

(a) Years ago, I asked the now lamented Dr. Jeter how he managed about matters in dispute between us and other denominations. His reply was in substance: "I never go out of my way to avoid such topics, and never go out of my way to find them. When naturally suggested by my subject or the circumstances, I speak of them. And I try to speak without timid fear of giving offence, and without fierce rebemence as if taking hostility for granted, but just treating these matters, so far as I can in the same tone with which I speak of other things."

(b) Dr. Jeter's plan may further suggest, what I think is true, that it is commonly better to treat these topics as they occur in our ordinary discourses. (c) I think it very undesirable to connect sharp polemic with the actual administration of ordinances. Do not go into a defence of restriction of the Lord's Supper when about to take the bread and wine. Baptists of ten mark the wholesome solemnity of this ordinance, through the persuasion that they ought then and there to defend their restricted invitation. And when about to baptize it is usually best simply to read the New Testament passages which give the history and significance of the ordinance and then with solemn prayer and a carefully prepared and reverent administration of the rite to leave it and the scripture to make their own impression.

(d) We should use mainly arguments drawn from the English Scriptures, and from common experience or reflection, only occasionally those which depend on learning. The highest function of scholarship in preaching is to take assured results and make them plain to the general understanding, and certain through evidence which the unlearned can appreciate.

(e) We may treat these subjects by other means as well as preaching. Carefully chosen tracts, books, or periodicals will often reinforce the sermon or conversation, or even reach some who would not listen to any public or private spoken words.

(f) We must always speak of controverted subjects in a loving spirit. Baptists occupy of necessity a polemical position; let us earnestly strive to show that it is possible to maintain a polemical position in the spirit of true Christian love. This is really good policy; and what is ten thousand times more, it is right.

5. Let us gladly co-operate with our fellow Christians of other persuasions in general Christian work, as far as we can without sacrificing our convictions. Sometimes in a Union service you will hear a well-meaning and warm-hearted man begin to gush, till at length he speaks quite scornfully of the trifles that divide us. In such a case one must find some means of diverting the dear brother's mind to another topic, and either publicly or privately inform him that such talk will not quite do. Indeed this is coming to be better understood than was the case a few years ago. In Young Men's Christian Associations, for example, one seldom encounters now the unwise speeches in this respect that were once somewhat common. We must learn how to distinguish between abandonment of principle and mere practical concessions in order to conciliate—a distinction well illustrated for us in Acts xv. and in Paul's action as to Titus and Timothy.

6. Finally, let us cultivate unity among ourselves. The Baptists of this vast country are in fact united. Dr. Barnas Sears, who had exceptional opportunities of observing, spoke to me not long before his death of the fact that our Theological Seminaries are all teaching the same doctrines without any central authority to keep them united.

American Baptists are becoming more united just now. A few years ago there was in some quarters a movement towards the propagation of "Open Communion," which at a distance awakened concern. But the estimable brethren engaged in that movement have gone in peace, or have peacefully subsided into quiet. So the general outlook is now very encouraging.

Let us cultivate this unity among ourselves. In order to do so, our watchwords must be freedom, forbearance, patience. There can be no constrained unity among us. The genius of our ideas and institutions quite forbids it. That newspaper, seminary, or society which undertakes to coerce Baptists into unity, will soon weary of the task.

This growing unity among ourselves gives us increasing power to impress our denominational opinion upon others. And the more zealously we strive to teach our distinctive views to others, the more we shall become united among ourselves.

For the Christian Messenger.  
The Revised New Testament.

WOLFVILLE, June 9, 1881.

My Dear Sir,—

I have received from Rev. Dr. Angus two copies of the New Testament, one in the original Greek, and the other in the Revised Version. I send you some specimens of the latter; the changes made in the authorised version, by the Revisers, average between eight and nine for every five verses in the Gospels, in the Epistles, the average is higher, being about fifteen.

1ST. THE LORD'S PRAYER.

"After this manner therefore pray ye—Our Father which art in Heaven, Hallowed by thy name, Thy kingdom come, Thy will be done as in heaven, so on earth. Give us this day our daily bread, and forgive us our debts as we have forgiven our debtors, and bring us not into temptation, but deliver us from the evil one."—Matt. vi. 9-13.

2ND. BAPTISM OF OUR LORD.

"And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."—Mark i. 9.

3RD. THE APOSTOLIC COMMISSION.

"And Jesus came unto them, and spake unto them, saying All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."—Matt. xxviii. 18-20.

4TH. THE APOSTLE JAMES.

"Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from thy works, and I by my works will shew thee my faith. Thou believest that God is one: thou doest well; the devils also believe and shudder. But wilt thou know, O vain man, that faith apart from works is barren." Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar?

Thou seest that faith wrought with his works, and by works was faith made perfect; and the Scripture was fulfilled which saith, and Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God." See that by works a man is justified, and not only by faith, and in like manner was not also Rahab the harlot justified by works, in that she received the messengers and sent them out another way? For as the body apart from the spirit is dead even so faith apart from works is dead."—James ii. 17-26.

5TH. THE APOSTLE PETER.

"If ye are reproached for the name of Christ, blessed are ye; because the spirit of glory and the spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters; but if a man suffer as a Christian let him not be ashamed; but let him glorify God in this name. For the time is come for judgement to begin at the house of God; and if it begin first at us, what shall be the end of them that obey not the gospel of God? And if the righteous is scarcely saved where shall the ungodly and sinner appear."—1 Peter iv. 14-18.

6TH. THE APOSTLE JOHN.

"Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."—1 John iii. 1-3.

7TH. THE APOSTLE PAUL.

"We were buried therefore with him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin: for he that hath died is justified from sin—But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead

dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once; but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."—Romans vi. 4-11.

8TH. JUDE.

"But ye beloved building up yourselves on your most holy faith, praying in the Holy Ghost. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh."—Jude 20-23.

J. M. C.

For the Christian Messenger.

The Passover and the Supper.

Dear Editor,—

The articles on "Intercommunion" in your pages from Bro. Bleakney and others, "bring certain strange things to our ears."

As an illustration, Bro. B. lays down the proposition that intercommunion "is contrary to the analogy between the Passover and the Supper. The rule was that each family should observe the Passover separately." (*Christian Messenger*, Feb. 2), where is that rule stated in the law, Bro. Bleakney? In the *Messenger* of April 27, Bro. B. says, "As to whether the rule was that each family should observe the Passover separately? or not, we submit the following from the pen of one of the best read Baptist Bible scholars on this Continent." Then follows a quotation from some one whose name is not given, but without any Bible proof. However "well read" the author of those opinions may be, we would prefer one "Thus saith the Lord." If in the law let the author show it; if not then how does any man know what God required. We cannot take human authority for God's law, for even "great men are not always wise," and it may be possible to appear "wise above what is written."

Had Bro. B. turned to the Book for proof, it is probable he would have modified the statement. The law of the Passover is given in Exodus xii. In verse 4 we read, "If the house be too little for the lamb, let him and his neighbour next unto his house take it &c." But that does not say "the lamb was to be divided and each family observe the Passover separately." To me it seems plain that the two families were to come together. In verse 16 we read "In one house shall it be eaten; thou shalt not carry of the flesh abroad out of the house; neither shall ye break a bone thereof." Now if it was to be eaten in one house; none of the flesh carried out of that house, nor a bone broken, where is Bro. B's theory of division? Then too the lamb was to be eaten as a whole. "His head with his legs and with the purtences thereof."

Again the absence of some families from home was provided for in the fact that they were not required to put the blood on the house of every Hebrew but only on "the houses wherein they shall eat it." ver. 7.

Josephus says (Antiquity of the Jews chap. 13) in speaking of the passover, "Moses in obedience to the command convened all the Hebrews in one place." See how well that human statement agrees with the Law, Deut. xvi. 5, 6. "Thou mayest not sacrifice the Passover within any of thy gates which the Lord thy God giveth thee, but at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the Passover even at the going down of the sun." So Hezekiah understood the command see 2 Chron. xxx. 1. And there was a coming together to one place in the days of Josiah 2 Kings xxiii. 21-23. Again we find the Passover began with an holy convocation i. e. a coming together, Ex. xii. 16; Num. xxviii. 18. and "the whole assembly of the congregation" was to kill the Passover, Ex. xii. 6; and there was more than a lamb for a house. There were young bullocks &c., Num. xxviii. 19, provided by the whole congregation.

Now Bro. B., if two small families would associate at the Passover, (Ex. xii. 4, 16) and there is an analogy between the Passover and the Supper, what hinders two Baptist families communing together at the Lord's table?

Yours &c.,  
Wm. E. HALL.

The Christian Messenger.

Halifax, N. S., June 15, 1881.

THE APPROACHING ASSOCIATIONS.

The annual meetings of the representatives of the Baptist Churches in their Associational gatherings have always been regarded as seasons full of joyous experience. There may be but little variation in them from one year to another, so that in many respects one is very much like another, and yet there is always enough in the change of locality and the different persons present, to give each session a distinct character and new features of interest and gratification.

In the order of time we do not move with the sun, in its course, but commence with the most Western, and pass thence to the Central, and then on to Prince Edward Island, and the Eastern, which this year will be about as near as we can get it to the rising sun.

The Western Association meets at Paradise—an excellent place for a Baptist Association—on Saturday next. We may hope that it will be in all respects a most happy occasion. We are not in a position to say what the reports from the churches will show, but believe there will be at least some of the joy which we are informed, on the highest authority, animates the breasts of the angels in the Paradise above. (Luke xv. 10.)

The Churches at Billtown, N. S., Bedeque, P. E. I., and North Sydney, C. B., where the successive Association meet, are, each, places of much interest in several respects, and have had visits of these respective bodies on previous occasions. They shew by inviting the Session to be with them this year that they are not weary in well doing, and are willing to have a repetition. We have very pleasant reminiscences of meeting the Association at each of the places named, and hope to renew the visit—having received kind invitations.

The Associations are often feasts of spiritual blessings to many. They should be made so, if we do not allow matters of mere business to shut out the great design of the Master in his disciples meeting together in his name. Not only are these gatherings opportunities of securing personal blessing, but they should be of bringing stores of good to the churches represented. This should be the great object kept before the delegates from the time they meet, to that of their separating and returning again to their homes. The delegates should feel that they are entrusted with the highest interests of the body they represent, and should seek to carry back all the benefits derived from the combination.

The advancement of the Cause of Divine Truth, and enlargement of the whole denomination should be another and perhaps the most prominent idea animating the hearts of all. As the Association is for the common good, each should "Look not on his own things, but every man also on the things of others," bearing in mind that "we being many are one body in Christ and every one members one of another."

The transition through which the Associations of these provinces are passing, in giving up the appropriating of the funds for Benevolent Objects to the Convention, may perhaps, denude these smaller bodies of some of their former work, as well as their responsibilities, and deprive them of some of the interest in these matters, which they should feel; and yet if there be a diminution of interest in the Missionary work—Home and Foreign,—Ministerial Education, and the other objects in consequence of said change it will be cause of much regret.

The Baptist Convention does not reach the churches, in their work and higher interests, as the seven Associations do, and it will be for the Ministers and Delegates to endeavour to avert as much as possible the evil which might come from the change.

The brethren entrusted by the Convention with the administration of the several parts of the Convention Fund, will, we doubt not see that each of the seven Associations is supplied with all necessary information to enable them to proceed intelligently in keeping open the rills which supply the financial stream on which they float, and in affording material, so far as they can, to stimulate prayer and labor for the coming of Christ's Kingdom.

A sister of the King of Sweden is a Missionary in Lapland.

The discussion of the question of "University consolidation"—or rather if a Conference shall be held thereon, by the Associated Alumni of Mount Allison College has several points of similarity with that at Acadia. The advocates of "Consolidation" made much of what they were pleased to term 'the drift of public sentiment,' and the profound assumption that the combination they seek is in advance of the present state of things. It is quite possible that such a move would be going back rather than in advance. There was a time many years ago when there was but one Collegiate institution in this province—and it is in this province that all the talk is about—and then there was a time again when it was thought that the establishment of another one—Dalhousie—would supply all that would be required. But it was soon found out that there was no more satisfaction from the latter than from the former. It will be seen then that there is as much probability of its being a backward movement as a forward one. Some of the speakers at Mount Allison were fully equal to the occasion. Mr. A. A. Stockton of St. John, said:

The advocates of the movement had said the denominational colleges were on their trial. This was entirely an error. Denominational colleges were the rule, and would continue to be the rule in this country and on this continent, while the State colleges were the exceptions. The state of the country was such that no other than denominational colleges were suitable to it, or would be sustained. In England there were four universities and one hundred colleges, while Cambridge University was a federation of sixteen colleges, all of which were separate and distinct. The battle of denominational against state colleges had been fought out in Ontario and had resulted in the establishment of denominational colleges on a firmer basis than ever. Those colleges were never in a more effective state than now, and they were rallying around them the support of the people of that province. Dr. Ryerson, of Ontario, had given his opinion as heartily in favor of the denominational system and that same opinion had been expressed by Dr. Allison, Superintendent of Education in Nova Scotia. President Porter, of Yale, was an authority on the same side of the question. The question had been settled in this province twenty years ago, and ought not to have been again revived. Its agitation at the present time could not help resulting in mischief to Mount Allison.

The friends of the institute were now putting forth efforts to secure an additional endowment, and the unsettlement caused by this agitation would seriously prejudice the success of those efforts. There was something suspicious about the petition. The men who were promoting it were the men who had killed the University of Halifax, and the professional mourners at the funeral of the university had come to be the accoucheurs of this new monstrosity. He objected to the resolution because it proposed to deal with property over which the Alumni Society had no control; it contemplated a less comprehensive scheme than that of the Halifax University, as it did not include the Catholic colleges; and it assumed that a conference of Alumni of several colleges could settle in a day a question that had agitated this country for fifty years, and would continue to agitate it.

Rev. Arthur Morton sympathized with consolidationist views in the abstract, but believed the scheme to be impracticable. Alluding to the alleged willingness of Dalhousie College to hand over its endowments to a central university, he regarded the offer with suspicion, "Timeo Danaos et dona ferentes." If the Dalhousie people would concoct a scheme and submit it to the consideration of Mount Allison, he for one would be willing to consider it.

It has been suggested that the consolidation notion is the offspring of the Dalhousie dinner.

One of the speakers stated that Mr. Munro is willing that his munificent gifts to Dalhousie shall be given to any college which shall best subserve the interests of higher education in the Maritime Provinces. If Mr. Munro's gifts were to Dalhousie, how can he now exercise control over them, unless it were that the Governors failed to appropriate them to the object for which they were given.

The Mount Allison Alumni Association refused to join in the Conference, proposed by the Dalhousians respecting University Consolidation, but they adopted a resolution, 12 to 8 approving of "a conference for the maintenance of the Halifax University or any other scheme based upon similar principles." The meeting for discussing this matter was continued till about daybreak, 3 o'clock in the morning. The editor of the *Wesleyan* says: "A number of the members were absent; otherwise the majority would have been larger."

At a recent Mission Conference held at Mount Allison, the missionaries present were as many as may be duly authorized from churches, and the understanding was that the Convention would supply all that would be required. But it was soon found out that there was no more satisfaction from the latter than from the former. It will be seen then that there is as much probability of its being a backward movement as a forward one. Some of the speakers at Mount Allison were fully equal to the occasion. Mr. A. A. Stockton of St. John, said:

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