

of the congregational church. She was much quickened in her mind when I first visited the place, and was led to search the scriptures, and to look to God by fervent supplication to know what he required of her as one of his children. The result was a firm conviction of mind that immersion in the name of the sacred Trinity upon a profession of faith is the only scriptural baptism. Consequently, she felt it her indispensable duty to be baptized, and thereby connected with the Baptist church; and perhaps but few persons, if any, ever enjoyed more real satisfaction than she did in thus treading in the footsteps of the ascended Saviour. She experienced, in no small degree, the fulfilment of that declaration, 'In keeping of them there is great reward,' Psalm xix. 11. After baptism I preached, gave the right hand of fellowship, and administered the Lord's supper. Christians held sweet communion with the Saviour and with one another, and we could but exclaim, 'Behold, how good and how pleasant it is for brethren to dwell together in unity.' Some that had been long in bondage were enabled to rejoice in the liberty of the children of God.'

Sept. 9, 1861.

Yours truly,
MENNO.

For the Christian Messenger.

AMHERST, SEPT. 4TH, 1861.

As the manner of appropriating the monies collected for the benevolent purposes of the denomination by the Church of this place the past year, was the occasion of discussion at the Convention recently held at Nictaux, and the amount captiously referred to, I have been requested to write an explanation to allay or prevent any misapprehension in the matter.

I wrote the Church letter and mailed it for Guysboro, after Mr. Miles left for the Association, and in a note to him stated that the money would be sent direct to Mr. Selden at Halifax. In the letter I stated the amount of money on hand and how it was apportioned and in the statement added twenty dollars, that had previously been sent to the Home Mission Treasury, but did not presume that the Foreign Mission money, which the letter stated was to be sent to the Rev. E. B. DeMill would appear in the account of the Association Treasurer. It was directed by the Church, that the amount collected for Foreign Missions should be thus sent to aid the mission, and no part of it be paid to Mrs. Burpe.

The amount sent by this Church to the Association has been from thirty to fifty (pounds) per annum for the past eight years, excepting this last. In addition to these sums, monies have been collected for Bible Societies, Foreign Missions and other objects, and remitted through other channels than the Association, making the total amount of our contributions about fifty pounds a year, besides our own church requirements. The amount this year does not vary much from former years, although several of our largest contributors refused to give to the Nova Scotia Home Missionary Society.

The disposition this year was to send less to the Association and more through other mediums, and as money collected here for foreign missions had previously been sent to Mr. De Mill, it was thought best to send more through the same channel.

As we cannot have part, we will probably take the whole control of our contributions, and as a commencement have already appropriated twenty dollars of our next year's Home Mission money.

I cannot say what influence our Pastor may exercise in these matters, but presume he will as heretofore allow us to manage them ourselves, as our organization is democratic and likely to remain so.

Yours truly,
W. F. CUTTEN.

[We should have preferred to have kept the above "explanation" for next year's Association and Convention, where it properly belongs; but we thought that if any misconception had existed and led to what is above stated, it might, by being published, have an earlier chance of being rectified in the minds of the brethren.

Although we were present at the Eastern Association at Guysborough, and at the Convention at Nictaux, yet we were not aware, till receiving the above, that the Amherst Church had any such reason as that given for the course they had taken with regard to the disposal of their Foreign Missionary Funds.

We feel that it would be hardly fair to the Convention, to the Foreign Missionary Board, or to Mrs. Burpe and family, to send the above out to the world without a word or two of explanation. Ever since the death of our

lamented brother Burpe, an appropriation has been made for his widow and family, according, as we understand, to the terms of an agreement made with him, on his engagement with the Missionary Board as the Missionary of the Nova Scotia and New Brunswick Churches. The sum appropriated for this purpose has for several years past been voted by the Convention and not by the Missionary Board, consequently open to debate or remark from any of the Delegates from the Churches. The first year after Mr. Burpe's death (1852) the sum was £80, then £75, and the past 2 years £50 per annum. Next year, by the terms of the same agreement, we believe but are not informed fully, there will be a still further diminution in the sum.

The action taken, after some discussion of the subject, by the Convention at Nictaux, was as follows:—

Voted, That the appropriations to Foreign Missions be left to the discretion of the Board the current year.

Voted, That the appropriation to Mrs. Burpe be left to the Board this year, to be made in accordance with the usages of the Missionary Union, and that the Board be prepared next year to make a full report thereon.

We have had no reason before to suppose that the brethren at Amherst did not sympathize with the appropriations of the Convention. We do not remember hearing any remarks on the amount, and think our brother is mistaken about that being "captiously referred to;" their contributions have for several years past been larger than those of any other church in the Eastern Association, and are an important item in the amount of Foreign Missionary Funds. We hope the action of the Convention and the Report of the Foreign Missionary Board to be made up next year, will be satisfactory to all concerned, and that another year will witness the Amherst Church, which is an important part of the Convention, uniting with their brethren, as heretofore, in all their operations.—Ed. C. M.]

Christian Messenger.

HALIFAX, SEPTEMBER 18, 1861.

Offences and Church Discipline.

In the whole range of Christian duties there are perhaps none more important or difficult than those relating to offences between brethren, and what frequently follows,—the exercise of Church Discipline. Our Lord has said "it must needs be that offences come;" the Christian Church, being composed of imperfect human beings, it should be expected that occasions would present themselves for reproof and that differences would arise for adjustment. These, if judiciously attended to, will not affect injuriously the bond of union between the brethren, but will tend greatly to enhance the value of the Church institution.

The wisdom of church members and the real love they bear to Christ and his people, are perhaps more severely tested in the performance of these duties than in any that go to make up the Christian life.

The love which animates the follower of Jesus, and which binds him to his brethren, is so liable to induce him to avoid what he conceives may hurt his brother's feelings, that it requires all the determination of Christian principle, and the prudence of Christian affection, to enable him to perform his duty faithfully and at the same time entertain the proper degree of love to the supposed offender. When a brother observes what he thinks is wrong, he too often either shrinks from giving proper attention to what is amiss, or else he speaks of it to the wrong person or at the wrong time. He takes it up in a spirit of fault-finding or else connives at what is his solemn duty towards his fellow-member. The wrong is often as great in him who allows it in his brother, as it is in the offender himself.

The following communication received last week from one of our friends has induced us to think upon this subject:—

DEAR EDITOR,—

In a recent communication to the *Christian Messenger*, the desire was expressed that some person of experience should discuss in its columns the important subject of Church Discipline. I have watched every paper since then with a good deal of interest, to know who would respond to so reasonable a request, but, as yet, have looked in vain.

May I be allowed to refer your correspondents to this subject again, and urge upon them the necessity of giving it some attention.

If, as all will admit, a righteous discipline firmly maintained has much to do with the progress of true religion, does it not follow that it should be more generally and fully discussed than it has been? Shall the progress of Zion be longer retarded, simply because not one among the many so capable of throwing light upon this subject, regard it as of sufficient importance to demand their notice?

For the sake of perishing sinners, will not some one interest himself in this matter?

Yours in gospel love,
A CHURCH MEMBER.

It is not at all surprising that brethren are unwilling to write on this subject. It has so much in it that is repulsive, that only when some case occurs demanding attention, are we disposed to think of it. The connection existing between it and the purity of the churches, however, renders it well worthy of serious consideration. The whole honor and usefulness of the church, as an institution for the reformation of the world, depends greatly on the right discharge of these obligations.

We have no desire to supercede the judicious expression of opinion from any of our brethren, but, in the absence of such communication, we have thought it might be acceptable to many of our readers to devote a small portion of our space to this subject. As however the writing of some experienced minister would probably be more desirable than an article hastily prepared for a newspaper, we shall take the liberty of giving some extracts on the subject from a valuable little work, lately published, *The Baptist Church Directory* by Edward T. Hiscox, D. D., Pastor of Stanton Street Baptist Church, New York.

By discipline is meant that system of internal order and government by which the church administers the laws of Christ, so as best to secure the peace, purity, edification, and efficiency of each member and of the whole body. It applies particularly to the settlement of difficulties, and the removal of offences—what is sometimes called *corrective discipline*.

It is of the utmost importance that a correct Scriptural discipline be strictly maintained in every church. The neglect of it fills a church with evils which check the growth of piety, hinder the success of the Gospel, and reproach the Christian profession; while from an injudicious, unreasonable, and unscriptural exercise of it, more difficulties, dissensions, and divisions have arisen than perhaps from any other single cause.

Every well organized society or government has its laws and regulations, in which each one on becoming a member or citizen, acquiesces, to which he pledges his support, and by which he submits to be governed, so long as he shall belong to it, and leave it, if he ever leaves it, according to its stipulated forms. A Christian church is the most perfectly constructed society known to men, and its system or government and discipline, the most complete. As each member, on entering a church, solemnly covenants to maintain and observe these, so he should consider himself bound by the most sacred responsibilities to honor and observe its doctrines, ordinances, and regulations, so long as he shall remain in it.

There are *three laws* for Christ's house, royal decrees, given by him who is "Head over all things to the Church," (Eph. i. 22.) which stand invested with all the sanctions of divine authority, and which, could they be known, loved, and obeyed, if they did not absolutely prevent all offences, would obviate the necessity for private labor and public discipline. They would make churches "households of faith," where Christians should abide "in the unity of the spirit, and in the bond of peace;" (Eph. iv. 3.) green pastures where the flock should rest in safety, and feed with joy. Will not every disciple make them the guide of his life?

First law: for every disciple; the law of love.—"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love another," (John xiii. 34.)—This, if strictly obeyed, would prevent all cause of grief and offence, either personally to brethren, or publicly to the church. It would prevent indifference to each other's welfare, unfounded suspicions, causeless accusations, jealousies, animosities, bitterness, hatred, and revenge, and cause each to love the other "with a pure heart, fervently."

Second law: for the offender; the law of confession.—"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift," (Matt. v. 20.) This law makes it obligatory on every one who supposes that a brother has aught against him, to go to such a one without delay, and procure a reconciliation. And this he must do, whether there is any just cause or not for that brother to have aught against him. Whether or not he has given that brother reason for grief, he must go and attempt a reconciliation with him.

Third law: for the offended; the law of forgiveness.—"If thy brother trespass against thee, rebuke him: and if he repent, forgive him.—And if he trespass against thee seven times in a day, and seven times in a day turn to thee saying, I repent, thou shalt forgive him." (Luke xvii. 3.) This enjoins a perpetual personal forgiveness of injuries. It does not indeed require the same regard for one after repeated offences, as before; for this might be impossible. Nor does it require that a church should of necessity be hindered from undertaking a course of discipline with an offender, nor prevented from completing a course already begun, simply because he declares his repentance.

Unhappily these laws are not strictly observed, because offences do come. It is needful, therefore, that each one should understand how to deal with them.

We shall further consider this matter in a subsequent number.

We have received a letter from the Rev. S. T. Rand, expressing his desire to have "a good, pleasant time" in discussing in our columns, with "some brother who takes the opposite side," the question, Whether expulsion from a Baptist Church for the simple fault of going over in sentiment to some other body of evangelical Christians, is right?

We do not think such a discussion is at present required, or would afford satisfaction to either writers or readers. Nor do we think it would at all "diminish the points of difference, often small, between different bodies of Christians," or even between brethren of the same body. We therefore beg respectfully to decline the honor. Brother R. has so much fear of "bitterness and rancor," and has already said so much on his side of the question, that we would suggest the propriety of his waiting till a combatant worthy of his steel (pen) presents himself.

AN INDIAN PREACHER.—The Rev. J. J. Kelly, (His Indian name is Sundown), a nephew of the celebrated Red Jacket of the "Six Nations," of the tribe of the Mohawks, now a Baptist minister, preached in the Baptist Churches of Halifax on Lord's Day last. He is on his way to Jamaica for the purpose of visiting a portion of the Mohawk tribe, who emigrated some years since to the West Indies. He speaks well, and has left a very favourable impression of his piety and ability as a preacher.

A vast amount of good may often be done by very small means when the heart is set upon serving the Master. A business letter from a friend in Guysboro county says:

"When I moved here last Spring, I got a number of families to consent to send their children to Sabbath School. From the first of May we have had from 25 to 30 scholars attending. This, I believe, is the first Sunday School taught for forty years in this neighbourhood.

"Mrs. G. and myself have attended every Sabbath to teach, and the Lord has blessed our labours, and our little School has become quite interesting.

"We have been deprived of Baptist preaching since we came here, which we miss very much. Brother D. A. Steele was kind enough to call, and stop one Sunday and preach for us, both forenoon and afternoon, which was very acceptable, I assure you.

"I hope some of our ministers will not forget to pay us a visit soon. There is one good old sister here who tells me she has only heard two sermons from Baptist ministers for forty years, but she is still holding on and trusting in God.

"I hope the good Master will open up some way that we can obtain the service of one of our ministers for a part of the time."

Review of Books.

RELIGIOUS DENOMINATIONS OF THE WORLD: comprising a general view of the origin, history, and condition of the various sects of Christians, the Jews and the Mahometans, as well as the pagan forms of religion existing in the different countries of the earth; with sketches of the founders of various religious sects, from the best authorities by Vincent L. Milner, 528 pages. Octavo. For sale by W. J. Holland, Windsor, N. S.

This valuable book is got up in the first style, in superior leather binding beveled edges. It supplies a vast amount of information not easily obtained from other books. Whilst it is quite an ornament for the table, it is a book which may be continually consulted in connection with enquiries into the different religious bodies in Europe and America, as well as of pagan countries in ancient and modern times. From the examination we have been able to give it we believe the information is, in general, to be relied on for its impartiality and fairness. It has several fine engravings.

THE LIFE OF OUR BLESSED LORD AND SAVIOUR JESUS CHRIST and lives and sufferings of his Holy Evangelists and Apostles, by Rev. John Fleetwood, D. D., with an Introduction to the American Edition, to which is added a History of the Jews, from the Earliest Ages to the Present Time, illustrated with Sixteen fine Steel Plates, containing over 540 Octavo pages. For sale by W. J. Holland, Windsor, N. S.

This book is got up in the same superb style as the above. "Fleetwood's Life of Christ," is a work of known reputation. It gives the Scripture narrative in consecutive order, but not in Scripture language. Other accounts are given in addition, such as are supposed to be correct with regard to the history of the Apostles, subsequent to that of the Divine Record.

News Summary.

The marshalling of hostile armies on either side of the Potomac, would seem to betoken the near approach of another general conflict. Skirmishes between outposts occasionally take