

and then the name of 'bishop,' which before was common to them all, was restricted to the superior authority.

"This origin of episcopacy is expressly acknowledged by patristic testimony even in the fourth century, when there was so strong a tendency to magnify the bishop's office. It is acknowledged that Churches were at first governed by the common advice of presbyters; that schisms and contentions among them made it necessary to place one over the other; and that the custom of the Church, rather than any ordinance of the Lord, made bishops greater than the rest." p. 78.

In treating of the Lord's Supper the author takes occasion to repeat the sentiments which he has uttered in other parts of the volume, respecting the spirituality of the ordinance and the necessity of individual faith. He teaches that there is no foundation in the New Testament for the notion of a sacrificial act on the part of the minister; that the Lord's supper is not a sacrifice, but a commemoration; and that sacerdotalism, as inculcated and practised by an influential party in the Church of England, is entirely abhorrent from pure Christianity:—"it appeared at the beginning of the third century, and in the progress of its development brought in all the kindred notions of priestly caste, a material altar, and a material sacrifice, which opened a wide gate to a flood of superstitious; but all this had no foundation at all in the New Testament or in the teaching and practice of the apostolic Church." p. 340.

In an Appendix Dr. Jacob furnishes a useful digest of the information contained in the writings of the Antiochene period relative to the numerous corruptions that had even then crept in, under the patronage of men who are known by the honourable title of "Fathers," and to whom the Ritualists of our time appeal as exponents of "Church principles." But those vaunted "Church principles" are not New Testament principles. They are the signs of declension, the beginnings of Antichrist.

The prospects of pure Christianity are very gloomy in some quarters. Romanising tendencies and sceptical profanities are working mischief and "beguiling unstable souls." But amidst so much that is disheartening there are indications of improvement. Men of Dr. Jacob's stamp and character are rising up to testify on behalf of Christianity of the primitive type. May their number be increased and their influence mighty!

C.

AN HONEST MAN.

Our Maine contemporary the *Zion's Advocate*, is one of our most reliable exchanges. A correspondent "Bunyan" writes to that paper as follows:—

It was once said, "An honest man is the noblest work of God," and another has paraphrased this so as to read, "An honest man is the rarest work of God." Now, I am not going to endorse either of these sayings. I am not sure but they are both untrue, and to be received as the utterances of poetic license, which sometimes are very far from the truth. An honest man is a noble work, but I cannot with my limited knowledge say but that somewhere in the universe of God are works nobler than this. A thoroughly honest man is also a rare thing, but I shall not say but that there are some things rarer than this. There are men who are called honest. This is the general character which they bear in the estimation of the community. But often, if you knew the whole, you will find that in many minor things they are dishonest. They take the advantage of others if opportunity presents, and do not always act as strict honesty requires. And yet they would resent it if they were called dishonest men.

We admit that it is not always easy to tell whether a man is honest in all things or not. There is no one test which will apply in all cases. I saw not long ago an account of a case in court, where a man was suspected of wrong doing. Several witnesses were brought forward to testify in regard to the man's general reputation for honesty. The testimony was somewhat conflicting, as such testimony usually is. One of the witnesses testified strongly in favour of the man, believing him to be thoroughly honest. When asked what reason he had for his opinion, he replied, that "for several years the man had taken a newspaper, and always paid for it in advance." This evidence was satisfactory if not conclusive. The man was acquitted.

ALL PROGRESS NOT UPWARD.

In a recent address made in England by Charles Kingsley we find the following passage in reply to Darwin's theories. Those who talk of a continual progress upward in man, forget how many facts are against them. Has Greece risen or fallen in the last two thousand years? Has the whole east risen or fallen in the last two thousand years? Has Spain risen or fallen in the last two thousand years? In America alone, have not two great civilizations, that of Mexico and that of Peru, sunk into savagery again during the last three hundred years? And how many times may not the same thing have happened on the earth? We have a right to ask, Does Science teach us that savages are the crude material of humanity? If so, she can only teach us by facts. Undeniably the facts show that degradation in mankind is as easy and as common as progress. You have only to leave civilized human beings to themselves for them to become savages, and the struggle of all wise and good men is to counteract that tendency in man to fall, and not to rise. If I am asked for facts on my side, I answer, Facts! why have hardly any facts which are not on that side. May God—for man will not—deliver us from the facts, they are so many! Are not all the philanthropists in the world working day and night to prevent the facts spreading and breeding by natural laws, and so ruining society? Go into any of our great cities, and see what human beings become if left to themselves. Is not an average street Arab as very a savage as a Fuegian, and far more of a savage than an Esquimaux? That is the natural tendency of man by the laws of his nature—not to become a Shakespeare, still less a Moses—but to become a dirty, lying ruffian, like an average savage, and like, alas! too many English men, women and children. Civilization is not of the outer but of the inner man. The old Hebrew patriarchs were—according to the records—more civilized men than an average Parisian. Homer's heroes, as they stand in the *Iliad* and *Odyssey*, a thousand years before the Christian era, with very few clothes indeed on when their armor was off, were more civilized men than their so-called descendants of the Greek Empire, a thousand years after the Christian era. Civilization, I say, is within a man, and from within a man; and railroads no more make civilized men than billiard tables do. They may use both; but they might be just as civilized if the two arts of steam and billiards had never been discovered.

These are striking words, and are worthy of being pondered. Read them again.

The Christian Messenger.

Halifax, N. S., Dec. 6th., 1871.

We copy the following from the *Presbyterian Witness* of Saturday last:

PRESBYTERIAN BENEVOLENCE.

The benevolent contributions of the four leading Protestant denominations in the United States are as follows:

	Communicants.	Benevolent Contributions.
Baptist.....	1,419,193	\$516,764
Methodist.....	1,295,918	957,138
Presbyterian.....	1,766,886	242,032
Episcopal.....	455,388	144,388

This Presbyterian total does not take into account contributions to the Bible Society and other Societies outside of the Church's regular work. Such contributions amounted last year to over one million dollars. It seems that Presbyterians contribute nearly six times as much as the Episcopalians, nearly three times as much as the Methodists, and half as much again as the Baptists, for their benevolent purposes. The Baptists average 36 cents a communicant; the Methodists 74 cents; the Episcopalians \$1.37; the Presbyterians \$3.17.

We have sought for the data on which our contemporary has compiled the above, but have not been able to obtain them. We are unable to say whether the comparison is a fair one, and takes in what is done by any one of the bodies mentioned as fully, and to the same extent, as it does what is done by the others.

It is well known that the machinery for obtaining statistical information employed by the Presbyterian body is comparatively perfect, whilst that of our Baptist Churches, where each one is an independent body, the financial returns made to their Associations and Conventions make no approach to thoroughness. Whilst we do not pretend to claim that Baptists contribute to the extent that they might or ought to benevolent objects, yet, we believe that the returns of the fourteen hundred

thousand Baptists, as here given, do not at all represent the benevolent operations of the body. Even the "pastors' salaries are contributed by so many different modes that it would be impossible to show correctly what is raised for that purpose.

This might be regarded as a sufficient explanation of the great difference as shewn above between the Baptists and Presbyterians, but we believe there is another one that should be taken into account in any such financial comparisons if we would have them fairly drawn. To know which are the more benevolent of two parties the amount of wealth held by them respectively should be exhibited, as well as what they give; and then it should be ascertained what percentage of the whole is so appropriated. We do not know that our brethren who have chosen to follow Him, who, though he was rich, yet for our sakes became poor, are in the aggregate poorer than their Presbyterian brethren, but we know it was said of some of their predecessors "Hath not God chosen the poor of this world rich in faith and heirs of the kingdom?"

When our Saviour was upon earth he instituted another comparison by which he judged of what was appropriated for religious purposes. Whilst beholding the passers-by casting money into the treasury He said "many that were rich cast in much" but of the poor widow who cast in "all that she had, even all her living." He said, she had cast in more than they all. This Divine arithmetic may possibly exist now. We do not pretend however to believe that the contributions of the U. S. Baptists have any such value as our Saviour put upon the two mites of the poor widow, nor yet that a Baptist dollar will do more than a Presbyterian one in any missionary or benevolent work, but we do know that very often much more is done for a Baptist dollar by ministers, professors in Colleges, and other such laborers than is done by those belonging to some other denomination.

Nor do we wish to offer any excuse for the niggardly and covetous. We simply wish to state facts as they are. We shall be judged according to that we have, not according to that we have not. So good an opinion have we of Baptists that we believe if the amount of their wealth could be ascertained either by the assessment rolls or by any other fair means, and the sums given by them to religious and benevolent purposes shewn, it would appear at least as large a percentage on their means as that of any Christian body.

The Temperance men of Great Britain are actively engaged in their work. They believe in a strong financial base for their operations. A friend has kindly placed in our hands some members of the Alliance News. Some details are here given of the efforts being made to raise one hundred thousand pounds. The list of contributors shews three persons who contribute £5,000 each, and ten persons whose contributions are £1,000 and upwards each, and fifteen of £500 each. This is to spread over five years if necessary, with the hope that by that time a Prohibitory Law will be passed.

Public Meetings are being held in the principal towns, and lecturers are engaged to agitate the public on the matter, and it is expected that a public sentiment will be created such as will operate on Parliament, and compel attention to the petitions so often presented. The moral effect of the movement will doubtless be considerable and highly beneficial.

At the Late Social Service Congress the Liquor traffic occupied an important position and was discussed in all its most important bearings.

The several questions bearing on the social improvement of the working classes turned on the need of putting a stop to the drinking customs. Prohibition may only be expected to be attained by degrees—making the licensing of persons to sell liquor to depend on others than those who may derive profits by the sale, and so making a permissive measure thoroughly effective until the people are prepared to sustain a prohibitory measure when enacted.

At the autumnal meeting of the Baptist Union held at Northampton, the Rev. D. McGregor, of Manchester, moved the following resolution:—

That this union, viewing with sorrow and alarm the degraded condition of our population, which is largely the result of intemperance, urges upon the pastors and members of the united churches to discon-

tenance the prevalent drinking practices, and expresses its firm conviction that Her Majesty's Government ought at once to pass a law closing the public-houses on the Sunday, and greatly lessening the facilities for the sale of strong drink upon other days in the week. That this meeting would rejoice at the passing of a law recognising the principle that ratepayers should have the power of stopping the liquor traffic in their respective districts.

The first portion of the resolution was unanimously adopted; the second was carried with only two dissentients. This is the first time, we believe, that the Baptist Union has endorsed the full principle of the Permissive Bill.

RAILWAY DRUNKENNESS.—Considering the terrible consequences which may ensue from drunkenness, drunkards must admit that society lets them off as a rule cheaply enough by imposing occasionally a fine of five shillings on the detected sot. But they must not imagine that this leniency can be extended to them when their inebriation may lead to results more serious than personal injury to themselves. There are several occupations in life in which drunkenness is a crime for which hardly any punishment can be too severe: a drunken driver, for instance, could hardly complain if, instead of being confined in the cell of a police station for a few hours, he were marched off to the gallows and rudely taught the sanctity of human life. But if the case of drivers requires special treatment, which by the way it never gets, much more does the offence of intoxication require to be severely dealt with in the case of railway officials. They kill us fast enough when they are sober, and if we allow them to get drunk on duty this country would soon become depopulated, and a corresponding decrease take place in the profits of the companies who employ them.

The following question, submitted to the editor of the *N. Y. Examiner*, and the answer given will interest many of our brethren:—

Question:—"Has a church a right to call a brother to ordination who is not a member of that church? What is the duty of a council under such a call, upon knowing the fact of the non-membership of the candidate—to ordain, or to refer the matter back to the church, with advice as to the proper steps to pursue? Would the church be competent, during a recess of the Council, to meet upon notification given through its delegates or some proper officer, and act upon the acceptance of the letter of dismission, if the candidate held one at that time?"

Answer:—"We do not see how a church could consistently ask a Council to ordain a brother not a member of its own body; and if, by some oversight, a Council had been thus called, they could not, as it seems to us, proceed with the ordination. No other church than that of which the candidate is a member could rightfully present him to a Council for ordination, or give the needful testimony, as to his character, to authorize ordination. It would be a very irregular proceeding for a church, in the recess of Council, to make a member of one whom they had asked a council to ordain, while he was not a member. What would their testimony of his fitness for the ministry be worth on such an acquaintance? The better way would be to begin anew, and have all straight from the beginning.

A meeting of the Evangelical Alliance was held on Monday afternoon to make arrangements for holding united Prayer-meetings as heretofore on each day of the first week of the New Year.

The meeting on the afternoon of Lord's Day, January 7th, will be under the auspices of the Young Men's Christian Association.

Meetings for Prayer are to be held in the morning at 9 past 9 for one hour each day, at either St. Paul's new School-room in Argyle St., or at Chalmers Church, of which due notice will be given.

It is proposed to hold the meetings each evening in the different churches, north and south, as follows:

Monday—At Grafton Street Church (Wesleyan), and St. John's Church (Presbyterian).

Tuesday—At St. Andrews Church Tobin Street (Church of Scotland), and the North Baptist Church, Grafton Street.

Wednesday—At St. Matthews Church (Church of Scotland), Chalmers Church (Presbyterian) and Kaye Street Church (Wesleyan).

Thursday—At Fort Massey Church (Presbyterian) and Brunswick Street (Wesleyan).

Friday—At Granville Street (Baptist), Poplar Grove (Presbyterian) and Charles Street (Wesleyan).

On Saturday—At Salem Chapel (Congregationalist).

The evening meetings will be presided over by the ministers of the several different religious denominations.

The list of subjects for prayer and exhortation suggested by the Evangelical Alliance was given in our issue of November 1st.

The following note from Rev. A. R. R. Crawley will account for our not having heard from him lately:—

HENTHADA, Sept. 16, 1871.

S. Selden, Esq.,

DEAR SIR,—Your favor of July 27th, with accompanying 1st of exchange for £104 6s. 4d., was received on the 14th inst. Thanks.

I am much obliged to you for your paper, which continues to come regularly. I ought to apologise for allowing so long an interval to pass without sending anything for the *Messenger*. It has been almost impossible to get time during the rainy season for writing, my class of native preachers and other duties have demanded so much; but I hope soon to write you some account of the Burnah Baptist Missionary Convention, which meets in Maulmain the 21st of next month.

Yours very truly,

ARTHUR R. R. CRAWLEY.

FORT MASSEY PRESBYTERIAN CHURCH will be opened on Sunday next. The Rev. E. Annand is appointed to preach in the morning, Professor Currie in the afternoon and Rev. A. Simpson in the evening.

In consequence of this Chalmers Church will be closed in the morning, and Poplar Grove in the evening of that day.

A prayer-meeting is to be held in the New Church this, Wednesday evening.

Notices, &c.

EVERY BAPTIST FAMILY IN NOVA SCOTIA should have the weekly visits of the *Messenger*. We should be glad to assist them in getting it, and have therefore concluded to make the following liberal offer:

NEW SUBSCRIBERS FOR 1872, who forward their subscriptions any time between this date and the end of the year will receive the *Messenger* without charge, to the end of this year.

Will our present subscribers have the goodness to make this known to their neighbours and friends? They will by this means promote the welfare and happiness of many families, and be at the same time helping on

OUR CHRISTIAN WORK.

If any of our Agents will send by letter or Postal card the names and address of any parties they have reason to believe would like to become Subscribers, we will forward to such address one copy of the *Messenger* free.

NOTICE.

There will be a meeting of the Foreign Mission Board, on Monday evening, Dec. 11th, in Committee Room of the Lennox Street Baptist Church, commencing at 7.30 o'clock. Brethren, not members of the Board, who may wish to be present, will be cordially welcomed to participate in the deliberations of the meeting. The Board will gratefully accept from any of their brethren such suggestions and counsels, relative to Foreign Missions, as they may have to offer.

W. S. MCKENZIE, Sec'y.

Dec. 4th, 1871.

CONVENTION MINUTES WANTED.

The Secretary of the Foreign Mission Board wishes to make up a complete set of the Minutes of the Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island, for the use of the Board. He needs those for the years 1853, 1854, 1855 and 1859. The brethren, who may have in their possession any of those specified, will confer a favor by forwarding them to may address. Please search among pamphlets stowed away.

W. S. MCKENZIE.

St. John, N. B., Nov. 27, 1871.

We are requested to make the following acknowledgment. "Received of a friend, Baddeck, C. B., in aid of Home Missions, (per H. N. Paint, Esq.) \$4 00 C., say \$3.90.

J. McCULLY, Treasurer."

REV. J. A. MOORE has accepted a call from the church at Westport, and his present address is Westport, County Digby.

ACADIA COLLEGE.

There will be a meeting of the Board of Governors of Acadia College in the College Library, on Wednesday 20th inst., at 7 o'clock, P. M. Also on Thursday 21st at 10 o'clock, A. M. Trains arrive at Wolfville, from Eastward, at 11.30 A. M., and 7.30 P. M., from Westward, at 11 and 5.30 P. M.

STEPHEN W. de Blois, Sec'y.

ACADIA ATHENAEUM.

The second Lecture of the Course will be delivered before the Acadia Athenaeum, by the Hon. William Garvie, in the Baptist Church, Wolfville, on Friday evening, December 8th., at 7 o'clock.

Subject: "The Atlantic."

By Order,

W. G. PARSONS, Cor. Sec.

Acadia College, Dec. 4th.