

for a minute what mischief this doctrine of the headship of the State has done. Time was when men could hardly be parish bea- dles, without coming to take the Sacrament at the Established Church. Oh! the multiplied by- poeries which were perpetrated every day by graceless men who came to qualify themselves for office by taking the emblems of our holy faith when they knew not Christ! Such things are more or less inevitable to the system.— Think, again, what persecutions have arisen out of this error. You cannot put any sect into a position of ascendancy but it falls into persecution; all sects have persecuted in turn when so tempted. There is not a pin to choose between one and the other, except, as I sometimes say, the Baptists have never per- secuted, because they have never had an op- portunity; but I will not insist even upon that. It is human nature to do ill when the civil arm is ready to crush conscience, and there- fore Christ has taken the temptation out of the way and put it out of the possibility of his people, if they keep close to his rule, so much as to touch the carnal weapon. The weapons of their warfare, he tells them, are not carnal but spiritual, and therefore mighty through God to the pulling down of strong- holds.

For the Christian Messenger.

Hants Co. Temperance League.

WALTON, Nov. 25th, 1868.

The next meeting of the Hants Co. Tem- perance League, will be held in the Hall, at Burlington, on Wednesday the 9th Dec., 1868, at 10 o'clock.

The Temperance cause at the present time demands the earnest efforts of all its friends.

I deeply regret that there should have been any ill-feeling between the League and the County Lodge of Good Templars. The friends of Temperance cannot afford to be divided.

Overlooking the errors of the past with an abounding charity, unitedly let us come up to the next meeting of the League determined to work for the noble cause of Temperance.

B. J. NOXON,

President of Hants Co. Temperance League.

A Proposal—Great Inducements.

We hereby offer to send the *Messenger* WITHOUT CHARGE for the remainder of this year, to New Subscribers for 1869, from the date of receiving their names with the pay- ment in advance.

We also make the following proposal. We will send a copy of Dr. Cramp's Baptist His- tory to every person who sends us

FOUR NEW SUBSCRIBERS

as above, before the end of this year.

Christian Messenger.

HALIFAX, DECEMBER 2, 1868.

Will our friends who are in arrears for the *Christian Messenger* have the kindness to forward the amounts due at their earliest con- venience. Demands which must be met are pressing upon us. If we had the whole of what is owing, we should be relieved from a vast amount of care and anxiety. Delay causes us expense and trouble. What is owing by any one may seem a small sum, but when they are numerous they become in the aggregate a large amount, and a serious in- convenience.

We are sorry to afflict those of our Pa- trons who pay promptly in advance by insert- ing such a paragraph as the above. If all our Subscribers, who have not heretofore done so, would imitate their good example, we should be greatly obliged, and be under no necessity of referring to money matters,— a consummation devoutly to be wished.

THE CHRISTIAN MESSENGER brings Happiness wherever it comes. Education it supplies for all the

Children who can read, as well as their parents. Home is thus made more attractive; Reform of abuses is advocated, Intemperance and idleness are discouraged. Shipping Intelligence is given every week. Thoughtful persons write for it and read it. Independent in politics, it is Approved by the three N. S. Baptist Associations. New Testament religion it inculcates, and

Makes Christianity its foundation. Equal rights it demands for all. Sabbath Schools and Teachers receive Special attention and respect. Every Farmer should read the "Agriculture &c." No family should be without its weekly paper. Great advantages flow from its general circulation. Enterprise and progress are encouraged. Reader, try and get your neighbours to Take the *Christian Messenger*.

Baptist Union—Sustentation, Home Missions.

One of the principal subjects that occupied the attention of the Baptist Union, at its recent Autumnal Session at Bristol in England, was that of a Sustentation Fund for supplementing the salaries of minis- ters in places where the people are unable to raise sufficient to sustain the ministry of the Gospel.

This matter had been before the body at its preceding session, and was then referred to a Committee to prepare a plan, by which such a Fund might be raised and appropriated. The said Committee reported three resolu- tions as follows:

1. That in the judgment of the Union the time has come for the establishment of a Fund for aiding the poorer Churches to increase their Pastors' incomes.

2. That this fund be organized and distributed by the committee of the Union through the As- sociations.

3. That the following be the general rules of the Fund,—each Association to be at liberty to make its own bye laws:—

I.—That the object of the fund be, to assist churches of the Baptist denomination to provide an hon- ourable maintenance for their pastors.

II.—That the fund be raised by annual subscrip- tions of not less than £1 ls. from individuals, and by annual collections or contributions from churches of not less than £10.

III.—That the committees for the time being of the several Associations of Baptist churches be auxiliaries, for the purposes of this fund, to the com- mittee of the Union.

IV.—That the Union and the Associations keep a separate account of this fund, which shall be sepa- rately audited.

V.—That the association committees be empow- ered to decide what churches within their own limits shall be admitted to participation in the fund; but that, in the event of an association committee pro- nouncing any church (being a member of the fund) unworthy of receiving further aid, there shall be a right of appeal to the annual meeting of the sub- scribers.

VI.—That the committees of the Associations, or, in districts destitute of associations, the committee of the Union, may appoint a deputation, consisting of one minister and one deacon, to enquire into any case submitted to their consideration.

VII.—That the annual income of the fund be dis- tributed equally among all the subscribing churches whose pastors' incomes are less than £150 per an- num, and that the committees be charged with the duty of ascertaining that the fund secures a real augmentation of the incomes of our pastors.

VIII.—That a report of the fund, with a balance sheet duly audited, be presented at an annual meet- ing of the subscribers, to be held during the autumn session of the Union.

These resolutions were fully discussed. Much of interest was awakened and informa- tion given respecting what had been done in assisting to sustain the gospel in the less able districts. It appears that there have been for some time past Funds at Bristol and London, formed especially for this purpose. The latter having £60,000 invested for appropria- ting to this very important object.

The first of the above resolutions having been for some time under debate was super- seded by the following:

"That in the judgment of the Union the time has come for taking practical steps to assist churches of the Baptist denomination in provid- ing some adequate and reputable maintenance for their pastors."

In place of the second of the above resolu- tions offered by the Committee, the follow- ing was proposed and adopted:

"That this fund be organized and distributed by the committee of the Union through the Associations; that the committee request a con- sultation with the managers of the London, Bristol, and any other funds which aid pastors and churches of the Baptist denomination in supporting their pastors, with the view of co- operating with them, if possible, in this labour of love."

The consideration of the third resolution, with rules for the government of the Com- mittee in carrying out the design, was deferred till the meeting of the Union to be held in London in April next.

We have given the above to our readers not merely as a matter of information, in reference to the operations of the denomina- tion in England, but also to show that the independent character of our churches is not really any barrier to assistance being given by the body generally to churches and pastors who happen to be located in parts of the country where less of the means of living are enjoyed than in others. Thus realizing the unity that exists in the body of Christ, and, as in primitive times, making some effort to shew the sympathy that should exist be- tween the different parts of that body.

While writing the above the question has occurred to us—What, in this province, are the practical uses we should make of this movement of our English brethren, so as to bear on ourselves and our churches? Do we need any Sustentation Fund in Nova Scotia? Unquestionably there are localities and churches that greatly need the services of a minister, but which are positively unable to provide a sufficiency for the necessities of a minister and his family. Many a minister too may be spending his time in his Master's work, and perhaps, with his family, enduring priva-

tions which many of his people know nothing of. Such cases are proper subjects of consi- deration. We believe what our Lord says of efforts to aid his servants, "Inasmuch as ye have done it unto the least of these ye have done it unto me."

Of course proper checks must be provided so as to prevent imposition, and to avoid keep- ing the inefficient and unacceptable in places where otherwise the efficient and laborious would be found.

Some of our large-hearted brethren have the inclination, we believe, to aid weak and destitute localities, if they knew that we had an organization through which it might be effected. Other denominations receive aid from various Funds in England and Scot- land. We have no such funds from which to obtain help, but must help ourselves and each other, as we have already done to some extent.

The Church of England clergymen in this Province receive upwards of \$14,000 from the Society for Propagating the Gospel. Our Methodist brethren also are very mate- rially aided to the extent of about \$20,000 a year from the Foreign Missionary Funds of the English Conference.

The Congregationalist and the Presbyteri- ans in these provinces also receive help from Great Britain; whereas, the Baptist Churches have to provide for their own pastors, and to sustain their own Educational Institutions and Missionary operations. We mention these facts to the credit and honor of our churches and people. Whilst it may be con- venient to have such funds as the above to draw from, we, nevertheless, believe, that when the people are able to help themselves it produces a spirit of dependence, neither manly nor creditable. We do not seek for such aid. Rather let it be said of us that we emulate the Macedonian believers whose "deep poverty abounded unto the riches of their liberality." We must "devise liberal things," on behalf of the cause of our Divine Master. Where there is first a willing mind the means will not long be wanting.

We do not apprehend that any new organiza- tion is at present required or expedient to effect the Sustentation that may be supplied on behalf of the Baptist Churches of Nova Scotia. The work is already being effected to some extent by the Associations through their Home Missionary Boards. Not only is this the case but the destitute districts are being supplied with the ministry of the Gospel through the pastors of the churches that are unable to sus- tain them the whole of their time. This is perhaps the most effectual mode of suppli- menting pastors' salaries, and at the same time of carrying the gospel to the regions be- yond. Our Home Missionary operations are probably the most economical expenditure of the churches' bounty that can be devised under existing circumstances. It only needs that more should be done by the churches to ac- complish the ends proposed, and it would prove the best possible kind of sustentation; without the evils incident to most of the other modes of supplementing the efforts of churches.

Prayer and Thanksgiving.

Two or three weeks since we intimated to the brethren the approach of the first Thurs- day in December, the day recommended by the Convention as a Day of Prayer and Thanksgiving in the Baptist Churches in these Provinces. We presume that arrangements have been made, where it is convenient, to hold services suitable to the occasion.

As a people we have had much during the past year to call forth our gratitude to Almighty God. In common with our fellow citizens we have had to endure some priva- tions and sorrow; but our religious privileges have been great and numerous and demand from us thankful recognition and acknowl- edgment. The blessing which has attended the ministry of the truth has been more abundant than in some previous years, and far in ad- vance of our faith or our fears. There have been years of greater apparent prosperity, but we have learned that, although numerical increase is always desirable, yet it is not al- ways the sure test of spiritual prosperity or progress. If the churches have been led to a more jealous regard for the interests of Christ's kingdom, and the members to seek for themselves and their brethren a higher degree of christian feeling and devotedness, there has been real progress, even though not a conversion had taken place, or a member had been brought from the world into the house- hold of faith.

We would here call to mind that the statistics of the year indicated larger addi- tions, by 50 per cent, than the last year. In the Associations embraced by the Convention, 1481 persons had been baptized on a profes- sion of their faith in Christ. Eleven brethren were ordained to the work of the Christian ministry. Four new Churches were formed,

and the same number of New Meeting-houses erected. These facts we regard as indicating that God has blessed the efforts of his ser- vants amongst us, and as demanding from us suitable recognition and thankfulness.

Still there is much to be done—much land to be possessed; and our insufficiency is so apparent that we must call for help from heaven. Prayer and Supplication are the complement of the christian armour. After recommending all the parts provided for defence and aggression in the christian warfare, the apostle Paul exhorted the Ephesian Church to be "Praying always with all prayer and supplication in the Spirit, and watching there- unto with all perseverance and supplication for all saints; and for me that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the gospel." The efficiency and success of his work he held depended on the answer to their prayers.

It may be appropriate here to quote a re- mark from the Report of the Committee on the State of the Denomination, as follows:—

"Our hearts would have been greatly gladdened if the report of the year had told of rapid progress and extensive victory over evil. But, grateful as we ought to be for the accessions now recorded, it must not be concealed that our Churches, with few exceptions, exhibit small increase; that some are even losing ground; and that in only here and there an instance does the advance made equal the ex- pectations that might be justly founded on our Lord's Commission, the promise which was an- nexed to it, and the success of the primitive Church. Doubtless it is a glorious achieve- ment to save a soul from death, and no honour can be greater than that which falls to the lot of him who is employed as God's instrument for this purpose. Yet who among us is satisfied with the existing state of things in our churches? who does not feel assured that we should have wrought greater deliverance, if our faith had been stronger, our self-denial more marked, our sympathy with Jesus more powerful, and especially if there had been throughout our ranks a more conscientious and general devoted- ness of every talent and opportunity to the ex- tension of the Redeemer's kingdom? We may well be astonished that the Saviour should bless us at all, while we are bound to confess, with humility and shame, our numerous short-com- ings and defects. How much more brilliant would have been the course of our denomina- tion, if all its members had been "full of faith and of the Holy Ghost"—each one living "not to himself, but to him that died for him and rose again."

That bright course may yet be attained. Let us all follow the example of our Divine Lord, whose pregnant words, "Wist ye not that I must be about my Father's business?" embodied that principle of life and action which should pervade the hearts of all Christians, and pre- sented Him to us as a model to be devoutly and constantly imitated. Let us realize the truth and faithfulness of God—

"Whose promise is yea and amen, And never was forfeited yet."

Let us "pray without ceasing," and "always abound in the work of the Lord." Let us adopt for our motto the words of the immortal Carey, "Attempt great things for God, and expect great things from God." Let every Christian show himself a willing follower of our great Exemplar, and "go about doing good." Then will the Lord "bless us, and lift up upon us the light of His countenance, and give us peace."

In this spirit then let us enter upon the exercises of Prayer and Thanksgiving to- morrow, and we may rest assured that the recommendation from the brethren in solemn Convocation was dictated by the Spirit, and compliance therewith will be attended with a blessing from on-high.

Ritualism and Romanism.

These are remarkable days. The Roman Catholic temporal power is every where either gone or passing rapidly away. The revolution in Spain is not perhaps wholly a religious one, or brought about by any but true Catholics, but its effect will doubtless be to weaken or destroy priestly power in that country, and to give a greater amount of religious as well as civil liberty to its people. In Austria too, the Pope has lost the control of 'the powers that be,' and so in other countries.

It is not a little curious that whilst these things are taking place in Roman Catholic countries the head of that church, Pope Pius, is addressing a letter to Non-Catholics, not by way of denunciation but in the language of invitation, exhorting them to return to the bosom of the one holy Catholic and Apostolic Church. The recent developments of Rit- ualism in the English Church are so near an approach to the Romanist principles and practices, that it may appear to be a favorable time to extend an invitation to them to con- sider and examine the claim set up by Rome of being the only true church. His Holiness does not, however, hesitate to affirm that there is no salvation outside of its pale, or, without full submission to St. Peter's suc- cessor.