

employment. But they do not dare to leave the ministry. A divine call binds them to this divine work. Try to deal generously with such men. God will bless you if you do; He will frown if you do not. It is cruel even to muzzle the mouth of the ox that does the work. The Bible forbids it. And Paul exclaims, "Doth God take care of oxen? or speaketh he this for our sake? For OUR sake, no doubt, this is written!" Be careful that you feed your pastor well. There is a blessing in it. As you treat him you treat Jesus.

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 payment in advance.

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

FOUR NEW SUBSCRIBERS as above, before the end of this year.

Christian Messenger.

HALIFAX, DECEMBER 16, 1868.

Week of Prayer for 1869.

TO THE PASTORS AND MEMBERS OF THE SEVERAL EVANGELICAL CHURCHES IN THE PROVINCE OF NOVA SCOTIA, &c., &c.

DEAR BRETHREN.—THE BRITISH AND FOREIGN EVANGELICAL ALLIANCE having again issued a Circular, inviting Christians to make arrangements for, and observe a Week of Special United Prayer at the commencement of the New Year—the Halifax Committee, appointed at a meeting of Clergy and Laity representing the larger portion of the city Churches, in again reproducing the Circular, would respectfully invite Christians and Christian Churches, in Nova Scotia and the Maritime Provinces generally, to unite in solemn, earnest supplications at the throne of the Heavenly Grace for a bestowment of the several blessings suggested in the Circular; and it is now sent to Ministers throughout the Provinces that time may be given for completing the necessary arrangements. All who love the Lord Jesus are earnestly requested to make such arrangements for holding meetings in their respective neighbourhoods, so that even yet more abundant blessings may come to us than we have enjoyed for the past nine years.

In the city of Halifax the meetings will be held at the undermentioned times and places.

Signed by order of the Committee, THOS. A. BROWN, Chairman. JAMES FARQUHAR, Secretary. Halifax, December, 1868.

SABBATH, January 3rd, Y. M. C. Association, at 4 1/2 p. m., a meeting conducted by young men. Sermons. Subject: The intercession of the "High Priest over the House of God," the motive and model of united prayer. Heb. x. 19-22

MONDAY, January 4th, at 9 1/2 a. m., and from 7 1/2 to 9 p. m., in SALEM CHURCH. Confession of sin, and Thanksgiving for special and general mercies during the past year, to Nations, Churches, and Families.

TUESDAY, January 5th, at 9 1/2 a. m., and 7 1/2 to 9 p. m., in GRANVILLE STREET CHURCH. Nations: for their temporal and spiritual prosperity; edifying intercourse and the maintenance of Peace; for increased openings for the Gospel; for the removal of intemperance and other of the social evils; for the better observance of the Lord's Day; and for Kings and all in authority.

WEDNESDAY, January 6th, at 9 1/2 a. m., and 7 1/2 to 9 p. m., in ST. JOHN'S CHURCH. Families: for Children of Christian parents; for a blessing on home influence; for all Seminaries of Christian learning—Universities, Colleges, and Schools; for our Youth abroad; and for a blessing on Christian literature.

THURSDAY, January 7th, at 9 1/2 a. m., and 7 1/2 to 9 p. m., in BRUNSWICK STREET CHURCH. The Church: for more knowledge of God's Word, and increase of spiritual life; for sound and faithful preaching adapted to rich and poor; growing love to Christ; a more earnest love to Christians of varied name and of all nations; and for the sending forth of more laborers into the harvest.

FRIDAY, January 8th, at 9 1/2 a. m., and 7 1/2 to 9 p. m., in POPLAR GROVE CHURCH. Missions: for the conversion of the Heathen and the Mohammedans; for the growth of missionary zeal; for the removal of hindrances to preaching the Gospel among all nations; for recent converts, and for all who are suffering persecution for the truth.

SATURDAY, January 9th, at 9 1/2 a. m., and 3 p. m., in ST. MATTHEW'S CHURCH. General: for the conversion of Israel; for the circulation of the Holy Scriptures; for Christian and Philanthropic societies; and for the outpouring of the Holy Spirit on Christians and Christian Churches throughout the world.

SABBATH, January 10th. Sermons. Subject: the duty of the Christian Church in relation to the religious wants of the world. Prayer Meeting at the Young Men's Christian Association Rooms at 4 1/2 p. m., conducted by young men.

The "Provincial Wesleyan" and Communion.

A brief article on the Communion Question in our pages two or three weeks ago does not appear to have pleased the editor of the Provincial Wesleyan. In it we laid down what we considered a very simple and generally received view respecting the divinely authorized order of christian ordinances—"first baptism, then the Lord's Supper." Our contemporary takes up the matter very feelingly and indulges his readers with "animadversions," to the extent of a full column—about five times the length of our remarks. He endeavors to show that the adoption of that order does not necessarily lead to what he terms "close" communion. He thinks that a church might admit that baptism should precede communion, and yet consistently receive into fellowship other persons, who have not been baptized, (according as Baptists understand the ordinance). We do not apprehend that a full discussion of this question would be desirable at present, or is needed at our hands. If it were, we have abundant material for such purpose, but we should be only re-affirming what has been already affirmed again and again a hundred times over.

Christian Churches believing that baptism is immersion on a profession of faith in Christ, act consistently in the matter of communion, only when they proceed on the above principle. They are not at liberty to choose whether they will receive the members of churches they believe are in error respecting baptism. They must either ignore baptism altogether as the initiatory ordinance of the church, or reverse the divine order. We do not think that churches are at liberty to adopt whatever laws and regulations they may find convenient. Before doing so, they must renounce the great Protestant doctrine of the sufficiency of the Holy Scriptures as a rule of faith and practice. If they first announce that the church may make her own laws, then they may admit members of other churches or members of no church, whether they have been baptized or not, believers or those holding gross error, Unitarians, Trinitarians, Pharisees and Sadducees, Universalists and Latitudinarians. Those who do this may it they choose argue that the Supper is a means of grace, and that those who participate in it may receive a blessing in so doing, and may deem this a justification of the act; thus endorsing the doctrine that the end justifies the means. We have it from the highest authorities in almost all the denominations that they hold that "baptism must precede the supper." This then is just the close communion which Baptists hold; only they believe that the proper subjects for baptism are believers, and the proper mode is immersion. To whom could Christ have said, "Do this in remembrance of me," except to those who had become his disciples? Having prescribed baptism as the initiatory rite for his disciples we dare not open the door wider or snut it closer, Christ being the lawgiver for his church.

Our brother of the Wesleyan affirms that "any Baptist in good standing in his own church would be cordially welcomed to the Lord's table in Episcopal, Presbyterian, Congregationalist or Methodist churches." This we think scarcely correct; he well knows, or ought to know, that the Episcopalian demands that Confirmation shall precede a welcome to the Lord's Table. He knows too, that several of the different sects of Presbyterians do not commune with each other. They have barriers of various kinds—even the singing of hymns and accepting of a commission of the peace, have been the occasion of the exclusion of members, otherwise in good standing, from their communion, and, Does he suppose that a Baptist would be more welcome than these? He also knows that the absence of Methodists from class-meetings has been the cause of similar exclusion. Some Methodist ministers have pronounced "immersion no baptism." Would they then receive an unbaptized person to communion? Surely not. Except perhaps as a matter of expediency, under certain circumstances. These human barriers have been raised in the churches which he names, and yet he presumes to give us "a little brotherly animadversion," because we take the ordinance which was first observed by our Lord, to "fulfil all righteousness and commanded as a mark of discipleship, preliminary to that instituted just before his death, to be observed by his disciples 'till He come.'" It is sufficient for us to follow His example in this respect.

It is not for us to determine what is catholic and amiable in practice or doctrine, but What saith the Scriptures? Amiability may be extended so as to embrace Universalism, Mormonism, and the rankest Infidelity, like that professed by some of the Church of England dignitaries.

Our brother may regard us as "close," "narrow," "exclusive," and whatever else he chooses, but we ask him to be careful that he does not misrepresent us. Such terms have long been applied to good men without doing them any harm. And we have had the question suggested to us, Is he really as anxious about Baptists being free from bigotry and exclusiveness, as he is to place them in an unfavorable light before his readers? We would not attribute dishonesty to him in this matter, and we hope he will give us credit for no less of honesty in our convictions. If we are strict, it is not strictness in regard to the Lord's Supper, but in that of Baptism, and the qualifications of persons for admission to the Church of Christ. We believe in Christians, and Christians only being members of Christian churches. If any teach for doctrine the commandments of men they must not throw the blame on us for rejecting their rule, and adhering to what we find in our great Text-book.

We reject none. We invite only those believers who have observed the first ordinance—baptism, to partake of the second—the Lord's Supper.

We are quite aware that there are some Baptists who do not agree with us in all particulars respecting the order of the christian ordinances above mentioned, but, as the editor of the Wesleyan is not one of them, we need not discuss that point with him.

Judge Marshall and the Church of England.

Another pamphlet has appeared from the prolific pen of Judge Marshall; not of a political character, but "On the recent proceedings in Episcopal Synods in relation to religious Truth and Freedom." He attacks the decisions of the Lambeth Pan-Anglican Conference. The fraternal address of that body to the Greek Church, "to the Patriarchs, Metropolitans, Archbishops, Bishops, Priests and Deacons, and other beloved brethren of the Eastern Orthodox Church," he regards as inconsistent with true Protestantism. He shews by several of the errors and superstitions of the Greek Church that it is much the same in character with the Romish Church; and has been so pronounced upon by several Church of England writers.

The Judge also attacks the "Declaration" framed at the Lambeth Conference to be made by candidates for admission into the ministry of that church and in certain other cases; which Declaration was recently adopted by the Episcopal Synod of Nova Scotia; and is as follows:—

"I, A. B., do declare, that I consent to be bound by all the rules and regulations which have heretofore been made, or which may from time to time be made, by the Synod of the Diocese of ———— and the Provincial Synod of ————, or either of them, [and in consideration of being appointed ———— I hereby undertake to resign the said appointment, together with all the rights and emoluments appertaining thereto, if sentence requiring such resignation, should at any time be passed upon me, after due examination had, by the tribunal appointed by the Synods of the aforementioned province and diocese, for the trial of a clergyman; saving all rights of appeal allowed by the said Synod." (The part in brackets to be omitted, when there is no appointment to a cure of souls, or office of trust.)

This the Judge regards as an arbitrary and unlawful addition to the laws and requisitions of the Church of England. He thinks that in the dubious state of doctrine in that church, with regard to Ritualistic observances, it is calculated to be a stumbling block to evangelical Oligymen.

The "Church Chronicle" administers a caustic reproof to the Judge for his "fault-finding;" the editor says:—

"We trust it will not be laying ourselves open to a charge of ingratitude if we express no particular degree of thankfulness for the Judge's interest in our affairs, and that at a time when, by all accounts, his hands are pretty full. At all events, we should almost expect a Churchman to be accused of impertinence if he were to go out of his way to attack the decisions of the Wesleyan or Baptist Conference, or the Presbyterian Synod. And yet, whilst the Judge is denouncing with pious indignation the arbitrary conduct of the Bishop, or the Synod of our Church, in an imaginary difficulty which he conjures up, some of our ready writers may possibly feel their fingers tingle to remind their censor of certain unfortunate probationers, ere now, being required by Conference to give a solemn pledge to abstain from the use of tobacco, on pain of being rejected as candidates for the ministry."

The editor regards the recent movements in the Church of England as a revival of Episcopacy:

"In our present revival, a kind Providence is permitting all evils of faith and practice among us to come prominently to the surface in this our day, when on all sides of the Church, there are sharp eyes and willing hands ready to discover and eject them. Of course the timid and unfaithful will be anxious to leave the ship on the first appearance of the storm, or what is perhaps worse, may strive to discourage the braver portion of the crew by their constant predictions of disaster; but the wind though strong, is steady and fair, and our progress towards the haven where we would be, is beyond measure greater now than in the days of weary and listless calm. We have abiding faith in the good ship, and shall not yet look for the boat."

Church of England clergymen have hitherto been sustained largely by grants from the S. P. G. (the Society for propagating the Gospel). Last year, they received £2850 sterling from this Society in England, and from the Commissariat Department £1800 sterling; making a total of £4150. This, we learn from the same article, is being gradually diminished, whilst the number of clergymen is being increased.

The income of the Diocesan Church Society of this Province for supplementing clergymen's salaries—is gradually increasing and it is stated that "very much more is now paid by the several congregations, direct to their respective pastors than formerly." This is praiseworthy. The article courageously concludes:—

"Our Protestant Dissenting and R. Catholic neighbors, looking at our means and our numbers, will laugh at our difficulties, seeing that the cure lies in our own pockets. We are slowly but surely passing through the disagreeable process of weaning, and learning at the same time the salutary lesson of self support, for we are past the age of infancy and dentition. Our cries, meanwhile, are anything but dignified, and the sooner we lay aside childish things, become men in faith, and support our own church, and that handsomely, the better."

Such words have the right ring in them. If such a spirit animated Churchmen in England, the work of disestablishment would soon be accomplished.

These matters, having appeared in print, are public property, and we doubt not will interest those of our readers who have no opportunity of seeing the publications referred to.

Error Corrected.

In our issue of the 2nd Inst., we endeavoured to show our brethren, that some help should be given to churches in places where they are unable to properly sustain the ministry of the gospel. In doing so, we noticed that some of the other religious bodies derived supplementary aid from their brethren in England and Scotland. We said:

"Our Methodist brethren also are very materially aided to the extent of about \$20,000 a year from the Foreign Missionary Funds of the English Conference."

Our contemporary the Provincial Wesleyan makes some correction of our statement, and says:

"We wish then to say to our contemporary that: instead of receiving \$20,000 a year from the Missionary Funds of the English Conference, the Methodists of Nova Scotia do not receive one-fourth of that amount; while a reference to our Missionary Report will show, that our people in this Province contribute to the General Missionary Funds about as much as, if not more than, they receive from that Fund for the support of our Home Missions."

Halifax District, embracing 15 Circuits, appropriated last year for necessary expenses, and towards meeting deficiencies in dependent circuits and on Home Mission Stations \$1076 51

Table with 2 columns: District Name, Amount. Truro District, 16 stations 1566 42; Annapolis " 10 " 878 70; Liverpool " 12 " 1331 02

Making together \$4852 65

Then the several Circuits in these Districts contributed to the General Fund as follows:

Table with 2 columns: District Name, Amount. Halifax District, 3109 02; Truro, " 533 66; Annapolis, " 654 03; Liverpool, " 721 64

Being a total of \$5018 35

We had no intention of misrepresentation, and we are greatly obliged to our brother Editor for giving us this opportunity of offering a correction. We suppose from the above, that our error, if it be an error, has been in naming the whole amount received by the Conference of Eastern British America from the Parent Conference, whilst our contemporary states that "the Methodists of NOVA SCOTIA do not receive one-fourth of that amount." New Brunswick, Prince Edward Island, Newfoundland &c., as well as Nova Scotia belong to this Conference. Those probably receive the rest of the sum we named. We did not say the "Methodists of Nova Scotia received the sum named." Were we then in error? We think not.