

of the church, we insist upon what we have been striving to maintain, that the Word of Jehovah is sufficient to detect and expose them. It has been given to this end, that we might be led into all truth, and so from all error.—This is the test to which all religious opinion must be brought. Here is the touchstone, by which we discriminate between the evil and the good. We speak with all the strength of matured conviction, and personal experience, when we assert that God's lamp carried with the face outward, will reveal all false doctrines, however specious, however subtly compounded with the true. "Thy word is a lamp to my feet—a light to my path."

Through the intricate mazes of a disordered state, through the labyrinth of speculation this is the only clue, the thread by which we grope our way into the light of heaven. Missing this, we wander lifelong in perplexity and dark forebodings, at last to have our worst anticipations more than verified. O it is a life, sad beyond expression to contemplate, which has no comfort in time of trouble, a poor, weary, soulless life which knows no Jesus coming in bereavement with words of cheer for the darkened household; a life thwarting the Divine intention which closes in hopelessness and despair. Blessed be the God and Father of our Lord Jesus Christ, who, in addition to Him hath freely given the written Word. Our Fathers believed it, loved it, declared its simple message, and firmly demanded from their converts unyielding obedience. "Whatsoever He saith unto you, do it!" They are gone and they are going, to mingle with those "who through faith and patience inherit the promises."

One army of the living God
To His command we bow,
Part of the host have crossed the flood,
And part are crossing now.

For a little while my brethren we remain, but the same light allures us, the beacon at the entrance, aloft on the heavenly hills. Ah how ravishing as from afar we catch its twinklings! Ye aged men, for many leagues ye have discerned it. O for favoring gales! The saints are still crying, "I am sick of love," wearied with longing for my Lord. It sheds its radiance on the Heavenly city, in the light of which its pearls do glitter, its walls of jasper shine, its sea of glass becomes resplendent! As in the olden time, the star did lure the magi till it stood over the place where the young child Jesus lay, so does the star of Revelation go before the Christian till it stands by the place where the glorified Jesus sits waiting to receive him. It shines with glowing brilliance over the region of the shadow of death. In answer to our forebodings it assures us that the Redeemer trod those gloomy paths and left a fragrance there whose odours are wafted down through the centuries, even to us, that He grappled with the mighty victor, Death, and overcame him, that we might no longer stand dismayed in that awful presence, and, as if there were still insufficient to assure us, He gave the finishing expression to the Infinite compassion:—"I will come again and receive you unto myself, that where I am ye may also be."

For the Christian Messenger.

The Baptists of the "Dominion."

Dear Brother,—

Among the advantages likely to flow from the Confederation of the provinces of the "Dominion of Canada" may be reckoned the more complete union among themselves of the various religious denominations in those provinces, and their fuller co-operation in prosecuting the enterprises in which they are engaged.

The Baptists of the "Dominion" constitute a large and influential body. Hitherto they have known but little of each other. Is it not desirable that they should become better acquainted, and that their energies should be combined for the advancement of important objects?

In what manner the union should be formed, and to what extent it may influence their movements, it would be premature, at present, to decide. Whether it would be thought sufficient to hold a triennial Convention; or whether it might be deemed advisable to consolidate their educational efforts, in whole or in part, in one well-offered Institution; or whether, in any other way, the benefits of united endeavours should be sought, are questions inviting discussion. They will be brought forward, I presume, at the approaching meeting of our Convention.

I wish that some of our brethren of the provinces of Ontario and Quebec could meet us on that occasion.

Yours truly,

J. M. CHAMP.

Acadia College, Aug. 1, 1867.

Christian Messenger.

HALIFAX, AUGUST 7, 1867.

Sincerely in Error.

This is not an uncommon condition in which to find men and women. The excuse is sometimes offered that their error is harmless, and their being sincere in holding the error, it is therefore unnecessary to disturb them or be concerned about its removal.

But we must consider that error is a departure from the truth. Whatever may be the extent of that departure it must be offensive to God, and contrary to His word—the standard of genuine faith. No amount of sincerity can be an apology for believing what is wrong. If sincerity were, any excuse it would do away with all religion; and make heathenism as right as Christianity, provided only the heathen were sincere in their heathenism. Holiness can only spring from truth. Ignorance is not the mother of devotion. If ignorance were bliss, it would be folly to be wise—a paradox approved only by the wicked and profane. Superstition sometimes puts on the garb of sanctity, and represents herself as a higher type of holiness than is ordinarily found, but her works do not warrant the conclusion. Wherever Error abides there either Infidelity or Superstition dwells, and not unfrequently both together, and they commonly show their character by a relinquishing of conscience and judgment to priestly dictation, instead of following the "noble" Bereans who "searched the Scriptures daily" to discover if the preaching of the apostles were in accordance therewith. Man is culpable for his ignorance when knowledge flows along by his side, and when he needs but to stoop and drink of its refreshing waters, to partake of its life-giving effects. "Men love darkness rather than light because their deeds are evil."

The truth gives no encouragement to ignorance or error, and we must not imagine that God will allow men to escape judgment by any plea of sincerity. All must be judged by the opportunities they have offered them, not by the use they choose to make of them.

New Baptist Churches in London.

The London Baptist Association is successfully doing its work of supplying places of worship in London. The Grove Road Chapel, Victoria Park, was re-opened under the auspices of this body in the end of June. The following is a description of it from the *Freeman*:—

"It is situated in the midst of a thickly-populated neighbourhood. Formerly the street in which it is built was known as Cut-throat-lane," and was the resort of the lawless and depraved. It is now surrounded by respectable houses, most of which are newly built. It is only within ten minutes' walk of the Victoria Park. Every Sunday there are thousands of persons passing by the building bent on pleasure; and it is therefore most conveniently situated. The building is in the Gothic style, has a tower, by which an entrance is gained to the gallery, and a spire. Exterioirly it is an imposing structure; and interiorly it is light and airy. Whether as a Baptist chapel it is built in the best, or most suitable style of architecture is a question about which there seemed to be, on Tuesday last, great differences of opinion. We would only correct an impression which seemed to prevail in many minds, that a high pitched roof and heavy arches and steeple pillars which obstruct the view, are necessary to constitute the Gothic style of art. No style of architecture is more plastic than the Gothic; and it may be made as convenient—and we believe even more so—for public worship as the well-known Classic. The chapel will seat nearly a thousand persons. The pulpit is of stone, and is placed at the east end of what was dubbed on Tuesday, the "chancel."

The Rev. B. Seddon, a Congregational minister who laboured in the neighbourhood, said: "Considering the awful spiritual destitution in London, he thought every effort ought to be made by all denominations of Christians for building new chapels. In that one parish, if they were to accommodate the men and women who would go to a place of worship, if they had one to go to, sixty new chapels of the size of the one they had opened that day would have to be erected. He therefore rejoiced that a Baptist brother was about to come so close to his own church, and wished for him the same measure of success which God had vouchsafed him (Mr. Seddon) in the preaching of the Word."

The Rev. C. H. Spurgeon addressed a few encouraging words to the newly-elected minister. He was glad to see so many Independent brethren present on this occasion. The endeavors of some persons to represent them as the enemies of Christian unity were shameful and absurd. They were not enemies to that unity; but if the members of any denomination—say their Wesleyan friends—took it into their heads to conceive that they as Baptists had no right to exist as an independent body, he should blame their audacity and resent their impudence. (Laughter and loud cheers.) He regarded such talk as they had about their "schism" and needless separation

as an insult. Until this question arose, he never dreamed that he would even be accused of uncharitableness. He had worked as heartily as any man with those brethren who differed from him respecting believers' baptism, and should continue to do so, but by the grace of God, whatever others might do, he would never amalgamate with them. (Laughter and cheers.) He thought they would get on far better by existing separately, since they could not agree on what they considered to be so important a matter as baptism. If he had at the Union meeting spoken anything which could be construed into an unfriendly expression respecting their Congregational brethren, he would willingly retract it, for he had no intention of doing so. But let them drop such fooling as seeking to absorb them into their denomination.

Mr. Spurgeon preached from the "chancel" steps, a remarkably powerful sermon, from the words, "If any man thirst let him come unto me and drink." He said and exhorted to the effect:—

The Irish Church Establishment.

It is not improbable that in the next Session of the British Parliament, after so many centuries of delay, some important measures may be adopted toward the pacification of Ireland. Lord Russell has proposed in the House of Peers, the appointment of a Commission to investigate and report upon the state and revenues of the Irish (Episcopal) Church. His Lordship's views on the subject, however, are not at all likely to be acceptable to those, and they are very many, who hold that every Sect or Denomination should sustain its own Ministry by voluntary contributions, without state aid. Lord Russell, and probably a majority in Parliament, are for endowing the Catholic Clergy, and possibly diminishing the overgrown pecuniary emoluments of the Irish Church establishment. This Church with its Arch Bishops, Bishops, Deacons, and Sub-Deacons, and rural Deans, Archdeacons, Prebendaries, Canons and Minor Canons, Rectors, Vicars, Curates, Perpetual Curates, Prebends, Choristers, &c., &c., in fact with all the over-loaded and unscriptural staff and functionaries of the Romish Church, and not one sixth of the population of Ireland has been, since the Reformation and until very lately, one of the richest Ecclesiastical endowments in the world. Within a few years back some considerable retrenchments have been made in its revenues; but nothing of sufficient consequence to atone for the gross injustice inflicted on the Roman Catholic population of the country, by having had the whole of the Church property transferred from the Roman Catholic to the Protestant Episcopal Church, besides saddling the country with the support of a ministry which they repudiate.

As the endowment of the Roman Catholic Church in Ireland, by the State, would no doubt in some measure effect the purpose intended by its advocates, that is, give the existing government a control, to some extent, over the priesthood, many Catholics it is said, are averse to the scheme. We imagine however that it would be as little objected to by the great majority as was the government establishment of Catholicism in Malta, or the annual subsidy to Maynooth College. No doubt any measure that would remove the invidious distinction between Protestant and Catholic in Ireland, with some thorough reforms in the tenure and occupation of land, would effect a vast and immediate revolution of popular feeling and render its union with England a real, instead of a nominal one. We should be sorry however to see any further infringement on the true principles of religious liberty, by which every Church should support itself. Let the unnatural and unscriptural union of Church and State be abandoned, and let human governments no longer attempt to build up or govern a Kingdom which is not of this world; and which is in its very nature too pure and holy to be legislated for and controlled by the will of sinful man. The Church has one Master, even Christ, and his kingdom is not of this world.

When from home.

Some persons seem to think themselves free from their ordinary church obligations; and that it is not so necessary for them to be seen in the Christian assembly as when surrounded by those with whom they are familiar. A moment's reflection will be sufficient to show that this is a very incorrect conclusion. The disciples of Christ should feel that they are at home with their fellow-disciples wherever they are. It may be well that we should speak a little more plainly, and say that when city Baptists visit the country they should seek for the church of like faith and order, and attend with them in preference to any other; and, in like manner, when members of churches in the country are in the city, for a longer or shorter time, it is in their power, they should be seen with

their brethren, whether it be in the social prayer-meeting or the more public services of the Lord's Day. It may be, offered as an apology by those who are in the city, merely on business, that on the week evening they are not able to dress as they would at home, for meeting. This we do not think a valid excuse, and, if closely examined, will not be found to spring from a proper motive. A devotional spirit is of too much value to be put in competition with exterior appearances. The city churches are occasionally encouraged by the presence of country brethren, but not so often as they might be if all church members from the country made it a practice to spend at the evening meeting an hour they cannot well occupy in business. Good might be obtained and good done by such Christian fellowship. If pastors of churches would encourage this practice they might induce amongst their people a much greater degree of fraternal intercourse.

The following is an extract from a letter received from a worthy brother a short time ago. Its reflections may be read with profit after our article last week on a kindred subject:—

"Most of our churches could, without unduly burdening any, well support their ministers, if they would but do what the word of God requires of them; and an enlightened conscience, and the love of Christ in the heart enforce and prompt."

The world has demoralized and corrupted the church—they are now too near the same level. What a delusion for christian churches or disciples to expect happiness and usefulness now or hereafter, while living in habitual neglect of known, plain, palpable, inviting, honourable duty, duty enjoined by an infinitely wise and loving Saviour and connected with our present and eternal welfare.

When will Christian professors be wise, consistent, and dutiful—an honour to Christ, and his Gospel? The intense worldliness that has well nigh destroyed her power for good, and made her a reproach, must be shaken off, and abandoned by the church, ere she can rise to that splendour and glory of spiritual life and power, which by faith and obedience to Christ, may be obtained even here—now, if we will. We are straitened, miserably straitened, in ourselves, not in God; we repel the Saviour and his love, and refuse to submit to the wise and holy discipline that duty requires of us. Is it any wonder that the Spirit of God has left so many so-called christian churches, and that so many professing disciples of the Saviour are like trees—twice dead—plucked up by the roots? that we are constrained, if possible to entertain more fear for them than for those who are avowedly the enemies of God? that the dry dead bones may live speedily!

We beg to acknowledge the receipt of a copy of a letter from Archbishop Connolly on the claims of T. d'Arcy McGee, Esq. to the confidence and support of the Irish and their descendants in the Dominion of Canada.

OUR MINERAL RICHES.—We were informed a few days since that five gentlemen in Boston, three or four years since, invested \$20,000 each in a coal mining operation near Sydney, C. B., and that they have already realized therefrom \$100,000.

CORRECTION.—Rev. B. Scott wishes to correct a statement which appeared in our account of the Eastern Association. He informs us that the difficulties in the Onslow church did not arise from the transaction of business in two sessions; nor were the letters sent, one from each of these sessions. He states that the letter signed by "John King, clerk" was the real letter of the church.

It was not our intention to say anything that would not be endorsed by all the members of the Onslow church, and we hope this correction will be sufficient.

Notices, &c.

Received for Foreign Mission. 1867. July 26. Eastern Association. \$175.134. Sydney Church (C. B.) to support Mount Long a year. \$100.00. C. Turner, Sec'y. Aylesford, July 29, 1867.

Of this sum \$50 are from Truro Church to support Mount Tan Gin; and \$50 from Amherst Church for Mrs. Crawley's School. The total of \$100.00. N. B.—The Money Order Office nearest to me is that of James A. Gibbon, Esq. C. T. Wilson.