

enemies to all learning. Literature never has flourished, and cannot possibly prosper, where the ungodly domination of the Beast is admitted. That fact has been attested by the unvarying and universal history of the Papal dominions during the last thirteen centuries. Gross and profound ignorance was never so prevalent as during the period so justly denominated the Dark Ages, when Popery reigned Supreme, enthraling the intellect and debasing the heart of its millions of subjects in Europe. Baronius himself acknowledges this humiliating fact when he says in his Ecclesiastical annals (An. 902): "Qui sceret tantum grammaticum isto seculo rudi, doctum habitum esse" (He who knew grammar only, in that rude age, was esteemed a learned scholar). To which may be superadded the statement of Baluzius, (Capitular Tom. 1) "modo lectionibus et cantu defungi possent prebyteri, aut computum scirent, vel psalterium, practer symbolum et orationem dominicam, ad ministerium habiles censebantur" (Priests who could only perform the lessons and chants, and knew the beads or psalter, besides the creed and the Lord's-Prayer, were deemed well qualified for the ministry.) The celebrated Rellarmin writes: "Seculo hoc nutum extitit indoctus, aut infelicus." *De Rom. Pontif. Lib. 4. cap. 12.* (No age was ever more illiterate or wretched.)

Should we not rejoice, therefore to see now and then signs of the approaching downfall of Popery, that arch-enemy of knowledge and truth? "The world does move," to use the immortal words of Galileo. The arrogance and power of the priests are gradually receding before the increasing assertion and vindication of popular rights and liberties.

The Pope is in bad humour. In a discourse uttered lately before a band of pilgrims, but evidently addressed to the Italian Government, he said:

"*Cur me caedis?* Why here, here in Rome, in the centre of Catholicism, do you allow the free exercise of every false religion? Why do you allow the masters of error to teach every heresy, and then torture the Catholic masters, and especially the mistresses, by subjecting them to insidious examinations, and appointing judges in matters which do not appertain to them, to judge of the merit of those who are examined according to their caprice? Why do you profane the feast days by permitting and sometimes commanding work to be done, openly despising the ecclesiastical precept? *Cur me caedis?*"

During the visit of the Emperor of Germany to Milan, a deputation of Waldensian ministers waited upon his majesty, and presented him with an address expressive of the gratitude that the Waldensian Church felt for the protection and assistance which they had received from the Royal house of Prussia. The deputation was most cordially received by the Emperor, who, after having listened to the address, and accepted of a copy from the hands of the Moderator, replied: "I cannot on the spur of the moment, respond to all that is contained in your address, but I accept it with pleasure. I entertain towards your church the same sentiments which my ancestors held; and during the remainder of my reign, which cannot now be long, I will continue to take an interest in you. I trust that the blessing of God will rest on that which you do. Express to those who have sent you my gratitude for this attention. I shall preserve this address as a pleasant souvenir of our meeting." The Emperor supports a Waldensian student at the Berlin University. His visit in Italy had for effect to put a little water in the priest's wine.

An interesting conversion has lately rejoiced our heart. Signor Dal Canto was educated in a Catholic Seminary, ordained for the priesthood, and for some years Curate in V. . . . The scandalous conduct of his fellow-priests drove him into disbelief of all religious truth. He left the church and published a volume entitled "The Eternal Enemies of Italy," in which he sought to disprove not only the dogmas of the Church of Rome, but also the fundamental truths of Christianity. He supported himself by the sale of that work, and came to Rome with a large part of the edition. A member of our Baptist church read the first part of it, and wrote the following words on the corner of a page: "God grant that the judg-

ment that falls on this book may not fall upon the author." The book was returned, the author became an attendant at the religious meetings, then a candidate for baptism, and is now not only a member of the church, but a promising preacher of the Gospel.

Let us labour while it is day, and may God speed the triumph of the Gospel of Christ over the superstitious and degrading power of the Romish Church.

Yours in the warfare,
W. N. CORE.

P. S.—I need hardly say how much I enjoyed the company of our excellent friends, Rev. Mr. Boggs and his lady, during their short sojourn in this city on their way home. May the Lord abundantly reward them for their cheering words. I trust Bro. Boggs' health will be fully restored so that he may continue to do much in his Master's service.

W. N. C.
For the Christian Messenger.

About Ordination.

Dear Messenger,—

A letter from Dr. Cramp in the last issue of the *Messenger*, respecting the ordination at River John would lead some to suppose that a number of brethren in Council with the River John church, had not duly considered the importance of the work on hand, as the number was small. Permit me to remark, 1st, that the River John church is eighteen miles from the nearest railroad station. 2nd, the roads were so bad at that time as to render travelling almost impossible. 3rd, that others intended coming, but a combination of circumstances prevented their attendance, one especially writing that serious illness prevented him. This brother being well acquainted with the candidate, having laboured on the same field for a year or more, his expressed approval of a concurrence in the matter, was taken as being the same as though he had been present. Beside this when a church calls for a Council in a regular and proper way, it seems but courteous to respond, and if we find it impossible to attend, should we possess any information bearing on the case in hand we should communicate it for the benefit of the Council.

As regards the River John church virtually excluding itself from the Association, it seems to me that there are many of our churches excluded in the same way. The fact is, these brethren have been two much neglected. Living as they do a great distance from other churches, they have not been able to keep up the regular ministry of the word, even for a part of the time, but these dear brethren have been true to their principles amidst much opposition and many discouragements. By making a great effort they succeeded in securing the labors of Bro. Carbonell who has been much blessed in his work among them. Providence seemed to plainly mark out the path of duty and has given his approving smile.

Yours truly,
D. W. CRANDALL.

Dear Brother,—
I fully concur with the remark of Dr. Cramp in your last paper touching the ordination in River John, that all things should be done decently and in order; but sometimes technicalities must yield to higher principles. Baptists, of all people in the world, are least enslaved by red tape. In Dr. Cramp's letter two points of order are alluded to: The standing of River John church, and the number of ministers in attendance. He very properly suggests, "that efforts should always be employed to bring together on such occasions as many of the ministering brethren as possible." This is just what the church and Council did. Nine ministers with other delegates were invited. Two ministers met. Not wishing to proceed alone, members of the council spent half the day sending telegrams to ministering brethren. But neither appointment for any succeeding day, nor opinion touching the business, nor reply of any kind could be obtained. This, with the isolation and remoteness of the locality, and other circumstances which I need not specify, caused us to feel that God in His providence had indicated but one thing to be done, and that was to proceed to the ordination.

Dr. C. is correct according to the minutes that the church had not corresponded with the Association for four years. But this fact, I believe, was not

brought to the notice of the Association in Great Village, for the writer of this would at once have volunteered to "make some enquiry respecting it." Neither was their name dropped. Also their name was afterwards inserted in the Year Book for 1875, page 83. And during last winter, after my second visit, the church raised about \$25.00 for the objects of the Convention. Their omitting to send "any letter, delegates, or money" for four years, doubtless, arose from their being neglected, and from this, perhaps, "sufficient reason may appear to account for the omission," without regarding them as worthy of being discontinued from the Minutes. I presume that as long as their name is published in the Minutes of the Association they belong to that body, and their standing is recognized. Perhaps they are entitled to a little grace before they are cast off.

That church has long been in the wilderness. It is cause for congratulation that the Lord has directed an earnest laborer to work for her prosperity, and given him favor amongst the people, opened a wide door, and turned again the captivity of Zion.

Permit me to say in closing, that my prayer is, that our venerable brother, Dr. Cramp, may long be spared to stand on the watch tower to guard us against the approach of unscriptural innovations, and loose discipline, in ecclesiastical matters. We need it.

I am dear brother,
Yours truly,
D. FREEMAN.

Canning, May 18th, 1876.

For the Christian Messenger.

How far does Methodism harmonize with the Church of the Apostles?

To the Editor of the *Westeyan*.—

DEAR SIR,—Having found your question in "The *Westeyan*" of the 13th inst. "How far does Methodism as a branch of the Church of Christ harmonize in all essential things with the church of the apostles, and with the Christianity of the New Testament?"—I determined to give it some investigation, and find that the matter contained in your question, is about as follows:

1st. *What things are essential to New Testament Christianity or an apostolic church.*

2nd. *Is the Church of Christ composed of branches?*

3rd. *How far does Methodism harmonize with the church of the Apostles.*

You see that each question is a separate and distinct one from the others. Hence if your object is to ascertain the scriptural claims of Methodism to being apostolic, it will be accomplished by an honest and Scriptural answer to the third question. And consequently I have headed this article with that which virtually includes all which you have asked.

It appears from the phraseology of your question that you do not claim that a Methodist Church, or the Methodist Church is a Scriptural church, but that Methodism harmonizes, in some things, with the apostolic churches.

It also appears that you would not venture this question, only on the plea of being a branch, and that this theory must be regarded as correct, or else you will withdraw your claim.

It furthermore appears that you put your question feeling that you do not expect to be regarded as harmonizing in all essential things with the apostolic churches nor yet with the *Christianity of the New Testament*. That yours is one of the most difficult cases that have occurred since men have departed from Scripture precept and example, and that how to get you into a position when men informed concerning these matters will regard your societies as New Testament Churches, I frankly confess is beyond my skill.

Therefore I shall only present the essential features of a Scriptural Church, and leave you to muse:

1st. It consists only of professed believers in Christ.

2nd. Its members must have been buried in baptism upon a profession of their faith in Christ.

3rd. It is a local, independent organization, recognizing no authority above its own, but that of Christ.

4th. It has Christ alone for its King and Lawgiver.

5th. Its members were made such by their own voluntary act.

6th. It holds as articles of faith the fundamental doctrines of the gospel.

7th. It was founded by Christ and has continued to the present time.

8th. It has been persecuted for conscience sake; but never persecuted for conscience sake.

9th. No apostate church can be a Church of Christ.

1729.

For the Christian Messenger
The New Academy Building.

Dear Editor,—

Please allow me to acknowledge the receipt of \$5.00 for the above object from C. W. Saunders, Yarmouth. This is a new subscription, and many more of them are still needed. We hope many of our friends will find it convenient to send or rather bring their subscriptions, old or new, when they come to the Anniversary on June 1st.

Yours, &c.,
For the Committee.
D. M. WELTON.

RELIGIOUS INTELLIGENCE.

PARKER'S COVE, May 16th.—*Dear Editor*.—While many are enjoying seasons of refreshing from the presence of the Master, your readers will be glad to learn that the little church at Parker's Cove, is not without tokens of the Divine favor.

On the 12th April by request of Rev. P. R. Foster, I began to labor with the above named church, and our hearts have been greatly encouraged by seeing the power of God manifested in the salvation of souls.

Yesterday was a day of much interest, and we had the pleasure of seeing seven willing converts buried in ing converts buried in Baptism, by the Rev. Henry Achilles, whose services have been highly appreciated during the meetings.

The good work is still going on, and we hope that in a short time we shall be able to report many more who have found the Saviour.

Yours,
E. J. GRANT.

PRINCE EDWARD ISLAND.—*Dear Bro. Selden*.—The tidings of Zion's prosperity, which have freighted the columns of the *Christian Messenger* during the past few months, have been truly refreshing. How wonderfully our Immanuel is working in the kingdom of his Providence and in the realm of his grace.

The "tight little Isle" of Prince Edward is sharing the blessings of the Messianic reign.

As to Baptist instrumentality and participation it may truly be said that, although there are some adversaries without, and some supineness within, yet great and effectual doors are open and God is crowning the efforts of his servants with encouraging success.

In Tryon and Bedeque we cannot speak of powerful and general revivals during the last few months, but we had happy occasion to administer the ordinance of Baptism four Sabbaths out of five in April, and we expect to have a similar privilege more than once this month.

The Wesleyans both in Bedeque and Tryon, have been enjoying very refreshing seasons.

A. CHIPMAN.
May 9th, 1876.

LOWER STEWIAKKE.—In answer to the earnest invitation of the brethren, it was my pleasure to spend two days with them during the past week, and to open their new house of worship, which is a credit to them, both in its design and execution, being remarkably neat and comfortable in its internal arrangement.

It was planned by one of the deacons, who works with his own hands untiringly to bring it to completion; and is now anxiously trying to obtain some one to minister in the word and doctrine. Their need is great, Zion is suffering from the lack of labourers. Brethren pray for them.

J. F. AVERY,
Pastor of the Third Church, Halifax.

LIVERPOOL, May 19th.—*Dear Brother Selden*.—Since last writing you, I have baptized eight happy believers in the Lord Jesus. These were baptized in Brooklin, a flourishing settlement some two and a half miles from town. In Brooklin we have quite an interest. The brethren, though numerically weak, are strong in faith. I have regular ser-

vice there on alternate Sabbaths, and help them all I can in sustaining a week-evening prayer-meeting. In addition to these lately baptised there are others expecting soon to follow in their Lord's commands. Pray for this branch of Zion.

Fraternally yours,
GEO. O. GATES.

HAMMOND'S PLAINS.—*Dear Editor*.—Though this has been a year peculiarly trying and severe, though financial embarrassments followed by heavy failures have swept through the commercial world like the bursting forth of the swollen mountain current, spreading terror and dismay among men of every avocation; yet God has not forgotten to be gracious, and if the temporal harvests are not plentiful, if the farmer's granary is not filled with corn, and the merchant's till does not overflow with coin, still a work grander and far more enduring is being accomplished. Immortal sheaves are being gathered for the garner of the Lord, and the glad tidings conveyed through the columns of your paper of the onward march of the Redeemer's cause in our own land as well as elsewhere must be sources of the greatest pleasure and encouragement to every christian reader.

It was my privilege to be present at Hammond's Plains on Sabbath May 14th to witness the ordinance of baptism administered to thirty candidates by the Rev. Edwin Clay, M. D., whose labors in that place have been owned and blessed abundantly.

The weather during the past few weeks had been dark and rainy, the Sabbath morning unpropitious, but as the hour for the baptism drew near and the candidates, followed by a large concourse of people arranged themselves on the banks of a beautiful lake, the storm clouds rolled back for a distance and the sun's rays beamed forth upon the calm surface of the waters, rendering the scene throughout grand and impressive. Such a scene can only find its complete expression as the Divine will mirrors it in the soul.

At the close of the evening service the Dr. gave the candidates the right hand of fellowship. His words of advice were practical and instructive. He remarked that while he gave them no creeds or catechisms, he placed in their hands the open Bible, the only true guide under all circumstances. A good work is going on and many are seeking salvation through Jesus Christ.

Yours, &c.,
B. P. SHAFNER.
Acadia College, May 20.

[We are pleased to learn that our brother Shafner is engaged to labor during the College vacation at Sackville and Hammond's Plains.]

KENTVILLE, May 21st.—*Dear Brother*.—I had the privilege of baptizing four happy converts this morning, and of giving the right hand of fellowship to three others received by letter. It has been a happy day with us. The oldest baptized was seventy-two, the youngest thirteen.

Yours, &c.,
A. J. STEVENS.

GUYSBORO.—Rev. A. W. BARSS, the pastor of the church has recently baptized five into the fellowship of the Church in Guysboro town.

NEW BRUNSWICK.—*St. John*.—Rev. W. P. Everett administered the ordinance of Baptism to two candidates in the baptistery of Brussels street Baptist Church on Sunday last.

Moncton.—God is still blessing us. The ordinance of baptism was administered last evening. Our young people are sharing largely in the riches of grace. 57 have been added to the church.

THOS. TODD.
Moncton, May 15, 1876.

St. George.—On Sunday, April 23rd, I had the pleasure of leading five happy converts down into the waters and buried them with their Lord in baptism. A large concourse of people, old and young, and of all the different denominations, witnessed the solemn rite.

WM. E. VICKERY

Petticodiac.—The good work of grace still continues at Petticodiac. The meetings have increased in interest and power, and many are deeply moved about their soul's salvation. It afforded me pleasure to baptize into the death of Christ three believers, on Wednesday last, and extend to them the right hand of fellowship. Others are received for baptism, who will follow Jesus soon.

GEO. F. MILES.

Sussex.—But six months ago the communicants in connection with the Baptist Church here were about forty; now

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