

Accept, oh Lord, the grateful love
Which yields this house to thee
And on the "Silver Wedding" house,
Let blessings ever be.

Enrich, oh Lord, the wedded pair,
With choicest grace below,
And when their pilgrimage is o'er,
The golden crown bestow.

Prayer was offered by Mr. Dransfield, and although one of the senior elders of the Church his utterance was almost as distinct and clear as that of his pastor's. A silver trowel was then presented by the trustees to Mr. Spurgeon, who said he would present it to the lady whose silver wedding the house was to commemorate. For the gratification of the curious, he added that the mallet used in laying the stone was the same which struck the foundation stone of the Tabernacle, which the Queen handled in laying the foundation stone of the Orphan Asylum at Bagehot, and which was more recently used on a similar occasion by the Earl of Shaftesbury.

The stone of the "Merchant's House" was laid by Mrs. Hillyard, who received a most hearty British cheer from the whole people. The following verses were sung:—

Accept, O Lord, the "Merchant's" house,
The gift of grateful love,
Smile on our friend and gild his heart
With sunshine from above,
And on our sister who was first
To give her wealth to Thee,
Let all the fulness of Thy grace
Descend most plenteously."

A very touching prayer was offered by the Rev. W. Stott, of Abbey-road Chapel, St. John's Wood, after which Mr. Spurgeon took occasion to say that when first Mrs. Hillyard's munificent contribution was announced in the newspapers, people said it had been given by a duchess, but he said no, it was given by a princess—one of the blood imperial—a daughter of the King of Kings. She had given it in the most unostentatious manner desiring that her name should not be known, and he and his friends had dragged her into light to-day contrary to her wishes. She was a simple, earnest, Christian woman, who had devoted by far the largest portion of her property to God without asking honour from any one. She only asked help to this great work. (Applause.) He hoped to see not 200, but 2,000 boys in the Orphanage, and he asked all those who now heard to break through their Christian rule and give three cheers for Mrs. Hillyard. (Loud cheers.)

The first stone of the "Workmen's" House was next laid by Mr. Higgs. The ceremony opened with the singing of the following lines:—

"The workmen and their master now
Present this house, O Lord;
Smile on their gift, and to them all
Thy choicest grace afford.
Long life attend our generous friend,
Be all his workmen blessed!
And when the toils of life are o'er,
May all in Jesus rest."

A prayer was offered by the Rev. V. J. Charlesworth, of Surrey Chapel, and the Rev. J. A. Spurgeon, addressing Mr. Higgs, congratulated him on the unity of feeling which prevailed between him and his men, and on the good work to which both master and men had put their hands. Mr. Higgs, in a neatly and modestly expressed speech, said he always found that men in his line of business who were gitted in making long speeches, generally got up strikes; he should therefore only say that it was always a pleasure to help those who helped themselves; but in the case of the poor, orphan children, who could not help themselves, it was a greater privilege to help them. The stone was then laid, the doxology sung, and the crowd dispersed over the grounds.

The houses of which the stones have been laid, are the three first of a terrace to consist of eight houses. Each house contains a large sitting-room and lofty bed-rooms for the boys; and a sitting-room, kitchen, and bed-room for the woman in charge of the house. For the first house built the sum of £500 is allowed; and for the other two £600 each, and the tenders accepted are considerably below those amounts. Each house will average about 15 boys, and it is proposed to make a portion of the terrace a story higher so as to get there perhaps 25 boys in a house. It has been an object to make the building as airy and well ventilated as possible.

For the Christian Messenger.

The Foreign Missionary Board.

Met in Tremont, Aylesford, Sept. 24th, Present Revds. A. Stronach (in the chair), C. Tupper, Secretary, W. H. Porter, J. L. Read, Brethren Samuel Wheelock, Jno. Wheelock, Ambrose Dodge, and A. T. Baker, Treasurer. Rev. O. Parker invited to sit in consultation with us.

- Minutes of last Meeting read and approved.
- Correspondence read and considered.
- Resolved, That \$200 be allowed Miss Minnie DeWolfe for outfit.
- Resolved, That her passage to Bassein be paid; and that \$500 be advanced for that purpose—more to be added, if needful; but it can be obtained for less, that the balance go toward her subsequent support.
- Resolved, That sister DeWolfe be regarded as the Female Missionary of this Board, engaged in our service, and make regular Reports to us; and that while in actual service for us in India she be paid \$400 per annum; and also that the expense for teacher, and medical attendance, if required, be paid by the Board.
- Resolved, That it is deemed desirable by this Board, that a 'Farewell Service,' with reference to the departure of sister DeWolfe for Burmah, be held in Halifax, on the evening of Oct. 2nd, proximo.
- Resolved, That a Sub-Committee, consisting of Revds. W. H. Porter, J. L. Read, C. Tupper, E. M. Saunders, J. E. Goucher, D. M. Welton, D. W. C. Dincock, and Bro. S. Selden, be appointed, to confer with sister DeWolfe relative to any arrangements needful to be made, &c.
- Resolved, That the Secretary be directed to correspond with the Members of this Board in New Brunswick, with reference to this subject.
- Resolved, That the Minutes of this Meeting be published by the Secretary in the Christian Messenger and the Christian Visitor, with any additional remarks that may be needful.

CHARLES TUPPER, Secretary.

REMARKS.

The expenses stated above may be thought heavy. As regards the charge for passage, the Board have no alternative. With reference to the above items, as we are inexperienced in these matters, it seems evidently the part of prudence to adopt the course pursued by the American Baptist Missionary Union, as they are well acquainted with the whole subject. Formerly they gave their Missionaries a smaller allowance while in active service, but engaged to provide for such as returned through ill health. Latterly they have judged it preferable to give a larger sum annually, but to allow no claim,—though in some cases a special grant may be made—to returned Missionaries. After our sister shall have reached the field of her labor, the expense will be much lighter. There must, however, not only be earnest and extensive efforts put forth now, but also "continuance in well-doing."

A number of sisters in the Church under my care are now collecting funds for this object. May this example be at once followed in all our Churches. Moreover, the holding of Public Meetings, in which interesting addresses may be delivered, and subscriptions circulated through the congregation, undoubtedly will greatly further and expedite the collecting of funds.

CHARLES TUPPER, Secretary.
Aylesford, September 26th, 1867.

Christian Messenger.

HALIFAX, OCTOBER 2, 1867.

The Church of Christ: its objects and responsibilities.

The Church of Christ on earth is of heavenly origin, in the individuals of which it is composed as well as in its constitution and organization. Of all combinations of men and women in human society, none can bear comparison with it, or be a substitute for it. In its aims and objects it transcends all other institutions. It reaches down into the depths of sorrow and depravity, and seeks to raise their victims to purity and blessedness. It rejoices in lifting the degraded and the outcast to God and heaven. It stretches out its hand of benevolence and love over the family of mankind far beyond all the projects of philosophers and philanthropists, embracing the whole race in its prayers and in its beneficent solicitations. Whatever of real goodness exists in the world should be found in the church.

As the church of Christ exists by no human authority so it can be controlled by no other organization on earth. Its portals are open to every believer in Christ, whatever may be his condition in other respects. Its ordinances and privileges are adapted to such and to such only. By entering here, a degree of security is provided from danger and worldly influences which is not to be found in other relationships. By cultivating a warm attachment to the followers of Jesus, and a course of conduct in harmony therewith, the

rocks and quicksands on which those without are wrecked will be avoided, and a character built up which is no where else to be found, and which will endure beyond the confines of time.

Without attempting to claim for christians a greater degree of moral purity and uprightness than belongs to them, or forgetting how lamentably deficient a large portion of church members are in the elements which go to make the christian, we do not hesitate to assert that the church is the highest tribunal of character under heaven. In it are those who must and do pronounce on moral obliquity more truly, we believe, than any courts established by human legislation. The church is not a police court, for the purpose of watching with lynx-eye the conduct of its members, and awarding penalties for their delinquencies. Neither is it a mere civil institution intended to protect men in the enjoyment of their rights and civil privileges, nor yet an eleemosynary institution for the purpose of distributing the surplus funds of its members. It may render valuable service in each and all of these particulars, yet its work is of a far higher character. The bonds which unite its members are of a far nobler origin, and intended to secure a more glorious purpose on behalf of its membership. Heaven-born love must dwell in each of its members, and be the controlling principle, or they fail to realise their high vocation or their exalted ancestry.

The testimony of the Christian Church for purity and truth must be clear and unequivocal. Moral delinquency will soon tarnish its brilliancy, dim its light, and destroy its utility. A vindication before other tribunals may be secured by some informality, by shutting out testimony, or by the influence of powerful advocates; but these things must not control the action of a church, or prevent it from taking action in the case of either rich or poor, learned or illiterate. If a delinquent has himself destroyed the bonds of fellowship by which he was united to the church, that church must take cognizance thereof; or it is unfaithful to its trust, and every member must participate in the responsibility and evil consequences.

Some churches, in consequence of adopting worldly enclinations, rather than the simple and efficient principles of the New Testament, have become so entangled that neither moral delinquency nor grievous error, can be shaken off, or driven out, even from its higher offices. In such cases it is the moral sense of the community were not superior to the ecclesiastical law in respect to these matters, they would soon become nests of corruption, and a cloak for all iniquity. The knowledge of these things is a source of grief to the best members of such communities, although they have no power of controlling them. Inasmuch as any body of professing christians fails to be the exponent of Christ's laws and ordinances, in the lives of its ministers and members, it ceases to be "the salt of the earth and the light of the world."

The teachings of God's word are often illustrated and enforced by striking and mysterious providences. God allows some sudden event to bring forth lessons shewing his righteous government, so as no foresight of his people could have shewn it. He also often interposes on behalf of his people, as they least expect. When there is on their part an earnest seeking for blessings and for the extension of his kingdom in the earth, the heavens may appear as brass and none can divine why mercy does not appear, when lo, by some lifting of the veil the cause, or one of the causes is made plain; and this being removed, light breaks forth and righteousness prevails.

It is so difficult to attack church abuses that often if it were not for the interpositions of Providence, compelling such action, there would be far greater corruptions prevailing than there are. Human frailty exercises so much influence over men, even the best of them, that, if it were not that Christ is the head of His Church, and, in answer to prayer, guides his people in cases of difficulty, they would soon fail and every vestige of the Church would soon disappear.

The late Ecclesiastical Council.

In our issue of the 18th ult., we copied from the St. John Christian Visitor an article respecting the Council recently assembled in Granville Street Church, in reference to the Rev. Dr. Pryor, its late pastor.

In the same issue of the Visitor in which said article appeared, but in another column, there was another short article on the same subject, having somewhat more of an editorial character, inasmuch as it stated, "It will be seen that we assume the responsibility of publishing the substance of the decision of the Ecclesiastical Council in relation to the charges preferred against Dr. Pryor, of Halifax, &c."

We made no reference to this separate paragraph at that time, as we were not then aware that the other article had received the approval of any of the parties concerned.

It will be borne in mind that we expressed regret that "our contemporary had not exercised the same discreet silence as the Halifax press had done in the matter while it was still under consideration." We repeat the remark. We regret exceedingly that there should be occasion for any reference to the matter, but seeing that from the circumstances of the affair, from its first development in April last, and from the fact of its being brought before the Central Baptist Association in June last, having attained so great notoriety, we do not add publicity to it, but, are only, as we believe, supplying the reasonable demands of our brethren to whom the appeal was made by Dr. Pryor and his friends.

We might be expected, now that the investigations have closed and the decisions given, to inform our readers correctly and somewhat fully what those decisions are.

If there had been no publication of what pretended to be the Decision we should have felt under less obligation to refer to it again; but as the public have had the Visitor's version, which has been copied into several of the Nova Scotia papers, many of our readers are demanding correct information. We therefore lose no time, now that the Church have come to a decision upon it, in placing it as fully as we prudently can before them. We may state then that as soon as the Council had come to a Decision, they on Thursday the 6th ult. at their twentieth session, requested that the Church and Congregation should be called together to hear it. This was done, and, as the Council was not prepared at the time named by them, an hour and a hall was occupied by the Church in devotional exercises in the Vestry, where they were awaiting the Council's announcement. On the members being summoned into the church, the President of the Council read the following:

DECISION OF THE COUNCIL.

This Council having been called by the Church in this place in conjunction with their late Pastor to consider certain difficulties which have arisen between him and them; and having given prolonged, patient and prayerful attention to all the matters which have been placed before them, and to the testimony and arguments in relation to those matters, deliver their judgement herein, in manner and form as follows:—

First Allegation. "That Dr. Pryor is guilty of immorality and gross impropriety in regard to Mrs. Minetta McMillan and Mrs. Rachel Morgan, (formerly Dr. Pryor's servant girl)."

Resolved 1st. That in the opinion of this Council, Dr. Pryor is not guilty of immorality as charged in the allegation; yet it is at the same time the opinion of this Council that Dr. Pryor has shewn great want of discretion in the character of his visits to Mrs. McMillan.

Resolved 2nd. That in the absence of all evidence in the case of Mrs. Rachel Morgan the Council dismiss said case.

Second Allegation. "That Dr. Pryor is guilty of dishonest and fraudulent dealings in conducting the affairs of Miss Ann Vass, a member of Granville St. Baptist Church."

Resolved 1st. That the Council acquit Dr. Pryor of dishonest and fraudulent intention in his dealings as the agent of Miss Vass; but, they are of opinion, that it was most unwise in him to undertake the management of her accounts at all, and that he is chargeable with incompetency in keeping accounts and culpable negligence in not preserving vouchers.

Third, The action of the church, viz:— "Whether the action of the church relative to the charges before referred to, and to Dr. Pryor, was such as should have been taken under all the circumstances; and if not Why not? and What course the church should have adopted."

The Council find that the Church has been accused of precipitancy in virtually suspending Dr. Pryor from the exercise of his public duties on the occurrence of the unhappy incident in pleasant Street.

Resolved 1st. That the Council is of opinion that, in view of the circumstances forced upon the church, and for the consideration of which time could not then be obtained, the deacons, whatever mistakes they may have committed in the discharge of the duties suddenly devolved upon them, ought not to be charged with want of affection on account of such mistakes, it nevertheless might have been better if the deacons had sought a personal interview with Dr. Pryor, and consulted with him in reference to the services of the approaching Sabbath.