

Horton, twenty-three were baptized at Nicetaux; thirty-eight at Aylesford; thirty-two at 2nd Clements; and thirty-one at Wellington.

In 1838 the cloud of mercy moved westward. The baptisms reported that year were 335 in number, and of these, 181 were in connection with the churches at Yarmouth. Twenty-five were added at Westchester; twenty-one at Tuskent and Argyle; and the same number to the first Halifax church.

The whole number baptized during the period was 3601. There were 456 exclusions, and 214 restorations.

Yours truly, MENNO.

For the Christian Messenger.

The Presidency of Acadia College.

MR. EDITOR,—

In common with my brethren I take a deep interest in our institutions at Horton. Acadia College I deem one of the brightest ornaments of our Provinces and an honor to the Baptist Denomination. In former years it has had its misfortunes and reverses, but of late it has been recovering itself more effectually than at any period of its history.

Seeing the unanimity of feeling which has prevailed, I observed with regret in the Boston Watchman and Reflector of the 12th ult. an editorial notice stating that the Rev. John Pryor, D. D., had been "cordially invited again to serve Acadia College as its President." This I thought a strange construction to be put upon the recent action of the Governors at Nicetaux.

I think it due to Dr. Cramp, to our friends in the United States, and to Dr. Pryor himself, that this mistake should be corrected, and at the same time I desire, Sir, to be allowed to express my conviction that no change in the present efficient staff is contemplated by any of the parties concerned.

I hold Dr. Pryor in the highest esteem, and shall be most happy to see him settled again in this province, harmoniously participating in the labors and honors of those gentlemen now so well and successfully occupied at Acadia College.

I remain yours, &c., ALUMNUS.

Christian Messenger.

HALIFAX, OCTOBER 2, 1861.

BETTER THAN GOLD.

"A good name is rather to be chosen than great riches."

We are jealous for the honor of our friends and subscribers. A good proportion of them are well-known to be among the excellent of the earth, and need no exhortation from

us to guard well their "good name." But there are quite a number who have not yet sent us the amount of their subscriptions. In consequence of this we often have to suffer great inconvenience. The many small sums owing to us, form in the aggregate a very large amount, which if in our possession would remove a heavy burden, we have to bear on their account.

We have to pay hard cash for every sheet of paper we use, and for every line of type set up and printed upon it. We beg therefore, to remind THOSE WHO ARE IN ARREARS that as the harvest is now being gathered in, they will not forget to let us hear from them as soon as possible.

Those who value a good name for us, as well as for themselves, we trust, will not allow us to wait longer for what we have been confidently, but patiently, expecting from week to week, but will reward our patience by sending on the amount of their arrears forthwith.

Offences and Church Discipline.

THIRD ARTICLE.

PERHAPS there are no manifestations of Christian love more to be desired than those which are applied to the rescuing of a brother from error, either of doctrine or practice. It is comparatively easy to ascertain what is the path of duty, for those who perceive the defection in the erring one; but it is not so easy for a brother to perform that duty in a spirit that shall bring him back to purity of sentiment and a right course of conduct.

In our last we gave Dr. Hiscox's classification of Private, personal Offences between church-members, and how they might be overcome and removed. We also copied his enumeration of Public Offences, or such as claim attention from a church, as a body. We now commend to our readers what he says respecting their proper mode of treatment.

In cases of public offence, a correct course of discipline would be as follows:

1. The first member who has knowledge of the offence should, the same as in private cases, seek the offender; and if possible reconcile or remove the difficulty. This should be done because each member suffers in the wrongs of the church; and because such a course of private labor in a Christian spirit is most effectual. And if there are many pursuing such a course with the offender at the same time; so much the more effectual will it be.

2. But if no one can or will pursue such a course of private labor, or if such a course be unsuccessful, then any member having knowledge of the case, should bring it before the church at its next meeting for business. Before doing this, however, it would be prudent to consult with the pastor, and judicious brethren. It should be kept out of the church so long as there is hope of adjusting it privately.

3. The church having knowledge of the case, should call the offender before them to answer to the charge, where he should hear the evidence against him, know the witness, and be allowed to answer for himself.

4. If the offender cannot or will not appear before the church, they should appoint one or more, to visit and labor with him, and report the result to the church. The committee thus appointed should go in the name of the church, and invested with its authority, plainly making known the business; but they should go in the same spirit, and with the same design as if in a private difficulty they sought to gain their brother.

5. If in any case of discipline, and at any stage, the accused brother disproves the charge, or, in any ordinary case, if he admits it, confesses the wrong, makes suitable acknowledgment, and reparation as far as possible, together with promise of amendment, this should be deemed sufficient and the case dismissed. The purity of the church is vindicated, its authority sustained, and an erring brother brought back to Christ, and to his people.

6. But if, after patient, deliberate, and prayerful labor, all efforts fail to reclaim the offender; then, however painful the necessity, the church must withdraw from him its fellowship.

The following notes contain suggestions of some importance, and which should not be forgotten in the cases to which they refer.

Every person tried by the church should be allowed every opportunity, both as to time, place and circumstance, to vindicate himself. The very justice of Christ's house should incline to mercy.

It is customary to notify the individual of his exclusion, by sending him a copy of the records of the final action in his case.

The church should not forget those excluded from its fellowship, but kindly seek to do them good, and to reclaim them to godliness.

So also, should the church, at any time, be willing

to grant a rehearing, if requested by an excluded member, providing he gives assurance that he can establish his innocence, or satisfy them by his acknowledgments.

The church should restore to its fellowship, at his request, any excluded person, whenever his reparation and confession for the past are satisfactory, and his present walk according to godliness.

The increasing respect amongst Christians of other denominations, for Scriptural Church principles and disregard of their own peculiar church formalities where they evidently come into collision with the statements of God's Word, shew the importance of Baptists being well informed as to the practical application of the directions given in the Divine record with reference to these matters. It is thought by some bodies that matters of offence should be dealt with by a Court consisting of the officers of the church or some other organized body. This we think a serious error. Both in the admission of members to churches; and in their treatment after such union is formed, all are benefitted by their having to act in reference to their brethren. The bonds of Christian love and sympathy are more effectually drawn around them by this fraternal relationship. We must not be guided by what we may suppose would be the better way; any rule in contravention of the principles left by Christ himself for the government of his church, would not be for the furtherance of the gospel, however human wisdom may incline to a contrary conclusion.

We trust that these brief articles, with the extracts furnished, may, in some measure, supply what was desired by our brethren, and aid them in their efforts to carry out the design of Christian fellowship—the union of true believers into a body to represent Christ upon earth, and to present Him to the world; and thus becoming lights of the world, "a city set on a hill which cannot be hid."

An Enquiry.

One of our subscribers in Cumberland County sends us the following enquiry:

Dear Brother,—

I was not aware till of late, that there were two opinions on a subject on which I desire information. I should not have troubled you if I had not differed in opinion with one who I thought ought to have known as well, or better than myself. The question is this, which is first, in order of time, repentance or faith? Now as all will admit repentance to be sorrow for past offences, I think many are extremely sorry for sin who never had or will have faith. See Mat. xxvii. 3. concerning Judas. See also the life of John Bunyan. After great distress on account of sin; and fearing lest, for the sins of the day, he should be taken away by devils in the night; he speaks of working for life, and making up a righteousness for himself, and by sorrow and repentance healing himself. But, alas! (says he) this was but lopping off the branches of sin, whilst the root of unregeneracy remained; he speaks here of being in a desperate condition, being pure in his own eyes, and yet not cleansed &c.

After this when drawing near the poor women he heard conversing about the dealings of God with their souls, he confessed that thoughts of the new birth had never before entered his mind—after which, he says nothing but the revelation of the mystery of faith in his own heart would satisfy him—query, In what could his faith consist before the conversation to which he refers, when he confesses his ignorance of the plan of salvation by faith? Is not every penitent more or less in the same condition, before the Lord speaks peace to his troubled conscience?

And now, Mr. Editor, if I am in an error, I will be thankful to you or any other able writer to set me right, that I may not advance error in the Sabbath School, and Social meetings.

I am, &c., &c.

AN ENQUIRER AFTER TRUTH.

We have always considered the question put by "an Inquirer after truth"—"which is first repentance or faith?" rather a metaphysical than a practical one in Christian ethics.

In neither of the cases he mentions:—viz. of Judas or John Bunyan before his conversion, does the repentance referred to appear to have been genuine godly sorrow for sin—repentance to salvation not to be repented of." The first godly emotion in a sinner's heart—the first effectual work of the Holy Spirit includes the seeds, or germ of all godliness, although it is impossible for our limited minds to perceive the exact operations of the Spirit, or to say which Christian Grace precedes or which follows another, in the subject of true conversion. We may have a preponderance in our own mind as to which is first, and which is last, but we would not take upon ourselves to dogmatize on the subject. Much has been written and much said on the point, yet it is doubtful if much profit would attend the discussion. It is one of those subjects on which there may be much said on both sides. The following has been given by some writer as an illustration of the question: When you clap your hands together, you cannot tell which hand is first or which is last in the action; the simultaneous action of both is necessary to accomplish the result. An-

other question is suggested by a friend at our elbow by way of illustration: viz. Whether it is possible for a person to eat a bun in the morning before breakfast.—Whilst he does the one is he not also doing the other. We doubt whether the question is one which would be profitable to discuss in a Sabbath School or a social meeting.

Education of the Eye and Hand.

In a Family Newspaper any subject of interest, calculated to benefit any of the members of the households to whom it pays its weekly visits, is appropriate and in place. Whilst therefore we are usually endeavouring to promote the moral and intellectual improvement of our readers, we now propose to give them a few thoughts on the imitative art—the cultivation of the eye and hand—the production and appreciation of pictorial representations.

In almost every family there are some of its members who have not finished their education. This does not always arise from their having arrived at a certain age, but from their willingness still to make efforts at self-improvement. For their benefit we intend this article. Drawing is, we believe, but rarely made a part of the course of instruction in our Common Schools. The youthful mind is thereby deprived of much of the pleasure of early cultivation. Drawing may be considered as a kind of universal language, and the teacher loses much of his power of reaching the intellect of his charge, when he neglects the use of this, either to illustrate his lessons to his pupils, or to draw out and direct their inventive faculties. To the fact of the Chinese language consisting so much of hieroglyphics, may the circumstance be attributed of its being understood over a larger portion of the earth than any other language in the world. Although it is so difficult a language for Europeans to acquire, yet when once a book is translated into it, we are informed, the whole empire, comprising nearly one-sixth of the inhabitants of the globe, can understand its meaning.

Much time is expended in early life in acquiring the artificial method of conveying thought by means of writing, whilst drawing,—the natural method,—is either neglected or else altogether repressed or forbidden. Who has not seen the rude attempts of the juvenile to fix upon his slate or book some object which has struck his attention, made the subject of severe reprimand, and a caution to him in future against such efforts of genius.

Every parent knows what an amount of effort may be called forth in young children by their desire to represent some idea they wish to exhibit to others. With all the attempts to meet the wants of the human mind in providing a course of education adapted to its opening faculties, this subject has been but little attended to. In Great Britain Drawing has of late been rendered a regular branch of instruction in common Schools, far more than it was formerly, but even there it is made too much an advanced study, fit only for the elder pupils. This we think is a mistake. Even before writing, outline drawing may be advantageously brought into use. The power of forming comparisons and the training of the eye and hand may be begun very early. The love of the beautiful has much to do with the improvement of the moral powers. How often we see the infant delighted by a book of engravings; much of the story too is taught to a child by well executed pictorial illustrations.

The representation of objects exactly as we see them—as they strike the retina of the eye, is an advanced stage of the decorative art, which must be approached by degrees, and requires some considerable knowledge of the rules of perspective; but ability to give correct delineations of plain surfaces for mechanical purposes is not a difficult acquirement and would be of much value to every body. No one who has arrived at man's estate should be without the ability to draw a plan of a house, or of any article he wishes another to make for his use. This may be begun by the most simple means, either at home or at school, and carried on to almost any extent, with but little cost—a cup, a bucket, a tea-kettle, a waggon or any object in nature may form lessons; and in the absence of paper a slate and pencil may be the whole apparatus required. We recommend parents to encourage such attempts at works of art; they will find this study an excellent means of rendering home pleasant and instruction agreeable.

News Summary.

Inaction still appears to prevail at Washington and on the lines of the Potomac, although a very gradual advance seems being made by the Secession forces, and a few miles nearer approach, will enable them to shell the