

to see in many of his fellow churchmen ceremonialism, and even infidelity, taking the place of spiritual simplicity; and formality usurping the place of faith in Christ. The intelligent Presbyterian finds that in many adherents a cold dead orthodoxy is killing all approach to experimental religion. The pious Methodist is pained to find that many rely more upon feeling than faith, and so when discouragements come they fall back into unconcern and worldliness; whilst the Baptist laments that the principles of individual responsibility are so little understood and acted upon, and there is not more harmony and consistency between their principles and practices. There is too often the absence of an earnest glow of love animating himself, and his brethren when they fail to grasp the distinction between a personal profession of religion and that which is only a profession by proxy. Plain Scriptural teachings are but imperfectly understood and perhaps less practiced. To each and all of every name and denomination, we might suggest that a necessity exists for a calm persistence in christian effort, believing that Christ will thereby carry on his work in the world, and will bring about his purposes of mercy to mankind; and eventually explain to us what may at present appear dark and confused. The following passage from one of the discourses delivered at the English Baptist Union held in Wales will give our readers some further thoughts on this subject, well worth perusal. The address was to Baptists and mostly to ministers and representative men amongst them:

"Tens of thousands are able to decorate society, many thousands more can amuse society, but only those who are one with Christ can seek and save the lost.

And for this you are qualified, and for this you are appointed."

All your distinctive principles fit you for this work, and demand that you should do it. The value of all doctrinal truth is exemplified in its practical result. If we have the mind of Christ, we shall do the work of Christ; we shall thus show to all that we are one with Him, and if we suffer with Him, we shall be also glorified together. Some are the victims of unbelief. They do not see the lost condition of man, all is pretty nearly as it ought to be, and therefore nothing moves their compassion. But you see and confess the guilt and misery of our race, they blaze before you in lurid flames, and if you are apathetic you will be without excuse. Others are awfully selfish. They have neither time nor energy for other interests than their own, and they turn away in cold indifference. But you are the disciples and brethren of Him who "pleased not himself," and who has said to you, "Freely ye have received, freely give." Others have no faith in the Divine mercy, they do not believe that God has pitied a guilty world, provided a full redemption for it, and put into the hands of His servants instruments suited to snatch men from destruction. Such may well turn away in despair. But you are saved yourselves. You have tested the all-sufficiency of the Saviour's grace, and you are living monuments of the efficiency of divinely appointed means. You cannot despair. Woe to us if our hearts are cold, and having been snatched from perdition we fold our arms in guilty selfishness, and condemn the ardent love of our Lord by our supine neglect.

But the vastness of the work oppresses us. Take heart, brethren! Our responsibilities are as limited as our faculties. Our present enjoyment and final reward are dependent, not on a vast ambition, but on lowly fidelity. Here is one of the best excuses for our denominational divisions. The battalions of the great army are thus distributed. Nothing more is required than implicit and universal obedience to the great Captain of our Salvation. Thus, though the field is the world, the whole of it may be occupied and cultivated. It only requires that we sow the true seed and gather into the garner of God. Thus our faculties are met. God indeed sees the end from the beginning. The great Architect sees his plan already perfect. But while we come and go in successive generations, only a few blocks and timbers are raised to their proper places, and still the edifice is utterly incomplete. Almighty wisdom surveys and controls the whole, yet "he faints not, neither is weary." But we can only see a little plot; we are easily perplexed and soon tired. Yet if we are content to confine our labours to that little plot we shall neither be distracted nor exhausted. We shall find enough to do, yet not too much. We shall have immense enjoyment in loving labour, and yet more profound satisfaction as the plants thrive, the flowers unfold, and the fruits ripen under our care. This is all we are responsible for. We shall not be called to account for our neighbour's talents, or for the cities which

ous brother was commanded to rule. As it is both useless and wrong to encumber ourselves with the evil of to-morrow, because those of to-day are quite as much as we can manage, it must be yet more so to burden ourselves with a brother's task, when we can scarcely sustain our own. Yet for our own mission we are responsible. The talent will be called for and its results. He will take account of his servants. "We must all appear before the judgment seat of Christ." The only thing that will concern us then will be to be able to say "Lord, thy pound hath gained five pounds."

Brethren, let us fling our hearts in this work. The task will soon be done; the falling shadows announce the near approach of night, and the very weariness we feel tells us that rest is near. Let us have but one ambition—that in the great consummation we may be with Him who said, "The Son of Man is come to seek and to save that which was lost."

The Growth of Baptists in the United States.

The following statements from the last number of the N. Y. *Examiner* indicate that whilst there are some causes of discouragement as to the advancement of that department of Christ's kingdom with which Baptist churches are connected, there are also greater grounds of encouragement in the fact that our principles are making rapid advancement on this continent:

When Dr. Wayland was born, the whole number of Baptists on this continent was less than one hundred thousand. But the statistics show that they have increased, in the regular Baptist churches, to twelve hundred thousand; and, if the centennial-Methodist style of enumeration be adopted, of including all of substantially the same name, the present number of communicants in churches having a congregational government, and believing baptism to be immersion in the name of the Trinity, is fully two Millions—a larger number of actual members than the whole family of Methodists, with a correspondingly larger Baptist population.

This is our numerical growth in seventy years; and, to limit ourselves to that branch of the Baptist household to which we belong, there must be in its 1,200,000 members a very respectable average which are not of the merely vegetating class of people; for things have been done and are now doing by Baptist enterprise, that are never done by that kind of folks.

For example, when Dr. Wayland was born there was but one college under the control of American Baptists, and that one most inadequately endowed. Now we have not less than fifteen colleges and universities, in which at least \$5,000,000 have been invested, and from which many hundreds of graduates have come, and in which hundreds more are pursuing a course of study as complete and thorough as is given in any other American colleges. The standard of education in these colleges of ours is not only as high as in other colleges, but their Presidencies and Professorships are filled by men who are as fully equal to their work as the men of corresponding positions in the colleges of any other denomination of Christians, and some of these men are admitted to be among the very best of American scholars. Then we have Theological Seminaries, with investments of more than a million of dollars, whose professorships are filled by men that would adorn like positions in the seminaries of any other Christian people. Education among Baptists—education, we mean, that embraces a broad and generous culture—is held to be an element vital to denominational growth; and the gifts of individual Baptist laymen, in the cause of higher learning, have been so munificent and unremitting, that we might challenge comparison with those of the laymen of any other religious faith.

Besides the seats of learning to which we have referred, Baptists have put their hands to the work of founding twelve or fifteen other colleges, and three or four other theological seminaries; and all this is the result of a deep and wide conviction, the growth of a century, that it is the imperative duty of American Baptists to do their full share of the work of giving their country and the world the fruits of a thorough scholarship. Every college that we have has a four-years' course of study, and at this time the cause of higher education is enlisting the best sympathies of a larger part of the Baptist people than at any previous time.

The progress amongst the churches in Great Britain although perhaps not quite equal to the above, yet of late years has been unprecedented, and has shown that there, were thought is less rapid, and any changes in opinion are far more difficult to be made than in these newer countries, New Testament principles are operating with much force, and converts are being multiplied like drops of morning dew.

Reciprocity.

The following article is from a late number of the *Boston Watchman and Reflector*. It is in harmony with what is appearing in the New England press generally, on the subject of Reciprocal trade between these provinces and the United States:—

NATIONAL NEMESIS.

National morality and individual are essentially the same. Right and wrong inhere in the unchanging nature of things. Besides, the nation is but an aggregate of individuals.

Wrong and guilt do not have the same measure. Both the guilt may be vastly beyond the actual wrong inflicted, and the wrong done may be immeasurably beyond the guilt incurred. Wrong has modifications. There is the wrong of sin, and the wrong of ignorance, and the wrong of passion; the last involving in different proportions the qualities of the other two; for while all passion is sinful in itself, yet the acts to which it prompts are often such as would be possible only during the temporary eclipse of reason.

But all wrong of whatever character, carries ever with it elements of retribution. The lash of the Divine Nemesis is as sure as the relation of cause and effect. Even Buddhism is right here.

We are not, however, going to write a lecture on the morals of politics. We propose to come down from so lofty a theme to one very decidedly lower and narrower,—to the wrong of national passion,—though even this, with proper handling, might swell to most august proportions.

No man has earned the title of wise who has not taken the maxim, "Do nothing in a pet," and wrought it into all his habits. Every one who has earned it knows that however much of palliation may subsequently be pleaded for any angry outburst; or though reasons for letting it out to the full seem at the time to lie around us plenty as Shakespeare's blackberries; yet that passion is always at the best a mere plausible deceiver. It is always perverting to the judgment. When the fit is over we can never make the thing look as it did while it was on. And the aforesaid wise man knows, too, that the legitimate consequences always come, and sometimes terribly beyond all the guilt involved in it.

Now it is no wiser for a nation—nor indeed quite as wise—to act in an angry mood—for the great daughter of Night is sure, sooner or later, to make her power respected; and the offender may regard itself as specially favored, however sublime may have been the actings of its wrath, if it doesn't find itself driven to that most difficult of all duties, that most awkward of all movements—taking the back track.

Such have been our musings on reading a late article on Reciprocity, in the *Boston Journal*.

It seems that under the last reciprocity treaty our trade with the British Provinces exceeded that with every nation except Great Britain, and was more than doubling itself every four years. In return for our commodities we got cheap food and raw material for our manufactures. Prince Edward Island became one of our market gardens. The enterprise of our people drew large profits from the veins of coal and gold with which Nova Scotia is seamed near its accessible harbors.

But during the war we naturally enough got angry, and very unwisely taking council of our anger, terminated our treaty in March, 1866. The result is, our commerce, instead of increasing fifty per cent. during the period which has elapsed since, has diminished at about that rate. The provincial products find their way to European markets, some of them changing their form and competing with our own; as cheese, for instance, twenty-five million pounds of which are now exported, made from the milk which formerly furnished us with butter.

Meanwhile, New Brunswick and Nova Scotia get from Europe exports in excess of their imports by more than ten millions of dollars worth, which are mainly smuggled into the United States, paying us no duties and lending no hand to bear the burden of our taxes, but, on the contrary, absorbing our gold for the foreign market.

But there is another side to the question, perhaps,—Haven't we hurt the Provinces? Well, it is some sort of satisfaction to know, when in our passion we have bit our own nose off, that we have bit somebody's else nose, too. Still, it is on the whole best to save our own, even if we have to forego the pleasure of mutilating another's.

We may hope, with such expressions, to see an early change in our commercial relations with our neighbours.

Daily Prayer-Meetings

were held during the past week in Halifax and Dartmouth and most of the other larger towns of the provinces, and were largely attended.

In Halifax the places of worship were opened morning and evening. The morning meetings were conducted by laymen, and the evening by ministers, as follows:

Monday, at Chalmers, (Presbyterian,) by Rev. Mr. Milligan, (Methodist). Tuesday, Grafton St., (Methodist), by Rev. E. M. Saunders, (Baptist). Wednesday, at St. John's, (Presbyterian), by Rev. F. H. Almon, (Episcopalian). Thursday, at Granville St., (Baptist), by Rev. Mr. Turner, (Methodist). Friday at Brunswick St., (Methodist), by Rev. Chas. Grant, (Presbyterian). Saturday, at St. Matthews, (Presbyterian), by Rev. R. F. Uniacke, (Episcopalian). The weather was cold but fine, except on Thursday, when, notwithstanding a slight fall of snow, the place was crowded as at all the evening meetings, by a compact body of devout worshippers.

At Dartmouth the meetings were held alternately in the Presbyterian, Methodist, and Baptist Churches, the Revs. A. S. Hunt, Rogers, and McKnight officiating in them.

The week of prayer appears to have settled into a standing institution. It is a very significant sign of the times, and we may hope for blessings on the churches and the world in answer to the fervent supplications offered.

BAPTIST HOME MISSION WORK IN THE UNITED STATES.—The Corresponding Secretaries have published an Appeal for contributions, in which they state that during the past mission year the Home Missionaries have

- 1st. Built one new Meeting House for every twelve days of time.
- 2nd. Organized one new Baptist Church for every three days of time, and
- 3rd. Baptized 7236 converts on an average of 139 for each of the fifty-two sabbaths of the year. "Thus" they exclaim, "God is giving us the continent," and invite their brethren to participate in the coming triumph.

THE FIRST CORNWALLIS CHURCH, we learn has united in an invitation to Rev. S. B. Kempton now of New Minas, to become their pastor.

Notices, &c.

A Public Meeting will be held (D. V.) on the evening of Thursday next, 16th inst., on behalf of the Micmac Mission. A report of his labors during the past year with the results and some details of the plan of raising funds by prayer and faith, without personal solicitation, will be presented by the Missionary, Mr. Rand. The Meeting to be held in Poplar Grove Church, and to commence at 7 o'clock.

The Quarterly Meeting of the Ministering brethren on P. E. Island, will be held with the Church at Alexandra, Lot 49, on Friday evening, Jan. 31st. We trust that the powerful magnet of *perishing souls* in that locality will be the attracting power that shall bring us all together on that solemn occasion.

By order
E. A. ARCHIBALD.

Notice to Foreign Missionary Board.

The members of the Foreign Missionary Board are respectfully and earnestly requested to meet, as fully as possible, in Tremont, Aylesford, on the third Tuesday in this month, at one o'clock, P. M.

CHARLES TUPPER, Sec'y.

Aylesford, Jan. 3, 1868.
N. B.—As a remittance to Burma must be made soon, for both the male and female departments, the friends of this Mission will please forward us means as speedily, and as bountifully, as may be in their power.

C. T.

Commercial.

Halifax Markets. (Wholesale.)

Corrected for the C. Messenger, Jan. 15th, 1868.

Flour, American sup'fine, per bbl.	\$8 25	a	\$8 50
Canada " "	8 75	a	9 25
Rye " "	7 00		
Cornmeal per bbl.	6 50		
fresh ground, per bbl.	4 00	a	6 00
Butter, N. S., per lb.	0 12	a	0 18
Coffee, Laguira, per lb.	0 14	a	0 16
Jamaica, per lb.	0 14	a	0 16
Tea, Congo, per lb.	0 43		
Sugar, Porto Rico, per lb (duty paid)	0 08	a	0 09
Cuba, per lb.	0 08	a	0 08 1/2
Molasses, Porto Rico, per gallon.	0 35	a	0 45
Cienfuegos, per gallon.	0 30	a	0 35
Salmon, No. 1, per bbl.	16 00		
No. 2, " "	13 00		
No. 3, " "	10 00		
Codfish, per quintal, large.	3 50	a	6 00
Maekereel, No. 1, per bbl.	9 00		
No. 2, " "	8 00		
No. 3, " "	6 00		
Herring, per bbl.	3 00		
Labrador, per bbl.	4 00	a	4 50
Haddock, " "	2 25	a	2 50
Hake, " "	2 00		
Coal, Sydney, per chaldron.	6 50	a	7 00
New Mine, per chaldron.	5 00	a	6 00
Wood, per cord.	3 00	a	4 50
Hay, per ton.	14 00	a	16 00
Beef, Fresh, per lb.	0 09	a	0 12
Pork, Fresh, per lb.	0 09	a	0 10
Bacon, per lb.	0 12	a	0 15
Mutton, per lb.	0 08	a	0 10
Poultry—Chickens, per pair.	0 35	a	0 40
Ducks, per pair.	0 50	a	0 60
Turkeys, per lb.	0 12 1/2	a	0 15
Geese, each.	0 40	a	0 50
Butter, Fresh, per lb.	0 24	a	0 25
Cheese, per lb.	0 10	a	0 12
Eggs, per dozen.	0 40	a	0 50
Oatmeal, per cwt.	3 50	a	4 50
Oats, per bushel.	0 40	a	0 50
Apples, per barrel.	4 00	a	6 00
Potatoes, per bbl.	0 50	a	7 00