

co-operation, in hope that soon a union will be reached that will enlist the sympathies of all who believe in the principle always maintained by Baptists, that God's word should should have free, untrammelled expression in all languages.

A FRIEND AND MEMBER OF BOTH SOCIETIES.

For the Christian Messenger.

Agency Jottings.

After leaving Halifax in the grey light of a frosty morning, and arriving at Stewiacke Station, at half-past 9 o'clock, A. M., comfortable lodgings are found at Dea. Banks', about two miles distant.

Stewiacke is quite pretty rolled up in its winter robes; it must be exceedingly so when it has donned its summer dress. Its very large well-filled barns tell us that, barren as these flat intervals now look, they must produce largely in their season.

It is Saturday, and word is circulated. On Sunday morning we meet a few in God's house; how much is enjoyed, and what is the result of our labours we know not now.

In the afternoon a drive of six miles brings us to the centre of a settlement among the hills of the Musquodoboit range, called St. Andrews. Proper notice not having been given for a meeting at 3 o'clock, word is sent out, and at half-past 6 o'clock we meet in a neat new school-house, a small congregation, made up largely of young men, whose fresh and intelligent countenances speak of the absence of vice. In pleading for an immediate acceptance of salvation, divine aid was afforded. On calling on our friends the next day, we found them willing to respond to our appeal to the extent of their ability. In almost every house I found the Christian Messenger, and consequently all were well informed on the matters of our churches, which made my work pleasant and easy.

Here Rev. A. Chipman is faithfully laboring. It is pleasing indeed to hear him every where spoken of with the tenderest regard. How much he would be encouraged by a manifestation of the Spirit's power among the people. This church is about suffering a loss in the removal to California, of our young brother A. B. Woodworth, with his little family.

A Lodge of Good Templars flourishes in Lower Stewiacke. The ability shewn in the exercises proves that intellectual culture is not here neglected. The Rev. Mr. Haire affords valuable assistance.

J. H. S.

For the Christian Messenger.

SAINT JOHN, N. B., Feb. 6. 1868.

To the Editor of the Christian Messenger,—

MY DEAR SIR,—

I observe Mr. Eaton* in the Messenger of last week, gives an interpretation to the Visitor's "digest" of the decision of the late Council in Halifax which is entirely incorrect.

You are aware that by the phrase "a single case of pastoral visitation," the Visitor meant, as explained to you more than once, not a "single visit," as stated by Mr. Eaton, but visits made to a single person.

* Mr. Bill evidently refers to Letter No. 2 from Granville Street Church, signed by Mr. Eaton, in his official capacity as Clerk of the Church.

Again Mr. Eaton thinks the Visitor's "digest" erred in speaking of these visits as pastoral visits. They were so designated by me for two reasons:

1st. It appeared on evidence, as you know before the Council, that the person in question was an attendant on the ministry and social meetings of the Granville St. Church, she was therefore a proper subject of pastoral visitation.

2nd. The visits of the pastor of said church to her were either pastoral or immoral. The Council decided that they were not immoral as alleged by the church, the "digest" therefore was right in designating them pastoral visits.

Please do me the justice to insert this brief explanation in your issue of next week, and oblige,

Yours truly,

I. E. BILL.

We insert the above without note or comment, as the explanation of the points referred to has already appeared. Our readers, we doubt not, will be quite capable of understanding the merits of the case.—Ed. C. M.

For the Christian Messenger.

Mr. Editor,—

In consequence of the publication of the Rev. Mr. Hunt's statement in the last Messenger, to the effect that a statement made in No. 3 of the Church's letters in reply to Dr. Crawley, was totally without foundation in fact, I was directed to write to the other (eleven) members of the Council and ascertain their recollection in regard to the matter mentioned by Mr. Hunt. I did so, and have received replies from Rev. S. March and Wm. Faulkner, Esq., two of the Councillors. I am now directed by the Church to hand these replies to you for publication. It will be seen that they fully corroborate the statements made in your last issue, by Mr. Rand and myself, thus showing that Mr. Hunt's memory has not served him.

Yours truly,

B. H. EATON, Clerk.

Feb. 10th.

BRIDGEWATER, Feb. 7th, 1868.

B. H. EATON, Esq.

Dear Sir,—I have read the Letters of Rev. A. S. Hunt, T. H. Rand, and yourself, in the "C. M." of the 5th inst.

I believe that Mr. Hunt is incorrect in stating that "No such question was asked, and consequently no such denial as that stated, was made by the representatives of Granville St. Church."

Perhaps, Bro. Hunt will remember that after the question had been put to the representatives of the church, and Dr. Pryor severally, "Do you recognize the Council now organized as that recommended by the Central Association, and called by the Granville St. Church?" (or words to that effect), and a reply had been received in the affirmative, some member of the Council, I think, enquired whether the parties concerned would consider the Council's decision in the matter as final; to which enquiry there were responses from several members of the Council, some in the negative, and others in the affirmative, as well as from the contending parties; Mr. Rand and yourself contending against the principle, as an interference with the rights and privileges of the church; and urging that the Council was only an advisory body.

I think Mr. Rand and yourself have stated the circumstances substantially as they occurred. For myself, I considered that the question was merely asked for the satisfaction of the person proposing it, and that it was not designed to affect the enquiry for which the Council had been convened; and therefore after some discussion the matter was dropped.

Such, to the best of my recollection and belief, is a true account of what passed.

I am, Sir,

Respectfully yours,

STEPHEN MARCH.

TRURO, Feb. 6th, 1868.

B. H. EATON, Esq.

Dear Sir.—I beg to acknowledge the receipt of your letter dated 4th inst., and in answer I would say, that I have read the Rev. Mr. Hunt's letter, which appears in the Messenger of the 5th inst., as also yours and that of Mr. Rand's.

I have thought the matter over, and, to the best of my recollection, Mr. Rand's statement is substantially correct. I was not aware that either party was bound to accept the decision of the Council as final, and I must say, I did not entertain such an idea throughout the whole investigation. I was

of opinion that the Council was an advisory one, but did not suppose either party bound to accept its decision.

I am,
Yours very truly,
WM. FAULKNER.

Christian Messenger.

HALIFAX, FEBRUARY 12, 1868.

Prayer for Colleges.

The Church is the agency appointed and employed by our Lord for the extension of his kingdom. Notwithstanding all the imperfection that encompasses its members, yet when their efforts are accompanied by the Divine blessing, they are efficient in producing the mightiest changes in the world. Effort and prayer should be employed conjointly in all the operations of our hands. When we attempt to use either of these instrumentalities alone we find ourselves powerless. The best contrived plans fail, if not formed and executed in dependence on the Divine approval; and on the other hand the feeblest instrument is often made the means of effecting much good. God often shews that he has chosen "the weak things of the world to confound the things which are mighty" and "things which are not to bring to nought things that are." An instance of this nature occurs to us, just in point: the suggestion of a Week of Prayer at the beginning of the year, came from a small company of missionaries in Louisiana in the East, this approved itself to christian people, and has gone on gathering strength from year to year until it is now taken as a sort of settled institution, and every section of christians in almost every country in the world, is, more or less, influenced to increased prayer and intercession for the various objects of christian work during that season, and, we believe, throughout the rest of the year also. Another one of a similar nature is that of there being a day set apart specially for prayer for institutions of learning, brought to our attention by Rev. Dr. Cramp in a brief note, as follows:—

Dear Brother,—

Thursday, the 27th, inst., will be the "Day of Prayer for Colleges." Allow me to express my earnest desire that it may be devoutly observed by the Churches. And it may be well to bear in mind that not Colleges only, but all Institutions of learning, and the interests of Education generally, demand our prayerful sympathies. When the spirit of religion pervades education, it is a blessing to a country.

Yours truly,

J. M. CRAMP.

Acadia College, Feb. 5, 1868.

This "Day of Prayer for Colleges," observed more or less by almost all denominations of christians, has not only been an occasion of bringing down blessings on such institutions, but it has also tended to remove the prejudice which formerly existed in many minds, that learning was detrimental to piety. The sacred office of the Christian Ministry was often assumed without reference to moral and spiritual qualifications in the candidates. The effect of this was that many christian people looked with suspicion upon their educational training, and regarded that as the source of impiety in the clergy. This feeling we are happy to say is now pretty well exploded. Ignorance is not now regarded in any sense as the mother of devotion. Those who are the warmest friends and most reliable supporters of christian education, are those who pray the most sincerely and earnestly for God's blessing upon such institutions. While Dr. Cramp calls upon us, in offering prayer, to bear in mind institutions of learning generally, we would not forget that Acadia College needs specially to be remembered. We believe we are warranted in saying that the faculty—the professors, the governors, and a considerable number of the students, feel the need of a heavenly influence to rest upon them and divine direction to be given at all times, to accomplish the object of their desires. Their work is but partially done till those who are drinking in from the streams of knowledge have come to the Fountain of wisdom and partaken of the Water of life. We hope to hear that the day is generally observed and that a large blessing may be the result.

The following, cut from one of our exchanges, is highly suggestive:

The Logic of a Deacon's Wife.—A certain church had been for a long time without a pastor. The wife of one of the deacons, lamenting the fact, said very wisely, "Perhaps if we had given more money to fit young men for the ministry, we should now

have one for ourselves." Let destitute churches elsewhere inquire whether this remark may not apply to them.

Queries.

Dear Brother,—

Will you or some of your readers, please give me some information in regard to the following queries.

- 1st. Can a person who is preaching to a church to which he does not belong, be said to be an officer of that Church?
2nd. Is it Baptist usage for the chairman of a business meeting to move and second resolutions?
3rd. Is it proper for a man to move or second any resolution at a business meeting of a church who is not a member of that Church?
4th. Is a motion, when made by a man who is not a member of a church, a valid motion?
5th. Is it still required of a Christian in the discharge of his duty "to know nothing among men save Christ and him crucified," or is he justified in "having men's persons in admiration because of advantage," and will the latter course tend eventually to place a church or any of its members in that position described in Ezekiel xxxiv?

CHARLES HALL.

Cornwallis, Jan'y. 1st, 1868.

We know nothing of the circumstances which have called forth the above Queries: In reply we would remark:—

- 1st. A preacher of the gospel, if regularly engaged by a church, certainly holds a sort of official relationship to that church. He may not have formally transferred his membership, but he may nevertheless be not only 'preaching to the church' but may be their pastor; and, if so, he is entitled to all the rights and privileges of that position.
2nd. No.
3rd. We know of no "man," except in such case as the above, who would expect to be present at "a business meeting of a church." Indeed his presence would be rather by courtesy than by right, his participating in the business would consequently be of the same character.
4th. The answer to 3rd. decides this. A motion made by such person might be accepted as valid if no objection were made.
5th. We know of no change under the Christian dispensation which diminishes our obligations; indeed our privileges increase our obligations. No duty that was ever binding on christians is less incumbent now.

It is very important that the relative duties of pastor and people should be well understood and properly appreciated. The law of love should pervade all the proceedings of a christian church. This however, does not remove the necessity of doing all things "decently and in order."

We owe an apology to the writer of the following Enquiries, for delaying their publication. The fact is, we meant to answer them ourselves, but some how our thoughts upon the subjects and our leisure to write them, would not come together. We have now concluded to give the questions, unprejudiced by any remarks of our own, and shall be glad to receive answers from any of our respected friends who have thought on the subjects, and will give them pro bono publico.

DEAR BROTHER,—

Will you or some of your correspondents favor me with an explicit reply to the following enquiries:—

- 1. Is a church justified in passing a resolution like the following: "That total abstinence in the use and sale of spirituous liquors, except as a medicine, be required of its members, and that the same be made a subject of discipline." I do not ask this because I object to the principle of making even the moderate use of intoxicating drink a matter of discipline, but because it seems to me that such an act has the appearance of legislating instead of leaving each case to be dealt with according to the law of Christ and decided upon its own merits. Surely, it is not necessary, nor would it be consistent, for a church to resolve that fornication, for instance, be henceforth understood to be a disciplinable offence.
2. Ought a church in any case to pass a resolution suspending a member from fellowship?
3. Can a letter of dismissal be consistently granted to a member wishing to unite with another church upon the ground of dissatisfaction with any of the acts of his own?
If I am not mistaken these questions are important, and their answers will interest others besides

MYSELF.

Our brethren in New Brunswick are becoming somewhat concerned about the teachings they have of late had offered to them. The "polity" which is being developed, and provided for the churches there, does not appear very satisfactory to some of them. The writer of a communication to the Visitor signing himself "Baptist," asks the editor some very pertinent questions: as follows:—