

feeling opposed to humility, we, in that moment, let the Gospel slip from our grasp. He ran over all our colonies, and showed how the manner of their acquisition bound us over to perpetual abasement, and closing with some felicitous Scriptural allusions, he strikingly elevated the spirit of the meeting.

There are not, as perhaps might have been expected, so many Americans on this as on previous similar occasions. They are, however, if not numerous, very well represented. They requested a special meeting of the English, to lay before them what they considered their right to a greater amount of sympathy in their national struggle. Their wish was cordially acceded to, for there was a general anxiety to find some ground, apart from political considerations, on which approval and co-operation might rest. A large number was convened in one of the halls, and a thoroughly English discussion ensued on the extent to which the Northern government had declared itself on the question of slavery, as that was felt to be the only point on which the Conference could express itself. I write in much too great haste to say how far the meeting was satisfied with the representations which were made. The exact terms of the resolutions were referred to a committee, and, in due time, will be found in print.

The Genevise themselves will probably be the most largely profited by this great meeting. They have looked with astonishment on the union, in all acts of religious worship, of so many sects, and begin to perceive that Protestantism is more unbroken than Romanism.

On last Sunday the Lord's Supper was observed, under circumstances of deep interest. I cannot remember all the denominational fragments which were brought together, and scarcely the languages which were used. Before the distribution of the bread, prayer was offered in French and English, and before the cup, in German and Latin. Some brief and fervent addresses were delivered, and hymns were sung to the same music, simultaneously, in three languages.

On the same day, the novelty of open-air preaching was attempted, and attempted with complete success. An audience varying from 1,200 to 1,500 listened to a succession of brief sermons from preachers of different nations, but with one message. The Hon. and Rev. Baptist Noel and the Rev. W. Arthur preached in French. Besides these endeavours after the "peace of the city," there has been a series of prayer-meetings, with short addresses, held by Mr. Denham Smith, M. La Harpe, and a son of M. Frederic Monod, which, I believe, have increased day by day in interest.

What will be the general result, if any, in Christendom, no one can say. I cannot see that it can be otherwise, as far as it goes, than good. All who have personally joined in the services, as far as I have conversed with them, have expressed great satisfaction. —*Correspondent of London Freeman.*

For the Christian Messenger.

MR. EDITOR,—

It was not my intention to have troubled your readers with anything further concerning the error in the Boston *Watchman and Reflector*, respecting the Presidency of Acadia College; but Dr. Pryor's communication in your last, seems to render a few words necessary, by way of acknowledgement.

In the first place the letter contained in that communication, said to be "taken from the Boston *Watchman and Reflector*," does not appear in the columns of that paper, up to its last issue, (the 10th inst.). It may perhaps make its appearance in a subsequent number. I was quite aware that the error originated with the editor of the *Watchman*, and stated as much in my last; if he had taken the first opportunity of correcting it, there would have been no occasion for Dr. Pryor saying anything about it. In justice to Dr. P. and Acadia College, Mr. Omstead ought to have done this. It is not too late even now for him to correct his error, made more than a month ago.

My friend the Dr., might have spared himself the remark, that he had found he had "overrated the intelligence of one at least of the readers of the *Watchman*," seeing that the erroneous statement was not observed by merely myself but it was copied into several newspapers.

Dr. P. is probably aware that a few lines from the editor, especially of a religious paper, are often observed and relied on, far more than a column from an anonymous correspondent; especially is this the case if those lines contain anything erroneous.

It afforded me pleasure to read Dr. Pryor's letter, as it will, I think, fully correct the inaccuracy referred to, so far as the readers of the *Messenger* are concerned, and if Mr. Omstead should insert the communication it con-

tains, it will be all right; and I hope soon we shall have the means all provided and see Dr. Pryor's presence where I fully believe his heart is already—harmoniously laboring with the brethren, so usefully employed in our "school of the prophets."

Yours very truly,

ALUMNUS.

October 17th, 1861.

[Although the above matter has really nothing to do with our journal, yet we inserted the former letter of "Alumnus," as we thought it might prevent any misunderstanding in the mind of the writer, arising from the mistake made by the editor of the Boston paper referred to.]

After the letter of Dr. Pryor in our last, and the above from "Alumnus," we hope there will be no necessity for further discussion of the matter. We fully endorse the wish expressed at the close of the above. There is a great work for the Christian church to do, and we trust that wisdom and grace will be given to us all, to engage in it with the earnestness of those who "are looking for and hastening unto the coming of the day of God."—*Ed. C. M.*

Christian Messenger.

HALIFAX, OCTOBER 23, 1861.

"Offences and Church Discipline."

DEAR EDITOR,—

Doctor Hiseox's *Baptist Church Directory* may be considered good authority, in matters relating to Christian churches, but I cannot exactly see the propriety of his first step in correcting a public offence—he says "The first member who has knowledge of the offence should, the same as in private cases, seek the offender, and if possible, reconcile or remove the difficulty." Here lies the mystery:—how a member can privately settle a public offence? I was under the apprehension that the correction of public offences should, even in the first stages, be public like the offences themselves, that the scandal occasioned by them may be removed. St. Paul's charge to Timothy "Those who sin rebuke before all, that the rest also may fear" must, of course, have reference to public offences, else the rule in Mat. xviii. 15, would apply. William Crowel in his *Church Members' Manual* lays down the mode of proceeding with a public offence thus—"If a gross offence is charged against a member by common report, it is the duty of any brother to inquire into the facts, and if reasonably convinced of its truth, to bring the subject before the Church, a committee may then be appointed to investigate the facts and report." Nothing said about visiting the offender privately, when he might (viewing the case in a different light) deny the charge, thus embarrassing the Church in its efforts to remove the difficulty. Perhaps those persons caught the idea from Dr. Hiseox who argue that if the offender shall acknowledge his fault and ask forgiveness, you are bound to forgive him, thus applying the rule in Matthew, to public as well as private cases.

When the two above named expositors differ, which shall we follow?

Yours for truth,

ANOTHER CHURCH MEMBER.

We do not think it difficult to reconcile the two "writers" to whom our brother refers. Dr. Hiseox gives the direction to "seek the offender" before bringing the matter to the attention of the church; and Crowel says "enquire into the facts." These two injunctions, we suppose, are pretty nearly equivalent to each other. From whom could the facts be better learned than from the offender? Where a proper fraternal feeling exists this would assuredly be done without any express injunction to that effect. Let any brother suppose himself to be the offender, and then consider if he would not desire a brother to call on him before bringing his case to the notice of his brethren.

As to "removing the difficulty," we do not suppose Hiseox means that the matter would then be "settled;" without any further action on the part of the church, but correct information concerning the feelings of the offending brother could be made known and the church might govern itself accordingly.

The "Church member," from whom we received the first request to take up this subject, has written us again seeking information on the mode of proceeding and the application of scriptural principles to several peculiar cases. In reply, we would remark, that it would be impossible to give specific directions or advice adapted to every individual case. Attempts have been made to enact laws which would apply to such cases as might be expected to arise in churches, but

because of some circumstances connected with one, making it differ from another, they have usually failed, and have rather embarrassed the subject than provided the remedy. We must not legislate for the Church of Christ. The principles of Christianity are abundantly sufficient to meet every variety of circumstance requiring their application, and it is better to take up each case and dispose of it on its own merits, without reference to any other, than to make any provision for it beforehand. An intelligent view of the relationship existing between church members and a common sense application of Scripture teaching is better suited for the government of a body of believers than all the laws which human wisdom could invent.

We may, however, refer to two or three of the cases given by our brother, as demanding the attention of the church of which he is a member. They are, we presume, but specimens of what may be found in other communities:—One member refuses to walk in fellowship with the church, because of dislike to another member who has been guilty of misconduct, notwithstanding that member has expressed sorrow, and manifested genuine repentance for years by a blameless life.—Another doubts if she has ever been truly converted, and therefore wishes to withdraw from fellowship, although she is one of the most consistent members of the church.—Another is consistent in all other respects but neglects altogether attendance on Conference and Prayer meetings.—Another has fallen into sin, but makes only a very vague and weak acknowledgement of his wrong doing, and so leaves an uncomfortable feeling in the minds of his brethren.—Another case is that of a member, who united with a church when quite young; but falling into sin was excluded. After several years have elapsed he removes to a distance, comes to feel the influence of the truth, thinks he was not converted before, but now wishes to be received into church fellowship. Another difficulty presents itself in the case where all the members are not quite satisfied with the profession made by a candidate for membership—that a change of heart has really taken place, and therefore a unanimous vote cannot be secured. Another question is whether the female members should vote on the reception of members.—Again, as to how the sentence of excommunication should be pronounced—whether or not a formula should be used for this purpose, &c., &c.

We might offer an opinion as to what we should deem judicious in each of these cases, but, as we do not apprehend that we should thereby remove the difficulty, we think it better to leave the matter for the consideration of brethren of mature judgment and experience. The office of the Christian ministry is a wise provision for the instruction of a Church in matters of discipline. A little consultation with two or three brethren acquainted with the circumstances in each of these cases, would enable the brethren to come to a more satisfactory conclusion in respect to them, and a thousand others that might arise, than any amount of advice from abroad. Much may be done by the minister himself in his pastoral labours from house to house, teaching and admonishing with all diligence those who need instruction in the things of the kingdom of God. After all, we do not suppose that any amount of discipline would remove all imperfections. While seeking after purity we must not be surprised if the church, while remaining on earth, still continues to some extent an imperfect body.

THE BAPTIST CHURCH AT NICTAUX.—We have just learned that the above church has come to an agreement to make an amicable division of its membership, and become two distinct churches. We understand that a letter has been sent to us, giving an account of the religious services held, on the occasion of this separation. We regret to say that no such letter has been received by us, and shall be glad if the friend by whom it was forwarded, will enquire into its whereabouts, and let us hear from him.

Rev. T. H. Porter requests us to say that he has accepted an invitation to the pastorate of the Cape Canso Baptist Church, and has now removed from Sackville. He desires to have any communications for him directed to Canso. Mr. P. will be obliged of the editors of the N. B. papers, *The Christian Watchman* and *The Christian Visitor* will notice the above.

We are glad to learn that the Canso Church has secured the services of Brother Porter. His field of labor is an important one, and has several districts around desirous of participating in the benefits of a preached gospel. We hope to hear of much good being done at Canso and its neighbourhood. We hope too, that the Sackville and Hammonds Plains churches, will not long continue destitute.

THE FULFILLMENT OF PROPHECY.—Judge Marshall was to have lectured in Temperance Hall on Friday last in reply to some of the statements advanced by Mr. Baxter in his lectures on the interpretation of prophecy. In consequence of the rain storm the lecture was deferred to last evening. Several persons have disputed with Mr. B. the views he has expressed in his lectures.

We are not disposed to indulge in any condemnation of Mr. Baxter. Yet we believe him to be altogether mistaken in the notions he is seeking to propagate. He appears to be sincere in his errors. We should doubtless be always looking for the coming of Christ, and should live in a state of preparation for that event, whether it be near at hand or far off; but as to any temporal punishment awaiting those who reject the Premillennial Theory we can look upon it but as a sort of clap-net for the purpose of taking hold of the simple-minded.

The *Church Record* says in reference to Mr. B.:

"The Rev. Mr. Baxter having advertised his Lectures as by a minister of the Church of England, we are requested to state that he has not any license or authority from the Bishop, and that he has not brought any testimonials from the Bishop of Huron, by whom he appears to have been ordained a Deacon at Christmas last."

IMMERSION CONDEMNED.—The East Ohio Synod of the Lutheran church, at its annual convention last month, passed the following in regard to one of their ministers, Rev. J. Fry:

Resolved, That brother Fry, in the administration of baptism by immersion, his grossly violated specific regulations of this Synod, and his course is hereby heartily condemned.

Resolved, that he be suspended.

Resolved, That the congregations are under moral obligations to comply with the regulations of Synod, and that they are grossly irregular when they advocate or allow baptism by immersion.

Such a record will be an imperishable monument of shame to the Synod ordering it, while to brother Fry it speaks in the language of his Master "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." His reward is precious and sure.—*Christian Era.*

News Summary.

THE R. M. Steamer *Niagara* arrived on Wednesday last, bringing London dates to the 5th inst.

There appears little or no change in the aspect of European affairs. The question of deepest interest in England at present, arises from the threatening deficiency in the supply of cotton for the immense factories of Lancashire, caused by the entire stoppage of shipments from the Southern States. Great efforts are being made to obtain future supplies from other sources. Jamaica, Egypt, Western Africa, India and China are all Cotton growing countries, and amply calculated to yield abundant materials for the looms, not only of England but of all Europe put together. The quality produced by the Southern States, however, is that which has hitherto been much preferred, and the transport is so short that Southern Cotton has nearly engrossed the English Market.

The Crops in England have been about an average. In France there is a considerable deficiency as compared with former years.

There seems a growing belief among the European public, if we may trust the daily Journals, that the French Emperor is about to withdraw his troops from Rome, and that a final settlement of what is called the *Roman Question* will very shortly take place. That the Pope will have at last to abandon his secular dominion of the City of Rome and the curtailed territories around, and be wholly confined to the exercise of his spiritual power as the Supreme Head of Catholicism, to be sustained by a general contribution from the Catholic Powers of Europe. On this arrangement immediately depends the withdrawal of the French troops from Rome, and the delivery of the City and present Papal dominions to the Italian nation, to become hereafter the Capital of the Kingdom of Italy. It is most evident that nothing short of this will ever satisfy the Italian people. Universal contempt and hatred of the abuses of Ecclesiastical government prevail throughout Italy, and the final dissolution of its last relic cannot be far distant.

The hostile movements on this side the Atlantic during the week have been unimportant, although a collision of the Federal and Confederate forces, under General Fremont and Price in Missouri, is most probable ere now. A report was current for some days in the American papers that New Orleans had been captured, but it appears to be wholly without foundation.