

(something like that proposed by the H. M. Board, whereby nearly all the Churches and perhaps nearly all the members of the churches, contribute something to each of those objects. Small mites it may have been in the majority cases, but altogether swelling up the amount to the handsome sum already stated! Now who will say, that by a similar system, prudently worked, an equal sum and even a greater, might not again and again, year after year, be realized for those important objects, without any church or church-member being straitened or impoverished thereby? And shall not the attempt be made? What ground is there to question its practicability?

Our brethren in New Brunswick, it appears, have adopted such a system, and are employing an Agent to direct it. What is their success? Last year, with a membership of only 7,472, little more than one half of ours, they have probably succeeded in raising a sum nearly double that raised by us! Their report to the Convention says,—“Several of our wealthy churches have not yet been visited by the agent. The prospect now is that this financial arrangement will secure at least £1,000 per annum from the New Brunswick Churches to the objects embraced in the Union Plan. This is very much in advance of the amount collected in any previous year.” Is not this, brethren, another significant fact in favor of system! And here is another—the Granville Street Church, Halifax, I learn, last year adopted a similar mode of collection. And what was their success? The amount reported by them to the last Association, as the Minutes show, is £73 10s. 7d! Whereas the Minutes of the year before (Associational and Conventional together) give them credit for no more than £16. It is quite possible that all their collections are not reported in those Minutes, yet it is hardly probable that they would have amounted to anything like the sum first given above, if they had been. It is impossible to accomplish without system what may quite easily be done with it.

But there is yet another significant fact suggested by the case last referred to. In 1847-8 the Granville Street Church is reported to have raised £70 11s. 6d.—last year £73 10s. 7d. Now suppose all our Churches had last year adopted a similar system and as successfully worked it:—

Question—How far from the £1134 2s. 8d. would have been the amount at the end of the year? Will some brother expert at figures, give us the answer,—not forgetting to take into calculation the relative membership of the denomination at the two periods?

Or a better, more practical

Question—Suppose Granville Street Church and all the others adopt such a system and as successfully work it the year to come, what will be the amount at the year's end?

Brethren, shall we, one and all, try to figure out the answer to this question? To aid the operation the H. M. Board, it seems, has given us the following very good

Rule—“Let papers of subscription containing columns for each of our principal objects of benevolence, be circulated (say the present month) in all our Congregations, the Pastors and Deacons directing in the matter. Let each family be requested to pledge at least a few pennies to each of the objects, for each member of the family—with the understanding that the different sums so pledged shall be called for, or paid in quarterly, as follows—those for Home Missions, 1st September,—those for Ministerial Education and the French Mission, 1st December,—those for Foreign Missions and the Bible Cause 1st March,—those for Infirm Ministers 1st June. Each collection to be promptly forwarded to the General Treasurer for the same, or to the Treasurer of the Association as soon as gathered.”

I would, however, take the liberty to suggest, that Home Missions and Ministerial Education, exchange places, in the above, as the Home and French Missions are more nearly akin—and especially as the young brethren at the Institutions at Wolfville require their assistance earlier in the year than December.

Brethren of the churches, in view of the present sadly reduced state of our benevolent Treasuries (some of them at least) and in view of past remissness towards them, shall we now take this work in hand? Will not each Pastor, without delay, initiate the movement in his church or churches? If so, I am quite confident that the next Annual Report of the H. M. Society will not again present the sorrowful account of a balance against the Society of \$500 due Missionaries! as their Appeal a few weeks ago told us is now the case.

Hoping, brother Editor, that this matter may receive the attention it demands, I am, with you and the rest in the School of Christ,

DISCIPULUS.

Christian Messenger.

HALIFAX, NOVEMBER 7, 1860.

Close Communion.

This term is often applied to Baptists by way of reproach because they hold that a personal profession of religion and baptism are necessary preparations for church membership and Communion.

At a public meeting recently held in Halifax the term close communion was used in a far more agreeable sense. It was applied to describe the fraternal spirit in which christians may meet, sympathize, and combine with each other for a given object, particularly in reference to United Prayer Meetings.

Close communion with God and a constant devotional spirit was described as the great qualification for usefulness and the prerequisite for a general manifestation of revival in the work of God and the salvation of men. There is doubtless much truth in this remark, and we would invite our readers to consider this important feature of Close Communion.

Church fellowship, to accomplish the purposes for which the christian church was instituted, must consist of something more than nominal membership. The bonds which unite the members of a church of Christ must have some relation to the heavenly state to which the church on earth is intended as introductory. A combination of those who merely agree in holding certain sentiments without any further union can hardly be considered as fulfilling the design of a christian church.

The imperfections which believers discover in themselves, and also in their brethren, too often leads to alienation between them, and separates, instead of binding them together. A correct view of the frailty of our nature and of the gospel as the great renovator would prevent such a result. The distance existing between members of some churches is altogether incompatible with christian love. It can hardly be said that they are brethren. They meet each other occasionally in the same manner as unbelievers meet, but hold no christian intercourse and can scarcely be said to have any close communion. Where the love of Christ animates the heart and produces corresponding manifestations there will be no satisfaction without communion with his followers. Christian devotedness and personal holiness are promoted by maintaining constant and close communion with God and his people.

If in this sense Baptists are charged with close communion, we accept the charge, with gratitude that they have been led to that view of the constitution of a church which incorporates such only as are believed to possess christian character, and have been made partakers of like precious faith, and who consequently reciprocate with each other the joys and blessings of believers in Christ, who is their Head.

How blest the sacred tie that binds
In sweet communion, kindred minds,
How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes, are one.

“PARTY BITTERNESS.”—It is really amusing to read the lucubrations of some of our neighbours on this subject and their lamentations that moderation is not more practised in the secular papers. If those who urge this on their readers had been practising it themselves their sincerity might be less questionable than it is; but when we find the most reckless and violent and those who have outraged decency by their party bitterness preaching moderation, we imagine that they must either have an “axe to grind,” or, are still blind to what they themselves inaugurated.

BELCHER'S ALMANAC FOR 1861.—This popular Annual has again made its appearance. In addition to its very numerous other excellencies the bound copies have a full-length likeness of H. R. H. the Prince of Wales. It is well got up and deserves the extensive patronage it enjoys.

NOVEMBER has come in surrounded with warm sunny days and clear, mild moonlight nights. The Almanac makers both Provincial Wesleyan and Belcher made a great mistake in their predictions concerning the weather of the past week or two. Both agree in making the end of October and the beginning of November “Cold and rainy” “Probably a little snow” “High winds and cold.” They have given nearly the same we perceive for these months in next year and may then possibly happen to be correct.

As the gentlemen who foretell the weather have to look so far a head it is not to be expected that they should always be right. They may know many things, but concerning the weather, it appears not more than ordinary mortals.

Our weather we are glad to find is better than the Almanacs would make it. We must not expect however that this fine Indian summer will long continue. Cold rains and some frost will of course visit us before the close of the month. There is therefore a chance of there being some agreement between the prognostications of these farseeing gentlemen and our actual experience. The agriculturist has much reason for thankfulness for the very favorable opportunities he has enjoyed of securing his crops and sending them to market.

Review of Books.

THE BENEFIT OF CHRIST'S DEATH: Originally written in Italian by Aonia Paleario, reprinted from an ancient English translation. With an introduction by Rev. John Ayer, M. A. pp. 160. Gould and Lincoln, Boston.

The writer of this small work was born in the year 1500, at Veroli, in the Campagna di Roma. After removing from Rome to Sienna, he was appointed by the Senate, Public Teacher of Greek and Latin. His diligent study of the Scriptures and the difference between his lectures and those of his colleagues, arising therefrom, provoked their anger. He endured great persecution but bore a noble testimony for the truth.

The following remarkable proof is given of the real ground of the opposition he suffered:

“Cotta,” says he, “asserts that, if I am allowed to live, there will not be a vestige of religion left in the city. Why? Because, being asked one day what was the first ground on which men should rest their salvation? I replied, ‘Christ!’ Being asked what was the second I replied, ‘Christ!’ and, being asked what was the third, I still replied, ‘Christ!’”

The charges against him were brought to a point by the publication, in 1543, of his treatise of “The Benefit of Christ's Death.” The vast reputation which it had, and the eagerness with which it was read, being in the Italian language, increased the virulence of his opponents. Otho Melius Cotta, above mentioned, was his most determined enemy; and with this person three hundred leaguers themselves in a resolution to destroy Paleario. And, in order to ensure his condemnation, twelve of these were selected to bear witness against him. He had, in consequence, to defend himself before the senate of Sienna, which he did with so much spirit, that for the moment his defence was successful. “There are some,” said he, “so censorious as to be displeased when we give the highest praise to the author and God of our salvation, Christ, the King of all nations and people. For writing in the Tuscan language to show what great benefits accrue to mankind from his death, a criminal accusation has been made against me. Is it possible to utter or conceive anything more shameful? I said that, since he in whom Divinity resided has poured out his life's blood so lovingly for our salvation, we ought not to doubt the good-will of Heaven, but may promise ourselves the greatest tranquility and peace. I affirmed agreeably to the most unquestionable monuments of antiquity, that those who turn with their souls to Christ crucified, commit themselves to him by faith, acquiesce in the promises and cleave with assured faith to him who cannot deceive, are delivered from all evil, and enjoy a full pardon of all their sins. These things appeared so grievous, so detestable so execrable to the twelve, I cannot call them men but inhuman beasts, that they judged that the author should be committed to the flames. If I must undergo this punishment for the aforesaid testimony (for I deem it a testimony rather than a libel), then senators, nothing more happy can befall me. In such times as these, I do not think a Christian ought to die in his bed. To be accused, to be dragged to prison, to be hung up by the neck, to be sewed up in a sack, to be exposed to wild beasts, is little: let me be roasted before a fire, provided only the truth be brought to light by such a death.”

This reprint of the work above alluded to will be received as a valuable relic of the 16th century, and of the existence of genuine christian faith in the midst of the darkness which then so generally prevailed.

After enduring a trial, instituted against him for denying some of the errors of the Church, judgment was given against the author, and he was condemned, after more than three years imprisonment, to be suspended on a gibbet, and his body to be then committed to the flames; though, according to some authorities, he was burned alive.

Many of this author's works are still extant, but it was supposed that this one was entirely lost. J. B. Macauley said of it, “They proscribed it, and it is now as utterly lost as the second decade of Livy.” A translation in French has however since been found and this volume is a retranslation of the same into English.

News Summary.

The R. M. Steamer Europa which arrived on Friday brings up our London dates to the 20th ult. An interesting summary of European news will be found in the communication of our Special Correspondent.

Italian affairs appear to be hastening to a speedy consummation, for although the fugi-

gitive King of the Two Sicilies still holds Capua and Gaeta, he is closely hemmed in by Garibaldi and the patriot forces and must in all human probability be expelled from the country which he has for a brief space so unwisely and unworthily governed. Victor Emanuel was expected in Naples on the 17th ult., and will take possession in anticipation of a general vote of the whole population of southern Italy for their annexation to Piedmont or rather to form the new Kingdom of Italy. This popular act is to take place in the Island of Sicily on a day already named.

The future however is not clear of threatened difficulties. Austria and Russia are said to have notified the withdrawal of their Ambassadors from Turin, in case Victor Emanuel enters the Neapolitan territories, and France is still employing her forces in Rome. Rumours still continue of the intention of the Pope to retire to some of the Catholic Kingdoms of Europe. He is however at present at the disposal of the Emperor or of the French, who will no doubt dispose of him as best suits his own interests.

The allied English and French forces had at length landed at the mouth of the Peiho river, to commence their campaign in earnest against the Chinese Emperor. They had had some skirmishing with the Tartar Cavalry who were speedily dispersed and they were proceeding to the attack of the Taku forts, where the attack of the allied fleet had so unfortunately failed. There seems no reason to doubt their final success.

Drunkards and Drunkenness.

Should drunkards be punished by the civil government for their drunkenness? or should they only be pitied, kindly treated, and protected? These are questions on which a considerable difference of opinion exists. Our legislation on the subject says the man who is engaged in making and selling that which intoxicates, shall be protected in doing so, and for a consideration shall have the privilege of a monopoly in the business; whilst he who purchases the article, if found in public so far under its influence as to be pronounced drunk, shall be liable to imprisonment and fine. Some parties who look at the subject from a different standpoint have come to a somewhat different conclusion. We noticed a week or two since the provision in the License law now in force by which the friends of those addicted to drinking may prevent the rum-seller from supplying such persons with liquor. A modern proposal on behalf of the drunkard is the establishment of an Asylum for Inebriates. When the drunkard has not wholly lost his self-control moral suasion may be applied, with some hope of success; but in cases where the appetite is so strong and habits are so formed that the man is no longer to be considered a rational being, he is than supposed to be insane, that is to say, he is deemed a little less sane than those who are not subject to the same habits and appetites. The remedy proposed then for this stage of drunkenness is an Asylum. Total Abstinence is the only effectual remedy for intemperance but where temptation meets the appetite so formed and the man, or—shall we say it? yes, we must—or woman—has lost the power of resisting, they require some other, aid than simply the intention to abstain, and some peculiar medical treatment suited to his or her malady.

Our N. B. contemporary in considering this subject urges the establishment of an institution for the drunkard on the model of the one lately commenced in New York. He remarks:—

“How is the poor diseased drunkard treated now? Dragged before the police court, and there fined or sent to the Penitentiary for a few days or months, to come out more degraded than when he went in. Is this the way to treat the slave of a polluted appetite which our own laws have created? Reason and religion say nay. The poor inebriate should not be so treated. Christian charity should provide for him a home where the healthful influence of medical skill, and religious power can be brought to bear upon him, and if possible, rescue him from the grasp of his adversary.”

It would doubtless be desirable to see such an institution in many other cities besides New York and St. John, but whilst the law and magistracy of a country give encouragement to the making of drunkards; and their rulers build railroads and pay their civil officers by the income derived from the sale of rum, is it not hypocrisy to rescue perhaps one out of a hundred while the ninety and nine go on to perdition. If we talk of such measures and do not at the same time use efforts to prohibit the sale of the destructive article our benevolence is very lame and imperfect.

It is but lopping off one of the branches of the great upas tree which is thereby rendered more vigorous and fruitful. All action that does not have Prohibition of the traffic for its ultimate object may be looked upon as