

yourself and worthy coadjutors. We think it well to show in a tangible way, our gratitude and esteem. Accept then—these books—as an humble token of our regard. We sincerely hope we may continue to cultivate the same feelings, that have prompted the bestowal.

In conclusion, Dear Sir, we hope Heaven's richest blessings may abide with you, your kind partner and family, that your connection with this Institution may long continue, and that we all may finally meet in a fairer clime, where the one great theme will be Redeeming Love.

Presented in behalf of the resident Students of the Academy.

By JOHN Y. PAYZANT.
(Christian Visitor please copy.)

For the Christian Messenger.

Berwick Female Institution.

MR. EDITOR,

The interest felt by your readers, and the readiness of the proprietors of the Christian Messenger, at all times to publish any thing connected with the cause of Education, prompt the hope that a word or two from a visitor may not be unacceptable in relation to the school whose caption stands at the head of this article.

This establishment was opened about six months since. A dwelling house and hall were hired for the accommodation of the principal Miss Field, and her pupils. There were more applications than could be received. Such were supplied with board and lodging in the immediate neighborhood. Several young ladies also attended, who reside in the village. The unexpected number in attendance rendered the service of an assistant indispensable. Miss Chase, of Wolfville, was called to fill that situation. In their labours, the Principal and her assistant, are happily associated.

In this seminary as you are aware the domestic work is shared by the teachers and the taught. Early rising is promoted and the whole so arranged that young ladies are not required to spend more than one hour per day at housework. Recitations and silent study occupy ten hours leaving thirteen for rest, recreation, and out door exercise. Classes in French and Latin, in Drawing and Painting, besides classes in the usual branches of English, are receiving instruction. The entire school numbers about forty, and is worthy of extended patronage.

There is much in this institution that is new, consequently problematical. Blending housewifery with study is comparatively untried. There exists in many minds a strong feeling against it. To its popularity are opposed many maternal fears, in some instances maternal prejudices, not exclusively however by any means, among those whose birth, education or affluence have dis-associated them from the knowledge or practise of domestic handicraft, but alas, these prejudices too often arise where sound sense least approves.

Again it is thought that the studies are materially damaged by their temporary and partial suspension. This is happily far from being correct. No person can endure the constant application of his mind to study. Nature, no less faithful than arbitrary has again and again lifted her voice in accents of irresistible appeal, compelling the student to lay aside his studies or suffer the penalty.

Studies therefore are facilitated rather than impeded by physical exercise. Why may not that exercise be blended with household duties. It is one of the excellencies of this institution that it seeks to educate physically as well as mentally and morally. I have neither fears nor prejudices against this part of the system of education at Berwick.

VIATOR.

Berwick, April 5th, 1856.

Extract of Letter from Port Medway.

"We have kept up meetings daily until the present time. God has mercifully visited us with the reviving influences of his grace. Our hearts have been quickened, some wanderers have been reclaimed and sinners we trust truly converted to God.

Nine willing converts, including one who was baptized in February, have followed their Lord in baptism, and more are expected to tread the same path soon.

May the Lord's work still progress."

Yours truly,

I. J. SKINNER.

April 14th, '56.

For the Christian Messenger.

Unscriptural Phrases.

It is no uncommon thing now a days to hear from Baptist and other pulpits the phrase "God is reconciled"—"God and man are reconciled."

I very much doubt the propriety of such expressions. They are apt I fear, to convey false impressions—to inculcate unsound doctrines.

God is not reconciled to man, in the generally received meaning of the word. Such teaching is unscriptural. Man to be saved, must be reconciled to God. "That he might reconcile both, Jew and Gentile, unto God."—Eph. ii. 16. "To reconcile all things unto himself."—Col. i. 20. "God, in Christ reconciling the world unto himself."—2 Cor. v. 9. "When enemies we were reconciled."—Rom. v. 10. "He hath reconciled us to himself."—2 Cor. v. 18-20.—"Be ye reconciled unto God."

This is a matter of more importance than perhaps might at first thought appear.—Reconciliation imports change. The word translated reconciliation, is in the Greek, *Katallapo*—and *allapo*, the root, is to change. There is change, but it is all on the side of man. Hence says Job. "He is in one mind, and who can turn him." The character of the Deity for this purpose has been aptly illustrated by reference to the material sun. Clouds and other objects may intervene and dim our vision, but the sun shines nevertheless. A change of place, or position on our part, may, obscure his rays, but the sun gives forth his light, and beams, and virtues, and effulgence the same. Humanly speaking, it may be said that he is obscured, or is darkened, or is red, or hath risen, or hath set, but these are mere conventional phrases.

I know of no warrant in scripture phraseology, to affirm of God, that "He is reconciled to man" or even "that He and man are reconciled." It seems to me that pulpit teachers should be guarded in their style under all circumstances, but especially as to the use of phrases which are calculated to subvert sound doctrine.

"Man is a probationer" is another phrase you may hear almost any Sunday from the pulpit. I am not aware that the word "probation" or any derivative from it, has been used by our translators in the commonly received version of scripture.

I have heard one of the "old fathers," so called, in the ministry now no more, say, "the only probationers this world ever saw, were Adam and Christ." I am apt to think he was right. And he used to add, "if man's salvation depended upon probation, there was small hope for him." For if Adam on probation, in a state of innocence fell, what possible chance could there be for his ruined and depraved posterity?

The word *probatio* is derived from the Latin word *probatio*—proof, trial. The faithful, and the godly, may aptly enough be said to be in a condition of probation—but when it is averred that "all men are probationers for eternity"—one cannot but feel that not only is no such expression to be found in the Bible, but as I understand the doctrine deducible, no such teaching. If all men that believe not, are condemned already—see John iii. 18.—the difficulty is to understand how unbelievers can be in a state of condemnation, yet be probationers—that is to say—in a state of condemnation and of trial at the same time. Believing in the doctrine of "total depravity"—as taught in John just cited, this, as it seems to me excludes all idea of probation in the common acceptance of that phrase.

"The conditions of the Gospel." Here is another unscriptural phrase, generally adapted, as I take it, to mislead. The gospel has no conditions, as that word is generally understood. Faith, or belief in the Lord Jesus, is declared by some to be a condition of the Gospel. It is no such thing. Faith is a prerequisite to justification, and precedes salvation, but it is not a condition, that is to say, an act to be done by one party, which he may or may not do, at his pleasure. If it were no flesh living would be justified. Faith or belief in the truth is the gift of God, as much, and as freely so, as any other of his gifts. And the gospel is good news; preaching, the proclamation of good news, without conditions.—without money, without price.

A gospel with conditions to be performed by sinners as such—a gospel not to be enjoyed except they who are concluded in unbelief, will first as a condition to be performed on their part believe its truth, is to me a solecism. What then, some one perhaps will exclaim, mean all these and similar invitations. "Ho! every one that thirsteth, &c. &c." "Whosoever cometh to me, &c." "And the Spirit and the Bride say come, &c." I answer just what they plainly express. It is the thirsty, &c. that are invited. But they must first be *thirsty*—they must first *hunger*, they must first be *willing* before any of these invitations have their application. The whole has no need of physicians.

The great distinction between the Law and the Gospel, consists in this—the former had its conditions,—the man who doeth these things shall live by them—the latter has no such stipulations. And it is well it is so. I seek no controversy by the foregoing remarks, all I desire is that teachers and preachers examine well if these things be so.

At my leisure I may perhaps continue this correspondence if it find favour in your sight, Mr. Editor, and a place in your columns.

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For the Christian Messenger.

"Past and Present."

MR. EDITOR,

We are sometimes asked, "who is Hint?" but we have been unable to answer. Judging however from his extreme veneration for the customs of *olden times*, we suppose him to be a descendant of some very ancient tribe. Having exhausted much of his strength and ammunition in his late assault upon modern pulpit usages, he has at length sufficiently recruited his powers to make an attack upon the "Musical department."

Now we would advise "Hint" to read his Bible a little more attentively, and get better posted up in the matter before he undertakes to prejudice the minds of the public against the employment of instrumental music in religious worship; especially on the erroneous ground of its being of "modern origin"; for it is by no means difficult to prove, that musical instruments were used in their religious worship, by the pious Hebrews, under the direction and approval of God himself.—Num. x. 10. 1 Chron. xxv. 6. And as not a word of disapprobation of the practice, has been uttered by any of the inspired writers, we are disposed entirely to repudiate your correspondent's hints.

"How the choir seated in the gallery," says "Hint" "came to be formed, I do not know." Now this acknowledgement affords, another proof that he has not read his Bible attentively. If he will turn to the 1 Chron. xxv.—he will find that David divided the 4000 sacred singers into 24 classes—or *choirs*—to serve in the temple in their turns. Here were select choirs arranged in order, and thoroughly instructed in the duties they were to perform, under the superintendence of their skilled musicians—viz. Asaph, Heman and Jeduthan. The four sons of Asaph, six of Jeduthan, and fourteen of Heman, were the leaders of the 24 classes, or choirs. What then shall we suppose that the good old singer of Israel would say—if he was here—to "Hint's" dissertation on musical performances!

His principal objection to select choirs is, that irreligious men are sometimes employed to lead them. But he recommends as preferable the "congregational" style of singing, notwithstanding it is notorious that a majority of almost every congregation is made up of irreligious persons! This is mending the matter with a vengeance! Truly the race is not yet extinct that can "strain at a gnat and swallow a camel!"

We could produce many arguments in favour of "the choir seated in the gallery;" but we deem it unnecessary, as no arguments have been brought forward against it.

What he supposes to be the impropriety of musical instruments in the family circle is about as correct as the rest of his remarks. Was not David himself an excellent musician. Did he not play on "instruments," and keep a large number of singers of both sexes in his court? And did he not entertain and delight his friends, and courtiers with music? 1 Sam. xvi. 2 Sam. vi. also xix. 35.

Solomon also had musical instruments of all kinds, as well singing men and singing

women, Eccles. ii. 8. nor is there the slightest intimation in the Bible that it was reckoned among the number of his faults. And are we not instructed by the word of God to worship Him both publicly and privately with musical instruments? "Sing unto the Lord a new song, and his praise in the congregation of saints. Let them sing praises unto him with the tumbrel and harp." Psalms xlix. 1 3. Again, "Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the stringed instruments and organs. Praise him upon the loud cymbals; praise him upon the high sounding cymbals." Psalm i. 3, 4, 5.

We have no time to add at present; but we would advise "Hint" to examine the subject a little more closely, and perhaps he will not then be so apt to condemn what he does not understand.

Truly yours,

OMEGA.

For the Christian Messenger.

The great Commission.

DEAR BROTHER,

How are we to understand the Commission, Matt. xxviii. 19 20; Mark xvi. 15 18. To whom is it given? Primarily we know it was given to the Apostles; there is no mention of any one else being present at the time, but the eleven; and the word is, "go ye," and they could not mistake their calling; each one felt doubtless the mighty responsibility of going about the business to which the Master had appointed him. Accordingly as soon as they were endowed with the power which was promised, they set about it in good earnest, calling no man master on earth. They knew they were a chosen generation, a royal priesthood, no human authority nor powers of men could daunt their courage now. They were set on thrones at the head of Christ's kingdom in the world. That kingdom is to subdue all others, and they felt the dignity of their office. Hence the powers of earth and hell combined could not stop them from speaking the things which they had heard and seen. They felt they ought to obey God rather than man, Acts v. 29., consequently they could not be dictated to by unregenerate men however dignified their standing in an earthly point of view, or however broad their influence as governor of the people, they heeded it not. They saw that the King of Kings intended men's consciences should not be hampered with human creeds unless at their cost, and they understood the laws of God to be exceedingly broad, extending even to the inmost thoughts, inasmuch as each for himself had to give an account of his stewardship to God. To God alone they felt responsible. Now the question arises, has the order of things changed since then? Is the Apostolic succession kept up, or is it not? Does Christ say to individuals now, "go ye, &c." or is it merely optional with them whether they go or not? Is a father at liberty to make choice of the ministry, as the calling in which his son shall engage; or the son to preach without being sent by a higher authority? Romans x. 14 15, seems to throw light upon these important questions. It seems indeed, not hard to trace the distinct call to the ministry, as far down as the history contained in the Bible comes. The Holy Ghost commanded Barnabus and Saul to be separated to the work whereunto he had called them, Acts xiii. 2; and Paul seems to look forward to the continuation of the same order in his charge to Timothy, who had been called with an holy calling, 2 Tim. i. 9. He directs him to commit the same as he had heard of Paul, to faithful men, who should be able to teach others also, ii. 2; surely the same order that Christ established continues somewhere, and will continue till his second coming. That order is plainly shown in the 4th chapter of Ephesians 11 verse, and the reason why it is to continue in the three following verses. Those who receive such gifts are to "be no more children tossed to and fro and carried about with every wind of doctrine by the sleight of men, &c." I presume the Saviour knew what he was saying and had a meaning which extended beyond the limit of the Apostle's lives, when he said "Lo, I am with you always, even unto the end of the world." The promise was not only to them "but to their children and to all that were afar off, even to as many as the Lord our God should call." "Instead of the fathers then shall be their children, whom the Lord will make prince's in all the earth." The point of Apostolic succession being clear, other points in the commission will call for consideration.

A. W. BARSS.

To be continued.)