

utterly careless, that it often seems an impossibility to waken them up. What we shall eat and what we shall drink, and how keep from breaking caste, seems to occupy all the thoughts they have. If the success depended on our work we would give up in despair at the outset, but this is our encouragement. "The heathen shall be given to the Son for his inheritance," and if the Lord only uses us as instruments in the fulfilment of this glorious promise we are happy and satisfied.

And you, dear sisters at home can do more in this great work than you at all times realize. Earnest, believing prayer must be answered wherever it is offered, so will you not give us this, each one of you, along with your other good and necessary gifts.

In no country is woman's work more needed than in India, for in addition to all the school work that she can do there are thousands of women in the higher castes, shut up to everlasting night, except the light of the gospel is carried to them by christian women.

This zenana work lies very close to my heart, and I am only anxious to have the language well enough so as to engage in it, and I want to ask you if you will not also give your thoughts, your sympathies, and your prayers to this work, as well as to school work in India, and may I not ask yet more? Will not some among you consecrate your lives to it too?

I would like to write more on this subject, but I fear my letter is already too long. I hope in my next, the Lord permitting, to have something more encouraging to tell you.

Ever your sister in Christ,  
M. F. CHURCHILL.  
Bimbi, June 6th, 1877.

For the Christian Messenger.  
Correction from Dr. Clay.

Dear Mr. Editor,—

Allow me to correct an idea that has been circulated for some time past, as to my having taken charge of the Pugwash and Wallace Baptist Churches. The mistake arose from a word or two in a letter from Bro. David Freeman, to the *Christian Messenger*, where he said "Dr. Clay is supplying the Churches in Pugwash and Wallace," which he supposed to be correct as I had preached there the Sabbath before he was on the ground.

I have no charge whatever of any church, there or elsewhere, but am here attending to the duties of my office.

I am yours, &c., &c.,  
EDWIN CLAY.

**The Christian Messenger.**

Halifax, N. S., August 15th, 1877.

**THE APPROACHING CONVENTION.**

The classic grounds of Wolfville will be visited during next week by a large number of representative men from far and near. Some notabilities are expected from a distance. No place could be better suited for the Convention to be held, surrounded as it is by all the reminiscences of the past in the history of the Baptists of these Provinces, and by all its charms of natural scenery. The events of the early history of the province, too, embalmed as they have been in the writings of one of America's foremost poets, lend an additional charm to the neighbourhood, especially to Grand Pré, which stretches out at the foot of the hill on which Acadia College stands.

The educational institutions of the body being located here make it highly appropriate for the friends of the College to meet and deliberate on what should be done to promote their efficiency and gather inspiration for coming years.

No other word but "Forward" will be listened to for a moment. The advanced position of the College and Collegiate Academy is highly encouraging. The movement set on foot last year is so far a success that all over this province, and we believe in New Brunswick and P. E. Island, there is a determination to do all that is possible to raise the additional endowment on behalf of Acadia. The two brethren now actively engaged as agents—Rev. R. D. Porter in New Brunswick and Rev. Isaiah Wallace in Nova Scotia and P. E. Island—will, we doubt not, be present to tell what reception they have had in the short time they have been at work. We may not have any new line of policy inaugurated, but a kindling up of zeal is needed, and will doubtless result from the consultations between brethren. On the principle

announced by King Solomon three thousand years ago, that as "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," we may expect by the mutual intercourse of intelligent men, having one object before them, and with the single purpose of providing collegiate education for future generations, they will bring forth new life and animation on the subject, to be subsequently spread abroad through the land, and to awaken new desires for a participation in the inestimable blessing, in the hearts of many young men who are desirous of laying a good foundation for a life of extensive usefulness, whether in the christian ministry or in other occupations.

A natural combination with our Educational interests is that of our Foreign Mission work. Some who come to Wolfville will have this as their special care, and will be looking for information as to the present and future policy of the body on this subject. The report of the Board will be looked for with much interest, especially after the seething our St. John brethren—members of the Board—have passed through. How was the property of the Mission Board affected? will be enquired by many.

Several other matters will possibly be asking for a portion of the valuable time of the Convention. How far it may be practicable to give all the time required for their consideration we must not attempt to determine. We trust that wisdom will be given to all concerned to make the best possible use of the time they are together, so as to promote the best interests of the institutions of the body, that the greatest amount of good may be secured, and the work of the churches represented in the Convention, be advanced to the utmost possible extent.

**AURICULAR CONFESSION IN THE CHURCH OF ENGLAND.**

A short time ago a meeting of the Ritualist priests forming the confraternity of the Holy Cross was held at St. Alban's, Holborn. The meeting was called to consider what course should be adopted by the members in consequence of the discovery by the public of the existence of the book called "The Priest in Absolution." The Rev. Father Bagshaw, the "Master" of the association, and vicar of St. Barnabas, Pimlico, presided. The meeting was held with closed doors, and all the members were pledged to secrecy in reference to the proceedings.

About the same time the Archbishop of Canterbury called a meeting of the Upper House of Convocation for the purpose of discussing the subject of confession in the Church of England, in connection with the book called "The Priest in Absolution" and the Society of the Holy Cross. The debate was opened by the Archbishop of Canterbury, who, after reminding their lordships of their having a few days before reaffirmed a declaration come to by the House four years ago condemnatory of the practice of confession, which declaration had since been approved in the Lower House by the large majority of sixty to six. Passing from the "Priest in Absolution," his grace proceeded to call attention to another book which had been placed in his hands that morning, called "No. 1 of a Series of Books for the Young," and the instruction contained in which was to be given, as the book stated, to children of from six to six and a half years of age. In this book he found it stated that "a child was to confess its sins not to its mother or its father, but to a priest, because God, when He was on earth, gave to His priests, and to them alone, the Divine power of forgiving men their sins." It was trifling, he observed, to say that any one who disseminated this book did not intend to revolutionise the whole teaching of the Church of England on the subject of confession. "While fully appreciating the goodness of the men with whom we have to deal," his grace said in conclusion, "no admiration of any points in their character ought to make us hesitate from whatever may appear to be our duty in the endeavour to counteract what I grieve to be obliged to call a conspiracy within our own body against the doctrine, discipline, and practice of our Reformed Church of England."

The Bishop of London moved a series of resolutions declaring "that this House hereby expresses its strong condemnation of any doctrine or practice of confession which can be thought to render such a book necessary or expedient."

This was seconded by the Bishop of

Llandaff, who suggested that in examining candidates for ordination they should make particular inquiry whether they adopted the sentiments of this society, and that they should not ordain those who did.

The Bishop of Oxford objected to the persons who inculcated the duty of confession being charged with being in a conspiracy against the doctrine and practice of the Church of England; and the Bishop of Salisbury said confession and absolution could not, and, if under proper limits, ought not to be put down, and that he would not go into a crusade against them. The resolutions were put to vote and declared to be carried unanimously.

The *Rock* states that three Misses Johnson, members of Mr. Ridsdale's church, and his great supporters, have gone over to the Church of Rome. These ladies endowed the church, gave the "altar," and it is understood, subscribed £500 towards the parsonage and schools.

**CHRONOLOGY OF THE WEEK.**

	A. D.
Aug. 6. Death of Ben Jonson.....	1637
7. Death of Princess Amelia.....	1783
Death of John Bawn (Sculptor).....	1799
8. Death of George Canning.....	1827
10. Battle of St. Quintin.....	1557
11. Death of Toplady.....	1778
12. Battle of Cunersdorff.....	1759

**OPEN COMMUNIONISM.**

There are some curious things in connexion with the open communion Baptist Churches in England. Here is one in relation to a Union Church at Blenheim which recently applied for admission to the Yorkshire Baptist Association. As there were some of the members of the church who had not been baptized (immersed) the following resolution was moved:

"That the Blenheim church be received—it being understood that only the baptized members are recognized in our statistics as members of the Association."

It seems that there was an understanding between the committee and Mr. Butcher, the pastor of Blenheim, that in case the resolution was passed, a footnote would be appended to the effect that there were some persons in the church who had not been baptized, but that these were not included in the returns, which would be a guarantee that only baptized members had a place in the Association registers. They could only, as an Association of Baptists, accept those who were baptized; and the resolution proposed did not commit them to an approval of open membership. The President wished to set himself right with regard to a statement he had made outside, that the title deeds of Blenheim did not provide for the limitation of the pastoral office to a Baptist. He had made an entire mistake, for there was such a limitation in the deed; and also a provision that no form of baptism except that of immersion should take place in the chapel, vestry, or school-room; and that the doctrines of the church were those of the Calvinistic or Particular Baptists. In reply to a question, it was stated that Blenheim church would not be able to send an unbaptized delegate to the Association conferences. Mr. Haigh objected to their taking into the Association part of a church, as a dangerous precedent. On the vote being taken with regard to Blenheim church, the President declared that the motion for admission had been carried by more than the requisite majority of three-fourths. Mr. Whitehead (Bradford) protested against the ruling of the president, and several other delegates expressed an opinion that the number for the motion did not amount to three-fourths. The President repeated his conviction that his decision was right, expressing a belief that the majority was at least four-fifths. After several unsuccessful attempts to get a count of the votes, the pastors of the churches just admitted were welcomed by the president giving them the right hand of fellowship. Mr. Butcher, of Blenheim church, being warmly welcomed by the delegates.

It is lamentable that there should prevail and be encouraged so great an amount of ignorance on the subject of christian baptism, its meaning and design. The plain teachings of Scripture are not difficult to be discovered; but, surrounded by the prejudices and misconceptions of Romanistic Pedobaptist teachings, the whole christian system is made a matter of fear and superstition, and the glorious truths of

the gospel obscured and misrepresented.

Here is what is taught in some Sunday-school Library books (Parochial Tracts). A father and mother are represented as talking about their babe. The father remarks:—

"Why not defer a little longer the baptism of our little one; he is, thank God, a healthy child; and there need be no anxiety on his account."

No, indeed, Robert," said his wife, interrupting him, "I dare not put it off any longer." "Do you know," she continued, while a tear gathered in her eye, "sometimes when I see a shadow pass over his innocent face, it seems to me as if an evil spirit were whispering to him and had power to come near him, because he hasn't yet been brought into covenant with God, to be made his child; and, do you remember, Robert, what our good minister said the day our blessed child was baptized that's been taken from us? I mind his words so well when he spoke of the sign of the Cross, he called it 'that royal sign, which, if the devils behold, they may tremble and flee away!'"

"O yes," said Robert, "I remember those words well and truly it was a royal sign to our darling child, and has taken him no doubt, for Jesu's sake, safe into the presence of his King for ever."

Again, in the same book a young man had left off attendance at church and had become "very gay" in other-words "he was in the habit of indulging in those fleshly lusts which war against the soul which more than any other sin corrupt and taint the whole man defiling the mind and conscience grieving and driving away the Holy Spirit, who made, in our baptism, our mortal bodies His living temples."

Instead of baptism being an act of faith and obedience it is thus made to appear as an instrument of sacerdotal power binding the consciences, and making salvation dependant on the act and will of the priest, contrary to all the teachings of the New Testament.

We need scarcely ask attention to the Appeal of our brethren in St. John in another column, which we have copied from the *Canadian Baptist*. We shall be glad to hear of a large response from all parts of the Dominion, to enable them to rebuild their beautiful Houses of Worship now lying in ruins. They will doubtless be blessed in this endeavour to raise again the standard which has fallen down, and put themselves in an attitude to receive a large blessing in souls saved by a reception of the truth as it is in Jesus.

**PHILIP AND THE EUNUCH.**—"A Scriptural Baptist" writes from Melton Mowbray:—"In the last issue of the *Methodist Recorder*, answers to questions, and other instructions, are given for the guidance of Sunday-school teachers of the Wesleyan body, in imparting a lesson on the above subject to the school children throughout the denomination, and it struck me as singular how the matter of baptism in connection with it was treated. The writer says that when Philip and the Eunuch went down into the water, they simply took off their sandals, and went in a short distance, merely wetting their feet while Peter performed the rite with a little water of the small stream, which was not one capable of allowing of the administration of the ordinance by immersion. And this, forsooth, is the rubbish which the thousands of Wesleyan teachers through the country were told to instil into the minds of their tens of thousands of children on Sunday."

We are pleased to learn that the Temperance Reform movement has extended to Yarmouth. A Mr. G. M. Dutcher, a reformed drunkard from the United States, has been there, and has succeeded in awakening concern among the people on behalf of drunkards. During the past week there have gathered great crowds to the meetings. About a thousand had taken the pledge last week. The *Herald* gives the following list of the members who joined the club in the first week:—

Thursday evening.....	106
Friday ".....	117
Saturday ".....	140
Sunday afternoon.....	70
Monday evening.....	170
Tuesday ".....	199
Wednesday ".....	320
Total.....	1,122

On Monday week an organization was effected and officers appointed, John K. Ryerson being unanimously elected President.

Vice-Presidents—Freeman S. Crosby, R. M. Kelley, J. W. Rogers.  
Secretary—William Law.  
Assistant Secretary—E. A. S. Ryerson.

Chaplain—Amos Crosby.  
Treasurer—T. B. Crosby.  
Marshal—W. H. Brackett.  
Committee—Mrs. J. K. Ryerson, Mrs. A. Stoneman, Mrs. W. J. Hatfield, Mrs. G. S. Sanderson, Mrs. Wm. Law, Mrs. J. N. Gardiner, Mrs. George H. Guest, Mrs. T. M. Lewis, Mrs. J. C. Farish, Messrs. Joseph Burrill, Joseph R. Rogers, George E. Lavers.

The Order of Sons of Temperance was originally introduced to this Province at Yarmouth, and there are many staunch Temperance men. We hope to hear that this new movement may be the means of saving many who were either indifferent to that organization or had lapsed from the membership of that body. Let it be borne in mind by all that the pledge recognizes the necessity for Divine help, and dependance on Almighty power in the restoration of the fallen. This we believe is the grand principle at the foundation of this great Temperance work.

A despatch to the *Chronicle* yesterday says that on Monday Mr. Dutcher addressed an outdoor assemblage of nearly three thousand people.

Several parties engaged in the liquor traffic have taken the pledge. Nearly two thousand in all are now enrolled.

A mammoth picnic and procession was to take place yesterday.

Mr. Dutcher is the author of a four hundred page volume entitled: "Disenthralled, or the story of my life."

The meetings in Halifax under the auspices of the Evangelical Alliance at the Rink are to be continued during this week. On Thursday evening the meeting is intended particularly for the soldiers, and on Friday evening for the young men. Daily prayer meetings are being held from 9 to 10 o'clock each morning in Argyle Hall. Special prayer was offered on Monday for merchants; on Tuesday, for professional men and school teachers; on Wednesday, for mechanics; on Thursday, for soldiers and sailors; and on Friday, for young men.

Mr. Needham's Bible readings will be on Friday and Tuesday afternoons at 4 p. m., in Argyle Hall, and Mrs. Needham's on Thursday and Friday afternoons.

The "English Home Missionary *Chronicle*" says: During the last ten years the Baptists of Great Britain and Ireland having added 50,000—that is, one-fifth of their entire number—to their membership. We may, therefore, set ourselves to the work assigned us with undismayed hearts. May the good Lord Himself give to us the necessary wisdom and zeal!"

We do not think the Windsor and Annapolis Railway Company pursue the wisest policy by refusing accommodation of Return Tickets at reduced rates to religious bodies at their general gatherings. A correspondent informs us that "a horse race or a political picnic or a theatrical performance is cheerfully accommodated with Return Tickets at one fare, but an assembly of one of the largest religious bodies in the provinces is entirely ignored." Many persons might be induced to attend some of the meetings, and perhaps pass over the road several times by a little of such kind consideration, but who will now refuse to attend at all, or perhaps will drive their own team, in preference to availing themselves of the railway convenience.

The railway riots in the United States have been put down but at a terrible expense of life and property. Something like order is again restored, although they are not all as yet free from danger, and some are still under military protection. Great questions are to be solved and that speedily. The workmen are only held down by the dread of what would follow a similar appeal to force. They are as yet only cowed, not kept quiet for any respect for law and order or the rights of property as understood in law abiding communities.

**Notices.**

ASSOCIATED ALUMNI OF ACADIA COLLEGE.  
Rev. Geo. C. Lorimer, D. D., Pastor of the Tremont Temple Baptist Church, Boston, Mass., will deliver an Oration before the above Society in the Baptist Meeting House at Wolfville, on Saturday, the 25th day of August, instant, at 7.30 o'clock, P. M.

The subject and further particulars will be announced hereafter.

EDWIN D. KING,  
President A. A. C.  
Halifax, Aug. 11th, 1877.