and Father of all, who is sessed by those who, in the Eucharist, kept the above all, and through all, and in you all." death of Christ before them, that they might feel fresh life imparted to their souls in a realization of the benefits of His death.

From this view of the subject it appears that the Scriptures afford no room for Open Communion. Inspiration embraces church unity. Christ's Church is an undivided body in Scripture terms, and while the Apostles lived no di- justify. "Nemo pecco licet." visions entered into the church. When in Corinth schism was arising and other communion were about being established, Paul manifested great anxiety, exposing the abuse, and correcting it; 1 Cor. i. 10. Listen to that Apostle how in the words of a modern writer he exhorts them to Christian Unity. "I beseech you by (the hope you cherish through) the Lord Jesus Christ (by his sufferings, his blood) that there be no schisms (schismata or seets) among you. Is Christ (i. e., the body of Christ,) divided? Was Paul (or either of those whose names you assume, and whom you wish to place at the side of Christ, as leaders or heads of the Church,) crucified for you, or were you baptized in the name of Paul? (or of Apollos, or of Peter, so that you were received into their church, and not into the church of Christ.)" "The simple fact that they were baptized into the name of Christ and that Christ must not be divided are the only arguments he deemed requisite to prove the impropriety at their divisions and their assumption of different names.

Divisions in doctrine and differing commu nions are alike condemned in Scripture, and while open communion is a practical endorsement of these divisions and differing communion, it evidently appears that a true benefactor to any community is one that labours after doctrinal union, and Christian communion in those exercises that we can unite, and will not presume to open the door to sacramental communion until there is that kind sympathy and religious interest in each other that enables differing sects to obtain one common platform, without compromising the great principles of God's blessed Truth. Of all the scandals that have ever fallen on the Christian church her divisions seems to be the greatest. Nothing sustains the Antichristian hierarchy of Rome more in her unwarrantable assumptions than the contentions of the professed Church of Christ. Among Pedobaptists this contention rages no less than among those who follow immersion, but in all this contrariety its cause may be traced to a rejection of some vital part of Christianity, some fundamental truth of God's Word.

The errors in the prevailing sects may with a little accommodation be classed under two divisions: 1st. Errors concerning the order and government of the church and the mode of her operation in the world, and 2ndly. Errors concerning God, the Great Head of the Church. Of the first class, the error is small in comparison with any error concerning the Author and Benefacter of the Church. Christ has said "Whosoever shall break one of these commandthe least in the Kingdom of Heaven." A rejection of God's Foreknowledge, His Election, and Predestination of His Church, 'before the foundation of the world . His Unity and Trinity; of the Atonement of Jesus Christ; the work of the Holy Spirit, in connection with the Sovereignity of God; the accountability of must evidently be attended with a fearful re-

so as to occasion a necessary separation, by nion.

Here, Mr. Editor, in my humble opinion, is as false a position taken as that all who regard themselves as baptized, whether Pedobaptists or one denomination, restored in another; public index a profession were equally decided in making their light so shine before men, that others, said, "God. I thank thee I am not as other men ing their good works, may glorify their seeing their good works, may glorify their father who is in heaven. In her end, the words illustrations; and, in his usual happy style, the of the Psalmist were verified, "Mark the perfect of the Psalmist were verified, "Mark the perfect of the Psalmist were verified, and behold the upright, for the end is heaven. In her end, the words is heaven to lodge in the bragging Pharisee, who is in the bragging Pharisee, who is the bragging Phar

Baptists, should commune together. We do reputation attacked, both ministerial and pri-

With these considerations before me, the introduction of schism is very undesirable; and the monster who would attempt to throw a stumbling block in his brethren's way, and violate existing regulations, which have divine sanctions, would, in my opinion, break any other compact as readily if circumstances seemed to

May a kind God preserve us in his truth.

Yours faithfully, A STRICT BAPTIST.

For the Christian Messenger. Donation Visit.

On the 21st of October last, a Donation Visit was made to the Rev. D. Farnham, Pastor of the Church at Little River.

Where is Little River? some may feel inclined to ask. A small village four miles east of the Amherst and Halifax Road, and eighteen miles distant from the former place, is thus designated. A large portion of its inhabitants hold Baptist sentiments, of whom many are valuable members of the Church, and in good worldly circum-

The Rev. D. Farnham, having received and accepted a call from the Church at Little River, removed from New Brunswick and took the pastoral charge in June last, since which time he has organized a Church at River Philip, as well as devoted a portion of his time to the Wallace Road Church.

Rev. Mr. F., having recently purchased a little for his family, his friends took possession of the latter on the day above named, and after all had fared sumptuously from the good things prepared by the ladies of the company, Mr. Matthew Johnson was called to preside. An appropriate hymn was sung, and addresses delivered by Cyrus Black, Esq., Mr. B. Douglas, of Amherst, and Mr. Dobson, of Little River, who announced the receipt of provisions, clothing, and a small purse of cash-amounting in all to about Twenty Pounds value.

Mr. F., who could scarcely control his feelings, then rose to acknowledge to his friends his gratitude for their kindness which he said he was utterly unable to convey, and as well as the other speakers, expressed a hope that the Lord was about to begin a work in that place.

I would not omit saying that much praise is due to Mr. and Mrs. Mark Patton and other brethren and sisters for the hospitable manner in which he has been treated by them since he came to the place.

The Union Hymn was sung at the close, when the company dispersed, apparently realizing that "It is more blessed to give than to receive." ONE PRESENT.

For the Christian Messenger.

Obituary Notices. MRS. PANTHA MCGREGOR

Died at Guysborough, on the 5th inst., in the 52nd year of her age. Her health had been

of her death was a stroke of paralysis-for the Mrs. McGregor experienced a change of heart about 25 years since, and united with the Baptist Church at Guysborough. From the time she made a profession of religion, her curred in Norway :- M. Lichtle, a Catholic character was marked by consistency of conduct priest, of Christiana, has just been condemned in a high degree; she adorned the doctrine of to a fine of twenty rixdalers, for having allowed God her Saviour, by a conversation in all things a Protestant lady to abjure her faith, and havman to God; and the everlasting obligation of becoming the gospel. Her attendance at the ing inscribed her on the list of his flock, withthe Church of Christ to glorily God; doctrines house of God was uniform and regular. Her out first obtaining the consent of the Lutheran clearly taught in the volume of Inspiration, voice was heard, with great edification, in the clergy. Conference-meeting and in the praying circle.

From the time she made a profession, her character was strongly stamped with decision:

The Rev. J. Hanson's lectures in the theatre at Huddersfield, on Sunday afternoons, continue interest among the working All or any of these doctrines may be treated she evinced not only a determined resolution to to excite much interest among the working make her way to heaven, but also a desire to classes of that town. The Shakesperian title of induce all around her to tread the same road. last Sunday's lecture. "Much ado about nothing," But the advocates of open communion in our disrespecting the spiritual rights of each other, This feature of her character was brought out was quite in keeping with the genius loci of a reference thereto than formerly. They will ad- "How can two walk together except they be making a profession of religion, she erected and mortal bard and his recognition of an overruling illiberal narrowmindedness that disallow all socinian, and Arminian heresies; opposing a young female. Would to God, that all who immersed believers from sitting in one communications have followed: New Testament doctrines was a profession were equally decided in making in one communications and Arminian heresies; opposing a young female. Would to God, that all who is self-righteousness of the bragging Pharisee, who make a profession were equally decided in making in one communications and arminian heresies; opposing a young female.

'at man is peace." When death appeared in iew, to her it was stripped of all its gloom and error. Her end was peace.

Thus lies the wearisome body at rest: Closed are its eyelids, and quiet its breast; But the glad spirit on pinions of light, "Victory! Victory!" sings in its flight. While we are weeping our friends gone from earth, Angels are singing their heavenly birth: "Welcome! Oh welcome, to our happy shore; Victory! Victory! weep ye no mored

JOHN MILLER. Guysborough, Nov. 17th, 1858.

MR. BENJAMIN CRANDAL.

The deceased was a son of Rev. Peter Crandal, formerly Pastor of the Baptist Church at Digby reck. He was baptized by his father 27 years go, and united with the Church of which his ather was Pastor. Both he and his wife took recommendation to join another Church when hey left Digby, but it was mislaid, and although the Rev. Wm. Chipman wrote to the Church in Digby for Mr. and Mrs. Crandal's dismission, yet it was never sent, and consequently Mr. C. was a member of that Church till he died. He was esteemed as a Christian by those hest acquainted with him. Although his last sufferings were great, yet he passed through them all in the triumphs of faith, and went down to the grave trusting in Jesus. He leaves a widow and seven children to feel the loss of a kind and affectionate husband and father .- Communicated by Mr. E. M. Saunders.

Religious Intelligence.

WESLEYAN.-The Wesleyans have recently despatched from England seven missionaries to the Feejee Islands, where their agents are at present borne down by incessant toil and anxiety.

The Rev. Dr. Rule, the Wesleyan Chaplain at Aldershot, writes to The Watchman, urging on the Wesleyan societies increased attention to the wants of the army. Dr. Rule also expresses his opinion that the appointment and payment of three sets of chaplains, Anglican, Popish, and Presbyterian, to the exclusion of all other denominations, is more than questionable.

A letter in The Watchman announces the death of the "oldest Methodist preacher and the last survivor of the 'Helpers' of John Wesley." The Rev. John Hickling finished his useful and happy life on Tuesday morning, last week, in great peace. He was in the 71st year of hisministry, and would have been ninety-three years old, had he lived only three weeks longer. plot of land and built a house of sufficient size His last public service he conducted at Birmingham, a fortnight since. At the time of his death large hand-bills were announcing him to conduct six services. He has conducted, on the average, 150 special public services a-year, during the last three years.

> EVENING SERVICES IN St. PAUL'S .- The arrangements for the evening services at St. Paul's Cathedral are nearly brought to a close. Yesterday the interior of the cathedral presented the appearance of a large ecclesiastical workshop, carpenters, gasfitters, decorators, and other artificers being engaged in furthering the necessary works. A temporary organ of considerable compass has been erected in the nave, and a pulpit has been taken in, but the precise spot in which it is to be placed appears to be a matter of doubt. Temporary stalls have been erected for the accommodation of the minor canons, choristers, and singing boys. The first sermon in connection with the new evening services will be preached by the bishop, in all probability, on Advent Sunday. Every precaution has been taken to avoid the inconvenience arising from noise, and among other contrivances directed to this end the entire surface of the floor under the dome is being covered with many thousand yards of a new kind of elastic floor-cloth or matting, called "Kumptulicon," made expressly for the purpose by Messrs. Trelour & Co., of Ludgatehill, the well-known cocoa-nut fibre manufacturers, the patterns for the same having been designed by F. Penrose, Esq., the cathedral surveyor .- London Paper, 10th ult.

A POOR CURATE IN A RICH CHURCH .- The following is an advertisment in Wednesday's Record, from a minister of the wealthiest church establishment in the world :- "A-curate, with four young children, having been out of emments and shall teach men so, he shall be called feeble for several years: the immediate cause ployment a long time, and having no private means, is in great difficulty and distress, and asks help for his family. Any articles of clothing would be most useful,

PROTESTANT PERSECUTION IN NORWAY .-Another case of religious persecution has oc-

very distinctly, in the fact that, very soon after, theatre. After a few remarks about the immaintained the family altar in her father's and a retributive Providence, he passed on and house, and afterwards in her own family. This told his audience that he had a Scripture basis we regard as heroic and exemplary, especially in for this, as for other lectures; and they would