

It may be fairly doubted whether the Church of England in any proper sense encourages popular pulpit eloquence. Her idea of a sermon seems radically wrong. A piece of rather genteel commonplace on some church topic or point of practical morality, carefully written and formally read, seems to be the favorite Anglican ideal of that address or speech which concludes Divine service. Even the more vigorous clergyman who would preach in a popular style is almost constrained to read his sermon, and is looked upon with suspicion by the more refined portion of the audience. If he gives free play to his powers in the pulpit, he is called a vulgarly low Churchman or a ranting Methodist. A Hugh M'Neile, a Hugh Stowell, and clergymen of a like stamp, certainly not a numerous body, are hardly considered in average church circles to be good Churchmen. Thus it happens that the great Church of England decidedly fails to make any impression on vast multitudes of the people, which it is her interest as well as her duty to persuade of the truth of the Gospel. The Church of England has produced not a few great writers of sermons, but lamentably few great pulpit orators. This glaring want of high oratoric talent is her shame and loss. Why might there not be Wesleys, Whitfields, Chalmerses, Binneys, Halls and Spurgeons within as well as without the pale of that vast Establishment?—*Weekly Review.*

Christian Messenger.

HALIFAX, JUNE 19, 1867.

Central Baptist Association.

In our last we gave a few lines respecting the first day's proceedings of the Central Baptist Association at Canning.

It was found necessary on Saturday afternoon to hold a session with closed doors, the result of which will appear in the published Minutes.

The Baptists at Canning are somewhat peculiarly situated. The church of which they form a portion is located at Pereaux, about three miles distant. The latter congregation being the oldest is of course the largest, but there are a number of Baptist members at Canning, some of whom belong to other churches in the neighbourhood, who, if combined into a distinct church organization, would be able to secure a much more influential position. A thriving centre of business and with an enterprising christian people, Canning must eventually become a point from which good influences would go forth. It becomes a question of what type they shall be. It will be for the Baptists to decide whether they will unite into a distinct body, or remain a portion of several other bodies—comparatively disorganized.

We needed to be under no apprehension about the Association being held there. Several families with whom we had pleasant interviews were prepared to receive twice as many as were present. The reception was most cordial and the accommodation ample.

We were quite pleased to witness a Sabbath School Concert at Pereaux, on Sunday morning, and afterwards to listen to an excellent sermon from Rev. Dr. Crawley. The people of this part of Cornwallis differ in many respects from other portions, being, as we should suppose, less inclined to speculation than the Canning folk, and content with their quiet unsophisticated home-life, enjoying their fruitful vales and the pleasant shade of the North Mountain. The fine weather induced quite a number of the brethren to take up their abode with friends living a mile or two distant. Having their own carriages it was rather pleasant in the intervals of the several sittings to drive a mile or two to their temporary abiding place. This circumstance, however, prevented many from coming to the early (6 o'clock) prayer-meetings. They were nevertheless held and good was received by those able to attend them.

On Monday morning as usual the Committees met and arranged some of the business entrusted to them.

At 10 o'clock, public worship commenced, and the Rev. Dr. Crawley preached from Matt. xvi. 6: "Take heed and beware of the leaven of the Pharisees and of the Sadducees." The sermon was a fine exhibition of Anti Ritualism, showing the danger referred to by our Saviour, and the remedy, a clear exposition of evangelical truth, and its antagonism to all unmeaning formalities devised by man as a substitute for faith in the Lord Jesus and obedience to his commands.

After the sermon came the Report of the committee on the Circular Letter and then the reading of the Letter itself. As the writer felt so diffident, and reluctant to appear before that august assembly with his manuscript, he requested Rev. Dr. M. Welton to

read it. The subject was one on which there is great need of Letters and other teaching. Support of the gospel ministry. Good as the letter is we do not think it by any means exhausts the subject.

The Report on Benevolent Funds contained some excellent suggestions showing that if efforts were made to secure contributions more than once a year there would be more raised, with less difficulty, than where application is made but once a year as is often the case.

The Report of the committee on Questions in Letters brought forth some discussion in the morning and was adjourned to the afternoon. A question proposed by one of the churches was as follows:

"In case a church member in good standing and living a christian life, but who being displeased with some act of the church, wishes to withdraw fellowship, is it right and proper to allow such withdrawal? And if not, what course should be adopted in reference to such member?"

As the question and its reply may interest a number of our readers we copy the report as at first presented, and finally adopted:

"This question is somewhat ambiguous. It does not state whether the desired withdrawal is to another Baptist church; or to the world.

In the former instance each case requires to be judged by its own merits, as peculiar circumstances may materially affect the decision.

Generally great caution and tenderness should be exercised. If an improper motive be apparent the request should be refused and endeavors used to bring the member to a proper state of mind.

But it should be remembered that individual church members have rights and consciences as well as majorities. If a member is conscientiously and honestly unwilling to sanction by his continuance in a Church an act which he considers wrong. If he is unwilling to be held responsible for that which he has strenuously opposed, it might be well to consider whether it would not be proper to grant him a letter of dismission to a church of like faith and order, with which he could act happily and harmoniously.

In the latter supposition, viz., that the member wishes to renounce Church fellowship altogether: we reply, that Baptist Churches know of no such usage; and the offending member should be dealt with as for any other infringement of his covenant obligations.

All which is respectfully submitted.

STEPHEN W. DE BLOIS, Chairman.

Some remarks were made respecting the Letters from the churches; and the desirableness of having them preserved for future reference. It was resolved that they be carefully filed by the Clerk of the Association, and deposited in the Library of Acadia College.

On the Sabbath School Question being brought forward the following resolution was unanimously adopted.

That the Sabbath Schools in connection with the Churches of this Association be earnestly recommended and encouraged to send letters, delegates and statistics to the Central Sabbath School Convention which meets in September, (at Hantsport we believe) and endeavour to sustain said Convention with active co-operation and interest, and that the said Central Sabbath School be requested to send a report of their proceedings to this Association from year to year.

The Rev. A. McBean, Agent of the American Tract Society was present, and, on application, was allowed 15 minutes to present the claims of that Society and its proposals to employ colporters. His address was listened to with much interest, and the following resolution adopted:

"Whereas, This Association having heard Rev. A. McBean on the subject of Union Missionary Colportage, and believing in the importance of such a work as an evangelizing agency for reaching the destitute families and neighbourhoods of our land, and supplying our whole population with a pure religious literature;

Resolved, That we do hereby express our cordial approval of the proposed formation of a society composed of Christians of the various evangelical churches for the purpose of prosecuting this work in our province."

Monday evening was devoted to Missions. Rev. Dr. Cramp moved the first resolution, as follows:

That the Foreign Missionary cause ought to be peculiarly dear to Baptists, since it was to a member of their body that the Christian Church was indebted for the revival of the Missionary spirit in modern times; and that the success which God has granted abundantly encourages continued effort.

He gave a graphic description of the house and shop of William Carey, who about 80 years ago, mended shoes at Northampton, and showed how he was led on through almost insurmountable obstacles to become the pioneer of modern missions to the heathen. He afterwards became the great Dr. Carey and translated the Word of God into thirty different languages of the east. The Baptist denomination was honored in having him as their first missionary, and in leading the way to India. It consequently becomes us to engage in the work with all earnestness and zeal.

Rev. W. G. Parker in seconding the resolution showed that the results of labor are commensurate with the earnestness of the laborers. The present is but the dawn of the day of missions.

R. N. Beckwith read the report of the Home Missionary Board, after which the following resolution was moved by Rev. D. W. C. Dimock seconded by Rev. W. E. Hall sustained by Rev. E. N. Archibald and unanimously adopted:

That the Home Missionary enterprise, which has been remarkably blessed for many years past in this Province, deserves and demands much more liberal support than it at present receives; and that the numerous calls for labour, to which the Board is unable to respond, through want of funds, ought to be regarded as imposing solemn obligations on the Churches:

The third resolution moved by Rev. Geo. Armstrong was as follows:

That the French Mission is an important instrument of usefulness, and should be sustained with perseverant liberality.

The remainder of our report must remain till next week.

The Anglican Church and its great Council.

Great consternation is being felt by the evangelical party in the Church of England at the invitation given by the Archbishop of Canterbury to all bishops of the Anglican Church, to meet in Synod in September next for the purpose of considering the troubles of the Church. It is termed by the evangelicals "The Pan-Anglican Council." The following are some of the expressions of those belonging to that communion, respecting this great ecclesiastical gathering.

The London Record says:—

THE PAN-ANGLICAN COUNCIL.—At the intended meeting Bishops will be bishops, whatever their sees, and "colonials," as they are irreverently called by unbelievers in episcopal wisdom, will stand much on the same footing as the Bishops of our great English dioceses. But it is notorious that the majority of Colonial Bishops are deeply leavened with sacerdotal and sacramentarian views. If all the Bishops should meet without exception, the extreme party would undoubtedly be in a very considerable majority. Moreover, these are just the men who with their extravagant notions of Church authority, are sure to attend, while the men of moderate temper, not fond of living in hot water, and of evangelical views, will naturally stay away.—The Council will thus become a party Council. Extreme views will inevitably prevail, men will encourage each other into greater extravagancies than before, and carry back to their dioceses exaggerations of themselves. Is it the knowledge of this which has induced the Archbishop to exclude from the acts of the future Council all "declarations" and "definitions" on points of doctrine? The exclusion will either succeed or fail. If it succeeds, it will make the Council an absurdity, when so reverend a body meets for the mere discussion of details. If it fails, as we believe it must certainly fail, a tone of excessive High-Churchism will inevitably give to the Council its predominant character.

The London Spectator says "The Pan-Anglican Synod seems likely really to take place. The Archbishop of Canterbury's invitation, issued, as he says, "not, I humbly trust without the guidance of God the Holy Ghost," has at all events been sent, and on the 24th, 25th, 26th, 27th September next seems likely to be, if not a new gift of tongues, a tolerably active exercise of an old gift, among bishops, English, Irish, Scotch, African, Australian, New Zealand, Canadian, and United States. The Archbishop has already decided that the meeting can only be gossipy: "I proposed that at our assembling we should first solemnly seek the blessing of Almighty God on our gathering by uniting together in the highest act of the Church's worship. After this, brotherly consultations will follow. In these we may consider together many practical questions, the settlement of which would tend to the advancement of the Kingdom of our Lord and Master Jesus Christ, and to the maintenance of greater union in our missionary work and to increased intercommunion among ourselves. Such a meeting would be competent to make declarations or lay down definitions on points of doctrine. But united worship and common counsels would greatly tend to maintain practically the unity of the Faith, whilst they would bind us in straighter bonds of peace and brotherly charity."

The Day in referring to the subject asks:

Is the Church in danger? Is the Episcopal order in any peril? Or will all the talk be concerning Ritualism? The Bishops of Oxford and Salisbury will have something to say—both representatives of a great party, and both standing in a very peculiar position with respect to their own dioceses. Both have received addresses expressive of distrust in their ecclesiastical views, and these addresses have been numerously signed, both by clergy and laity, especially that to the Bishop of Salisbury. We do not attempt here to decide whether these addresses are merited or not, nor whether they express the opinions of the majority in the diocese in question; but they have thus much significance that in Synod, which can do nothing but deliberate, those who take a part can do little good unless they are in accordance with public opinion. Again, supposing that one hundred bishops are assembled under the mild presidency of Dr. Longley (and this will imply a great many colonial bishops absent from their diocese), how many will be able to advise us as to the peculiar wants of our home community? The African bishops may tell us what is good for the Cape, or Natal—although they seem to

be by no means agreed upon that. The American bishops may have strong views on slavery and the right of negro voting, but how can they advise us as to the difficulties of our overgrown parishes? How, in short, can a body, the majority of which is placed under circumstances widely different from our own, advise us for their credit and our benefit? We heartily endorse Dr. Lee's expression—"We hope that the Synod will not attempt to do more than deliberate," and we should be quite as pleased if it did not do that.

We have received a copy of the Calendar of the Baptist Seminary at Fredericton, N. B. We are glad to find a spirit of enterprise animating the friends of that institution.

In our notice of Acadia College Anniversary we omitted to state that ten Students presented themselves for matriculation, and it is expected that there will be as many more before September—the commencement of the next Term. This is what we may naturally expect from the increase of interest in educational matters. A new class of twenty each year would soon change the numbers from between thirty and forty students to between 70 and 80, and would demand enlarged accommodations. It becomes the friends of Acadia to be on the alert or their very success will outstrip them.

It affords us pleasure to give insertion to the Industrial School advertisement in another column. The good which the institution has already achieved is a guarantee for its future usefulness. The citizens generally are under obligation to the philanthropic gentlemen and ladies who unite in promoting such benevolent enterprises. We wish them all possible success.

A correspondent of the Morning Chronicle signing himself "A Friend of Kings," and writing concerning Kings College, Windsor, states that "It is time for the friends of the college to bestir themselves in its behalf. From some cause or other the number of students has diminished one-half in the last two or three years. It behoves those concerned in the management of the Institution to enquire into the reason of this falling off." The object of the writer is to seek the election of P. C. Hill, Esq., and Rev. F. Uniacke as governors of the college. Any diminution of usefulness of Kings we should regard as a calamity at the present time. All possible use should be made of our higher educational Institutions now that so large an addition has been made to the provision for the Common Schools of the country.

NEWS SUMMARY.

Among the perils which the great and mighty of this world have to undergo beyond others, are the chances of assassination. The Emperor Louis Napoleon, with the Czar of Russia in the carriage by his side, was fired at a few days since. The assassin providentially missed his aim, and little injury was done. Whatever may be his demerits, there is probably no one life in Europe on which the peace and welfare of millions is so dependent as on that of the Emperor of the French.

The Great Paris Exhibition continues to be the world's central attraction for the present. Most of the sovereigns of Europe are, or will be among its visitors; while unnumbered crowds from every civilized country will flock to its courts. There can be no doubt that such occasions of intimate national intercourse, will largely conduce to the momentous object of fostering and maintaining a spirit of amity and goodwill among the great brotherhood of mankind.

A statement appears in the Paris papers, that a proposition is on foot among the European Governments, to make large reductions in the enormous standing armies that are now kept up by almost every nation of the old world, to the great detriment of the occupations of peace and commerce, and constantly endangering the disruption of friendly relations between the different Powers.

Several new cases of arrests of Fenians continue to be made in Ireland, most of them of persons who profess to have been officers in the American Federal armies. In all cases of convictions before the Irish courts hitherto, and they have been numerous, when sentence of death has been passed, such sentences have been commuted by Government for imprisonment for life.

Notices, &c.

Colporteur: C. A. Baptist Sabbath School Convention will meet at North River, on Friday, the 28th Inst., at 2 o'clock, P. M. All the Superintendents are requested to furnish written reports.