

The old objection that the title savours of irreverence seems to us unfounded. Every other name is at least as objectionable. "Elder" is a title taken from the Jewish Sanhedrim, and implies something of the attribute of the "Ancient of days." "Bishop" is taken from the rites of Grecian temples, and the word is applied to Him "whose eyes behold and tries the children of men." "Pastor" is too narrow, and is borrowed from Him who is the "Chief Shepherd." "Evangelist" is too narrow, and is taken from Him who came preaching the glad tidings of the Kingdom of God. "Minister," V. D. M., the favourite title of the Henrys and of other Puritans, is scriptural; but it also is applied to our Lord. "Apostle," or "Missionary," is scriptural, but it is too narrow, and belongs also to the "Apostle of our profession CHRIST JESUS." Nor is there any end to this kind of objection. *Pope* usurps the fatherhood of God, and *Friar* interferes with the claims of our Elder Brother. As for Saints, they appropriate the Holiest name of all.

The truth is, that as Christians are partakers of a divine nature, divine names are applied to them; and provided these names describe their true character, there is even advantage in this arrangement. This, however, is not our chief plea. *Reverend* means simply that the man who bears the name has given his life to the Gospel; and it is convenient to know him by his name.

Yet if others prefer to be called "Pastor" or "Elder," we have no objection, only the difficulty is not solved. What are we to call the Reverends, in other words, who are not Pastors? And what do we gain by either refusing to designate them as clergymen, or putting our own brethren below them? In short, we make least of the title when we quietly use it. It is a mere conventionalism, highly appropriate where it answers to the character, and harmless when it is only the mark of the office. And yet like other names, it may become to the thoughtful, by the contrast it suggests, a swift witness against us—the proof of a degenerate age.—*Freem.*

## Christian Messenger.

HALIFAX, MAY 16, 1866.

### Principles and Results.

The ultimate results of principles are not seen until fully developed. An error of doctrine or practice may be adopted but its consequences may not become apparent till a long time afterwards. It may be supposed to be perfectly harmless, because the mischief it does not at first appear. Besides this, the habits of the person may have been formed under more correct principles and he is not acting out the tendencies of his new error until it has had time to bring him under its controlling power.

As in the introduction of evil so with the infusion of good principles. Men are naturally prone to evil and it is only by their reception of what has come from above that any real change having a heavenward tendency can take place. There is power in the truth to raise men above the corruption of their evil principles; but, although the new principle is introduced, yet the habits of thought and life which have so long had the mastery do not at once cease to operate. It takes some time to form new habits, give full play to the new life and rise to a higher plane of existence than before conversion. We recognize the agency of a Divine power in applying the truth to men's hearts, turning them away from the dominion of sin, establishing a relationship with Heaven, and giving them a tendency towards holiness. The means employed may be as various as the faces of the individuals, but if the effects are in a right direction, it is but of little consequence how the results are brought about. The divergence of two lines may be small at first and if continued lead to opposite directions, especially if that divergence be allowed to continue and to increase; but every diminution in the said divergence will bring them nearer to a parallel course. Applying this to the change in young converts, we may see how useful it is to exercise a charitable judgment in reference to them. We may also perceive the great importance of seeking the conversion of young persons and of infusing correct principles in their earliest days. These commonly admitted sentiments may be made applicable in many different ways, but in none more so than in matters of personal salvation. Once give up the great principle of personal responsibility to God, and adopt the idea that another may perform any gospel duty for us, and all the corruptions of christianity will follow, from infant baptism to extreme unction; but, allow that principle to have its full force, and it regulates our first profession of faith in Christ and all our subsequent church

life, until we reach the general assembly and church of the first-born whose names are written in heaven.

Young men will do well to extend thought and enquiry on this subject. They will find, by doing so, that indifference to prayer and the prayer-meeting lead as naturally to infidelity as the first glass of wine does to the drunkard's grave, or as the first trifling with profanity does to the loathsome and pestiferous habit of profane swearing.

### The Revival of Religion.

THE following article from the *N. York Examiner and Chronicle* expresses some cheering and appropriate thoughts for the present time, in language which we prefer to any of our own:

LET THE WORK GO ON.—Whithersoever we turn—North, South, East, West—we are greeted with intelligence of such displays of the divine power and mercy in our churches as never before were witnessed by the present generation. The joy which there is on earth seems echoed back from heaven. Christian conversation, Christian correspondence, the newspaper press, are all filled and thrilled with this topic. There was, in the hearts of Christians, the expectation of a great work of grace; the desolating war had driven desolated hearts to the fountain of healing; the sentiment prevailed widely that only an unprecedented outpouring of the Holy Spirit could stay the blight of irreligion, worldliness and vice which threatened to dry up and consume the land; and the urgency which compelled Christians to turn to a Divine Helper, seemed equally an unflinching belief that the great blessing would not be denied. But the blessing has come by methods all God's own, and in measures transcending by far the utmost faith and hope of his people. Thousands upon thousands are flocking to Christ, and finding peace in his blessing. Means ordinary and means extraordinary seem equally blessed, as if God would reward abundantly all that his people will do or ask for, and not stop even there.

Now what we wish to do, in this present reference to the great revival, is to caution our readers against the suspension of their labors and their faith. The fields are still as white as ever for the harvest, and the promise of God to faith is still as sure and unalterable. In every circle into which these words shall come, there are Christian families which are still but partially Christian—husbands or wives, parents or children, brothers or sisters, remaining still without the fold. In every congregation there still remain unconverted, perhaps those hardest in sin, perhaps those hardest in reliance upon their own works, too good in their own fancy to need a Saviour, and wondering what can be the justification of all this ado about religion; and besides these, the procrastinators who are putting off to a more convenient season the great concern of their salvation, perhaps secretly hoping that the time will soon come when Christians will let them alone. In every community there are by ways still unreached by the great blessing, where souls are perishing uncareed for; and on a wider view, the apostolic declaration that the world lieth in wickedness seems scarcely less applicable than when it was first uttered. Thus is there enough to do, enough to stir the hearts of Christians, and to stimulate them to unflinching toil and faith. The revival distinguished by its magnitude as great, ought to be, and will be, equally so distinguished by its continuance, if these things shall be borne in mind, and made springs of prayer and action. There can be no reason for a cessation of the work, which does not imply the delinquency of the professing people of God. We have been blessed "according to our faith," and in going beyond that rule, God has been encouraging us to more faith, to ask for greater things, and for greater things to be continued, and if we fail to ask, and the blessing is withdrawn, a grave and painful responsibility will rest upon us.

Let none suppose, then, that because the spring is advancing the revival is to cease—let it open anew with the opening of spring, and bloom with the blossoming of summer, and ripen with the ripening of autumn, and gather up its matured strength with the return of winter, and so go on until the whole land is Immanuel's, and is filled with his glory. We have a right to pray for this, to hope for it; and the nearer our prayers and hopes rise to the comprehension of such a work, the nearer shall we come to the measure of our duty, and of the munificence of the Divine mercy.

A PÆDOBAPTIST OPINION ON OPEN COMMUNION.—It is a little curious to see how often Pædobaptists concede the correctness of Baptist practice on the communion question, notwithstanding the hostility some of their brethren manifest against Baptists for saying and doing the very same thing. The *Boston Congregationalist*, a week or two since, stated:

"A Western correspondent inquires whether the practice which prevails, to some extent, of inviting to the communion table persons who are not members of any church, is a right one? It certainly is not a question, at all, in this part of the country. We know of no Congregational church in New England where such a procedure would be tolerated for a moment. The communion table is the family board of those who have confessed Christ before men, who have come out and made themselves separate from the world. No other person has any right there. Nor can the mere occasional coming to the Lord's Supper be construed into such a confession; for it

is done on the sole responsibility of the candidate—the church has no opportunity of examining him; none to receive him and covenant with him. And such an occasional and irresponsible admission to the Lord's table would almost necessarily make him who enjoyed it feel that that is enough without any profession of religion, and so directly tend to destroy any visible church on earth."

### POLITICAL.

THE late Session of the Legislature was one of the most important which has ever been held. It was memorable as the first one opened by a Nova Scotian Governor. The amount of real Legislative work performed during the session was perhaps never so great in any one year of its existence. Previous to its commencement there were in the minds of some, anticipations of a large diminution in the strength of the Government by defections in its supporters. The discussions on the three principal topics—the School Bill, the Pictou Railway, and Confederation—were characterized by much of warmth and earnestness, but on the former two with much less of acrimony than formerly. That on the first was more free from party spirit and with more apparent desire on the part of all concerned to provide for efficiency in the common schools of the country, and a fair adjustment of the burdens arising therefrom, than ever before, and we may hope that at length a basis is laid for an enlightened education of the young, free to all, without party or denominational distinction. In this matter we believe we shall be able shortly to challenge comparison with any country in the world.

The Pictou Railway called forth a discussion having more of a party aspect than any debate during the session. It being a question of the propriety of certain proceedings resting on the judgment of the government rather than on legal enactment. The great debate of the session—that on Confederation—was not remarkable for any new ideas evolved on the subject, by the speakers, but the fact of its being a practical matter, and calling for more decisive action than heretofore, rendered it more than ordinarily exciting. Perhaps there is not so much difference of opinion between the advocates of Confederation and the Antis on the abstract question of Confederation, as on which party shall have the honor of carrying it into effect. The principle objection offered to the action of the Legislature has been that the people at the polls had not pronounced in favor of it. There was much said during the discussion which had far better have been unsaid, but when men speak under such circumstances they often say what they regret, on mature consideration. The great difference seemed as to whether the present House properly represented the sentiments of the people in this matter.

In the present aspect of American affairs, and of our relations with Great Britain on the one hand and with the other British Provinces on the other, we may regard our position as one of great interest and importance at the present moment, and it becomes us as constituent parts of the British nation to look beyond the interests of men and parties, and to consider what ought to be our course of conduct in the sight of the world, and in relation to future generations in this free and happy country.

We live in very critical times, and although we do not anticipate having to choose practically between a Union of British America, or Annexation to the United States, yet it becomes us to do what in us lies to strengthen our ties with the mother country, and so to avoid anarchy and confusion.

A large amount of local legislation and of other minor matters were brought under the consideration of our legislators. A new Registration Law has been enacted. We are not quite sure what its provisions were, when finally passed, and we have some doubts whether it will prove as efficient as it should be.

The meetings at Windsor, Kentville and other places westward, form the staple of our Halifax political newspaper discussion at the present time. The Hon. Mr. Howe, the late Imperial Fishery Commissioner, is the principal speaker on these occasions and with his long course of political life, and the prominent position he has occupied, there are of course large numbers attracted to hear him. There is however a curious difference of opinion as to the real numbers present at these gatherings. The *Chronicle* asserts that at Windsor there were ten or twelve hundred at the meetings; whilst other papers state that there were not more than two, three or at most five hundred. Resolutions are passed, it is said almost unanimously, denouncing the Members of Assembly who voted for the resolutions on Confederation, and approving of an Address to the Queen, objecting to Confederation until an appeal is made to the people on the subject.

The time has not come for such Union, it is affirmed by certain parties.

At Windsor there was a meeting held on the same day as the Howe meeting, without previous notice, at which resolutions were passed unanimously, expressing indignation at the attempt being made to stir up an agitation against the Union of British North America, and approving of the late action in the Legislature, on the subject.

It is curious to observe the changes which take place in politicians and in political parties. Whilst some of those who have been the bitterest opponents of Mr. Howe are now following him, others who have been his warmest friends and supporters are strongly opposed to his present action. The question is one which demands all the examination that can be given to it, and we were therefore glad to have the opportunity of forwarding to our readers the recent debate in the Legislature, so that our readers may examine, at their own fire-sides, what was said on both sides of the question in the House of Assembly and in the Legislative Council.

The Address to the Queen adopted at the Windsor meeting was taken to His Excellency by Edward McLatchey, Daniel Mosher and William Chambers, Esqrs. It refers to the position and character of Hants County and its people, and says:—"That the people of Hants, living in peace and prosperity, ready at all times to maintain their allegiance and defend their country, have been justly alarmed by attempts at revolutionary change, to which they have never given their consent, and for which they see no necessity," and asks Her Majesty to "sacredly guard the rights which we have loyally exercised and enjoyed so long" &c.

His Excellency closed his reply to the deputation by saying:

"I cannot doubt—in balancing the action of the Government of Nova Scotia in this momentous crisis with the motives of the meeting from whom this Address emanates—that the Queen's Government will rightly judge where lies that revolutionary tendency with which this Address would fain attach to the proceedings of the faithful and loyal representatives of this Province."

### NEWS SUMMARY.

LATE English papers give all the particulars in reference to the great debate of the present Session of the British Parliament, on Lord Russell's Reform Bill. The smallness of the majority, it was generally supposed, would be considered by ministers as a virtual defeat of the Government, and that they would not proceed to act upon it. In such case there would, in all probability, have been a dissolution of Parliament, or a new ministry formed from the Conservative party; although it appears that Lord Derby, the leader of that party, will be prevented by age and infirmities from taking office. In such case Mr. D'Israeli, seems the only man, whose political character and abilities, are fitted to manage the House of Commons. It is however very doubtful whether the Conservatives can form a more efficient Government than the Whigs. We should not be surprised to see the two parties come to what is termed a dead lock.

Matters between Russia and Austria remain as uncertain as ever, as neither seem inclined to give way, and the general sense of the rest of Europe is so strong against a continental war, that the parties at variance do not seem inclined to hazard the consequences of a first aggression.

The great Fenian bubble would seem to be ready to burst. The strong hand of power in Ireland can easily prevent any possible outbreak of the ill-concerted plans of the movers of the foolish project of an Irish Republic. On this side the Atlantic also the whole affair seems to be on the wane. The marauders on the New Brunswick frontier have dispersed, and the ships and troops from hence are returning. Stephens, the great Head Centre, so-called, who escaped from Ireland to France, has arrived in New York, where there appear growing dissensions in the party. We never had any apprehension of serious danger in the movement, although it was impossible to foresee how much trouble and expense might result from the action of such a set of desperadoes.

### Notices, &c.

#### Donation Visits.

I wish to acknowledge through the *Christian Messenger* my heart-felt thanks to the friends among whom I have the privilege to reside for a donation visit made me in March last. A few of the friends met at my house and after spending a social evening, presented Mrs. McKenna and myself with \$22, other gifts subsequently increased it to \$25. These tokens of kindness together with the revivals of God's work have cheered our drooping spirits. May the good Lord bless them abundantly and may they find it more blessed to give than to receive. is my humble prayer.

J. F. McKenna.  
East Ragged Island, May 5th, 1866.

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