

while others call at shops open on the Lord's day, to try and speak a word for the sanctity of the Sabbath.

Several of our elders have regular preaching stations, with all the organizations for worship and service, which are usually connected with separate churches. These will some of them develop into distinct interests in due season, to our nominal decrease, but to the increase of the general church, which is our ultimate end and object for God's glory. Among such are, our dear friend Field, at the Rosemary Branch; Friend Dunn, at Manchester Hall, with its Sunday, Day, and Ragged Schools; and many charitable societies; and Elder Perkins, at Gospel Hall, South Street, Cambridge, where a building has been secured for home-mission work; and regular preaching is carried on both during the week and on the Lord's-day.

Our evening classes are, moreover, a fruitful source of blessing. A good education is given to all young men of moral character who will attend regularly. Two singing classes on the tonic sol-fa system are held, and one for choral music of a superior class. A Bible-class for the young on Wednesdays, and a public Bible-class presided over by Mr. Rogers on Mondays at 8.30. We have also a flourishing day-school under a most efficient master.—Popular and scientific lectures are given during the winter months by Professor Selway and others, to which the public are admitted on a merely nominal payment, so as to provide interesting and instructive pastime for our young people, and at the same time connect them with our work.

Many of our friends help in the raising of new churches, four of which have been formed this year.

We must not omit to mention our Loan Fund for Chapel Building, which lends out money without interest, on the principle of the Baptist Building Fund. This sum, which we hope before long to increase to £5,000, forms a reserve for the College in case of an emergency.

In conclusion, we feel bound to acknowledge that our dependence for prosperity and peace is solely upon the God who commands the dew of grace to descend upon his church. All our springs are in him; no under shepherd's care, not the best built and guarded fold can ever keep out the wolf in sheep's clothing, nor the enemy so watchful and relentless, who goeth about as a roaring lion, seeking whom he may devour. Our help cometh from the Lord who made heaven and earth. The discipline of the closet and the prayer meeting, of close fellowship with God in secret, will bring the reward openly. Nothing in the shape of rules or customs, no, not even the devoted services of apostles themselves, can compensate for low-toned piety on the part of the members. Whence come wars and fightings—is it not because many professors are still carnal, and walk not after the Spirit? Drawing nearer and nearer to the centre and source of all grace and blessing will inevitably result in our being "one" to the glory of God the Father. We must raise our standard of individual and personal piety, and to that extent we shall destroy elements of evil. If thorns can spring up and choke the good seed, the same law may, if rightly turned upon the foe, destroy the roots of bitterness which, springing up, would trouble us, by occupying the ground with the "fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—against such there is no law."

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

For the Christian Messenger.

"ELDERS."

Dear Brother,—

Your last contains the first portion of an article by the Rev. J. A. Spurgeon, in which he describes the mode of management adopted in the church over which his brother and he preside, and which resembles, in the main, the church policy of the Baptists, generally.

Mr. Spurgeon being regarded as a model preacher, his church may be looked up to as a model church, and its plans of action may be admired and imitated. It is of the greatest importance, therefore, that those plans should be entirely unobjectionable in all respects.

The church has become inconveniently large, and the difficulty of managing a body

so unwieldy has led to the choice of expedients which, however useful they may be, seem to me to lack divine authority.

The governing body of this church consists of two pastors, twenty-six elders, and nine deacons. The elders are particularly spoken of as men whose services are indispensable. It is obvious that without their aid the machinery of this church could not be kept in moving order. But I fail to perceive the agreement between this arrangement and the New Testament pattern.

I find no church officers in the New Testament but "elders," or "bishops" and deacons. The "elders" of the church at Ephesus were its "overseers," or bishops. The church at Philippi had "bishops and deacons." There was commonly a plurality of elders in the apostolic churches, and it seems probable that they divided the pastoral labour among themselves, according to their respective talents. All the elders were pastors.

But in Mr. Spurgeon's church there are twenty-six elders who are not pastors. I cannot see the warrant for this in the New Testament. It is the establishment of an officer not recognised in the Book.

Claiming, as we do, divine authority for our church government, it is peculiarly desirable that there should be no flaw in it. Some other London churches, I observe, have also adopted the eldership. The utility of some arrangement of the sort is manifest, in the case of large churches. But what I demur to is the title given to the officers. They are not "elders," according to the New Testament. They are brethren chosen to assist the "elders," pastors, or "bishops" of the church. Every member is bound to render such help in the management of church affairs as his gifts and opportunities may enable him to do. If any are specially qualified they may act as a standing committee of advice. But the proper officers of a church are its "elders" or "bishops," and "deacons." It appears to me very inadvisable to give to the brethren referred to a title which is already appropriated.

I am,
Yours truly,
April 17, 1869. J. M. CRAMP.

For the Christian Messenger.

THE APPEAL ON BEHALF OF ACADIA COLLEGE.

TO THE BAPTIST CHURCH AT—

Dear Brethren,—

The Board of Governors are again compelled to solicit your aid in making up the deficiency of yearly income.

The amount applied for last year, was twelve hundred dollars; a sum not large, when we consider the resources of our Churches, and the claims which Acadia College possesses on their sympathies. Of this sum but two hundred dollars were received. This failure on the part of so many Churches, has entailed heavy burdens on the present year, and renders it absolutely indispensable, that a cheerful and liberal response should be made, to this Appeal.

The number of students is far greater than at any previous period of our history. The Professors are discharging their duties, with no common ability and faithfulness—all that is needed, is the hearty co-operation of the Denomination, and this we think we are justified in asking.

We venture to suggest as your proportion. This sum, or more if your circumstances will allow, we would ask you to remit to our Treasurer A. D. W. BARRS, Esq., M. D., Wolfville, on or before the 8th day of June next.

In behalf of the Board,
STEPHEN W. DEBLOIS, Secretary.
Wolfville, April 2nd, 1869.

WOLFVILLE, April 16th, 1869.

Mr. Editor,—

DEAR SIR,—The Annual Appeal for aid in behalf of Acadia College, has just been forwarded to all the Churches in Nova Scotia, and Prince Edward Island, and a number of Churches in New Brunswick.

It was suggested, at the last meeting of the Board of Governors—that, in case any should still fail to become acquainted with our need, it would be well to publish the Appeal in the denominational papers. I enclose it herewith.

It will be seen by this—that it will require the vigorous co-operation of the Churches, in order that we may be enabled to discharge our just and honest debts to the professors, at the end of the College year.—These brethren, are giving their whole strength and abilities to the interests of our Institution. They are receiving

in return, salaries that we ought to feel ashamed to offer them, and it will certainly be a reproach not easily shaken off, if they are compelled to wait for months, after these salaries become due, before they can be paid.

Not only so, the failure on the part of the Churches, to respond to last year's Appeal, compelled us to use funds pressingly needed for repairs; these repairs had to be postponed, and the injury to the College property therefrom, ought not to be overlooked. But this source of income is not now available, for the simple reason that it is exhausted.

Is it right? Is it honest, brethren? to place the Treasurer in such straits as these? The College belongs to the Churches, and on them the Board must depend. Will you as last year, make this dependance a vain hope?

The amount apportioned to each Church is so small, that a very little effort would make it up in a very few days. Shall the effort be made? Is it too much to ask, that you will raise this money, and send it in the time and manner specified?

SECRETARY.

Christian Messenger.

HALIFAX, APRIL 21, 1869.

EXAMINATION OF TEACHERS.

THE NEWLY APPOINTED BOARD PRONOUNCED ILLEGAL.

In our last we noticed the appointment of A. M. Uniacke, Esq., Rev. Dr. Hannan, and James Thompson, Esq., a new Board of Examiners for "viva voce examination" of Teachers for license to teach in the public schools.

It appears from the *Witness* of Saturday last that Mr. James Barnes prepared a case, giving extracts of the law on the subject, and submitted it to the Hon. J. W. Ritchie for his opinion.

The Law and the published Regulations of the Council of Public Instruction on this point are very definite. The following is the clause of the Act referring to the subject:—

3. "The Council of Public Instruction shall be empowered to appoint four qualified persons to constitute a Provincial Board of Examiners, to examine and report upon the written exercises of all candidates for license to teach in the Public Schools of this Province. The Council shall also have power to prescribe the mode in which examinations shall be conducted, to designate the times and places at which candidates shall present themselves for examination, and to make such further arrangements as may be necessary, in order to ensure the uniform classification and licensing of teachers. The Examiners so appointed shall be paid at the rate of five cents for each paper submitted for their judgment, provided the said payment shall not exceed an average of seventy-five cents per candidate for licenses of the several grades, and the person appointed to conduct the examination in each county shall be paid a sum not exceeding three dollars per diem while actually engaged in the duty. The foregoing provisions shall be in lieu of those contained in the 'Act for the better encouragement of Education,' respecting Provincial and District Examiners."

Mr. Barnes puts the following three questions before the learned gentleman for his opinion:—

- (1.) Is the new "Regulation" authorized by the Act under which it assumes to be made?
- (2.) Has the Council of Public Instruction power to create a new system of Examination in addition to the system established by law?
- (3.) Will licenses, issued to candidates who have not furnished any written exercises for the Provincial Examiners, entitle the holders of them to draw Government grants and to conduct schools in the same way and with the same rights as those who have passed the written Examination?"

OPINION OF HON. J. W. RITCHIE, Q. C.

The powers and duties of the Council of Public Instruction are defined by the Act for the better encouragement of Education and the Acts in amendment, and no authority is conferred on that body to appoint Examiners of candidates for licenses to teach other than those specified in the Acts, or to vary the nature of the Examinations pointed out in them.

By the Act of 1867, the system of Examination was changed, and, instead of District Examiners throughout the Province consisting of three in each district, who should conduct Examinations in such manner as they should think proper, the Legislature, in order to insure a uniform classification of teachers, provided that there should be but one Board, consisting of four qualified persons, and directed that these Examiners should examine and report on the written exercises of all candidates for licenses to teach in the Public Schools in the province, and the Council, in order to carry out these provisions, was authorized to prescribe the mode in which these examinations should be conducted, to designate the time and place at which candi-

dates should present themselves for examination, and to make such further arrangements as might be necessary in order to insure uniform classification and licensing of teachers, and these provisions were declared to be in lieu of those contained in the former Act on this subject.

This being the state of the law, I can see no legal authority whatever for the regulation of the Council of Public Instruction referred to in the case submitted to me.

It would seem as if the regulation had been made under the idea that the Act sanctioned two Boards of Examiners, one to conduct the *viva voce* examinations, and the other examinations in writing, but I can see no warrant for any such view; I would therefore reply to the questions submitted:—

First.—That the regulation of the Council of Public Instruction of the 15th March, A. D. 1869, is in my opinion, not authorized under the Act referred to in it.

Second.—That the Council of Public Instruction has no power to create a new system of examinations other than that established by the Act.

Third.—That candidates who have not furnished any written exercises for the Board of Provincial Examiners, and obtained a license in accordance with the reports of that body, will not, in my opinion, be legally entitled to conduct schools and draw grants under the Act.

J. W. RITCHIE.

HALIFAX, 13th April, 1869.

It will be perceived that our enquiry "What does it mean?" was not without some reason. And now again we would advise our readers that there is danger ahead in this direction. The change proposed will open the door for the greatest corruption, and may be made a means of doing the most flagrant injustice to well qualified competent Teachers, and much injury to the cause of education generally.

The Legislature meets on the 29th inst. Let there be no delay in forwarding petitions against Separate Schools, or changing the Public Schools into Sectarian institutions.

The Rev. John Cameron, D. D., waxes more and more bold in his demand for Separate Schools. His letters published in the *Morning Chronicle* and copied by the *Express* and *Recorder* indicate that he really has some idea that his demands will be complied with. His laudation of what he assumes that he has accomplished is quite refreshing. The amiable epithets he applies to Rev. Dr. King and Rev. Dr. Cramp—gentlemen who have opposed the claims he has set up, are that they are "narrow minded bigots;" "but" he says "let them rest in peace," (R. I. P.), supposing perhaps that after the application of his powerful arguments and under the influence of his convincing logic (!) they are no longer in the land of the living. We shall see.

The use of such a term as the above, in reference to the two gentlemen to whom Dr. Cameron applies it, is but little creditable to him. It indicates that he is at least wanting in self-respect. Perhaps however some allowance may be made in consideration of his peculiar position.

The bases of some of Dr. Cameron's arguments in favor of the changes he wishes made in our School laws, are such as could not be well appreciated by any but Roman Catholics. For instance, in his letter that appeared on Tuesday of last week, he remarks in reference to the necessity of religion being taught in the schools:—

"I here quote one of many censures, uttered by the highest earthly authority in the Roman Catholic Church, which alone proves my statement, so far as that body is concerned. The following proposition was formally condemned by the Roman Pontiff on the 8th December, 1864, and classed by him among the principal errors of our time, namely: 'Catholics may approve of a system of education for youth outside the Catholic faith and the authority of the Church, and which has for its sole, or at least for its chief object, the knowledge of things purely natural and of social life in the world.' It is the acknowledged right, as well as the bounden duty of Catholics, to submit to and act upon the Pope's decisions in matters spiritual; they can therefore insist that this right be respected by the civil authority. Deny this right, and you deny liberty of conscience. Act upon such a denial, and you are guilty of the most glaring of inconsistencies not only, but of the cruelest of tyrannies."

This will be strange doctrine for Protestant Nova Scotians to hear. The idea that "the Pope's decisions" are to be respected by the civil authority, and are to be the criteria of liberty of conscience, will startle and amuse many who read Dr. C's letters. This might do for the more servile portion of Austria or France, but for our civil authorities to be required to ask what is the will of the Pope of Rome, before making an enactment is somewhat extraordinary.—If we give Separate Schools now, because it is the Pope's decision, we may be required shortly to give Separate arrangements in other matters of State and Church, until our institutions are wholly subverted,