

hundred thousand. Of these, christianity claims (76,000,000) seventy six millions. Deducting this from the total population we have left (1,347,900,000) thirteen hundred and forty seven millions, nine hundred thousand.

We have next to find, if we can, the rate of increase of the world, and then of the church. If the latter increases more rapidly than the former, then there is some prospect of Christ's coming, but if the former outstrips the latter, then I would ask, although on different grounds from which it was asked in Paul's time—"Where is the promise of his coming?"

For the Christian Messenger.

Decision of Council at Bridgetown.

In compliance with a request from the Ministerial and Missionary Conference of Annapolis County, an Ecclesiastical Council was held at Bridgetown on Tuesday, May 13, for the purpose of taking into consideration certain unpleasant reports respecting the Christian character and ministerial standing of James A. Moore, at present residing at Port Lorne in this County.

The Council was organized by the appointment of Rev. John Brown as President, and the undersigned as Secretary.

Delegates from the County Churches were reported as follows:—

- Annapolis.—Rev. T. A. Higgins.
Lower Granville.—Rev. F. Beattie, and Bro. B. H. Shaffner.
Bridgetown.—Rev. W. H. Warren, Deacons J. Fellows, and J. Rice.
Paradise.—Rev. John Brown, Brethren Silas Lantz, and J. Ray.
Lawrencetown.—Rev. J. C. Bleakney, Brethren J. A. Brown, and M. C. Beals.
Port Lorne.—Rev. J. E. Bleakney, Deacon C. Marshall, and Bro. J. Bent.
Hampton.—Deacon Ingram Snow, and Bro. W. Wilson.
Middleton.—Deacon George Dodge.
Nictaux.—Rev. W. J. Bleakney, and Deacon Wm. Gates.
Melvern Square.—Rev. W. E. Hall, and Bro. S. Spurr.

Bro. James A. Moore was present by invitation to hear the reports which were current in relation to his character and to make such explanations or denials as he might deem necessary.

The first question considered by the Council was in relation to the particular functions and prerogatives of a body thus constituted. It was distinctly understood that no authority was claimed either by the Ministerial Conference or by this Council to initiate formal proceedings against Mr. Moore or to interfere with his relation to the church, in a distant part of the Province, of which he claims to be a member. The Council was regarded, however, as having a clear right, under the peculiar circumstances of the case, to take the matter into consideration and make such suggestions or pass such resolutions as they in their wisdom might deem best. Mr. Moore has been residing for some time in this County, and the bad effects of his example are being felt by churches in this County. Hence our County churches claimed the right to protect themselves against the intrusion of unworthy ministers.

The Secretary read a brief statement presenting the substance of these reports, and letters from a number of clergymen and other brethren confirming these reports were submitted. Evidence of a most damaging character was also presented verbally by brethren present, and a statement, sworn to before a Justice of the Peace, was brought before the Council,—all of which afforded clear and cumulative evidence of the guilt of Mr. Moore.

From the evidence presented he appears to have been for many years in the habit of indulging in the use of intoxicating drinks, often to excess.

His own explanations did not appear satisfactory to the Council. He refused to confess things which were made so clear that there could be no doubt as to the facts.

In view of these facts the following resolution was passed unanimously:—

Resolved, That this Council, although assuming no authority to act for the church in a distant part of the Province to which James A. Moore claims to belong, nevertheless feel compelled with deep grief to withdraw confidence from him as a Christian minister, and would hereby express the hope that the church of which he reports himself as being a member may early deal with his case, and unless he repent of his wrong-doing and bring forth fruit meet for repentance, that Christian fellowship may be withdrawn from him. That whilst this Council feel constrained to perform this painful task, they would hereby express their sincere sympathy for Mr. Moore,

praying that God may enable him to overcome his besetting sins and to regain the confidence of his brethren and the approval of his Divine Master.

By order of Council, W. H. WARREN, Secretary.

Bridgetown, May 14, 1879.

For the Christian Messenger.

N. S. Western Baptist Association, One Week earlier.

Dear Brother,—

Having received a request from the Home Mission Board to have the Western Association one week earlier than it is now appointed, I brought the question of a change before a Council of Baptist Churches held in Bridgetown yesterday. Ten of the churches were represented by delegates at that Council and they voted unanimously to hold the Association one week earlier.

I feel very reluctant to touch the Constitution of the Association, but as the Home Mission Board is to meet this year with the Western Association it is not desirable to have the Central meeting the same day. I have therefore concluded it is best to grant the request of the Board, &c., and have the Western Association meet at Hebron, on Saturday the 14th of June.

Hoping the change will meet with a favorable reception by the Body I am their humble servant.

Wm. E. HALL.

Milvern Square, May 14th, 1879.

For the Christian Messenger.

Dear Brother,—

I see by your last issue that J. C. B.'s guardian quill is still in writing trim. He is endeavouring to contend for the faith, and, doubtless, doing well in the interests of truth, yet, by your permission, I shall ask him to do a little better.

(1.) Are you prepared to show that "all the elements of a church" are "voluntary association, and the choice of a spiritual guide"? Is this your definition of the "church"?

(2.) If not, in which of its various significations do you use the term "church"? Give a generally accepted definition of the CHURCH OF CHRIST, and show that an organization corresponding to that definition existed before the resurrection of our Lord. By all means favour your readers with an exact definition, I fail to see what J. M. C. means by the "church." J. C. B. does not clarify my vision. Nothing can be done in Church Polity until we find out what the "church" is. To say that such a body as the Church of England does not exist, savours of "dogmatism," and to say that, in Matt. xviii, "Christ recognizes the existence of the church," may pass for "a case of red herring." The thing we want is DEFINITION. Give us this and we shall judge of your skill in C. P., and between J. M. C. and J. C. B.

(3.) On what authority do you say that "a large accession was made to the church" on the day of Pentecost? My bible says "were added." And in conclusion, as this is a day in which men stare at each other through intellectual and theological spectacles, accept the foregoing in behalf of clear thought. And I will remain,

Yours, JOHNNY PEER.

The Christian Messenger.

Halifax, N. S., May 21, 1879.

We have to pay for every sheet of paper we use, for every line of type set up, for every copy of the paper that is printed and for the postage of every paper that goes through the mails. This we cannot do without money! We want the money that is due us from all subscribers who are in arrears. Many of our readers always pay in advance, and we would rather that they should not read this paragraph; but there are also quite a number who should read it over and over again and then ask if it is not for their special individual benefit. Some of these friends do not know the satisfaction there is in reading their own paper. Those who do would not give up that pleasure for far more than it costs. We shall be glad to receive a remittance now from all our friends who are in arrears.

One of our contemporaries says:— The Religious Newspaper has become a necessity in every Christian

family. Without it, the range of sympathy and interest in the work of the Church is sure to be limited. With the numerous openings for usefulness, which now abound, and the loud calls for action in so many directions, this is not a time to cabin and confine our sympathies and efforts. Christians should keep themselves in intelligent sympathy with all the great movements for the elevation of the world. Nor should it be forgotten, in estimating the value of Religious Newspapers, that they are one of the most potent agencies in the moral and religious education of the young for the duties of life.

We are desirous of having the CHRISTIAN MESSENGER reach every Baptist family in Nova Scotia, and as many others as possible, and as some inducement to

NEW SUBSCRIBERS

we will for

ONE DOLLAR

send it to them from the date of receiving their names up to the 1st of Jan., 1880. Our present subscribers will much oblige by mentioning this kindly to their neighbours.

A TERRIBLE CRIME was recently committed in the State of Massachusetts in the name of religion. A man named Freeman who had professed to be a preacher among the Second Adventists became so far under religious frenzy and delusion that he believed God had spoken to him and told him to offer up his own little daughter by taking her life. The details of the case, showing how deliberately he went to work, having the consent of his wife, are most harrowing.

He seems to have had the idea that God would interfere in some way to prevent him from carrying the design into execution. And after the murder the man took the child with him to bed thinking that God would restore her to life again. His associates seem to have commended him for doing this dreadful deed. All concerned are under arrest.

The Adventists are divided into several minor sections as "Evangelical Adventists," "Advent Christian Association," "Age-to-Come Adventists," "Seventh Day Adventists" and "Life and Union Adventists." They all differ in some respects, but all hold that Christ is to appear in person shortly. Since the terrible deed the Adventist papers have repudiated all connection with this small body at Pocasset and it is of course unfair to charge such an awful crime on the holding of those views, seeing that there is nothing to countenance such an act in their acknowledged sentiments.

The difficulty now is to decide what should be done to the father and other participants whether to treat the case as a common murder or to hold the parents as insane on that one point, which, however, Freeman persists in denying.

Political circles have been thrown into a slight state of agitation, on learning the fact that Charles J. Macdonald, Esq. M. P. P. for Halifax, has obtained an appointment to the office of Post Office Inspector for this province, vice Mr. Passow, who is to be superannuated.

Mr. Passow has had the long period of about forty years in the postal service, and perhaps no man is more highly esteemed in the community. He will, we believe, receive the hearty congratulations of the citizens generally on his retirement from the labor of the office he has so long filled.

The County being thrown open to an election, perhaps, a contested one, so soon after the general election will probably not please a good many people who would prefer attending to their private business. It will also necessitate the appointment of another person to the Local government. Such changes may be expected in these days of commotion and progress.

The Halifax Church Guardian informs its readers that the Church of England Institute has in connection with its new premises in Granville Street "a large reading room and office on the ground floor, a billiard room on the second floor, and a gymnasium and smoking room on the third story." The desire to provide harmless amusements for young men and prevent them going to worse places is doubtless commendable, but we very much doubt the harmlessness of the billiard room or the smoking room. If the design is to regard them as not wholly unobjectionable pastimes but as a means of drawing young men to the Institute with the

hope that they will there seek for something better, we think it is teaching the dangerous principle—doing evil that good may come; and will be found rather a stepping stone to the public billiard and gaming table and smoking room with their common evil accessories.

If the smoking room should prove a means of teaching the young lads who go to the Institute—to go there to smoke tobacco, and they there contract the habit of smoking, we very much doubt if they will hold the institute in reverence in their future years as having helped them much, except on the downward road.

The great difficulty with most religious bodies is to find a remedy that will diminish or put a stop to the use of tobacco, which exercises so deleterious an influence over their people and causes so great a waste of time and money, often greatly to the injury of their wives and families.

The adoption of queer titles for Sermons by way of awakening curiosity and drawing a crowd to hear the gospel is a practice that does not commend itself to intelligent Christians, and is not calculated to produce permanent good results. Such sensationalism needs a constant supply, like the stimulus of intoxicating drinks, and each dose must be an advance on the past, or it falls flat and insipid.

Here is a specimen of advanced sensationalism from a manufacturing town in England, which we think borders on the ridiculous and profane. Handbills had been widely distributed, headed "The Salvation Army! in the Salvation Temple, Grosvenor-street," and the following characters were announced to take part in the services held on Sunday:—"Captain Booth, with his hallelujah fiddle; Happy Bill and Glory Tom, from Sheffield; Shaker Bill, from Blackburn; and a converted collier, a band of hallelujah lasses, the champion pigeon flyer and the champion wrestler of Over Darwen, and Mrs. Wilson, the singing pilgrim, who will play and speak for God." The morning service was very thinly attended, and passed off quietly; but in the afternoon the chapel was well filled, chiefly by young men and lads. From the beginning of the service to the end they kept up a continual uproar, shouting, singing, and ejaculating "Hallelujah," "Amen," &c. They completely drowned the voices of the speakers, who appealed in vain for silence. Two policemen were called in twice, but their presence failed to produce order in the chapel. In the evening the hall was crowded, but the service was frequently interrupted, and many persons had to be turned out. The services were of the usual character of revival services, presenting few unusual or objectionable features, and the uproar which existed was caused entirely by persons who had been attracted by the sensational character of the handbill.

BAPTISM.—Open letters to Rev. D. D. C. and A. W. N., on Baptism and Communion by Rev. J. Brown. 10 cents per copy or 15 for a dollar, postage paid. To be had of many of the Baptist Ministers in N. S., N. B., and P. E. I., also at the Messenger office, Halifax, Visitor office, St. John, N. B., and of the author, Paradise, Annapolis Co., N. S. April 30. 4ins.

The Presbyterian Synod of the Maritime Provinces will meet in the First Presbyterian Church, Truro, on Tuesday May 29th 1879 at half-past seven o'clock in the evening.

The Presbyterian Board of Foreign Mission of the United States, closes its business year with a debt of \$62,438.

Dr. Lorimer has entered upon his new pastorate at Chicago. He preached his first sermon there on the 4th inst., to a crowded congregation taking for his subject the Incarnation. He said, "What am I here for? What think you I came here to do? The incarnation defines my highest aims! I assume this pulpit not in the hopes of gathering here a church where arrogance, pride and luxury may sleep in the cushioned pews. My ambition is not so low, so subject as to be satisfied with the tinsel surroundings of wealth or with the pomp of social distinction. . . . I come to you in the hope that my ministry may develop yet more and more the Christ-life in your souls. I seek here a church which shall indeed be 'the body of Christ'—His shrine, His dwelling-place; a church that shall in her own life be the grandest evidence and noblest exemplification of the incarnation. On leaving the Tremont Temple,

Boston, Dr. L. preached on the same subject from 1 Timothy iii. 16 the same sermon he preached when first entering on his ministry there. Some trouble has arisen in the Tremont Temple church, and about twenty members have asked for letters of withdrawal.

Notices.

Baptist Anniversaries, 1879.

N. S. WESTERN ASSOCIATION will meet at Hebron, Yarmouth County, on Saturday the 14th day of June, at 10 o'clock, A. M.

N. S. CENTRAL ASSOCIATION is appointed to meet at Berwick, on Saturday the 21st day of June, at 10 o'clock, A. M.

N. S. EASTERN ASSOCIATION will meet at Goose River, Cumberland County, on Saturday the 12th of July at 10 o'clock, A. M.

N. B. WESTERN ASSOCIATION will meet at Rockland, Carleton Co., on Tuesday the 24th day of June, at 2 o'clock, P. M.

N. B. EASTERN ASSOCIATION will meet at Surrey, Albert County, on Tuesday the 8th of July.

P. E. ISLAND ASSOCIATION will meet with the Church at Long Creek, on Saturday the 5th day of July, at 10 o'clock, A. M.

Brethren and friends who intend coming to the Annual meeting of the Home Mission Union and Western Association, will please send in their names as soon as they conveniently can to the pastor A. Cohoon, Hebron, Yarmouth County.

By order of the Committee, A. COHOON.

Hebron, May 13, 1879.

ACADIA COLLEGE.

There will be a meeting of the Board of Governors in the new College Building, on Wednesday, June 4th, 1879, at 9 o'clock, A. M.

STEPHEN W. DEBLOIS, Secretary.

Wolfville, May 16, 1879.

CUMBERLAND AND COLCHESTER MINISTERIAL CONFERENCE.

The next meeting of the Cumberland and Colchester Ministerial Conference will be held with the Baptist Church, at Advocate Harbor, on the 2nd Tuesday of June. The usual sermon preached by the Secretary on Tuesday evening, at 7 1/2 o'clock, P. M.

C. H. MARTELL, Secy.

Onslow, May 14, 1879.

The next meeting of the "Yarmouth Co. Ministerial Quarterly Conference" will take place (D. V.) on the 27th inst. at the Temple Baptist Church, Yarmouth, at 2 1/2 o'clock p. m.

Rev. T. H. Porter is to read a paper on "Church Discipline," and other matters of importance and interest will be considered by the meeting.

There will be preaching in the evening, and religious services will probably be held with the Church two or three days following the meeting of the Conference.

It is hoped that every Baptist minister in the county will please make it a point to be there.

H. N. PARRY, Secretary.

Chegoogin, May 6, 1879.

Letters Received.

J. W. Lynds, \$2. L. J. Walker, \$20.40. Rev. M. P. Freeman, 75c. C. W. Sanders, \$12.50. Rev. L. M. Weeks, \$3.25. J. D. Halfyard, Esq., \$4. H. Mills, \$2.

News.

On Friday afternoon the City Council held a meeting at which the tenders for the Exhibition Building were opened. There were seven and of the following sums respectively:

Table with 3 columns: For Building, For grading, Total. Values range from \$14,180 to \$15,000.

and one not in due form from St. John. The tender No 1. that of Mr. M. E. Keefe was accepted.

The horse car rails are being taken from the streets in Halifax. They were an expensive experiment and have long been a nuisance to the owners of carriages.

On Thursday afternoon a petty officer of one of the men-of-war went into Mr. Merlin's planing mills on Taylor's wharf, to see the machinery working. He was seen to be slightly under the influence of liquor and was warned not to go too near the machines, but notwithstanding the warning he put his hand on a planing machine and had his right fore finger cut off below the second joint.