

be there—the sisters of Lazarus and Joses, and a few others—seem very ordinary people compared with those at the party. He wonders why those who go to prayer-meeting need be such common sort of people. Not a scribe, not a Pharisee, not a single real gentleman, as the world would call them, among them all. He wonders why it is that going to the party should make him avoid the prayer-meeting. He knows that the good people will not say a word about it; perhaps they do not know of it. He knows he can go in late and take a seat down near the door; but what if they should notice him and ask him to take a part? What if he should hear Peter's strong voice calling out, "Will brother Thomas please to lead us in prayer?" He knows he is in no state for that, and so he will stay away to-night.—from "Todd's Hints and Thoughts for Christians."

"AMONG THE SCHISMATICS."

A Christian lady found herself a short time ago in the presence of a dignitary of the Episcopal Church. In the course of conversation she dropped some remarks which seemed to indicate that she did not derive much edification from the ministrations she was accustomed to attend. "No wonder"—was the reply: "You are among the schismatics." The meaning evidently was—"We are the true Church; God's blessing can only be expected in connection with our services and ordinances. Other religious societies are schismatical gatherings."

There has been a great deal too much of this. First, there is the arrogant assumption—the exclusiveness. Then, the uncharitable inference. And then, the implied threatening. "If you do not leave your fellow-schismatics, you will not obtain God's blessing."

Two things require to be proved, in order to justify such language.

The first is, that the English Church, or any other Church, the members of which allow themselves to talk in this way, is the Church. Now, not only is it impossible to establish that point, in the case of the Church of England, but it is extremely difficult to prove that it is a Church at all. Look at the nineteenth Article, "The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same." Does it not require a great stretch of charity to believe that the said Church is "a congregation of faithful men"? And as to the doctrines and sacraments—is it not notorious that they are required to be in agreement, not so much with scripture and "Christ's ordinance," as with the Act of Uniformity, disobedience to which exposes the offender to prosecution in the Ecclesiastical Courts?

The next proof called for is, that persons who are not members of that Church are "Schismatics." That word is freely used by many who are totally ignorant of its meaning. A schism is a division in a Church. A schismatic is one who causes divisions in the Church, of which Church he is still a member. I am a Protestant:—if a Romanist calls me a schismatic, I repel the charge with indignation, because I never belonged to his Church.—I am a Baptist;—an Episcopalian has no right to accuse me of schism, for I have not troubled his church by causing divisions in it.

The Puritans in the days of Elizabeth and James I., were schismatical as long as they continued in the Church; but when they withdrew they were separatists—not schismatics. The independent bodies which they formed owed no allegiance to the established church, with which they had ceased to hold communion.

The Ritualists of those times seem to be more justly liable to the charge of schism than any other party within the Church.

After all, it must not be forgotten that the guilt of schism rests on those who cause it. When the Puritans left the Church of England they became separatists and were justified in their separation, since they could not remain in the Church, as they believed, without disobedience to the Lord Jesus Christ, whose authority, as sole Lawgiver, was impugned and defied. The bishops and others, by whose means the unrighteous enactments were made, which occasioned the separation, were the real schismatics.

It will be a glorious day when "the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." M.

King's County, Oct 5, 1869.

For the Christian Messenger.

HOME MISSIONS.

Mr. Editor,—

Our time was so fully occupied during the session of the Association at Hebron, that we were not able to give as much time and attention to the subject of our Home Mission, as that important branch of our denominational efforts requires. Under these circumstances, the Board concluded it to be advisable to adjourn to meet at Bridgetown on Tuesday, the 26th of Oct. inst at 2 o'clock, P. M.

Any applications that were deferred at the last meeting of the Board, will be considered at the next meeting, above referred to. If there are any new applications to be made, those interested, will not fail to present them at the same time.

It seems to be the opinion of the members of the Board that where the salaries of Pastors already reach to Four hundred dollars, we cannot supplement them. In one case, where a pastor was receiving \$400, there was an application for a supplement of an additional hundred. The majority of the Board, concluded that this could not be consistently granted.

If we were to employ this brother, as a Missionary, we could only give him \$400, hence we could not see our way clear with our limited means, to give any one brother \$500, without disturbing our present arrangements and giving dissatisfaction to Missionaries already employed, and making it necessary to give them \$10 per week instead of \$8, as now.

I trust these explanations will relieve the minds of our brethren, who may be disposed to think their claims to the supplement referred to were not properly considered.

We hope also this will set the matter at rest, and any of our brethren in similar circumstances, will not be led to make arrangements depending on the Board for aid when they are in receipt of a salary of \$400.

A. MARTELL.

Hillsburg, Oct. 2, 1869

MISSIONARY REPORT.

BY SISTER M. B. DEWOLF.

The following communication was written, as appears from it, in the hope that it would reach me before the Convention; but it did not come to my hand till the 2nd inst. The statements contained in it will doubtless be satisfactory to the friends of the Mission.

C. TUPPER, Secretary,

Aylesford, Oct. 4, 1869.

Bassein July, 16, 1869.

REV. DR. TUPPER,

Dear Father in the Lord,—I hope this may reach you before your Convention; and should you think it best to read it before the Board, do so. The first year and a half, or two years, of a Missionary's life are usually filled up in getting the language and becoming acquainted with the people; though he may in a manner begin work, yet we are able to accomplish very little when we can only talk to the people in broken sentences, through an interpreter. We can talk to them on the all important subject but in such an unsatisfactory manner we feel, that our instruction falls far short of what it would given in a different way, and it becomes us to possess our souls in patience till our tongues are loosened. I have been now in the work a few weeks over a year; and as I look back upon the past months, I fell to thank my Heavenly Father for all he has sent me.

While pursuing the language my hands have not been idle. I could take up work in the English Departments where there was much need of help. Dr. Scott, on account of his wife's ill health in America, with no hopes of a speedy return to this country, in accordance with the Free Mission Board's instructions, sold their property, and went home a short time after my arrival, leaving a vacancy in the school; I took up three of his classes, spent four hours a day in the school, and three a week in other ways in their behalf. This, with four hours a day spent on the language, filled up the most of my days through the rainy season. Immediately, followed the Convention of which I have sent you a report. Let me speak of one item at this time: the "telegram" that came to us under the great waters just at the moment when doubt and perplexity filled the minds of some of the Missionaries. Providence ordered this little scrap of paper bearing such important and timely instruction, to reach us so fresh from the hands of the operator, three days to Burmah, and six to us;

Each one lifted up a prayer of thankfulness, as we fel our native lands, christian friends and homes brought so near us. Then followed a vacation of three weeks. when our Brother and Sister Carpenter came over to take charge of the field. A few days after their arrival I removed to the place where my work was, and among the people I long to labor for, it being impossible to remain at Brother VanMeter's, so far from this compound, and prosecute my work successfully. Brother and Sister Carpenter being desirous of learning the spiritual condition of the village churches and improving the season for jungle work, almost immediately set out, leaving me with my classes to attend, and in charge; this being necessary as there must be some one here while school is in session, the girls too must have a "mama" to watch over them. Their parents and pastors do not like to have them in town, unless there is some one here to have an oversight of them. One of the girls who has lost her mother by cholera has written a very nice letter in Karen, of which I will give you a translation, as I think you will feel interested in it.

Soon after this our sister Miss Watson came to join us in our work. Our pupils acquitted themselves well on examination day, at the close of the term. Then came our Association which I have written you about; a very pleasant one indeed, though the most thinly attended of any they have had. The work is progressing, and fruit being gathered, the heathen are enquiring of the "white book" and its teachings. One Missionary is doing all he can, at the same time there is more upon him than can be thoroughly done, or than he ought to do. Our hearts are gladdened with the cheering news of re-enforcements for Burmah; and more particularly as I hear of men from our Provinces being inspired with the desire, and having offered to consecrate themselves to God and His work in heathen lands. We felt assured God would take care of his own work, but our hearts were sad as we saw one after another leave these shores to go home. I have made four jungle trips this year, spending some time with the people, attended duties in town, and made good progress in the language.

In christian love I remain your sister in Christ.

MINNIE B. DEWOLFE.

LETTER FROM A KAREN FEMALE PUPIL.

Dear Mama,—

By the favor of God I am well, and all our household. Only that I am very desolate on account of my dear mother having died and left me. Yes, mama, it is sad, the pleasure of the world is empty, and accompanied with distress. At times we laugh—and again we weep—we rejoice and sorrow; first one then the other. We ourselves can do nothing. It is altogether as God shall judge, and we for our part submit in it.

Moreover we heard the teacher and mama were coming out to see us,—and I rejoiced greatly. I wish very much also to see Mama DeWolf and Watson: I miss them very much,—I do not forget them: give them both my love. Moreover I promised to come back to school these rains, but I cannot now. My father says I shall come next year; but now my younger brothers and sisters are all small, and I must look after them till they are grown a little. And my father earnestly desires me to write and tell the Mama the reasons of all this. I too, am quite ready to do so, and so am writing.

May God bless the teacher and Mama and all their house. Dear Mama I beseech you do not forget me, your child, in your prayers.

Your pupil, MAH MOO writes it.

Christian Messenger.

HALIFAX, OCTOBER 13, 1869.

Now that we have a daily mail to Annapolis we shall be able to send the *Christian Messenger* to our Subscribers thus far on the day of publication; and to places beyond Annapolis, one or two days earlier than formerly. This will be regarded as no small step in advance. As a consequence of this change, we shall hope to have a large addition to our list of Subscribers. Will our brethren have the kindness to make this intimation to their neighbours and friends, and favor us by a good word. We believe there are hundreds of Baptist families in the western counties, and other parts of the province also, who only require

a suggestion from some one of our present subscribers to induce them to send on their names.

As an extra inducement we propose to send the paper from this date to the end of the year, to New Subscribers, from the date of securing their name to the end of 1870, for the advance payment for one year. We will also send a copy of the new "SELECTION OF HYMNS," postage paid, to the person who sends on the name and payment for such new Subscriber.

To any person who will engage heartily in getting New Subscribers, we also propose to allow them six for the price of five: That is for every six names of new Subscribers they may send us, we shall demand the payment for only five.—Ten Dollars.

Let the address be given very plainly and distinctly.

BAPTIST POLITY.

We clip the following from the *Christian Visitor's* report of the recent session of the Western N. B., Baptist Association:

"At the opening of the Saturday afternoon meeting a special Committee was appointed to inquire into a rumored case of moral delinquency on the part of a minister in the Association. In the appointment of a Committee for such a purpose, it seems to us the Association went beyond its function. It is to be presumed, that the minister in question, is a member of some Baptist church, and to the church, of which the supposed delinquent is a member, it pertains, and to the church alone, to institute inquiries and to exercise discipline, if required."

It is doubtless the duty of the church to institute proceedings in cases requiring discipline among its members; but when such necessity arises and a church neglects or refuses so to do, and the moral and spiritual character of the Association is thereby endangered, the Association may then, we think, very properly judge for itself whether or no it will continue to hold fellowship with such church.

An Association, composed of churches, has the right to decide for itself of what churches it shall be composed; but it has no other control over the individual members of the churches; otherwise great confusion might ensue—a delinquent, either in morals or doctrine, might be in full fellowship with his church and at the same time a cause of disgrace and scandal to the Association, or vice versa. An Association of Baptist churches is as free and independent as a church itself, and may as properly and effectually guard its own purity and orthodoxy.

THE STORM AND FLOOD.

It is not understood by many how the storm of last week could have been predicted with so much precision so long beforehand. It also puzzles many to know why the tide should rise so much higher on the shores of the Bay of Fundy than on the Atlantic coast. It may not be out of place therefore if we attempt to give our readers a few thoughts on the philosophy of the subject.

In December last, Lieut. Saxby, R. N., wrote a communication to one of the London papers as follows:—

"I now beg leave to state, with regard to 1869 that at 5 A. M. on October 5, the moon will be at the part of her orbit which is nearest the earth. Her attraction will, therefore, be at its maximum force. At noon of the same day the moon will be on the earth's equator, a circumstance which never occurs without marked atmospheric disturbance, and at two P. M., of the same day lines drawn from the earth's centre would cut the sun and moon in the same arc of right ascension (the moon's attraction and the sun's attraction will therefore be acting in the same direction); in other words the new moon will be on the earth's equator when in perigee, and nothing more threatening can, I say, occur without miracle. The earth, it is true, will not be in perihelion by some 16 or 17 seconds of semi-diameter.

With your permission I will, during September next, for the safety of mariners, briefly remind your readers of this warning. In the meantime there will be time for the repair of unsafe sea walls, and for the circulation of this notice, by means of your far reaching voice, throughout the wide world.

At the period referred to in 1863, the moon happened to be in the extreme south declination and accordingly the greatest devastations occurred in the southern hemisphere (e. g., Melbourne—vide *London Times* of Feb. 13, 1864—the Cape of Good Hope, &c.), but next year the two hemispheres will be affected alike."

The warning was so general that no application of the special danger, in particular localities, would be likely to be apprehended. All exposed places on the seaboard might be supposed to be equally liable to suffer from the storm and the tide. The result however, shows that various causes were in operation to produce the fearful devastation in the northern and