

tinued existence had been impossible? Did they think what their condition would have been, had the sun they cursed left the ungrateful complainers for a month in darkness? His absence for but half that time would have made them pray for his return as their benefactor, as heartily even as they cursed him for their tormentor.

For the Christian Messenger.

CHURCH DISCIPLINE, &c.

MR. EDITOR,

"I find in the last week's issue of the *Christian Visitor* a letter from the Rev. John Davis, in reply to my brief epistle in your columns a few weeks since. As he does not appear to be purposing any other reply, direct to your columns, I shall be obliged by your copying his letter into your pages according to his request.

THE CRITICS CRITICISED.—Dear Brother— I reply here to *Delegate*, in yours of the 28th ult. Brother Selden will please transfer this to his columns, as I here also take *Iota* in hand, in his letter to the *Messenger*, of the 27th ult. Those writers criticise my remarks on discipline, in yours of the 21st ult. Now, to their several indictments plead I "Not Guilty." Some things in the letters read at Truro certainly made the impression upon my mind indicated in my remarks, though neither *Delegate* nor *Iota* received a like impression. The letter "does not believe that the churches of the N. S. E. Association are more lax in discipline than the Baptist churches in other parts of the Province, or, as far as I am acquainted with them, in any other countries in the world." Perhaps not. But are all our churches really so well up to the mark in their government, that we can say to them, as Paul does to the Thessalonians on another topic, "But as touching discipline, ye need not that we write unto you?" But why these "indefinite statements?" There was one who once said, "Verily I say unto you, That one of you shall betray me;" and it set eleven innocent men to searching their hearts, to see whether either of them was the traitor thus indefinitely indicated. Did this heart-searching process do those eleven men and harm? Or was I bound to be more definite, and so fail to profit by Paul's precedent when he denounced the culprit in the Corinthian church without naming him? But why indulge in "indiscriminate and public censure?" Was that censure indiscriminate then, which spoke only of "some of the churches," but clearly not of all? And as to the publicity of the censure, such a complaint reminds me of the regret once expressed to me by a good man, because the story of David and Bathsheba had not been left out of the inspired records. The world is too well informed as to the neglects of the church already. Nothing is really told by an occasional remark upon such neglects. And it is just as well for all men to know, in "New Brunswick"—which *Iota* seems especially to deprecate—or elsewhere, that the church is not wholly blind to its own shortcomings. It, however, *Delegate* and *Iota* will look again at the paragraph of which they complain, they will find that it is hypothetical in its form of expression rather than condemnatory. I wrote, "there should seem to be a neglect of Christian discipline in some of the churches;" carefully avoiding dogmatic statement. I proceeded to characterize such neglect as "fatal to healthy religious progress." Other words I added, not the less wholesome for being severe, as to the consequences arising out of such neglect. And yet these words bear all of them a general and not a particular aspect; and nowhere hold up the members of the E. N. S. Baptist churches, as "unholy professors, Christians without Christianity," &c., as *Delegate* seems to imagine. But now, let me ask, how come we to be cursed with such anomalies as those to which my paragraph refers? Is it not to be traced to the want of discipline in unscriptural churches, and to its neglect in churches from which we have a right to look for better things? Rome herself is just as blame-worthy and mischievous by her discipline as by her doctrine, vile as the latter is. And are there no Baptist churches, I wonder, that have become worthless for good, and mighty for evil, by their neglect of Christian discipline? I do not refer here to any such in these Provinces; but I think I have known such. And so I modify a former prayer, and repeat it—"From all such churches, and such Christians as they produce, good Lord deliver us!" Not brother, the unhappy passage which has given occasion to this letter—unhappily for the truth which it contains more than on any other account—was not "written without due consideration," as *Iota* has it. On the contrary, in regard to the brethren who have chosen to censure that passage, I am persuaded that if they had thought more they would have written less, or written more wisely.

Yours fraternally,
 Charlotte Town, P. E. I., Aug. 3. — J. DAVIS.

I am not disposed to notice at any length what Mr. D. has here written. He finds it convenient to defend himself somewhat apologetically and explanatory, rather than to insist upon the charge he intimated, as having reference to the N. S. Eastern Baptist Churches.

The charge of our Saviour respecting one of his disciples, on which Mr. D. justifies his mode of reproof, was made to them, and not of them to all the world. It cannot there-

fore be taken as a parallel case, but rather indicates how such injurious cases should be dealt with. It was intended, I think, rather to reveal to them his perfect knowledge of their character and intentions.

I accept what Mr. D. suggests as an antidote to his depreciatory remarks, that "it is just as well for all men to know that the church is not wholly blind to its own shortcomings." This hypothesis may be put over against the former one, and it does not much improve it. I am painfully conscious of the evils which flow from tardiness in, or neglect of church discipline, and hail whatever is calculated to awaken amongst my brethren concern in its wholesome application. I do not think, however, that remarks tending to depreciate the body to which we belong, at all likely to accomplish this end; such things rather tend to blunt the sensibilities and induce the feeling that the evil is pretty general, that we are no worse than our neighbours and that therefore it is hardly worth while for us to take so much trouble in the matter, than to awaken earnest effort for the purpose of correcting the evil. The old proverb: "Give a dog a bad name and you may hang him"; will apply to this question with no less force than to individual defamation. Once take away the character of the churches and they cease to exert an influence for good on the community. Nevertheless I am aware that any thing said against a church does no permanent injury, compared with the least amount of wrong doing by its members, or connivance at sin in their midst. Those most ready to administer wholesale condemnation are often the slowest to pursue the proper course for bringing an offender to a sense of his sin. A readiness to condemn others indiscriminately tends to prevent application to particular cases, and so it perpetuates the evil, where it exists, instead of removing it.

The remark however of Brother Davis, that he did not refer to the E. N. S. Churches when he spoke of "unholy professors, Christians without Christianity, &c." nor to any in these Provinces" is enough; and I have no more to say on the subject.

Yours &c.
 IOTA.

For the Christian Messenger.

CORRECTION OF "ERRATA."

DEAR BROTHER,
 Not quite right though no fault of yours or of Dr. Tupper's, in stating in your "Errata" of this week's issue, at the Dr's instance, that the \$50.00 from the church in Truro was the half yearly remittance for the support of Ko Choko. That brother, was the person formerly supported by this church. Moung Yan Gin is the native preacher we now sustain—he is in Donabew, the same place where Ko Choko labored.

As Dr. Tupper was not aware of the change, I take this opportunity to state, that this change was made by brother Crawley, who gave us his reasons for doing so, which were entirely satisfactory to the church in Truro, and confirmed the confidence placed in brother C's judgment and fidelity.

Here I take the liberty to add a line or two from brother C's letter—he says—"we are striving hard this year to build a chapel, our present place of worship—a small preaching sayat being too strait for us."

Brother Crawley is in need of help in this work. It is probable that some of your many readers would be willing to assist in the matter. I know that you would take charge of any monies that should be intrusted to you for the object and put into the proper channel; while Dr. Tupper will gladly receive and remit, whatever should come into his hands directly from contributors. It is an encouraging fact, that their preaching sayat is too strait. Can we not help them to enlarge?

Yours truly
 D. W. C. Dimock.
 Truro, Aug. 12th 1864.

P. S.—The credit to the Guysboro church of \$50.00 for Native Preacher and \$5.00 for Mission School, in C. M. Aug. 3rd, should have been to the Canso Church. The memorandum given to Dr. Tupper was likely an oversight, which might easily occur in the hurry of business. In the Treasurer's account, as published in the Minutes, it is all correct.

Christian Messenger.
 HALIFAX, AUGUST 17, 1864.

THE CONVENTION.

Quite a number of the brethren, we learn, will go by the *Emperor* to-day from Wind-

sor, and to-morrow from Annapolis, to attend the Baptist Convention at St. John. The session will commence on Saturday afternoon next.

The Delegates who are unable to go by this trip, may reach St. John by the steamer on Saturday, and be in time for the Lord's Day services and subsequent meetings.

We trust this gathering will be attended by the best results. Prayer should be offered as it is approached, that God would so influence the hearts of all present that renewed life may be given to those who assemble in his name, and may go forth with them to the churches they represent, until showers of blessing descend, and "the Spirit be poured out upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest." "Blessed are ye that sow beside all waters."

Nova Scotia Grapes. Domestic Wines, &c.

A member of the N. S. Provincial Agricultural Board informed us a day or two since that he saw the other day in the garden of one of our subscribers in Cornwallis, several fine grape vines in bearing. These vines were planted two years ago last Spring. One vine—the late Isabella—has over 300 fine clusters. This we should think, augurs well for the coming Fruit Show. The grape is a most grateful acquisition to our list of exotics. It is unnecessary that this delicious fruit any more than barley, wheat, or molasses should be manufactured into a deleterious beverage.

The following remarks from the *State League* may not be inappropriate by way of warning to those who might make a wrong use of such choice productions of the earth. Such appropriations we should deem worse than a useless application of the skill of our enterprising horticulturists:—

DOMESTIC WINES. THE PLEDGE.—Prominent among the delusions by which men are deceived to their undoing, is the plausible falsehood that underlies the habit of drinking, furnishing to guests, and giving to children, domestic, or home made wine. Many temperance men, who have pledged themselves to total abstinence, and who keep that pledge in all other respects, seem not to feel that they are believing their word, by drinking the wine they themselves have made. Affectionate christian mothers, who would most sedulously guard their precious charge from even the shadow of evil, who would specially deprecate any influences which should beguile their loved ones into the dark ways of intemperance; with their own hands, and by their own example initiate them into the habit that culminates in drunkenness, death, damnation, through the domestic wine cup. Were not their own perceptions blinded by the belief of the false principles so assiduously propagated by the enemy, that no harm need be apprehended from the use of anything that is made at home, they would see that they are thus inducting them into the path of ruin. They forget that it was of the domestic wine of the Jews, the special people of God, that the pen of inspiration wrote, "At the last it biteth like a serpent, and stingeth like an adder." When the appetite for stimulants which they have thus implanted and fostered shall have attained its natural growth; when it has become an overmastering tyrant, demanding gratification in tones that must be obeyed; silencing conscience, lost to self-respect, regardless of everything but to slake the burning thirst that grows with each indulgence; how will they weep bitter tears over the mysterious dispensation which made a son of so many prayers, and so much culture a drunkard, perhaps oblivious yet that it is only the legitimate fruit of the seed planted by their own misguided hands.

Be deceived no more. Fermentation generates alcohol, and alcohol is the serpent that steals away men's brains. By its nutriment is changed to stimulant, whether in the cider barrel or the wine cask. Whoever believes they will do no harm, listens to the same voice that said to Eve, "It is good for food. Ye shall not surely die."

Roarion tells us—"Total abstinence alone is safe." And why was reason given us, if we do not obey its dictates. Experience demonstrates the same truth. And no one is so incorrigible a fool as he who will not learn by experience.

Mothers! Christian mothers! would you train your sons most surely for intemperate habits and a drunkard's end; implant and mature in them an appetite for stimulants, by giving them from their earliest age the mildest and most pleasant domestic wine. You need give nothing stronger.—When you have once given them the appetite, they will find that for themselves.

One of the greatest misfortunes in connection with the U. States war has been, that the victories have been distorted and presented to the public in anything but their true aspect. It is refreshing to find some papers taking a more sensible and rational course and acknowledging the serious position of their army. In a late number of the *Watchman & Reflector*, we find a very sensible piece relating to the late rebel raid into Maryland, as follows:

No JOKE.—Some persons and papers seem dis-

posed to make sport of the late rebel raid into Maryland, and to be amused and even content, because the invaders did not also take Washington. We do not sympathize with them in their humor. We do not think it a good joke that the rebels only marched unmolested by our forces through the Shenandoah Valley into Maryland; that they only occupied one side of Harper's Ferry; that they only levied a contribution of two hundred thousand dollars as the price of not burning the town of Frederick; that they only burned the house of the Governor of Maryland, and did not burn the President's house at Washington; that they only scared the people of Baltimore, but did not hurt them; that they only stole thousands of head of cattle, horses, sheep, tons of provisions, flour, corn, grain and forage, and made their way back in good order. We think it no joke, (or a very serious one,) that, as we are assured, the heads of department were not at all alarmed, and that the President, and Mr. Stanton rode out to see the fight, if there was to be one; above all, we think it no joke that all the rebels did in this disgraceful foray was to obtain supplies from our people, which Gen. Grant is trying with all his wits and all his army to prevent the enemy from obtaining from their own people. Grant cannot cripple the enemy by cutting off his supplies south of Richmond, if we furnish food, forage, and clothing, and horses from the North. This matter of the rebel raid is treated too lightly. It is not sufficient that they did not take Washington.

CORRECTION.—In a friendly notice of Rev. Mr. Geddie's arrival here from the South Seas, the *Messenger* has the following sentence:—

"Mr. G. has been laboring as a missionary at Anaitum, one of the South Sea Islands, for the last sixteen years, sustained, we believe, by the Reformed Presbyterians of Scotland."

Mr. Geddie derived no part of his support from the Reformed Presbyterians of Scotland.—From first to last he has been sustained by the Presbyterian Church of these Provinces. He was sent out by the Presbyterian Church of Nova Scotia and supported by that church till the Union in 1860. Since then the honor has been shared by the united Church. The Reformed Presbyterians of Scotland have proved invaluable fellow workers in the same field with Mr. Geddie.—Witness.

We are glad to have our wrong impression corrected. Knowing that the Reformed Presbyterians in Scotland participate to some extent in the New Hebrides Mission, and in building the mission vessel, the *Day Spring*, we thought Mr. Geddie was one of their missionaries, but we were mistaken in the name, and are much obliged to be put right. We honor our Presbyterian brethren, especially the Presbyterian Church of Nova Scotia, for their noble efforts in the cause of Christian missions. Their labors have been in the highest degree creditable. We are informed that the Rev. Mr. Geddie and his family are now at their former home in Pictou.

GEOLOGICAL SURVEY.—Two weeks since we ventured to express a denial of what had been said in one of our tri-weeklies concerning Mr. F. Hartt, in connection with a geological survey of this province. We have since had the pleasure of seeing Mr. Hartt, and find that what we intimated was perfectly correct,—that he (Mr. H.) has no engagement with the government of Nova Scotia, but that he had been recently making a geological examination of some parts of New Brunswick, in company with one of the Professors of the Fredericton University.

A letter from one of our respected correspondents in Queen's County, informs us that Brother Jos. F. Kempton, our accepted Foreign Missionary, was at Locke's Island, on the business of the Foreign mission, and was meeting with much encouragement and support.

"H."—Your communication is under consideration. It is easier to see the impropriety of the view taken by another, than to give one that is entirely satisfactory to ourselves.

Rev. Isaiah Wallace, in a recent note, informs us that arrangements have been completed for making extensive and necessary repairs in the interior of the Baptist Meeting House, at Stoney Beach, Lower Granville, and that much spirit and liberality is evinced by the church and congregation in the undertaking.

NEWS SUMMARY.

There are a few days later accounts from England by the arrival of the steamer *Persia* at New York, than were received by the last mail. The Danish Question is in all probability settled ere this, although under what conditions, it does not appear; no doubt with the sacrifice of the two provinces which gave occasion to the war. Parliament was about being prorogued. The distress which so long prevailed in the Cotton manufacturing Districts in the north of England has, in a great measure, ceased, and large supplies of Cotton are coming in from various quarters, so that it is highly probable the future demand for