

and then the name of 'bishop,' which before was common to them all, was restricted to the superior authority.

This origin of episcopacy is expressly acknowledged by patristic testimony even in the fourth century, when there was so strong a tendency to magnify the bishop's office.

In treating of the Lord's Supper the author takes occasion to repeat the sentiments which he has uttered in other parts of the volume, respecting the spirituality of the ordinance and the necessity of individual faith.

You have only to leave civilized human beings to themselves for them to become savages, and the struggle of all wise and good men is to counteract that tendency in man to fall, and not to rise.

In an Appendix Dr. Jacob furnishes a useful digest of the information contained in the writings of the Antebellum period relative to the numerous corruptions that had even then crept in, under the patronage of men who are known by the honourable title of "Fathers."

The prospects of pure Christianity are very gloomy in some quarters. Romanising tendencies and sceptical profanities are working mischief and "beguiling unstable souls."

AN HONEST MAN.

Our Maine contemporary the *Zion's Advocate*, is one of our most reliable exchanges. A correspondent "Bunyan" writes to that paper as follows:—

It was once said, "An honest man is the noblest work of God," and another has paraphrased this so as to read, "An honest man is the rarest work of God." Now, I am not going to endorse either of these sayings.

We admit that it is not always easy to tell whether a man is honest in all things or not. There is no one test which will apply in all cases. I saw not long ago an account of a case in court, where a man was suspected of wrong doing.

ALL PROGRESS NOT UPWARD.

In a recent address made in England by Charles Kingsley we find the following passage in reply to Darwin's theories. Those who talk of a continual progress upward in man, forget how many facts are against them.

When our Saviour was upon earth he instituted another comparison by which he judged of what was appropriated for religious purposes. Whilst beholding the passers-by casting money into the treasury He said "many that were rich in much" but of the poor widow who cast in "all that she had, even all her living."

These are striking words, and are worthy of being pondered. Read them again.

The Christian Messenger.

Halifax, N. S., Dec. 6th., 1871.

We copy the following from the *Presbyterian Witness* of Saturday last: PRESBYTERIAN BENEVOLENCE.

Table with 2 columns: Denomination and Benevolent Contributions. Rows include Baptist, Episcopal, and Presbyterian.

This Presbyterian total does not take into account contributions to the Bible Society and other Societies outside of the Church's regular work.

We have sought for the data on which our contemporary has compiled the above, but have not been able to obtain them.

It is well known that the machinery for obtaining statistical information employed by the Presbyterian body is comparatively perfect, whilst that of our Baptist Churches, where each one is an independent body, the financial returns made to their Associations and Conventions make no approach to thoroughness.

red thousand Baptists, as here given, do not at all represent the benevolent operations of the body. Even the pastors' salaries are contributed by so many different modes that it would be impossible to shew correctly what is raised for that purpose.

This might be regarded as a sufficient explanation of the great difference as shewn above between the Baptists and Presbyterians, but we believe there is another one that should be taken into account in any such financial comparisons if we would have them fairly drawn.

When our Saviour was upon earth he instituted another comparison by which he judged of what was appropriated for religious purposes. Whilst beholding the passers-by casting money into the treasury He said "many that were rich in much" but of the poor widow who cast in "all that she had, even all her living."

These are striking words, and are worthy of being pondered. Read them again.

The Temperance men of Great Britain are actively engaged in their work. They believe in a strong financial base for their operations. A friend has kindly placed in our hands some members of the Alliance News.

Public Meetings are being held in the principal towns, and lecturers are engaged to agitate the public on the matter, and it is expected that a public sentiment will be created such as will operate on Parliament, and compel attention to the petitions so often presented.

The several questions bearing on the social improvement of the working classes turned on the need of putting a stop to the drinking customs. Prohibition may only be expected to be attained by degrees—making the licensing of persons to sell liquor to depend on others than those who may derive profits by the sale, and so making a permissive measure thoroughly effective until the people are prepared to sustain a prohibitory measure when enacted.

At the autumnal meeting of the Baptist Union held at Northampton, the Rev. D. M'Gregor, of Manchester, moved the following resolution:—

That this union, viewing with sorrow and alarm the degraded condition of our population, which is largely the result of intemperance, urges upon the pastors and members of the united churches to dis-

tenance the prevalent drinking practices, and expresses its firm conviction that Her Majesty's Government ought at once to pass a law closing the public-houses on the Sunday, and greatly lessening the facilities for the sale of strong drink upon other days in the week.

The first portion of the resolution was unanimously adopted; the second was carried with only two dissentients. This is the first time, we believe, that the Baptist Union has endorsed the full principle of the Permissive Bill.

RAILWAY DRUNKENNESS.—Considering the terrible consequences which may ensue from drunkenness, drunkards must admit that society lets them off as a rule cheaply enough by imposing occasionally a fine of five shillings on the detected sot. But they must not imagine that this leniency can be extended to them when their inebriation may lead to results more serious than personal injury to themselves.

The following question, submitted to the editor of the *N. Y. Examiner*, and the answer given will interest many of our brethren:—

Question: "Has a church a right to call a brother to ordination who is not a member of that church? What is the duty of a council under such a call, upon knowing the fact of the non-membership of the candidate—to ordain, or to refer the matter back to the church, with advice as to the proper steps to pursue? Would the church be competent, during a recess of the Council, to meet upon notification given through its delegates or some proper officer, and act upon the acceptance of the letter of dismission, if the candidate held one at that time?"

Answer: "We do not see how a church could consistently ask a Council to ordain a brother not a member of its own body; and it, by some oversight, a Council had been thus called, they could not, as it seems to us, proceed with the ordination. No other church than that of which the candidate is a member could rightfully present him to a Council for ordination, or give the needed testimony, as to his character, to authorize ordination. It would be a very irregular proceeding for a church, in the recess of Council, to make a member of one whom they had asked a council to ordain, while he was not a member. What would their testimony of his fitness for the ministry be worth on such an acquaintance? The better way would be to begin anew, and have all straight from the beginning."

A meeting of the Evangelical Alliance was held on Monday afternoon to make arrangements for holding united Prayer-meetings as heretofore on each day of the first week of the New Year.

The meeting on the afternoon of Lord's Day, January 7th, will be under the auspices of the Young Men's Christian Association.

Meetings for Prayer are to be held in the morning at 1/2 past 9 for one hour each day, at either St. Paul's new School-room in Argyle St., or at Chalmers Church, of which due notice will be given.

It is proposed to hold the meetings each evening in the different churches, north and south, as follows:—

Monday—at Grafton Street Church (Wesleyan), and St. John's Church (Presbyterian).

Tuesday—At St. Andrew's Church, Tobin Street (Church of Scotland), and the North Baptist Church, Gottingen Street.

Wednesday—At St. Matthew's Church (Church of Scotland), Chalmers Church (Presbyterian) and Kaye Street Church (Wesleyan).

Thursday—At Fort Massey Church (Presbyterian) and Brunswick Street (Wesleyan).

Friday—At Granville Street (Baptist), Poplar Grove (Presbyterian) and Charles Street (Wesleyan).

On Saturday—At Salem Chapel (Congregationalist).

The evening meetings will be presided over by the ministers of the several different religious denominations.

The list of subjects for prayer and exhortation suggested by the Evangelical Alliance was given in our issue of November 1st.

The following note from Rev. A. R. R. Crawley will account for our not having heard from him lately:—

HENTHADA, Sept. 16, 1871.

S. Selden, Esq., DEAR SIR,—Your favor of July 27th, with accompanying 1st of exchange for £104 Gs. 4d., was received on the 14th inst. Thanks.

I am much obliged to you for your paper, which continues to come regularly. I ought to apologise for allowing so long an interval to pass without sending anything for the *Messenger*. It has been almost impossible to get time during the rainy season for writing, my class of native preachers and other duties have demanded so much; but I hope soon to write you some account of the Burnah Baptist Missionary Convention, which meets in Maulmain the 21st of next month.

Yours very truly, ARTHUR R. R. CRAWLEY.

FORT MASSEY PRESBYTERIAN CHURCH will be opened on Sunday next. The Rev. E. Annand is appointed to preach in the morning, Professor Currie in the afternoon and Rev. A. Simpson in the evening.

In consequence of this Chalmers Church will be closed in the morning, and Poplar Grove in the evening of that day.

A prayer-meeting is to be held in the New Church this, Wednesday evening.

Notices, &c.

EVERY BAPTIST FAMILY IN NOVA SCOTIA should have the weekly visits of the *Messenger*. We should be glad to assist them in getting it, and have therefore concluded to make the following liberal offer:—

NEW SUBSCRIBERS FOR 1872, who forward their subscriptions any time between this date and the end of the year will receive the *Messenger* without charge, to the end of this year.

Will our present subscribers have the goodness to make this known to their neighbours and friends? They will by this means promote the welfare and happiness of many families, and be at the same time helping on

OUR CHRISTIAN WORK.

If any of our Agents will send by letter or Postal card the names and address of any parties they have reason to believe would like to become Subscribers, we will forward to such address one copy of the *Messenger* free.

NOTICE.

There will be a meeting of the Foreign Mission Board, on Monday evening, Dec. 11th, in Committee Room of the Lennox Street Baptist Church, commencing at 7.30 o'clock. Brethren, not members of the Board, who may wish to be present, will be cordially welcomed to participate in the deliberations of the meeting. The Board will gratefully accept from any of their brethren such suggestions and counsels, relative to Foreign Missions, as they may have to offer.

W. S. MCKENZIE, Sec'y. Dec. 4th, 1871.

CONVENTION MINUTES WANTED.

The Secretary of the Foreign Mission Board wishes to make up a complete set of the Minutes of the Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island, for the use of the Board. He needs those for the years 1853, 1854, 1855 and 1859. The brethren, who may have in their possession any of those specified, will confer a favor by forwarding them to my address. Please search among pamphlets stowed away.

W. S. MCKENZIE, St. John, N. B., Nov. 27, 1871.

We are requested to make the following acknowledgment: "Received of a friend, Baddeck, C. B., in aid of Home Missions, (per H. N. Paint, Esq.,) \$4 O. C., say \$3.90.

J. McCULLY, Treasurer."

REV. J. A. MOORE has accepted a call from the church at Westport, and his present address is Westport, County Digby.

ACADIA COLLEGE.

There will be a meeting of the Board of Governors of Acadia College in the College Library, on Wednesday 20th inst., at 7 o'clock, P. M. Also on Thursday 21st at 10 o'clock, A. M.

Trains arrive at Wolfville, from Eastward, at 11.30 A. M., and 7.30 P. M., from Westward, at 11 and 5.30 P. M.

STEPHEN W. de BLOIS, Sec'y.

ACADIA ATHLETICUM.

The second Lecture of the Course will be delivered before the Acadia Athenaeum, by the Hon. William Garvie, in the Baptist Church, Wolfville, on Friday evening, December 8th., at 7 o'clock.

Subject: "The Atlantic." By Order, W. G. PARSONS, Cor. Sec. Acadia College, Dec. 4th.