

the way for still greater departures from the truth. The evils of this ungodly compromise eventually appeared in the schism that resulted in great additions to the ranks of Unitarianism, and in the loss to the "orthodox" of many costly churches and Harvard University. Here are lessons afforded by which Baptist churches may profit—for they too have their perils. The reception of unworthy persons to their membership, is fraught with danger to themselves, and, perhaps, not less to those who are thus admitted.

The same principle that would lead the church to reject one who could not give suitable proof of conversion, should operate in leading to a withdrawal of fellowship, in the case of those who may have been admitted, but who are evidently unchanged in heart. Persons of disorderly and immoral conduct should not be suffered in the church. The community of believers should be kept pure.

Baptists should be intelligent. They should acquire all possible knowledge of truth, and be wise in the administration of the laws of the kingdom. "Knowledge is power," and "wisdom is profitable to direct." The church has vast prerogatives under Christ, and great responsibilities. Where the clergy bear rule, the people may be ignorant; but when the latter have the power vested in themselves they cannot be, in safety to the interests of the church.

Baptists boast of their freedom from hierarchical assumptions. They permit none to lord it over them. Herein is their glory and their danger. As popular education is necessary to a commonwealth where the voice of the people is supreme, so, by a great deal more, is it important that the members of our churches be well instructed in christian doctrine. Incalculable mischief often arises from errors of ignorance, or from mistaken zeal in the management of the affairs of the church.

Amongst many these matters are chiefly controlled by the clergy, and to their decisions the "laity" must submit. With Baptists the church is not the officers, but the assembly of believers, and upon them devolves the settlement of the great questions that come before them. They need, therefore, intelligence as well as piety to fit them for the discharge of duty. They need to know something of the past history of the church, and the tendencies of doctrines; they need an understanding of the times in which they live. They have to meet with determined opposition. They are as thorns in the sides of other denominations, against whose errors they protest. If they maintain an existence only for sectarian purposes, if controversy is their natural element, and if in this they find material for nourishment and growth, the sooner they disappear the better. But this is not the case. They do not love to differ from their brethren. That they do so is a source of constant grief. In taking the position they do they are prompted by their love for truth. They are following out their convictions, and will stand by them though all else oppose.

There is conflict of opinion yet to come. Whether Armageddon be the field of spiritual or carnal forces, a mighty upheaval is yet to take place in the religious world. In this the Baptist denomination will bear an important part. From it they will emerge with the honors of a conflict waged in the interests of truth. They have already a noble record. Than they, never was a people richer in the possession of an inheritance gained through the labors and sufferings of those noble ones who have left their indelible footprints upon the earth. Let them make it theirs, by walking in the same steps, and let them then transfer it to those who shall succeed them, not marred in the handling, but more perfected and glorious.

For the Christian Messenger. The "Wesleyan" and "Christian Baptism."

Mr. Editor,— In looking over the Wesleyan of Sept. 1st which lately came in my way. I read the following in the "Notes on the lesson" on Acts xix. 5. ("When they heard this, they were baptized in the name of the Lord Jesus.") "It would seem to shew that only baptism in the name of Jesus, and with a full knowledge of its meaning is "Christian Baptism." Why Bro. Selden, I could hardly believe my own eyes, but when a brother pointed it out to me a few days ago, I had to believe them. Surely "The morning light is breaking" on the Wesleyan. Can it be a mistake? or a misprint? If it be we may possi-

bly see it corrected; till then we must take it as correct. Well, let us see what it amounts to; if I see clearly it just comes to this, that infant baptism is not Christian baptism; and if not Christian baptism, then what is it? What will all the brethren in the Wesleyan body who sprinkle the children say to this? Here is their own denominational organ declaring that what they call Christian baptism, is not Christian baptism, and I presume that in most if not all the Sunday Schools in Nova Scotia, and I don't know how much further, these "Notes" are used. Some of these "good brethren" would feel in a fix if some scholar should ask them to explain how it was that he was baptized (falsely so called) before he knew anything about baptism. The quotation given above is good for the sake of truth but disastrous to the cause of infant sprinkling. Now this statement in the Wesleyan must be right or wrong; if right, then let it stick to it; if wrong then let some good Methodist brother set the Wesleyan right as soon as possible.

Paradise. J. B.

**The Christian Messenger.**  
Halifax, N. S., October 10th, 1877.

Subscribers in arrears will much oblige by forwarding the amounts due without delay.

"LET BOTH GROW TOGETHER."

THE defenders of a worldly church comprising in its membership those who have made no personal profession of religion, and have merely received what is understood by them as the initiatory rite of the church, and have only just so much respect for Christianity that they conform to its outward demands, often quote this part of "the parable of the tares and the wheat," as if it were intended to teach that we must not expect all the members of the church to be spiritually-minded christians, living a life of faith and obedience to Christ; but that they may all be left to grow together in this world, and at the end the distinction will be made,—the wheat will be separated from the tares. This is a favorite theory with many Pedobaptists who argue that the infants of believers, by virtue of their birth, are in the church, and even if but one of the parents is a believer, by that relationship they are entitled to the ordinances of the church, quoting 1 Cor. vii. 14, to support the theory. This appears quite plausible to some who look no further than the surface; but when it is borne in mind that our Lord's parable is explained by himself, the fallacy is immediately apparent, and we see that it is a description of the world rather than of the church. Our Lord says "The field is the world. . . the tares are the children of the wicked one. . . and (the angels) shall cast them into a furnace of fire, there shall wailing and gnashing of teeth. . . Then shall the righteous shine forth as the sun in the kingdom of their father."

In connection with the above mentioned theory is the fallacy of allowing the continuance in the membership of a church those who by their conduct shew that they have no appreciation of gospel truth and christian privileges. This has worked great evil in the churches of Christ. Wherever in a church there is indifference to the walk and conversation of professing christians there "Ichabod" may be written on the doors, for the glory is departed. If the presence of the Master is desired and the church is to be made a transcript of Christ in the world, there must be a separation of the dead branches, or the living ones will fail to bring forth fruit. To come from figures to stubborn facts, every member of a church is either a burden and a curse to the church, or a burden-bearer and a blessing; and it must be the aim of the latter not only to cheerfully bear their portion of the burden but try and bring the former into harmonious co-operation so that all may bear their part in the service which the Saviour demands from all his redeemed ones, a spirit of consecration such as would call forth the exclamation—  
My soul shall pray for Zion still,  
While life or breath remains,  
There my best friends my kindred dwell,  
There God my Saviour reigns.

personal experience of the new birth unto righteousness, and a life of faith on the Son of God. A readiness to make this known on all suitable occasions should be regarded as the only proper position of a member of the church of Christ. The fact of having once made a profession of religion being of any value if we throw off the obligation to live in accordance therewith, is nowhere admitted in Baptist Churches, however much our enemies may wish to convey that impression to the world around. Unless we are striving to live in accordance with the gospel, we have no right to a place in the Christian Church. Religion is and must be a personal thing, or it is nothing, and church members must be helpers of each others' joy, and lights to those sitting in darkness, or the salt has lost its savor and it is thenceforth good for nothing but to be cast out and trodden under foot of men.

CHRONOLOGY OF THE WEEK.

	A. D.
Oct. 1. Battle of Louisitz.....	1756
Death of J. Angell James.....	1859
2. Major put to death by Washington.....	1780
Baptist Missionary Society formed.....	1792
3. Death of Robert Barclay.....	1690
4. Death of St. Francis.....	1226
5. Death of Marquis Cornwallis.....	1805
6. Death of David Brainard.....	1747
Peace with United States.....	1783
Death of Dr. Thos. Reid.....	1796
7. Battle of Lepanto.....	1571
Peace of Aix La Chapelle.....	1748
Death of Zimmerman.....	1795

THERE is, doubtless, a wide field open to Nova Scotia farmers for the raising of stock to supply both the home and foreign markets. Perhaps there is no business that would pay so well and give such sure returns as investments in stock, and an intelligent application of agricultural knowledge to rearing and fattening of cattle.

The N. S. Journal of Agriculture puts the matter in a very brief form in the following paragraph:—

"It appears that the sending away of so much first-class beef to England has had a marked influence on the American and Western Canadian markets, where good beef is now becoming scarce. There is plenty of scrub beef, but consumers don't want it. The reason why Canadian meat has hitherto found such a ready market in Halifax, and is preferred by patriotic citizens to the home manufacture, is that we still have so many old fogey farmers who don't know that there is a difference in texture between beef and shoe strings. There is no country in the world with greater capabilities for beef production in proportion to its size than Nova Scotia, and the introduction of a hundred and sixty thorough-bred bulls is working a rapid change. But our farmers are still unable to take from the public the money they are willing to give because they don't raise enough to sell. In the towns and villages we hear everywhere that money is scarce. A more abundant production on the farm would soon bring plenty of money."

Dr. Lawson also places before our farmers the advantages they have compared with farmers in Scotland:—

"Let not Nova Scotia farmers imagine that we have a wet climate. Fifeshire is one of the best grain-growing counties in Scotland,—yet see the report of August, 1877:—'There was only one day on which rain did not fall during the whole month; total rainfall for the month 10 inches. (1). There is still a great deal of hay to secure (Sept. 6), and at least half of what is in the fields is rotten.' Notwithstanding all this, Fifeshire farming is profitable, and farmers pay a rental of three or four pounds per acre."

THE EXHIBITION AT KENTVILLE last week was attended by thousands. There was some delay in the opening which took place about ½ past 2 o'clock on Tuesday afternoon. Governor Archibald gave an excellent opening Address, and was followed by Colonel Laurie, who shewed some of the results of his own farming experience. The Chief Justice then gave a speech of some length, shewing that the farmer's profession was a most honorable one.

The display of cattle and horses was very fine, and it is said in greater variety than in any previous year. The display of fruit, especially apples was superior to anything seen together in the province before. It would be altogether impossible for us to say, what might and should be said about this grand exhibition. A glance at the list of the prizes taken would indicate that to begin with any hope of doing justice to the fine display of stock, fruit and vegetables, and men's and women's handiwork, would be a failure. We must therefore refrain from the attempt.

The closing speeches were from Dr. C. C. Hamilton and the Hon. Provincial Secretary. It was unfortunate that rain fell a good part of the time, making it quite uncomfortable at the close.

CHARLOTTETOWN, P. E. I. has been in possession of the Presbyterians during the past week. The Synod of the Maritime Provinces met at Zion Church in that city on Tuesday last. Rev. Jas. Byers was elected Moderator, and Rev. P. M. Morrison, Clerk, at a salary of \$50. A case of complaint from Sydney occupied the great part of one day. It was ultimately decided that the Presbytery when erecting the stations of Lingan, &c., did not take the usual and proper steps to ascertain the condition of those districts and the wishes of the people in regard to supply, remit the matter back to the Presbytery with instructions.

Dr. Burns in giving an account of the College Endowment Fund said the sum actually in hand is \$16,000. Subscriptions amount of \$88,450. Nearly half the congregations remain to be visited; and he felt persuaded that \$125,000 would be secured.

The Synod was informed that Rev. G. M. Grant of Halifax had accepted the Principalship of Queen's College, Toronto. Mr. G. resigned his place as one of the Governors of Dalhousie College, and Dr. Pollock was suggested as his successor.

The Synod closed its proceedings on Friday afternoon.

OPENING OF A NEW CHURCH.—The new Baptist Church at Paradise, Annapolis, Co., was opened on Sunday, the 16th ult. Sermons were preached in the morning by Dr. Sawyer; in the afternoon by Rev. J. Clark; and in the evening by Rev. W. G. Parker. Rev. P. F. Murray also took part in the services. All three sermons showed that much time and hard work had been bestowed upon their preparation. We hope the profit to the hearers will be commensurate with the labor of the preachers. The church is a very beautiful building well finished within and without, and does much credit both to architect and builder. It will seat about 400 persons; the seats, platform, &c., are of ash, finished in black walnut, which has a very pleasing effect. A few hundred dollars will see it clear of debt.

We have heard some expressions of disappointment that no report of the Central Baptist Sabbath School Convention held at Cambridge on the 20th of last month appeared in our columns. We much regret that we could not attend and have received no notice of it. We learn that it was an exceedingly interesting session, especially a paper read by J. W. Bars, Esq., on "Parental obligation to give Biblical Instruction not transferrable." The essay specially embraced four points:—

1. Parental teaching is more definite in its nature.
2. It is earlier in its commencement and later in its ending.
3. It is less transient in its progress.
4. It is more certain in its results.

Mr. B. took the correct ground in regarding Sabbath Schools as properly helpers to parents.

HISTORY AND GEOGRAPHY OF NOVA SCOTIA. By John B. Calkin, M. A., Truro, Halifax: A. & W. Mackinlay. pp.

Nova Scotia boys and girls should know something of the history and geography of their own country. This little book is beautifully adapted to give them this knowledge. The very neat map of the lower provinces it contains will greatly facilitate the obtaining a knowledge of the geographical relations of the several provinces, and of the towns, rivers, harbors, and mountainous districts. The chronological table and vocabulary will be a great help to the youthful students. Mr. Calkin is a thoroughly practical man in his profession and has done good service to the cause by the preparation of this little manual, as well as the others that have preceded it.

Our readers will find the sermon by Rev. Dr. Crawley, on our fifth page and the Essay by Rev. M. P. Freeman, on our first page will be worth a careful perusal.

The Third Baptist Church are proposing to hold an Exhibition of Fancy and Mechanical articles at the opening of the basement of their church building on the 23rd Inst. Rev. Mr. Avery's letter on the subject came too late for this week.

To CORRESPONDENTS.—A letter from Rev. Isa Wallace with list of contributions to the Endowment Fund, will also appear in our next.

Also, a list of Contributors to Endowment Fund from Rev. E. M. Saunders.

A letter from "Baptist" also came after our space had been appropriated. It will appear next week.

HOME MISSIONS.

Mr. Editor, The Board of Home Missions convened on Monday, the 1st inst. A large amount of correspondence was laid on the table; and the shades of evening began to gather long before the business of the day was completed. Several matters of importance were necessarily laid over for consideration at our next monthly meeting.

An excellent report from Bro. J. H. Robbins, our energetic agent, was read. During the past three months he has visited a number of churches and missionary fields in the eastern part of Nova Scotia and in Cape Breton. He is now on a tour among the churches of the Western Association. It is evident from his report that our Agent has labored faithfully. During the quarter just closed he travelled 1890 miles, preached 43 sermons, attended 56 other meetings, visited 150 families, and collected \$215.68. "The financial returns," Bro. Robbins remarks, "are comparatively small; but my work during the quarter has been chiefly missionary on missionary ground."

In reference to recent appointments and grants the following items may be mentioned:

1. A subsidy of \$80.00 was voted to aid in sustaining Rev. F. A. Kidson at Dundas, Lower Grand River and St. Peter's Bay, P. E. I. for a period of eight months.
2. A subsidy of \$80.00 for eight months, was granted to the Church at Montague and vicinity, P. E. I., where Rev. H. Foshay is now laboring.
3. Rev. D. H. Simpson is preaching for the churches at Alberton, Cape Wolfe and vicinity, P. E. I.

It will be seen that the fields on P. E. I. were never better supplied than they are at present. Let it be borne in mind, moreover, that the Island missions have hitherto been nearly self-sustained. This is a most encouraging fact; and it speaks well for the liberality of the churches in that Association.

Our treasury is now greatly in need of contributions. It is our aim, as far as practicable, to pay our missionaries and agents quarterly. But in order to do this, we need an income more liberal and constant than that which is spasmodically and inadequately raised about the time of our Associational gatherings. It is gratifying to notice that our Foreign Mission Board report large weekly contributions. Why should not the Home Mission treasurer be permitted to do the same?

A number of pressing appeals for aid in behalf of neglected fields are now on our table; but, unless our financial prospects become somewhat brighter, it will be impossible to grant the needed assistance. The eye of the Master is upon the treasury; and he sees what we are casting in. The account is being correctly kept. How much will each reader contribute at present?

W. H. WARREN,  
Cor. Secretary.  
Yarmouth, Oct. 5, 1877.

FOREIGN MISSIONS.

Our missionaries are suffering still from fever. The last letter received from Mrs. Armstrong informs us that they were about to remove for a time to Chicacote, in the hope of deriving some benefit from change of air.

MISSIONS IN AFRICA.

The English Baptist Missionary Society is about to embark on a new enterprise on the River Congo. Mr. Robert Arthington of Leeds "a Christian gentleman whose name will ever be remembered with devout thankfulness in connection with Africa as one who, by his generous gifts of £5000 each to the Church Missionary Society and the London Missionary Society, was instrumental in establishing the Missions at Karague on the Victoria Nyanza, and at Ujiji, on Tanganyika" has sent the following letter to the Committee:

To the Committee of the Baptist Missionary Society.

DEAR SIRS AND BRETHREN,—I trust the time has come when the Christian