

Q. And what has God seen in your face more than in mine that you should be so highly favored more than me?

A. I will answer you in the language of our blessed Saviour: "I thank thee, O Father Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes."

Q. What, then, you are a baby, are you?

A. Yes, sir; and blessed be God, I have still a desire to "feed on the sincere milk of the word, that I may grow thereby."

Q. Now, sir, I wish to know why God does not stretch forth his hand and save me also from going down to hell as you?

A. Because, sir, you reject the counsel of God against yourself.

And on hearing this the champion of infidelity immediately retired from his conspicuous post, and sat down with a pale face and silent tongue, as quiet as a child, evidently showing that the word of God is quick and powerful, even to the conviction, if not the conversion, of a rebellious and callous heart; that God might be justified when he speaketh and be clear when he judgeth; but as to his antagonist, his tongue was as the pen of a ready writer, while he was boldly standing up to defend the gospel against the powers of darkness.—S. S. Times.

Who ought not, and who ought to attend Church meetings.

Much as we are desirous of seeing a large attendance at church meetings, we must confess there are certain classes we care not to see.

All who cannot govern their tempers and bridle their tongues, have no right to come to a church-meeting. Their fiery tempers set the church in a conflagration, and their tongues inflict wounds not easily healed; like a wild bull they gore right and left, but when the passion is over they suffer the anguish of bitter remorse which the brute does not. The christian nature recoils from such persons, and the divine command is, "With an angry man thou shalt not be, and with a furious man thou shalt not go lest thou learn of his ways, and get a snare to thy soul." When such persons have become swift to hear, slow to speak, and slow to wrath, let them come to the church meeting.

All who cannot endure contradiction, but must have every thing their own way, had better stay away till their self-will gives place to a docile disposition. Those who stand up for their own dignity, and, when offended, demand satisfaction, are more like spiritual duellists than humble christians, who can bear all things for the elect's sake, that they may be saved. Self-willed men are inclined to oppose every project not originating with themselves, are mightily offended when their own are unceremoniously thrown overboard. Let self-willed men learn that their brethren have feelings and rights as well as they; let them at least esteem their brethren to be as good as they are themselves, then let them come to the church-meeting.

All grumblers and complainers that see no good in their brethren, and acknowledge no good done by them, and do little themselves, have certainly very little claim to be there.—All stupid beings who cannot or will not learn wisdom, stumbling, misrepresenting, and breaking the peace with all their fraternity, had better stay away.

But let all the peacemakers who are called the children of God come. Let all the spiritual who can restore a fallen brother come. All the liberal who can devise liberal things, the meek, the lowly, and the prayerful, and we shall have a good church-meeting.—Canadian Baptist.

Christian Messenger.

HALIFAX, SEPTEMBER 11, 1867.

We noticed, in our account of the recent Baptist Convention, that a Plan had been prepared for raising the Endowment Fund of Acadia College. The following is the said Plan. We commend it to the serious attention of our readers, and trust there may be an active carrying it into operation, and a ready response and hearty co-operation from the brethren and sisters generally. A simultaneous movement in all the churches would, we believe, benefit them no less than it would the College. A monument of their liberality would be reared, the fruits of which to the denomination and to the province, would be appearing from year to year, long after the donors had gone to their reward.

Acadia College Endowment.

The following is a copy of the plan for raising the Endowment, adopted at the recent Session of the Convention.

1. That it is expedient to appoint five Agents, viz. one for each Association, and that the said Agents may be ministers or laymen, as may be judged most suitable to the districts in which they may be located.

2. That the abovementioned Agents be authorised and empowered to employ Sub-agents to act under their direction, either ministers or laymen.

3. That the pastors of the Churches be requested to encourage and co-operate with the Agents.

4. That the Clerks of the Churches be requested to furnish the Agents with lists of the members of the said Churches.

5. That the Agents be directed to apply for contributions to every member in each Church, as well as to benevolent persons in the several congregations and neighbourhoods.

6. That the names of subscribers and the sums subscribed be reported monthly or oftener to the Secretary, and published in the *Christian Messenger* and *Christian Visitor*.

7. That if the pastor of any Church shall undertake the agency for said Church, the appointed Agent shall omit that Church in his visitation, and the report of the pastor's operations shall be transmitted to the Secretary.

8. That the Agents be directed to arrange the times of their visits to the Churches so that the whole work may be reported as finished at the next annual meeting of the Convention.

9. That the sums subscribed shall be payable as follows, viz:—

Under five dollars,	Cash.
From 5 to 20 dollars,	in one year.
" 20 to 100 "	two years.
" 100 to 300 "	three years.
" 300 and upwards,	four years;

in all cases, with interest.

10. That the superintendence of the Endowment Agency be committed to five members of the Board of Governors in Nova Scotia and three in New Brunswick, who shall direct the operations of the Agents, and with whom the Agents shall correspond.

11. That the remuneration of the Agents shall be in proportion to the time actually employed in the Agency.

Sum required—fifty thousand dollars.
Committee for Nova Scotia;—Rev. Dr. Cramp; Rev. S. W. DeBlois, A. M.; Rev. James Parker; Mayhew Beckwith Esq., and D. Rupert Eaton Esq.

Committee for New Brunswick;—Rev. E. C. Cady, A. M.; Rev. I. E. Bill; and Hon. W. B. Kinnear.

The Pulpit and the people.

Whatever affects the position of the christian ministry is of the utmost consequence to the church and the world. The condition and prospects of both very materially depend on the estimation in which that sacred office is held. It is scarcely possible for the preacher of the gospel of Christ to be esteemed too highly, and yet we have no idea of exalting the minister to a position which separates him from ordinary men, and places him beyond the influences to which human nature is always subject. Ministers are men, liable to the same laws as others, requiring the cordial sympathy and support of their fellowmen in the duties of their office, to effect any good by their ministry. Whilst we believe they should be regarded, and are, as a class, superior to any other class of men; we do not hold that they are in any sense infallible or not amenable to law.

The trouble too often is that men apply to them a law more severe than that by which other men are judged, and so do them injustice by finding that after all they are not perfect. They should doubtless be ensamples to their flock, and should be made the subject of constant prayer, and so dwell in the affections of those to whom they minister; but to imagine that they have none of the peculiarities and infirmities common to men, is judging them by an unfair standard, and doing them great wrong.

This is, perhaps, an error on the right side, for if any difference is to be made between the code of morals for ministers and that for other men, it should certainly not be less stringent for the former than it is for the latter.

Whether the pulpit has the hold on the masses it formerly had, is, with many, a question; and, of course, it is one of no small moment. If this were decided in the negative it would afford material for serious enquiry for all good men. No greater calamity could befall the church in any place, than for confidence to be shaken in its religious teachers. In Great Britain, it has been a matter of grave investigation, why so large a proportion of the people of great cities do not attend public worship. Conferences have been held with those who may be termed representative men from various dif-

ferent grades and combinations of society in reference thereto. No very satisfactory conclusion was arrived at seeing that the movement was principally connected with the Established Church, and the objections offered were pretty much relating to that circumstance and to the prevailing infidelity among working-men.

It would be unfair perhaps to form a judgment on this question from one locality, or, in reference to one denomination, or even in one country. Much depends in many places on the character and talents of a preacher, or the habits formed amongst the people, by having had some minister of standing with them for a length of time.

Sometimes eccentricities are made use of for the purpose of gathering a congregation. This says nothing in solving the question. Neither does the fact of a popular man attracting a large number to a particular church.

We have no sympathy with the carping faultfinder, nor with the religious upstart, who, with little discretion, would try to shew off his vast acquirements by listening to the preached Word merely for the purpose of obtaining food for his criticism. These we know are as flies in the ointment and fail to receive the engrated word or to benefit by the services of the House of God. Our enquiry is of a broad general character, embracing christians and the world generally.

This is a subject, we think, on which christians may well meditate, Whether there is a growing influence in favor of ministerial teachings or a diminution of respect for them amongst the mass of the people.

We have some difficulty in coming to a satisfactory conclusion in reference to these points. Adverse influences may operate at one time, whilst at others there may be a temporary resuscitation of life; but, if confidence in the pulpit and the average of attendance on public worship are not progressing we must feel that there is a cause and should enquire, Why is it so?

The State of the Denomination.

The following is the Report of the Committee on this subject appointed at the recent session of the Baptist Convention.

The facts it contains supply much food for reflection, and will, we trust, produce in the minds of our readers appropriate resolve and action:—

The statistical returns contained in the Minutes of the Associations furnish the following results:—

NOVA SCOTIA.			
Churches.	Baptisms.	Members.	
Western Association, 55	169	7879	
Central " 41	296	5199	
Eastern " 60	179	3668	
	—156	—644	—16746
NEW BRUNSWICK.			
Churches.	Baptisms.	Members.	
Western Association, 58	102	4128	
Eastern " 63	230	4907	
	—121	—332	—9035
Total,	277	976	25781

The net increase is 419, viz., 354 for Nova Scotia, and 65 for New Brunswick. This is only about 1.5-8 per cent.

Three brethren have been ordained, viz: Jan. 6, 1867. G. A. McNutt, Leinster Street, St. John, N. B.

May 16, 1867. F. Kidson, North River, P. E. I.

July 26, 1867. Peter McLeod, Newcastle, Grand Lake, N. B.

Nine new meeting houses have been opened, viz:—in Nova Scotia, at Springfield, Annapolis Co., and Liverpool, Queens Co. In New Brunswick—Germain Street, St. John—Norton—First Cambridge—Little North River, Salisbury—Shemogue—and Cape Tormentine:—In Prince Edward Island, at Long Creek, West River.

It cannot be denied that these statements offer little ground for congratulation. The denomination is not advancing as we desire. The number of baptisms is smaller than last year. In more than one half of the churches there have been no additions. No new churches have been formed during the year. Candidates for the christian ministry are few, and many churches are destitute of pastors.

A similar state of things appears to prevail, in some respects, in the provinces of Quebec and Ontario, where, though the formation of new churches is frequently reported, the clear increase, as stated in the last returns, is less than in these provinces, and the number of churches without pastors amounts to ninety-two. The *Canada Baptist Register* for 1867 reports 275 Churches, containing 15091 members, with 183 pastors.

The question naturally arises, how is this slow progress to be accounted for?—And it behoves all who have at heart the welfare of the cause to prosecute the inquiry with prayerful earnestness. If in any

branch of the christian church greater prosperity is enjoyed, a knowledge of the modes of procedure adopted may convey instructive lessons. If there be among us any notable neglect of the privileges or duties of the christian life, its detection and subsequent avoidance may be scripturally regarded as essential to the restoration of divine favor. Of this, at any rate, we may be assured, that if the churches devoutly seek from God the guidance and grace which in our present circumstances are so much needed, a merciful bestowment will be the result. The Committee therefore suggest as on former occasions, the propriety of recommending to the churches the observance of a Day of Prayer for the out pouring of the Holy Spirit.

The Committee beg leave to submit also to the consideration of the Convention the desirableness of union with the Baptists of the Provinces of Quebec and Ontario, and of the adoption of some preliminary measures in relation thereto during the present session.

J. M. CRAMP, Chairman.

"In the midst of life we are in death."

We have had another sad illustration of this during the past week. On Thursday evening last, about 8 o'clock, the steamer *Neptune* was returning from the Annual Scottish Gathering, under the auspices of the Halifax Caledonia Club, held in Down's Gardens, at the head of the North-west Arm. The vessel was densely packed and had just reached the market wharf. Just as she struck, and it appears she was rebounding, two men attempted to jump to the wharf—one succeeded but the other failed and fell into the water. A cry was raised "a man overboard" and it is a great marvel that in the confusion there was not a rush to the side and many others precipitated into the water. Efforts were made to rescue him but they proved ineffectual. It was about an hour before the body was recovered. It was then ascertained that it was ALEX. J. RITCHIE, Esq., editor and one of the proprietors of the *Sun* newspaper. The news of this melancholy event spread over the city and caused universal sorrow. Mr. Ritchie's death will be lamented by a large number of our citizens. He was one of the earliest members of the organization of the Sons of Temperance, was connected with the Methodist body, and highly esteemed in the community. We sincerely sympathize with the bereaved family.

Some of the N. York papers are predicting trouble in the New Dominion, and interpret the importation of troops to repel any attack of Fenians as really intended to quell any uprising of the people in any one province, who, they state, are jealous of each other. The N. Y. *Examiner* says respecting the Union into one Dominion:—

"Thus far the expression of popular feeling has been confined to words, but it appears that the home government is apprehensive of overt acts of disorder, if not of rebellion. In no other way can we explain the recent cable despatch, announcing that troops are to be sent out to Canada, to repel Fenian invaders. Of course, there is no mere chance of a Fenian invasion of Canada, than there is of a Yankee invasion of England, and the pretext is too transparent to deceive even a Canadian. It remains to be seen whether our neighbors will take kindly to this British attempt at coercion. They have among them an acknowledged leader of rebellion, whom they profess to adore as a hero. No doubt he would be willing to head a movement to secede from the British Crown. We wouldn't advise our neighbors to make the attempt, however. It might lead to unpleasant consequences."

It is astonishing that the U. S. people will have it we are under a sort of despotism. On the contrary we hold that no country, not even the U. States, are as free in their political institutions as the people of these British Provinces.

HALIFAX, GRANVILLE STREET CHURCH.—An invitation was a short time since, given to the Rev. E. M. Saunders to become the pastor of this church. A letter was received from him last week, dated Sept. 4th, 1867, in which he says: "After several weeks of prayerful deliberation, I have concluded that it is my duty to accept the invitation extended to me by the Granville Street Church." It is expected that Mr. Saunders will enter upon his labors next Lord's Day.

"CIRCUMCISION AND BAPTISM" by Rev. J. Davis of Charlottetown, P. E. I., price 10 cents or 75 cents for 10 copies.

We ought to have noticed this pamphlet earlier. It is somewhat connected with a discussion on the subject in the locality from which it is issued, but it treats on the relation between the two rites generally, and, as we believe, puts them on their proper basis.