

The foregoing facts, together with the knowledge acquired in searching for them, have led us to the following

CONCLUSIONS:

First, That in Home Mission work Union is better than Isolation.

Three things may be mentioned as supporting this conclusion:

(1) We have found throughout almost the entire history a desire expressed for the permanent occupation of important missionary centres. But such occupation is only possible for a Board in receipt of a somewhat liberal income. When the income does not exceed \$400 or \$500 they can scarcely be expected to attempt much in the way of permanent missions, as one station would require nearly that amount.

(2) The references to a General Missionary, show, that all along there has been a felt need of such an agent for the Board. But the employment of such an agent is very difficult if not impossible under the system of isolation.

(3) From a comparison of figures it will be seen that dividing has never increased the amount of missionary work, while uniting always has.

The year before the division in 1821 the Association reported 37 weeks labour. The year after the division the Nova Scotia Association, though having more than two-thirds of the members, reported only 13 1/2 weeks.

Again, when the second division took place in 1850, the sum of £109 11s. 1d. was expended in Home Missions the year before the division, while in 1852 the Western Association, whose membership was more than half the membership of the entire Province, reports £29 11s. 11d. expended for Home Missions and about £30 for the French.

On the other hand, when the East and Centre united in 1857 the expenditure rose from about \$807.00 the year before to \$1628.00 the year after the union; and when the three Associations were united in 1872 the expenditure rose from \$2664.59 in 1872 to \$4660.80 in 1874. Weeks labour in 1872, three hundred and ten; in 1874, four hundred and seventy-three.

Second, That the rate of increase in membership is largely dependent on the amount of Home Missionary work. From the Union of the East and Centre in 1857 till the Union of 1872, the Western Association, though having at the first a larger membership than the combined membership of the East and Centre, expended very much less in Home Mission work. Hence while in 1858 the membership of these two Associations was 5687, and that of the Western, 6154; in 1872 the united membership of the former was 9434, and that of the latter only 8612,—a gain for the East and Centre over the West of nearly 1300 in 14 years.

Third, That if the Western Association had gone into the Society formed in 1857 a much greater amount of missionary work would have been done, and our denomination in this Province have been more numerous by thousands. That between 1857 and 1872 the West did not bear her proportion in Home Mission work has already been shown. That she needed such a union, as above indicated, to draw out her sympathies and contributions is shown by what she has done since the union of 1872.

Fourth, That though union in our denominational work may for a time be hindered it will come at length. For a long time the West opposed union in Home Mission work; now no Association is more strongly in favour of it.

A. C. Hebron, May 2nd, 1877.

The Christian Messenger.

Hallifax, N. S., May 16th, 1877.

THE QUESTION OF BAPTISM IN P. E. ISLAND.

What a blessed thing! It appears that the question of Baptism is again settled, both in its mode and its subjects. This time, by the Rev. Isaac Murray, D. D., of Cavendish, P. E. I. He has been delivering a course of lectures in Charlottetown, and the committee tell him at the close that his lectures were "very able, learned, logical and convincing." What a tax it must have been upon his modesty to hear them say to him, "You certainly have done enough to convince those who listen to reason that dipping is not

the mode of Baptism, and that infants are proper subjects for Baptism." It would seem that there had before been some doubt on the minds of many on these two points. But now, after Mr. M. has thrown his light upon the subject, there remains no further ground for doubt, and all future generations may rest satisfied that Dr. Chalmers was wrong when he wrote on baptism, "We doubt not that the prevalent style of administration in the Apostles' days was by an actual submerging of the whole body under water, &c." And the Westminster Assembly of Divines also must have been mistaken when they published the annotations on Romans vi. 3, 4, and said: "In this phrase the Apostle seemeth to allude to the ancient manner of baptism which was to dip the persons baptized, and, as it were bury them under the water for a while and then to draw them out of it and lift them up, to represent the burial of our old man and our resurrection to newness of life." The host of learned men of all denominations too who have affirmed that baptizo is the equivalent of dip or immerse it would seem must have been in error. If they had but heard Dr. Murray's lectures they would have been saved from giving their aid and comfort to the Baptists. What a pity that Dr. Murray was not born sooner!

We remember some years ago hearing that the venerable Presbyterian minister, Rev. John Sprott of Musquodoboit, was once on a visit to his son-in-law in Prince Edward Island on a certain occasion, and was asked by his young brother minister—perhaps the Rev. Isaac Murray himself—to officiate in the rite of Infant Baptism. The aged man proceeded to comply, but prudently remarked at the commencement of the ordinance that "they did not find the sanction by any Scripture precept or example for administering baptism to infants, but it had been the practice of the church &c." This greatly surprised and amused some of the hearers, but the young minister could not conceal his great vexation, and, as it subsequently appeared, concluded that it was the last time his father-in-law should have the opportunity of pulling down, before his eyes, what he had been laboring so hard to build up.

But we must not omit to notice another paragraph in the address presented to Dr. Murray by the committee having these lectures in charge, on behalf of several congregations in Charlottetown. It is as follows:

"As a small token of our appreciation of your worthy services please accept of the accompanying purse." (\$100.)

This was doubtless an acceptable offering and well earned by the learned doctor.

On looking over the address a second time, as it appeared in the Patriot, we think it a little curious that the address of the committee, which is very carefully expressed, only says "dipping is not the mode of Baptism." That of course is true, so far as Presbyterians are concerned. Dipping may still be the mode of Scriptural Baptism, but not the mode of Baptism by which they administer the rite to infants or adults. So also of the other statement "that infants are proper subjects for Baptism." That may be equally true, as there is no doubt that infants may be baptized, (immersed,) with much benefit, but this address does not affirm that they are proper subjects for Christian Baptism. So the writers of the address may conclude that they are perfectly safe in saying all that they have said to Dr. Murray, seeing that it will bear different interpretations as the several parties concerned may choose to make them. We would not commend such use of language, yet we have often seen error dependent on such means for its brief existence. We care not to "listen to" such "reason" when it is directed against the teaching of the Holy Scriptures.

Great activity is being observed over the preparations for the Great Universal Exhibition at Paris next year. Although it is somewhat doubtful in consequence of the present war if it will be practicable to hold the Exhibition.

The works at the Champs-de-Mars and the Trocadero are being pushed forward with the utmost activity. Twelve hundred carts, in addition to a number of barges, each day bring to the quay unheaven stone and the material of all descriptions, which is then transferred by a tramway to the different places required. The mortar is mixed by twenty-five mills, which are driven by steam power. The number of workmen at present occupied exceeds two thousand.

TO OUR SUBSCRIBERS.

Perhaps there is no denomination that has so many facilities for securing a wide circulation for their religious newspaper as the Methodist body. The ministers being the proprietors of the paper, and, as we understand, directly interested in its financial concerns, they are its active agents in securing new subscribers and receiving the payment for it all over the bounds of the Conference—in Nova Scotia, New Brunswick, P. E. Island, Newfoundland and Bermuda, &c. If any religious paper could be made to pay surely that is the one above all others, and yet what do we find? The last issue has an editorial on the "Eastern Book Room and printing establishment" and speaking of the Wesleyan, says:

"The Wesleyan holds its circulation well; its income having been rather better this year than last. It charged with such expenses as would be necessary to give the paper an independent footing, however, obliging it to carry all its outlay, it has not quite reached the point of self-support."

This we fully believe, and with our more localized field of operation and the less hold we have upon our ministering brethren it may be judged how much we need every dollar to which we are entitled from our subscribers, and that paid promptly to enable us to meet our weekly demands. From want of this arises all our difficulties and we would take this opportunity of appealing to those who are in arrears to send on the amounts due without delay.

Another of the weekly papers published in Halifax, we are informed has expended more by a thousand dollars a year, for the past two years than has been received. We are thankful to know that we have the hearty goodwill of a large number of the ministers and members of the churches from whom we receive kind words and prompt payments. And yet we believe that the number of good prompt paying subscribers might be doubled in almost every church, and that with great advantage to the families and the best interests of the churches with a little effort on the part of each one. We would therefore respectfully solicit the kind offices of all on behalf of the Messenger.

Subscribers who have not forwarded their subscriptions for the present and past years are respectfully requested to send as soon as possible.

The Wesleyan in speaking of their forthcoming Hymnal for Sabbath Schools, says:

There are scores of Wesleyan Sabbath Schools in which a Wesleyan Hymn is never sung from one end of the year to the other. Methodism in the Pulpit, and Plymouthism, or diluted Antinomianism, in the Sunday School, are just a little contradictory.

Our brother ought to know whereof he affirms, and we have not the means or the right of contradicting the statement.

Whether it be true or not we may say that we ought to be deeply concerned about what hymns are being learned and sung in our Sabbath Schools. It would be very much better if the sacred poetry we use for our public worship were more frequently committed to memory by the young people of the Sabbath Schools.

The Home Mission and College meetings at Paradise on Wednesday last, in the afternoon and evening, were interfered with somewhat by the stormy weather, yet quite a number of ministering brethren and friends were present, and were quite enthusiastic in forming a commencement of an Annapolis County Professorship as a Memorial of Thomas Handley Chipman, James Manning, and Thomas Ansley. Further particulars have come to hand, just as we were going to press, since the above was in type, which will appear next week.

Rev. Alex. McKnight, Professor in the Presbyterian Theological Hall, has been presented with the honorary degree of Doctor of Divinity by the University of Glasgow, his Alma Mater. Dr. McKnight will please accept our congratulations on this, as we believe, well merited mark of distinction.

"Several letters have reached us recently from a locality in which the Christian Messenger seems to circulate, urging that we should contradict the statements of that paper which seem to declare that the whole world is going over to the Baptist faith. The sectarian mania is always a harmless one, and seldom curable. It is aggravated, moreover, by indulgence; so that we could

be no party to the increase of our neighbor's very curious hallucination. There are writers in other parts who have the same glamour, and they just copy from one another, as sickly sunbeams are reflected by the stagnant lake. To attempt any correction of this condition of things would be merely to chase the shadows. Spare us this exercise "which profiteth little."

We copy the above from the Wesleyan of last week. Our brother will please remember that one of the statements which he dignifies by the term "glamour" we copied from an editorial in the Wesleyan in which he intimated that there were others "inclined to go with him"—Rev. Emory J. Haynes. And to such he strangely enough commended "the very touching story of Esau who sold his birthright for a mess of pottage," apparently to deter them from following out their inclinations.

Some excellent remarks and suggestions respecting singing by young children are given in the Christian Secretary. They may be read with profit by those who are not children.

1. Sing worshipfully. Make the children understand that they are to sing to God, not to their teacher or to each other. Keep the idea of praise continually before their minds by such reminders as the following: God likes you to think about what you are singing to him. God's little birds make more music than you do. Certainly you can sing as well for him as they.

2. Explain the hymn before it is sung. Teach them to be reverential in song as in prayer. Give line upon line on this subject.

3. The song should be simple, but not silly. Full of gospel truth and leading to Christ, yet cheerful in the words and in the melody. Let the outward expressions correspond as nearly as possible with the sentiments of the song, to render it more intelligent and impressive.

The service of song can be made to teach the children the fear of the Lord. Sing often, and encourage every one to do so, and you have done something to strengthen the ties that bind them to the school of Christ.

CHRONOLOGY OF THE WEEK.

Table with 2 columns: Date and Event. Includes entries for May 7 (Death of Andrew Fuller), May 8 (Death of Dr. Malan), May 9 (Repeal of Corporation and Test Acts), May 10 (Death of Lord Brougham), May 11 (Battle of Lodi), May 12 (Death of W. Pitt, Earl of Chatham), May 13 (Lord Strafford beheaded), May 14 (Assassination of Percival), May 15 (Barnveldt Dutch Statesman beheaded).

HOME MISSIONS.

Dear Editor,— On Monday the 7th inst., our Board held its last regular monthly meeting for the present fiscal year. Bro. J. H. Robbins, our efficient missionary agent, was present, and gave an interesting and detailed statement of his labors during the past three months. Although the financial results of this agency are by no means as encouraging as we could wish, yet we are more thoroughly convinced than ever that a judicious and energetic man should be kept constantly employed in this important work. Sifting out the gold is the least difficult part of a miner's business. That becomes an easy task after the work of clearing away obstacles has been thoroughly performed. The advantages of this agency will doubtless be clearly seen in the increased contributions which will be forwarded to the coming Associations. Indeed the efforts of Bro. Robbins were chiefly directed to this end.

A few provisional appointments were made, which belong more properly to the work of the new financial year.

Bro. C. H. Martell, of Newton, receives an appointment to labor at New Glasgow, Barney's River and Antigonish, for three months, with a view to a more permanent residence in that section.

Rev. D. Freeman's mission at New Glasgow and vicinity will continue until the arrival of Bro. Martell, who may be expected about the last of June.

Bro. W. C. Craigie, who is also studying at Newton, will shortly enter upon a mission for three months at Maitland, Noel, and Five Mile River, unless hindered by unforeseen circumstances. This appointment is made likewise with a view to permanency of settlement.

Our Board request all missionaries and pastors who are receiving aid from our treasury to forward their returns and bills promptly at the close of the present month, in order that there may be no unnecessary delay in the completion of our statistical tables and general Report.

It seems necessary to advert briefly to another point. The constant aim of our Board has been to make a careful and judicious selection of missionaries for such fields as have made application for men. This is a very difficult, if not an impracticable undertaking. Young men are sent out, and intimations come back that older ones would be more acceptable. Older ministers are appointed, and the news comes to us that younger men would be preferable, or rather that neither are suitable. What is to be done? The story of the "Old Man and his Ass" immediately comes to mind. It is evidently high time for our Denomination to take into prayerful consideration the existence of a rapidly growing evil which already threatens the destruction of our churches and the annihilation of our missionary enterprise. That evil may be described in a few words: Many of our churches, large and small, do not think that ministers of average ability are good enough for them; and some missionaries do not seem to regard fields of average wealth as good enough for them. It must, in fairness, be said that the fields are less easily suited than the missionaries. Churches that can scarcely raise enough money to pay the house-rent of a minister are calling for "first-class men," "popular preachers" etc. We have reason to fear that in too many instances pride and the love of display, rather than the glory of God and the salvation of souls, suggest this demand. Whilst it would be wise for missionaries to be willing to make a little of the sacrifice characteristic of the labors of our forefathers in the ministry, it would be equally wise for our churches, especially the feeble ones, to be a little less fastidious about the men who are sent among them to break the bread of life. The clamor for "big preachers" is, we fear, becoming the bane and curse of the Christian church. It is generally conceded that the best and most permanent work now being accomplished, either in our churches or mission fields is being done by men who belong to the rank of mediocrity.

A spirit of kindness and candor prompts these remarks. A matter that comes so frequently under the notice of our Board should be allowed to find its way occasionally to the public ear. The difficulty may in some measure be removed by being simply made known. W. H. WARREN, Cor. Sec. pro. tem. Yarmouth, May 9, 1877.

Dear Editor,—

The prospect of our Home Mission work is brightening, and we want every Church and every member to feel that this department of the Lord's work belongs to them personally and to seek its advancement by every possible means. There is need of enlarged effort, and the Board would do much more if the means were in their hands. If every church and individual do not receive that response they wish to their applications, they must not censure the Board, as their power is limited to the means at their disposal. Let the various cases of need however come before them and they will receive the best attention possible. I expect to leave about the 18th inst., for the Eastern Counties, visiting Colchester, Pictou, Antigonish and Guysboro, &c. I ask the co-operation of pastors and churches. I append a list of churches and individuals contributing during the first quarter.

Yours very truly, J. H. ROBBINS. Yarmouth, May 8th, 1877. (We are obliged to defer the contributions till next week.—Ed.)

FOREIGN MISSIONS.

NEWS FROM REV. R. SANFORD.

A letter has been received from Rev. R. Sanford, dated March 21. He had returned in safety from the Jeypore District. He says—"Immediately after the Conference and School Examination, Bros. McLaurin, Armstrong, Churchill and I went to Vizianagram. Spent Sabbath with the brethren there. Thence we started for Bobbili, a town thirty-three miles further north. It was our plan to visit Bobbili in reference to the advisability of making it a mission station. This done, Mr. McLaurin and I expected to go to Kotapardy, in the Jeypore Territory. We had not proceeded far when Brethren McLaurin and Armstrong became so ill with fever that it was necessary for them to return to Bimlipatam.

Bro. Churchill and I proceeded to Bobbili and explored the town. Thus, not willing to relinquish the project of looking after the Lord's work in Jeypore, I resolved to attempt the trip.