

For the Christian Messenger.

An astounding act of the New Brunswick Home Missionary Society.

Mr. Editor,—

The *Christian Visitor* of the 26th ult., contains the following remarkable item in the Minutes of the Home Missionary Society which it publishes.

This Society held its Annual Meeting with the Eastern Association, at which meeting a strangely worded resolution was brought forward by the Rev. Mr. Hurd, M. D., and was adopted by the Society. The following is the resolution:—

Resolved—That the funds of the Union Society, appropriated to Ministerial Education shall be expended entirely on young men taking a full course in Acadia College, and upon young men studying in the Baptist Seminary at Fredericton on who have been regularly licensed to preach in connection with our denomination.

The italics are mine. What does this singularly worded part of the resolution mean? The literal expression is quite clear; but its nature seems at first very obscure. It would have been more natural, if it had been, "young men studying at the Institutions at Horton and the Baptist Seminary at Fredericton." Even this would be very narrow. In two instances, I know young men, who have received aid from societies in the United States, while they were studying at Colleges in this Province. One, from a society in the New England, and the other, from a society in the Western States. This looks like acting upon the broad principles of bible-religion which these societies profess to advocate.

Our Baptist brethren in the sister provinces, are not only bound by the principle of universal benevolence, but they stand pledged to the College in Horton.

The most charitable construction that can be put upon this resolution is, that it aims to draw to Fredericton for an academical course all students for the ministry, and then places the greatest inducement before them to take a full and not a partial course at Acadia College. But why withhold aid from young men who may be studying in Horton Academy or elsewhere, with a view to the ministry? Dr. Hurd certainly has not lost sympathy for young men whose circumstances will not permit them to take a full course.

Generally those young men who see their way clear for a preparation and full course at our College, are not in need of the society's aid; but those who can only study for a limited time, do need support.

The aim of the resolution is painfully evident:—it is to draw away young men from the Institutions at Horton and build up one at Fredericton. Here I understand that Rev. Mr. Cady takes issue with the society. How many among the Baptists in New Brunswick will take their stand with our brother? This is an important question.

In a few weeks we meet in Convention in St. John. For what purpose?—For the College and Foreign Missions. The province could carry on their foreign Missionary operations separately with little or no disadvantage; but for sustaining Acadia College, they should labor unitedly. But in large bodies like the "Union Society" there is deliberate legislation against the interests of the College, the Convention of the provinces is only in name. In fact would it not be better for Nova Scotia to meet at home in Convention? Let us wait and see. Is not this resolution a call for separation? Shall we accept it? Before concluding let it be ascertained how many brethren in New Brunswick will remain faithful to their Convention obligations. We hope there are a sufficient number to justify the perpetuation of the union.

Yours, &c.

E. M. SAUNDERS.

Bernick August 1st, 1866.

* Because of the adoption of the above Resolution, Rev. Mr. Cady felt it to be his duty to withdraw all further connection with the Society and its Board, stating that while he remained a member of the Board, he would not violate the instruction given by the Society, nor could he conscientiously obey it in this particular. He accordingly left the Chair, and called Dr. Coleman, another Vice-President, to preside over the meeting.—*Visitor* 26th ult.

Christian Messenger.

HALIFAX, AUGUST 8, 1866.

It is always gratifying to sincere Christians, to see men of distinguished intellectual attainments and high position in society, coming out as advocates of Bible truth. It affords a practical reply to the groundless, but oft-repeated assertions of infidelity, that the facts and doctrines of Divine revelation are only cordially received by weak and inferior minds. When men like Newton and Bacon, like Pascal and Guizot,—men acknowledged to stand in the very first ranks of human intellect,

appear as the avowed champions of christian verities, it must be considered as more than a set-off to the infidel doubts of Bolingbroke, the sneers of a Voltaire, or the counterfeit christianity of a Renan or a Colenso. M. Guizot, from whose late publications on the state of the *Christian Religion* in France, the extract on our first page is taken, is celebrated as the author of a history of Modern Civilization in Europe,—a work of high and acknowledged ability, and which has become a standard book in all the principal languages of Europe. As a statesman, he is equally distinguished, having been for several years the Prime Minister of France, under Louis Philippe, but participated in his fall in the Revolution of 1848. Had his advice and judgment been more implicitly followed, it is not improbable things might have had a different result. He is a French Protestant, and has, we believe, ever maintained the character of a sincere and consistent christian man. There is little doubt that, amid all the infidelity and superstition that pervades all ranks in France, an undercurrent of slow but gradual advance in the knowledge and practice of Christian truth is gaining ground. This seems to be the opinion of M. Guizot;—his writings and example, are well adapted to give a wholesome impetus to the movement.

Division of Churches.

Whilst we regard the congregational mode of church organization as the nearest resemblance to that existing in New Testament times, and the best calculated to evangelize the world, there are some dangers which it is necessary to avoid. On the one hand a church constituting in nominal union after it becomes too large for efficiency, discipline or fellowship, but on the other, and what is far more frequent, the desire to separate and form several weak feeble churches where only one should exist. This evil does not belong to Nova Scotia alone. It exists we believe in New Brunswick and Canada and even in Great Britain. A late number of the *London Freeman* says:

"One reason, doubtless, why our ministers are not more adequately remunerated is, the undue multiplication of small churches.

It must be allowed that, in many instances, our churches are necessarily small. In sparsely populated districts, it is almost impossible to collect large congregations, and the dominant church influence of such districts renders the task doubly arduous. The tracts of country must not be neglected. The inhabitants need the Gospel, and the growing ritualism of the clergy of the establishment is an additional reason for the assiduous preaching of CHRIST and Him crucified. Such spheres, along with the towns in which Baptists are unrepresented, and which require increased accommodation for public worship, should be the chief centres of our Association Home Missions. The wealthier churches are under the most solemn obligation to assist the poorer, and our fellowship at annual meetings is a mockery except it prompts and sustains co-operation in doing the work of the LORD throughout the country. These "little sisters" deserve our sympathy and support; and if ever they are to become the power, which all of us wish to see them, a strenuous effort must be made to lift their pastors out of poverty and to enable them to maintain a manly position in relation alike to their own congregation and to the parish clergyman and squire. Whether two or more of these smaller churches could not be united under one pastorate is a question which has not received the consideration its importance deserves.

We do not deny the legal and the moral right of any number of Christians to meet together for the worship of God and the administration of the ordinances. With equal readiness we admit that many churches which owe their origin to "a secession" have long since justified their existence and are worthy of the confidence of the denomination. But it is not sufficiently borne in mind that there is such a thing as the sin of schism—than which there is no greater ecclesiastical evil. "The body of CHRIST" may be, and often has been, torn into parts by factions; and "the unity of the SPIRIT" may be, and often has been, broken by unseemly discord. This cannot be pleasing in the sight of Him who prayed for His disciples "that they all may be one; as Thou Father, art in me, and I in Thee, that they also may be one in us." Nor is it consistent with the teaching of the Apostle of the Gentiles:—"Now I beseech you, brethren, by the name of our Lord Jesus CHRIST, that ye all speak the same thing, and that there be no divisions among you." And yet, whenever a party rises up in a church, dissatisfied with the pastor, or anxious for power, whenever an ambitious man fosters discontent, and divides a church against itself, the secedors invariably secure the sympathy of some neighbouring ministers, generally are received into the County Association, while the Baptist Union grants membership to every section of the Adullamites, on the simple condition that it adopts the denominational name. The one church or the other applies to the Association, or the Home Mission, or to some other Baptist fund for assistance. Churches, whose membership scarcely attains to one hundred, cannot afford to divide, and so long as division is encouraged it will be impossible by any sustentation fund, however large, to raise the standard of our ministers' incomes.

Can nothing be done to counteract and ultimately to cure this growing evil?

All the resources of the denomination are required for much neglected mission work in rural districts and in large towns, whose thousands perish for lack of knowledge—we have none to spare for the sustentation of factions. Good may have seemed to come out of secession, as manifold benefits apparently resulted from the selling of JOSEPH to the Ishmaelites. In either case, the good is of GOD, and no part of the natural consequences of the act of man. We submit to our readers whether the time has not come to review our denominational polity in relation to secession churches, and solemnly to ask how far in encouraging them we are partakers of THE SIN OF SCHISM.

At a private session of the Eastern N. B. Baptist Association, held on the 14th ult., the following resolutions were adopted:

Resolved, That we recommend to our Ministers and Churches that no Minister be ordained in this Association without the presence and concurrence of at least five ordained and settled pastors, except where the church calling the Council is far separated from others, when two of the five may concur by letter.

Resolved, That this Association recommend that any church giving a license to a brother to preach the Gospel, require the concurrence of at least three settled pastors, whose names shall be attached to the certificate of license.

Resolved, That we recommend that no church be organized within the limits of this Association without the presence and concurrence of a Council from the three nearest sister churches.

The list of ordained Ministers and Licentiates was then revised, and the Clerk instructed to make enquiry of the churches in reference to some of the Licentiates, whether they are now engaged in preaching, and are still intending to enter the ministry.

We have no means of knowing the occasion which has called for such "recommendations" as those contained in these resolutions. It is doubtless exceedingly important that great care be taken in the counsel given in reference to the ordination of a minister, and in the recognition of a christian church. Circumstances are however so various in different persons and places that no rule can be made absolute which will apply to all cases. The great concern with those called to offer advice and counsel, should, of course, be in cases of ordination, to ascertain if there is reason to believe that God has called the person to the sacred office; and in that of a church it there is reasonable ground to suppose that there will be permanence in such an organization,—if there is sufficient material to warrant their separate existence, and power to perform the function of church relationship—sustain the worship of God and publicly proclaim the gospel of Jesus Christ.

As the Address of the President of Acadia College referred to in a communication, on another page "What a minister may do, &c." was published several weeks ago, it seems fair that the passage to which exception is taken should appear along with the strictures; we therefore reprint it for the benefit of those of our readers who may not have at hand the No. of June 20th in which the Address appeared: It is as follows:—

"If for instance, any of you should decide on the christian ministry, I would say, to such a one,—*Be a minister*—and nothing else. Do not buy farms,—nor trade in horses,—nor keep stores;—do not even teach school, unless under the pressure of dire necessity, such necessity as the people should never suffer to exist. The ministry requires the whole man. The Apostle Paul says, 'Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.'"

The following is the note appended to the above:—

"I was surprised to learn, after the meeting, that these expressions were misunderstood. My meaning was, *stick to it, or leave it*. All the while the industry is your profession, give yourself to it. The instruction and care of a church furnish work enough for a man. If your talents may be more usefully employed in another direction, act accordingly, yet still retaining the right to preach the gospel as you have opportunity. In that case, the ministry has ceased to be your profession. Your mode of life is changed. But while it is your profession, I say again, *stick to it, or your church will suffer*.

THE STREET RAILCARS have discontinued running on the Lord's day. Mr. O'Brien, the Manager, has published a letter he has sent to His Worship the Mayor, stating that "henceforth, during his management, the cars will not run on Sundays." He takes great pains at the same time to assert "that the Company have an incontrovertible legal right to run their cars on the Sabbath day;" and "that they were guilty of no moral wrong in so doing." Mr. O'Brien presumes to take great credit for having introduced such "a great boon to the poor classes of the community," as these "unday railroads were. One would really suppose, to read Mr. O'Brien's letter, that he had been carrying only "the poorer-classes" on Sundays, and that without receiving any remuneration, instead of taking from them hundreds of dollars, as he has; and that it is out of the benevolence of his

heart only, that he feels "it was hard for me to deprive them, (the poor) of the accommodation." We doubt if his reference to "the poorer classes" will be taken as any compliment by those who have used the cars on Sundays or week-days. It would have been far better if he had spoken of the railway simply as a commercial speculation. He has obtained from the legislature privileges not accorded to others, and the streets through which the rail road passes are much injured for other purposes of travel. Other people will think of the prosecution which awaited the parties concerned, and the penalties for Sabbath desecration likely to follow, and the conviction that it would not pay, as having as much to do with the discontinuance as 'deference to the conscientious convictions of others, in which he does not share.'

We hope however that when Mr. O'Brien has resided in Halifax a longer period he will better understand those on whom the company's dividends will depend; and that he will adapt his course to their wants without insulting their religious convictions, or demanding labor of his employees on the Sabbath or disturbing the Lord's-day quiet of the city.

The Rev. Mr. Chiniquy lectured in Temperance Hall on Wednesday afternoon before a fair audience. He has a pleasing French accent in which language he is doubtless a very powerful speaker. He attacked the Roman Catholic Church principally on the worship of Mary the mother of Christ, and the doctrine of Purgatory. He shewed himself most intimate with the details of priest-life. It appears that other priests are renouncing Romanism and uniting with Mr. C., in his operations at Kankakee, Ill.

A stranger under the influence of liquor attempted to make a disturbance in the Hall but was quietly walked off, and the next morning fined \$2 at the Police Court.

NEW SOUTH WALES.—We learn that on the 30th of November last at Sydney, a Grand Division of the Sons of Temperance for New South Wales was organized in due form by D. M. W. P. Dr. Hobbs. The following were the officers elected for the ensuing year:

G. W. Patriarch, Samuel Nelson,
G. W. Associate, George Lucas,
G. Treasurer, William Passfield,
G. Scribe, Thomas Patsier,
G. Conductor, John Davis,
G. Chaplain, W. Hobbs, M. D.,
P. G. W. Patriarch, John Hickey,
G. Sentinel, Hector McNeill.

NEWS SUMMARY.

ONE of the greatest and most singular events which must ever distinguish the present century in future times, has just occurred at our very doors. The means of almost instantaneous connection across more than half the globe, has just been accomplished, and as regards the intercourse of mind with mind, time and space may be said to be almost annihilated. The principle of this astonishing fact—the subjection of the essence of lightning or the electric fluid to the use and power of man, has now been familiar to us for some few years. The laying of the great Electric Cable is indeed but a legitimate consequence of that wonderful discovery. Its accomplishment, after so many unsuccessful attempts, can scarcely be said to have lessened our astonishment at the result. National congratulations have passed between the two great countries which the Atlantic Cable more immediately connects. We sincerely pray that their anticipations of peace and progress thus expressed, may be amply fulfilled in the future. All important public news by any other means, will of course be hereafter forestalled, and the great incidents which affect the weal or the woe of the universal human family, will hereafter become known almost as soon as they happen.

We give in another column the further accounts of laying the cable and the news received thereby.

The first European news received by the Atlantic Cable, bearing date Saturday, the 28th ult., was highly satisfactory. An Armistice of four weeks had been agreed on between Prussia, Austria, and Italy. It is most probable that it will terminate in a settled peace. The Prussians have been so entirely successful that they no doubt, dictate the terms. If the proposals as indicated in the London telegrams are carried out, a new map of Europe will become necessary forthwith.

Notices, &c.

There will be a meeting of the Board of Governors of Acadia College, in the Vestry of Brunswick Street Baptist Church, Saint John, N. B., on Saturday, the 18th inst., at half-past seven o'clock, P. M.
STEPHEN W. DEBLOIS, Secretary.
Wolfville, Aug. 3rd, 1866.