

For the Christian Messenger.

Correction—Inquiry, &c.

DEAR BROTHER,

I regret exceedingly that in the article you copied the other day from the *Acadian Recorder* there was an omission in the list of our College Professors. Probably it was an inadvertence—possibly the fault may be traced to the printer. Subjoined is a list of the Faculty of Acadia College:—

REV. J. M. CRAMP, D. D., President, and Professor of Christian Evidences and Moral Science.

REV. E. A. CRAWLEY, D. D., Professor of Mental Philosophy, History, Rhetoric, Logic, and Political Economy.

D. F. HIGGINS, A. M., Professor of Mathematics, Chemistry, and Geology.

R. V. JONES, A. M. Professor of Greek and Latin Literature.

When I was compiling the history of the Baptist Churches of Nova Scotia which appeared in your columns several years ago, I corresponded with brethren in different parts of the Province with a view to obtain authentic information respecting our venerable Fathers and others. Some responded, and furnished valuable materials, which I made use of to the best of my ability. Others evinced indifference, or failed to answer my expectations.

Having been repeatedly requested to revise the whole for separate publication, I purpose doing so, and write now to request that brethren who can supply reminiscences of the departed or other information bearing on our history will kindly favour me with the same. Any letters or papers that may be entrusted to me will be carefully preserved for the owners.

Dr. J. L. Bishop, one of our graduates, and a native of this Township, was here a few months ago. He has sent us a copy of the "Statistics of the United States," compiled from the returns of the eighth Census, taken in 1860, and published by order of Congress in four volumes, quarto. I propose to send you now and then an abstract of some portion of the Returns. No. 1, on religious denominations accompanies this.

Yours &c.,

J. M. CRAMP.

Acadia College, Jan. 10th 1867.

[We find that the omission of Professor Jones's name and department in the College, noticed above, is chargeable to one of the compositors in our printing office. We much regret that it occurred, and Prof. Jones and the other members of the Faculty will please accept this our very humble apology.

We hope our brethren will not lose sight of the suggestion and request made by Dr. Cramp in the above, respecting historical materials. If they generally and promptly give attention to this matter we may yet secure much of what Dr. Crawley referred to in our last as "the favorite idea of the lamented Chipman 'the archives of the Baptist denomination.'" We have reserved for our next the paper referred to in the closing paragraph. Ed. C. M.]

Christian Messenger.

HALIFAX, JANUARY 16, 1867.

Our readers are aware of the change in the views of the Rev. Mr. McNutt of St. John, N. B. and of his withdrawal from the Episcopal Church and reception into one of the St. John Baptist Churches.

The following is a Circular from Bishop Medley of Fredericton pronouncing the revocation of his license to preach in Episcopal pulpits.

To the Clergy of the Church of England in the Diocese of Fredericton, New Brunswick.

FREDERICTON, N. B.,
Jan. 1st, 1867.

REVEREND AND DEAR BRETHREN.—You will I trust, share with me in the pain I feel at the announcement that the Rev. G. A. McNutt, late curate of Trinity Church, St. John, has joined the sect of Baptists and, moreover has allowed himself, to the great scandal of all Churchmen, to be publicly immersed at St. John in December last. I need not point out to you, that by this conduct, he not only has violated all his solemn vows made before me at his ordination, but has denied the validity of his Baptism and Confirmation. It is right, moreover, that you should know that I was kept in entire ignorance of his intentions; that my attention was first called to them by a paragraph in the *Globe* newspaper, and that I have been informed by his Rector, that though he has had reason to believe that Mr. McNutt entertained doubts as to his continuance in the Church of England for twelve months past, he never sought to have those doubts removed by conversation on the subject; and that though he expressed his wish to resign the curacy in four months from a given time, he did not state, when he offered to resign, the reason of such resignation.

As far as I can understand the case, he seems to have intended to hold the curacy as long as was convenient to himself, and to step from the pulpit of Trinity Church into that of Leinster street Chapel. Such conduct appears to me to forfeit the respect which I entertain for every man, however mistaken I may think him, who, after patient examination, avowal of his doubts, and conference with his elder brethren in the ministry, first resigns his office, and finally impelled by his convictions, joins another religious communion. I may add, that when Mr. McNutt presented himself to me for ordination, he brought with him sufficient testimonials from the Professors of King's College, Windsor, Nova Scotia; and that on the very points on which he is now unsound, I, on examination, detected no unsoundness. I should, however, be entirely unfaithful to my Great Master, and to the Church over which I have been made overseer if I did not mark by an act of public discipline, my disapprobation of so grave an offence. And I hereby give you all notice that I have revoked Mr. McNutt's license, and suspended him permanently from official duty in all the Churches and Parishes in this Diocese under my jurisdiction. I shall moreover, give notice of this revocation and suspension to the Bishops of the British Provinces of North America. I desire, therefore, that you will no longer regard him as qualified to perform ecclesiastical duty within the Church of England in this Diocese.

And remain

Your faithful brother
and servant in the Lord,
JOHN FREDERICTON.

We suppose it was the duty of John Fredericton to issue a Circular, and give notice to his brethren of Mr. McNutt's secession, but we doubt if he has not exceeded his duty in doing so, simply for the reason assigned in the above. What can he mean by saying that his being "publicly immersed" was "to the great scandal of all Churchmen? Surely he must have forgotten what the Rubric of the Book of Common Prayer says on the subject. There we find in, "The Ministration of Baptism of such as are of Riper years and able to answer for themselves," a portion of the Prayer Book which, as appears by the Preface, was compiled in consequence of "the growth of Anabaptism." After having gone through the preliminary part of that service the Rubric reads:

"Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the name; and then shall dip him in the water, or pour water upon him, saying I baptize thee, &c."

"Dip him in the water," it will be observed, is the first mode appointed, but it would seem that "his discretion" (whether that of the priest or of the person to be baptized, does not appear quite clear) may permit pouring instead, and yet in the face of this, Bishop Medley affirms that, to be "publicly immersed" is "to the great scandal of all churchmen." How strangely inconsistent and ridiculous some churchmen will make themselves!

We remember several clergymen of the church of England who have publicly immersed (baptized) persons into membership with that church, and it was not pronounced "great scandal" by the Bishop of Nova Scotia. They could appeal to the Prayer Book and the Scriptures too and defend that act, probably much better than they could most of the ceremonials of their church. We should not like to charge Bishop Medley with ignorance of what the Common Prayer Book teaches; and yet he surely must have some mode of justifying his departure therefrom, or else he has certainly committed a great blunder.

We must not wonder at Ritualism flourishing in a diocese where the plain teachings of the church are so strangely ignored.

With such Bishops at the head, it may well be said that the church is in danger. The wonder is not that a clergyman should secede, but that any men of piety, who have any regard for consistency, should adhere to practices so at variance with what is directed by their authorized ritual.

The *Visitor* gives us a detailed account of Mr. McNutt's recent ordination at the Leinster Street Baptist Church on Lord's Day, the 6th Instant. There were at the Council representatives from the six Baptist Churches of the City of St. John and suburbs. The following is the order of proceedings appointed by the Council:

That Rev. Mr. Carey preach the ordination sermon.
That Rev. Mr. Cady ask the questions;
That Rev. Mr. Foshay make the ordaining prayer;
That Rev. Mr. Bill give the charge to the candidate.
That Rev. Mr. Cady give the charge to the church;
That Rev. Mr. Carey give the right hand of fellowship; and
That the candidate make the concluding prayer, and pronounce the benediction.

The *Visitor* adds:

"Notwithstanding the severity of the weather there was a large congregation in attendance,

and the services throughout were peculiarly interesting. We were exceedingly pleased with the clear, definite, and satisfactory answers given by the candidate to the questions propounded. He has evidently studied the doctrines and precepts of Christianity for himself, using the Bible as his text-book, and prayer as the key to unlock the sacred treasure house. Our brother has thus received the cordial greeting of our City Churches, and a public recognition as the pastor, for the time being, of the Leinster Street Church, and as a duly ordained minister of the Baptist denomination. We pray God to bless him abundantly in his new connection, and to make him a rich blessing to many precious souls."

New Publications.

MORNING BY MORNING: or Daily Readings for the Family or the Closet. By C. H. Spurgeon.

This is a volume of 408 pages, just published by Sheldon and Company, New York. It is got up in the very neat style of that firm, and will be found a very convenient aid to devotion. It has a page of meditations on a text of Scripture for each day, and about 30 pages of hymns at the end, suited for Family Worship.

It is marvellous how the writer can, with all his other labors, command time for such work as this. The reflections are evidently prepared with great care. They bear the mark of a high state of personal piety, and possess much of the fervour by which all Mr. Spurgeon's published works are distinguished.

We have received from N. P. Kemp, of Boston a number of new works published by the American Tract Society, New York.

We should have noticed them sooner but our hands have been so filled that we have been unable to ascertain their contents. They are all got up in the neat handsome style for which the Society's works have become noted. They are also finely illustrated.

1. THE CLIMBERS, pp. 268, is an excellent book for boys, written in the style of an autobiography of one who had many formidable difficulties in securing an education, but overcame them all.

2. SISTERS AND NOT SISTERS, pp. 246, is another of the "Life Illustrated" series, shewing the vast influence a sister exerts over her brothers in the formation of their character, and how she may lead them on in a course of good or evil.

3. SYBIL GREY, pp. 264. A narrative of an interesting christian girl placed in the family of a rich worldly relative, shews the sentiments held in Southern society, and the temptations offered to renounce the christian faith; for what appeared a life of ease and luxury, but these being resisted, a wide field of usefulness opens up; abundantly rewarding steadfast faithfulness to Christ.

4. PHIL KENEDY, pp. 128, a nicely written true story of a young man, who, in an hour of trial, was overcome, and fell into sin and disgrace; but by the influence of his mother's love was afterwards restored to a position of respectability and wealth.

5. CHARLIE SCOTT, or there's time enough, pp. 147, is another capital narrative for young folks, shewing that the remark, "There's time enough," is the cause of much waste of precious time, and the source of much future sorrow.

6. JESUS CHRIST'S ALLURING LOVE: by John Flavel. pp. 158. These reprints of the works of the old Divines are an important feature in the Tract Society's operations. Their statements concerning man's natural state and his restoration to Divine favor are not such as we find in modern writings. These reflections on the various names applied to Christ will refresh many pious souls.

7. FOOD FOR LAMBS. A text of scripture and a verse or two of a hymn for every day in the year. All very good.

OUR SCHOOLDAY VISITOR. Edited by Alex. Clark, A. M., Philadelphia, is an excellent monthly, at \$1.25 a year, devoted to matters relating to teaching and general reading, suitable for the young, whether at school or at home. It has a fine wholesome tone and is calculated to cherish lofty sentiments in the minds of Teachers and Scholars. Published by J. W. Daughaday & Co., 1308 Chestnut Street, Philadelphia.

No. 22 OF MURDOCK'S HISTORY OF NOVA SCOTIA is out, and brings down the record of our provincial progress in commerce, politics and social life to the year 1826.

On the 555th page of this No. we find the following notice of a proposal, forty years ago, of a Confederation Scheme. The several provinces of British America "were to send delegates or representatives to the place

of general government, to enact laws for the whole. Each province to retain its own local governor and two legislative bodies, as they then existed, with some modifications. 'At the head of this grand confederation will be placed some distinguished individual, appointed by the crown, whose business it will be to report to the general government of the empire at home, the proceedings of the body over which he presides.' It was rightly surmised that there would be much prejudice to overcome both at home and in the colonies—many jarring interests to reconcile, before so great a scheme could be carried into effect. Halifax, Quebec and Montreal were each named as offering advantageous positions as seats for the general government. The proximity of Halifax to the mother country at all seasons was the chief argument in favor of its being the centre of government."

THE JOURNALS OF PROCEEDINGS OF THE ANNUAL SESSION OF THE GRAND DIVISION, of the Sons of Temperance of Nova Scotia is received. It forms a pamphlet of upwards of 60 pages, and gives cheering accounts of the advancement of the Order, and the doings of the body in behalf of the Temperance cause. There has been greater results of the work during the past year than in any preceding one.

Halifax Visiting Society.

There have been some notices in the Halifax press of a movement in the City on behalf of the poor. An Association was organized on the 27th ult. We have just received a copy of the Constitution. The Society is designated "The Halifax Association for improving the condition of the poor." The object of the Society is to relieve real want, and to render such assistance as may, if possible, raise the recipient above pauperism and dependence. For the accomplishment of this purpose, the city is divided into four Districts, and each of these is again sub-divided into about fifteen sections, each of which is placed under the charge of one or more Visitors whose duties are generally stated in article 8:—

"The Visitors shall carefully investigate all cases referred to them before granting relief; ascertain the condition, habits of life, and means of subsistence of the applicants; and extend to all such kind services, counsel, and assistance, as a discriminating and judicious regard for their present and permanent welfare requires. And in case of sickness, it will be their duty to inquire whether there is any medical or other attendance needed; whether relief is afforded by any religious or charitable Society. When no other assistance is provided or available they may draw from the resources of the Association such articles of food, fuel, clothing, and similar supplies as the necessities of the case require."

Over each District is an Advisory Committee of five gentlemen, as follows:—

First District.—Wards One and Two:—Dr. Avery, Geo. H. Starr, Esq., Jas. Thomson, Esq., P. C. Hill, Esq., B. Collins, Esq.

Second District.—Wards Three and Four:—John Doull, Esq., Dr. Hattie, W. Harrington, Esq., S. Selden, Esq., Dr. Parker.

Third District.—Ward Five:—John Naylor, Esq., James Morrow, Esq., R. H. Skimmings, Esq., J. Longard, Esq., Peter Jack, Esq.

Fourth District.—Ward Six:—A. McKinlay, Esq., J. Northup, Esq., E. Harrington, Esq., Wm. A. Hendry, Esq., C. C. Vaux, Esq.

The officers of the Society are as follows:

President, His Worship the Mayor. Vice-President, Captain Lyttleton. Board of Directors, Dr. Avery, John Doull, Esq., John Naylor, Esq., A. McKinlay, Esq. Treasurer, W. S. Stirling, Esq. Honorary Secretary, E. D. Meynell, Esq. Assistant Secretary, Henry Theakston, Young Men's Christian Association.

Much good we doubt not will result from this organization, if kept in vigorous operation. It has in it the elements of genuine benevolence, and brings the different classes of society into contact with each other, so that fraud, idleness, and vice, may be discovered, and an opportunity afforded for rooting them out as far as possible, and also of finding out those who are really suffering, and knowing that their wants are relieved.

THE UNION PRAYER MEETINGS of the past week were seasons of special interest to very large congregations. The morning meetings were well attended, but the evenings were, in each of the places, full to overflowing. The harmony among the different denominations was highly refreshing. The following ministers took an active part in the meetings:—Revs. Dr. Pryor, G. W. Hill, B. F. Umacke, F. Almon, G. M. Grant, E. Botterell, P. G. McGregor, J. Forrest, and W. Maxwell. Revs. J. E. Goucher and B. A. Temple were sick and unable to participate. It was understood, we believe, that the ordinary week-evening services of the several churches would be suspended for the week, to give an