

for hearing the next day's sermons. It follows up his preaching, whispering again to the conscience and the heart. It is the unfailing "supply" in vacant churches. It is never down with a cold, nor absent on a vacation. Fifty-two times a year it brings happiness into the homes of thousands, and in every house tells the same "Old, old story of Jesus and His love," of the Church and her conquests, of holiness and of heaven. Let every church have a devoted pastor and a Christian paper, and the Gospel will move the world.

BIBLE REVISION IN THE HOUSE OF COMMONS.

In the House of Commons, Mr. C. Buxton moved an address to the Queen, praying her to invite the concurrence of the President of the United States in appointing a joint commission for the authorised version of the Scriptures. The motion was suggested by the enterprise recently undertaken by the Convocation of Canterbury, and Mr. Buxton argued that the recognised version was the property, not of the Church of England, nor, indeed, of this country alone, but of the whole Protestant English-speaking race, and the work of revision, therefore, ought not to be confined to the Convocation of Canterbury. That body, he maintained, had no authority to represent the governing body of the Church of England, and it has already made several important blunders in the steps it had taken in this enterprise. The Nonconformists, too, would prefer that the Government should undertake the work of revision and, in addition to this argument, he urged, showing a wide knowledge of biblical interpretation, the importance of profiting by improved scholarship and recently discovered MSS.

Mr. Percy Wyndham seconded the motion, and while disavowing all jealousy of Convocation, he objected that it was entirely ecclesiastic in its composition, and that if the work of revision were conducted solely under its auspices, lay scholars—such as Dr. Deutsch—would be excluded from it.

Mr. Gladstone admitted on the part of the Government that there was strong need for the application of modern scholarship to the criticism of the authorised version, but at this stage of the work he held that it was wiser to leave it to private efforts. He foresaw, too, that great exception might be taken to the civil Government undertaking to produce a revised version of the Scriptures which must be authoritatively accepted. He admitted, however, that when the work was finished the time might come for the Government to take it up. As to the invitation to the President, Mr. Gladstone pointed out that the Constitution of the United States interposed a practical difficulty in the way.

Mr. Henley regretted that the subject had been mooted, for the harm done by the unsettlement of men's mind would far exceed any good to be obtained from revising the present version. To discredit the English Bible was to play the game of Rome, who were always ready to use the services of the "intelligent men" whom Mr. Henley caustically defined as men "who believed in nothing but themselves." If the bishops had leisure enough to take this voluntary work on their own hands, no more ought to be heard of an increase of the Episcopate. On the other hand, if they were going to do it by deputy, Mr. Henley thought it would be a "horrible delusion."

Mr. R. N. Fowler concurred with Mr. Henley in deprecating a disturbance of the popular faith in the old Bible, while Mr. Beresford Hope defended the action of Convocation. Mr. Scourfield showed grounds for doubting whether the United States would join in a revision, and Mr. Kinnaird cordially approved the attitude of the Government. After some observations from Mr. Macfie in support of the motion, Mr. Buxton withdrew it.

For the Christian Messenger.

THIRTEENTH ANNIVERSARY OF THE N. S. BAPTIST HOME MISSIONARY SOCIETY.

AMHERST, July 5th, 1870.

The N. S. Baptist Home Missionary Society held its Thirteenth Annual Meeting this day Tuesday, July 5th; the Eastern Baptist Association having suspended its session for the purpose.

The President S. Selden took the chair, and prayer was offered by the Rev. Dr. Tupper.

J. B. Layton was requested to perform

the duties of Secretary during the present meeting.

The Chairman then read the Annual report of the Board.

After remarks by Rev. Jas. Murray, Hon. J. McCully, Revs. G. F. Miles, D. A. Steele, and T. H. Porter, it was received and adopted.

It was Resolved, That the Officers of the past year be re-elected, and that the Board be located at Halifax for the ensuing year.

This was carried unanimously.

S. Selden, President.

John W. Barss, } Vice-Presidents.

John King, } Hon. D. McN. Parker, M. D., Treasurer.

R. N. Beckwith, Secretary.

John Steele, Auditor.

The Board of Managers was then elected as follows:—

Rev. Dr. Cramp.	Bro. H. R. Cunningham.
" Edwin Clay, M. D.	" A. Clarke.
" S. W. DeBlois.	" Wm. Cummings.
" D. W. C. Dimock.	" Wm. Faulkner.
" J. E. Goucher.	" E. G. W. Greenwood.
" A. S. Hunt.	" Edwin D. King.
" G. F. Miles.	" Hon. J. McCully.
" T. H. Porter.	" H. N. Paint.
" E. M. Saunders.	" J. F. L. Parsons.
" D. A. Steele.	" T. H. Rand.
" D. M. Welton.	" Alex. Robinson.
Bro. Wm. Ackhurst.	" David Thompson.

Adjourned to meet with the Central Association, at Pereaue, Cornwallis, in June, 1871.

J. B. LAYTON,

Sec. pro. tem.

For the Christian Messenger.

LETTER FROM REV. E. M. SAUNDERS.

THE CHARACTER AND LAST DAYS OF MR. NUTTING. DEATH OF REV. NELSON BAKER, &c., &c.

Dear Editor,—Having just finished reading your editorial notice of our departed brother Nutting, I feel constrained to add a few expressions to those which you have already given.

The frequent opportunities which I have enjoyed for nearly three years of holding intercourse with Mr. Nutting, and the unreserved familiarity with which he, from the first, received me into his confidence, gave me the opportunity of knowing him better, than it was ever my privilege to know any christian whose acquaintance I have made in advanced life. I was surprised to find that four-score years had apparently neither impaired the faculties of his elevated and well balanced mind, nor prejudiced the sympathies of his kindly and genial nature. Like a true christian philosopher, he had carefully studied the changes which have taken place in the world at large, and especially in his own province; and in conformity to sound principles he had evidently modified his opinions, and moulded his feelings. He had also shaken off the prejudices peculiar to advanced life, and which, since patriarchal times have led the aged to say, "the former times were better than these." He had thereby secured to himself the greenest old age that it has ever been my lot to see a man enjoy. He not only knew the present times and the younger generation who had grown up around him, but he loved and enjoyed them. I have rarely ever heard calmer and wiser observations of men and things, than I have heard fall from the lips of the good and venerable J. W. Nutting. A very tenacious memory enabled him to use, in his own happy and unpretending way, the results of his experience, observation and reading; all of which had been very extensive. His conversations were invariably enlivened by innocent and happy anecdotes. He often accounted in a philosophic and charitable way for the follies and faults of men.

It is not a little surprising that he carried on his varied studies and reading with unflagging industry and interest till arrested by his last sickness. During the past winter he read with great pleasure to himself among other works Froude's History of England; and there might be seen upon his table Tanchrit's edition of the English New Testament whose corrections from the three oldest manuscripts he had begun to carefully examine. I have learned from his family that it was his practice to spend some time in study of the Greek New Testament every evening before retiring for the night.

I learned from him that his attention was turned very early in life to the study of the Scriptures. Long before he was converted his views of religious truth were formed, and, with some slight modifications, they were the same as those which he held

through life, except the order of the church and the ordinance of baptism. He was in the communion of the Church of England for some time before he possessed the "faith that works by love and purifies the heart." His convictions of sin were very strong, and his assurance of pardon very full and sudden. His religious experience was very rich. Modesty and caution entered largely into all that I ever heard him say about his religious life. One thing I may state; in contrasting his life of unbelief with his life of faith, he remarked, that after his conversion the conviction never left him, that he was under the eye of God. He also stated in my hearing, that during the latter part of his life, personal piety had been rising in importance to his mind more and more above orders and modes of belief. He was charitable towards all denominations, and devoted to his own. He often re-called the sayings and cherished the memories of our old ministers.

The piety of Mr. Nutting as seen by those who knew him intimately for the last three years of his life, was exhibited less in what he said than in what he was. His religion did not run largely to words. It was so evident, that in his words and acts were leavened with piety, that it was not necessary to hear him speak directly of religion to feel that his soul was filled with the love and fear of God.

His last sickness wrought no perceptible change in his religious feelings. As he was when in his usual health, so he was in the grasp of disease and death. The last days, and deaths, and burials of Revs. Theodore Harding and William Chipman were brought vividly before my mind, by the last scenes with Mr. Nutting. The glory of their honored heads, the overmastering power of their lives of faith as acting upon persons who were with them in their last days, their trustings and triumphs in their last moments, the tender expressions of love and reverence which was universally extended towards them when they were passing to their rewards, and the feelings which all this stirred in my heart were very similar.

I leave these observations, and as I shall be on my passage to England ere you see them, you may insert them or any part of them in the Messenger. If in my absence, I should feel that any thing which I could write would be interesting to your readers, I will be most happy to send it to you for publication. As I drift away from the shores of Nova Scotia, there will pass before my mind the glorious close of the life of a venerable and good man; the power of religion to sustain the soul in sudden death, as witnessed by Bro. Boggs and myself and the council of physicians, who all bowed together with the weeping wife and children of the late Rev. N. Baker, while we committed him and his household to God in prayer, and then bade him good bye, as it afterwards proved, only three hours before his soul passed into the world of spirits. These scenes, together with the solemn memorial services held for those who perished on board the City of Boston, will be among the solemn facts that will naturally cross the mind.

Thoughts less grave will be of the happy day spent with our Sabbath School and friends, on the romantic grounds known as the Prince's Lodge, where the father of our honored and beloved Queen spent some months of his colonial life.

Very truly yours,
E. M. S.

Christian Messenger.

HALIFAX, JULY 20, 1870.

In our list of Deaths will be found that of the Rev. Nelson Baker, who died at Dartmouth on Monday evening, the 11th inst. Mr. B. left his home on Saturday afternoon, for Tanook Island, there to preach on Lord's Day; but being taken very sick, he was compelled to return to his home, and died on Monday evening. His ministerial labors of late have been occasional, and mostly at Tanook, where they have been made useful in the conversion of quite a number of persons.

"PROPHECY, A PREPARATION FOR CHRIST."

The testimony of Jesus is the spirit of prophecy. The efforts made by learned seapies to throw a pall of doubt over some parts of God's word have resulted in inducing christian men to examine more carefully the foundations of the sacred oracles, and to give the result of such examination to the world. The last few years have supplied a

large amount of the richest biblical literature. When men take the Bible, and, regarding it as an ordinary book, enter upon a scrutiny of its claims with all their prejudices against its divine inspiration, it is not at all surprising if they come to the conclusion that they may use their own discretion about what portions of the book to regard as divine and what as unworthy of credit and reverence. Some of these start with the marvellously wise conclusion, that a miracle is an impossibility, and that a prophecy by a human being is contrary to the nature of things and inconsistent with Divine operations. The laws of nature they regard as holding supreme control over all matter and mind, and capable of performing all that is needed for man without any special intervention on the part of the Divine Being. Assuming that man needs no divine interposition to be saved it becomes needful to destroy or render invalid the record of predictions fulfilled, of prayer answered, and of spiritual manifestations to men. There is a speciousness and danger in this course of procedure which is calculated to do great injury to immature minds, and an effectual specific is, to such persons, of great value.

The Bampton Lectures have rendered excellent service on behalf of evangelical religion and in defending the divine authority of the Holy Scriptures. We have before us the volume of Lectures for 1869, entitled "Prophecy, a preparation for Christ; eight lectures preached before the University of Oxford in the year 1869, on the Bampton Foundation; by R. Payne Smith, D. D., Regius Professor of Divinity of Christ Church, Oxford." These lectures are republished by Gould & Lincoln, Boston, in their usual excellent style.

The object of the Lectures is very succinctly stated in the preface as follows:—

There is throughout the Old Testament a special presence of God preparing for the fulfilment of a gracious purpose on His part to restore man to a higher state of perfection and happiness than that from which he fell. The Bible begins by describing man as standing in a nearer relation to God than any other created being on this earth. It describes his first estate of innocence, his fall, and the promise given by God of his restoration. We assert that throughout the Old Testament there is an express and manifest working of the Deity for the accomplishment of this promise. Virtually the promise meant that God would give man a true religion; and a true religion implies such a knowledge of God, and His purposes towards us, and of our relation to Him, as will suffice for the wants of the soul. It implies, too, the bestowal of sufficient aid to enable us to fulfil our obligations to God, and of some means for the purification of the conscience from the stain of sin, and for the reception of God's mercies. We assert that Christianity is the sole religion upon earth which fulfils these necessary conditions; and, farther, that God has given us the sole satisfactory proof that it is the true religion by pledging His own attributes in its behalf.

The author takes up the negative critics of Divine Revelation, mostly German writers, and shows that they have made greater demands on human credulity by their unbelief than are made on those who accept the Bible as the revealed will of God.

BOOK ITEMS.

The memoir of Rev. W. C. Burns has reached a fifth Edition.

Bishop Ellicott has published a work entitled, "Considerations on the Revision of the English version of the New Testament."

A new edition of Froude's History of England is now in course of publication, in twelve volumes, crown 800 at six shillings (sterling) each. This is a boon to men of moderate means.

The "Ante-Nicene Christian Library" is a series of translations of the works of the Fathers of the first three centuries. It is published by Messrs. T. and T. Clark, Edinburgh. The sixteenth volume has been lately issued. Those who have not time or ability to consult the Greek and Latin originals will hail with thankfulness the opportunity to become acquainted with the modes of thinking on religious subjects in that early period of the Church's History.

The Rev. William Arnot's life of Dr. James Hamilton, and Dr. Benice Jones' "Life and letters of Michael Faraday" are on our table, and will receive attention as soon as we can find room.

Bernhard Tauchnitz of Leipzig, the well-known publisher, has favoured the public with an edition of "The New Testament—the Authorised English version; with Introduction, and various readings from the three most celebrated Manuscripts of the Greek Text. By Constantine Tischendorf." The three Manuscripts are, the Sinaitic, the Vatican, and the Alexandrine. The