

show you what I do." Putting his hand into his pocket, he withdrew some papers, and added, "Last night we had a long debate, and I occupied the time in translating into Greek, as you see, the hymn, "Rock of Ages."

For the Christian Messenger.

#### MINISTERS' INSTITUTE AT WOLFVILLE.

DEAR EDITOR,—

A goodly number of Baptist ministers met in the Vestry of Wolfville Baptist Church on Tuesday morning, 21st Inst., to organize the long needed 'Ministers' Institute.' The meeting was called to order by Rev. David Freeman.

Rev. Dr. Tupper was chosen President, and Rev. S. W. DeBlois, Secretary.

The Introductory Lecture by Rev. A. W. Sawyers, D. D., was then called for. It was, as might have been expected, an able paper. The necessity for such an organization for the mental and spiritual improvement of the Ministry, was clearly shown, together with something of the History of Ministers' Institutes on this continent. The Lecturer then presented in a most forcible manner some of the conditions of a minister's success, viz: A hearty reception and belief of the truths he preached, and a sincere and all pervading sympathy for humanity. The next lecture was by the President, Rev. Dr. Tupper on "The uses of Old Testament." It would occupy too much space to give even an outline of this very able lecture; suffice it to say, the subject was well handled, and the uses of the O. T., shown to be many and all important.

The afternoon and evening sessions were made seasons of thrilling interest to the Institute by Dr. Crawley's two Lectures on "The Method's of preaching." In the light of the lecturer's theme, and the masterly manner in which it was presented, all saw and felt their deficiencies and mistakes, and, I believe, resolved by the grace of God to correct them.

On Wednesday morning there was a meeting of the Governors of Acadia College, at which the members of the Institute were invited to be present. Some important resolutions were passed, among which I may particularly refer to those which relate to the Theological Department. Provision is now to be made whereby candidates for the ministry may be "encouraged and expected" to remain a year or more in the College after graduation, in order to pursue Theological studies.

The Faculty are empowered to divide among themselves the several branches of Theological instruction, and publish the arrangement, as soon as completed, in the denominational organs and in the College Catalogue. This is a movement, which I judge will be very satisfactory to the churches. The preparation of young men for the ministry should take place here; but we have never been in such favourable circumstances as now for providing the means. The Faculty being larger than ever before (having six members) there will be no difficulty in making the allotment. I am inclined to hope that the knowledge of this fact, will have its influence in disposing the churches to increased liberality when the annual appeal is made to them for contributions towards the current expenses of the College.

On Wednesday afternoon the Institute was favoured with Rev. David Freeman's Lecture on "Campbellism," showing its origin and progress, its doctrines and characteristics. The Lecturer had thoroughly prepared himself and referred the Institute to the sources of his information. Many, we believe, were put on their guard against this insidious and specious system of error.

Wednesday evening, Rev. George Armstrong delivered a most eloquent and instructive lecture on "Doctrinal Preaching." Not, however, as distinct from experimental and practical, but as forming the basis on which the others rest. He showed that God had joined these together, adducing copious examples from the discourses of our Lord and his Apostles, where the Doctrinal, Practical and Experimental appear harmoniously blended, and they should not in the ministry of any be put asunder. It was full of rich gems of thought.

Thursday morning, Dr. Cramp's two lectures on "Church Development," with only a short intermission between them, were delivered for the benefit of the Institute.

These, as might be supposed from the celebrity of their author, were masterly productions. We dare not trespass upon your space in giving an outline of them.

On the afternoon of Thursday, Rev. E. F. Foshay read an able and instructive

paper on "Pastoral Visitation," showing the great importance of this branch of ministerial work. That, however learned or eloquent the preacher's sermons might be, he would not be a successful pastor, if Pastoral Visitation were neglected.

Being obliged to leave before the evening session I did not have the pleasure of hearing the last lecture before the Institute on the "Sceptical Tendencies of the age and how to meet them" by Rev. T. A. Higgins, but have heard since, it was most excellent.

I may here say that prolonged and useful discussions followed all the lectures. The happiest feelings prevailed throughout all the meetings, and I am sure all separated feeling that the first meeting of our Ministers Institute was a most remarkable success.

It was resolved that the Institute should be held annually, the next meeting to be at Bridgetown. Votes of thanks were passed to the Wolfville friends for their hospitality, and to the Railway authorities for reduced fares.

Yours truly,

ONE PRESENT.

Halifax, Dec. 28, 1869.

### Christian Messenger.

HALIFAX, DECEMBER 29, 1869.

Another of the earth's cycles is nearly completed, and, as on a journey we look at the milestones, think of the number passed, and reckon the distance we still have to travel, so do we as the close of the year approaches look back and forward, and institute enquiries as to our standing, present and prospective. It is wholesome for every individual to do this. Perhaps reader you would find it a profitable task to take more than a glance at the various changes there have been in your experience, and history. Lessons of humility might be learned from your failures, lessons of thankfulness from mercies received, and lessons of wisdom from observing the mistakes of the past, and of hope and encouragement by a remembrance of the unexpected interpositions of our Heavenly Father.

The rapid flight of Time should teach us that the remainder is all uncertain. Some have been called to give up their friends parents, children, brothers, sisters. How sad would be the prospect if we felt that the persons whose deaths have been recorded during the past year, were to be no more forever; but, thanks be to God, we sorrow not as those without hope. They shall rise again and we shall meet them again. We need no "Gates Ajar" more than is given in the Divine Word to let us know that Jesus lives and because he lives we shall live also if we are his faithful followers.

But what has been the history of the year. Perhaps there have been but few years when there have been less of "wars and rumors of wars" amongst the nations. We may cherish the hope that permanent progress has been made in the world during the year, in advancing the time when men shall learn war no more. A few restless spirits in the West have raised a hostile feeling against the proposed change of government, from that of the Hudson's Bay Company to that of this Dominion. It is not likely, however, that such a state of things will long be allowed to interfere with the peace, the best interests, and internal development of that vast region.

There have been rapid strides made during the year, we believe, in almost every nation of the earth, but there is ground of hope that every succeeding year in the future will see the work of christian civilization marching on with accelerated speed, till at length all the nations shall be prepared to receive the glorious gospel of the blessed God; and eventually men of all nations will join in the exclamation, "the kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."

#### WEEK OF PRAYER--1870.

In the Messenger of Dec. 15th, we gave the Circular of the Evangelical Alliance, with the subjects suggested for united prayer for the several days of the first week of the New Year. The Halifax Committee have, after consultation, adopted the said list of subjects, with the addition of one more for Saturday the 8th of Jan. viz: "For the suppression of Intemperance."

The times and places of the meetings in Halifax will be as follows:

On Sunday afternoon, at 4<sup>1</sup>/<sub>2</sub> P. M., a Prayer Meeting under the auspices of the Young Men's Christian Association, to be held at the New Mission Church, Barrack Street.

Monday, Chalmers' Church, at 9<sup>1</sup>/<sub>2</sub>, A. M., and 7<sup>1</sup>/<sub>2</sub>, P. M.

Tuesday, North Baptist Church, at 9<sup>1</sup>/<sub>2</sub>, A. M., and 7<sup>1</sup>/<sub>2</sub>, P. M.

Wednesday, St. Matthew's Church, at 9<sup>1</sup>/<sub>2</sub>, A. M., and 7<sup>1</sup>/<sub>2</sub>, P. M.

Thursday, Brunswick Street Church, at 9<sup>1</sup>/<sub>2</sub>, A. M., and 7<sup>1</sup>/<sub>2</sub>, P. M.

Friday, Granville Street Church, at 9<sup>1</sup>/<sub>2</sub>, A. M., and 7<sup>1</sup>/<sub>2</sub>, P. M.

Saturday, Grafton Street Church, at 9<sup>1</sup>/<sub>2</sub>, A. M., and 7<sup>1</sup>/<sub>2</sub>, P. M.

Sunday afternoon, at 4<sup>1</sup>/<sub>2</sub> o'clock, Closing Prayer Meeting under the auspices of the Young Men's Christian Association in the New Mission Church, Barrack Street.

Besides the Week of Prayer it is proposed that Tuesday, the 7th of June, 1870 be observed as a Day of Special Prayer for the children of Christian Parents. In reference to this the Council say:

The blessing of God so graciously vouchsafed in previous years to the united prayers of Christian parents for their children has suggested to the Council of the Alliance to renew their invitation for this purpose. Taking advantage of this circular, they cordially and affectionately invite Christians throughout the world to set apart Tuesday, June 7th, 1870, for earnest and united prayer for the conversion, holiness, and usefulness of their children.

We are sorry to find that the writer of the article in our last, on the Windsor Baptist Church, is unwilling to have the sentences omitted which, in all kindness to him, we eliminated from his communication. As however he requests their publication on the conditions we named—that the writer take the full responsibility, by giving his proper name—we submit; but must at the same time take the opportunity of suggesting that he has either made some mistake, or else has been misinformed with regard to some of the statements he makes.

Dr. H. H. Read, the "Member of the Church" who wrote the article, writes again with a request as follows:

"If you feel disinclined to insert the foregoing anonymously I will be obliged if you will insert it together with the omitted sentences over my proper signature."

Here then is "the foregoing":

AN EXPLANATION.

Windsor, Dec. 23rd, 1869.

Mr. Editor,—

You have mutilated my letter of the 17th, alleging, that the remarks omitted contained a reflection on some good christian people, and christian churches.

Allow me to say that I distinctly disavow any intention to cast any reflection of the kind, and as my remarks were directed against the pew-rent system solely, I am at a loss to understand how any other than a morbid perception could see in them any personal reflection whatever.

A MEMBER OF THE CHURCH.

Here are the omitted sentences:

"The pew-rent plan puts an effectual check on the growth of the congregation, and consequently of the church, since persons will not become permanent attendants on public-worship unless they have the right to seats.

The growth of charity in christians is repressed by a system which carefully protects the comfort, perhaps the pride, while it refuses the bread of life to those who may be perishing at our very doors. By that system also the church is prevented from doing the first duty set for it by the Saviour, which is to reflect the light of truth to the largest possible number of the surrounding community, and as an instance of its working I may state that there are Baptist families in Halifax who are prevented from attendance on the means of grace by the amount of rent demanded for even the least desirable pews."

We were unwilling to endorse these statements or even take the responsibility of publishing such assertions. And now that our friend persists in making them, we must take the liberty of questioning their accuracy. If our Windsor brethren succeed in their new arrangement with regard to their financial matters, we shall most sincerely rejoice with them. They may have arrived at the condition to offer all parts of their house of worship to the use of all alike, and we hope they have. All honor to them for making the attempt.

We are not desirous ourselves of discussing the questions involved in this arrangement, but we have felt quite willing to allow the use of our columns for the advocacy of the plan, as we think it has some advantages. Still we are not yet sure that it is unchristian for a person to have a claim given to him, in case he is present before the hour of service, to a certain portion of a house of worship. We have the impression also that it is convenient for families to be able to sit together, and to know where they may find their own books, &c., in the House of God.

The statement respecting Baptist families

in Halifax is certainly incorrect. The vacant seats in both churches are at all times open for the use of any persons who choose to occupy them, and such persons we can assure Dr. Read, are welcomed to them on all occasions, rich and poor alike. The renting of a pew is entirely a voluntary matter, and even the amount is adapted to suit the circumstances of all. There are seats too that are free to all and at all times, and they not the least desirable ones either. Some are occupied regularly year after year by esteemed members of the church, and friends without having the smallest charge made for them. In addition to this there are in all parts of the house, seats that are most desirable in which any stranger would be most cordially invited by the occupant of the pew. Such statements as those made by Dr. Read we regard as not likely to commend the system which is sought to be upheld by them, we regret therefore their publication. When a place of worship has all its pews occupied by parties renting them, it is time either to enlarge it or to erect a new building.

We have been obliged to defer till next week a communication on the above subject.

"The wages of sin is death."

There are at all times an abundance of facts, illustrative of this very plain statement of Holy Scripture. It is as evident that moral and spiritual death, follow upon transgression of the law as it is that sin culminates in the destruction of physical life.

A kindred truth is now having some terrible illustrations, i. e., "When lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death."

We have abstained from bringing before our readers—except by two or three of the mere sententious New York telegrams—the story of the Richardson murder, and the marriage of the murdered man on his death bed to the wife of his murderer, as it is too revolting in all its aspects, to think of except with feelings of loathing and disgust. In all its surroundings it is a most vivid commentary on the progressive nature and controlling character of sin. This has been a leading topic, not only in New York, but in every part of the Union, and many other nations.

We do not propose to notice the horrible details of the case, but for the purpose of drawing from it the lessons it teaches, we may mention that Mr. Richardson one of the principal writers for the New York Tribune, an accomplished and able writer, was an intimate friend of Mr. McFarland, and his wife, a handsome and talented woman.

Mr. McFarland being improvident, and it is said dissipated, possibly occasioned by his wife's conduct, the latter engaged herself as an actress in one of the theatres, and her intimacy with Richardson increased until Mrs. McFarland eventually sought for a divorce from her husband, that she might be married to Richardson. McFarland stung by the attentions of Richardson to his wife, shot at him, but at first failed to hit him. He subsequently shot at and fatally wounded him. Mrs. McFarland having failed to get a divorce in New York, applied for and obtained an act of divorce from the State of Indiana. Under the pretence that this was all in accordance with the law, she was married to the dying man Richardson, just in his last moments, by Rev. Henry Ward Beecher, Rev. Dr. Field, and Rev. O. B. Frothingham, each of whom took part in the tragic ceremony. McFarland is now indicted and awaiting his trial. Whether there will be a conviction by a New York jury, and the crime will meet its due reward, is a question which many will watch with deep concern.

By late despatches it appears that the legal authorities of New York, do not hold the divorce of Mrs. McFarland as legal, consequently she is to be prosecuted on a charge of bigamy, and all the parties in the marriage ceremonial are to be indicted on a charge of aiding and abetting.

Another illustration of the nature and effects of trifling with sin, is that of John A. Munroe, who is now lying in St. John N. B., condemned by judge and jury, and by the unanimous voice of his fellow-citizens, for the murder of his illegitimate child and its unfortunate mother. We doubt not he will shortly be launched into eternity, to appear before the judge of all the earth. What terrible commentaries are these upon the truths with which we began!

Education and talent are no guarantee or security against a course of sin, resulting in destruction, both temporal or eternal. Neither is christian parentage. Sin indulged