

For the Christian Messenger.

GRAND PRE SEMINARY.

Has Grand Pre Seminary friends, and a place in the hearts of the Baptists of these Provinces? We pause for an answer.—What is it? We imagine that we hear the echo of an affirmative response simultaneously rising from thousands of friends of education in our land. We believe then that the Seminary has friends, and with confidence make an earnest and special appeal on its behalf.

Recently this excellent institution appeared to be deserted by its friends, and that it was to cease to exist was a conclusion that seemed to have been arrived at by common consent. A better day, however, has dawned. A friend has come to the timely rescue. A young lady possessing superior qualifications for the management and government of such an institution, proposes, after much thought, toil, and discouragement, to undertake this arduous task, and announces that Grand Pré Seminary lives again. Whether it shall continue to live is a question that must be answered by the Baptist people. We hope they will not come short of their privilege in this particular.

We do not feel satisfied to say that we have retrograded so far as to see the door of our denominational establishment for the education of young ladies closed. No, it cannot be. The whole burden and responsibility of this school should not rest upon the shoulders of one young lady. Her generous and praiseworthy exertions must be properly appreciated and suitably responded to. Let every friend of female education, every minister of our denomination, and every graduate of our loved Acadia College and Grand Pré Seminary, make it their special duty, each to persuade the young ladies in their respective localities, to come and avail themselves of the superior educational advantages of this Seminary. If this is done, Grand Pré Seminary will be firmly established, and like Acadia College, will continue to exercise a fitting influence, in the education of the province, and in preparing young men and young women for future usefulness in the church and in the world.

Let our sons be educated at Acadia and our daughters at Grand Pré, will be the utterance of every intelligent Baptist. With this assurance let us rejoice that

GRAND PRE SEMINARY LIVES AGAIN.

For the Christian Messenger.

REV. NATHAN CLEVELAND.

Dear Brother,—

The oldest minister of our denomination in these provinces has just been removed from us. I refer to the Rev. Nathan Cleveland, who died a week or two ago at Alma, Albert County, N. B., in the ninety-second year of his age.

Mr. Cleveland was a native of Boston. He was born here Nov. 16, 1777, and became a member of the first Boston Church in early life. Being encouraged by the Church to employ his gifts in the Lord's cause he began to preach the gospel shortly after his baptism.

His ordination took place on the 29th of June, 1808, at Yarmouth, during the meeting of the Association. "I was called to preach," he said, in a note addressed to me last September, "before twelve ordained ministers and a great congregation." Immediately afterwards he proceeded to Onslow, and became pastor of the church in that township. He laboured among them till 1818, when he removed to New Brunswick, and officiated for ten years as pastor of the church at Hopewell. He was present, I observe, in June, 1820, at the meeting of the Association held that year at Sackville, N. B., and assisted at the ordination of the Rev. Samuel McCully, which took place the day after the ordination.—Mr. Cleveland gave the right hand of fellowship on that occasion.

It does not appear that he engaged in regular ministerial work after the termination of his pastorate at Hopewell. As an occasional preacher he was always ready to assist his brethren. In his declining years he ceased to preach, but often read a printed sermon to small congregations in the houses of the neighbourhood. In his note to me, mentioned above, he refers to a volume of sermons published by Appleton & Co., of New York, and says, "Now I am old, I cannot stand up; I sit down and read those blessed sermons from house to house. They [the people] are all glad to hear."

Our venerable friend's earthly pilgrimage was extended beyond the ordinary limit ap-

pointed to man. The Lord has removed him to the "better land," where there is neither infirmity nor sin, and where "his servants serve him."

Yours truly,
J. M. CRAMP.

Acadia College, July 17th, 1868.

Christian Messenger.

HALIFAX, JULY 21, 1869.

Much doubt has at times existed in the minds of Christians as to the propriety of the followers of Christ uniting themselves, whether it be in secret Societies or open ones, with men, some of whom are destitute of religious principle and who do not hesitate to express their hostility to christianity.

This subject was brought forward at a recent session of the St. Croix Valley Association, Wisconsin, and the following resolution adopted:

"Resolved, That we most earnestly recommend to the members of the different secret orders, that they refrain from any further co-operation with them till they have prayerfully weighed all the objections that lie against them."

We presume "the members of the different secret orders" means, members of churches belonging to the different secret orders. We have several times been requested to give expression to our opinion on this subject but have felt that it is a matter of so delicate a nature that we might be regarded as assuming an *ex cathedra* position not warranted by any well understood and admitted practice in the body for whom we wish to speak.

We may remark, however, without any hesitation that the church of Christ has the first and strongest claim upon all the professed followers of Jesus. If any other relationship into which a believer has entered is found to interfere with the faithful performance of his church duties it should be at once relinquished. This would of course apply not only to secret Societies, but to all other Associations. There are many ways in which the Church might be benefited socially, if the energies of christian young men, that are now given to other societies, were enlisted in the real work of the church. There is no reason why all the members of churches should not be combined in securing the great objects of the church to which they belong. All other associations should be held as subsidiary to the cause of Christ. Instead of this we have known of many cases in which young men, who, for the sake of good fellowship as they supposed, have been led into other societies, and there formed connections that have been their ruin. We would therefore respectfully recommend attention to the resolution above as applicable to all members of churches who have united themselves with such societies.

RELIGION IN COMMON SCHOOLS.—I its refreshing to find such expressions of liberality as the following in relation to the observance of religious exercises in Schools, termed by certain parties "godless" because sectarianism is disallowed in them. If any party have occasion to stand by themselves in these matters it would appear to be the Jews. Yet see what they say on this subject. The San Francisco *Evangelist* says:

Some one in the San Francisco Board of Education objected to the use of the Lord's Prayer in public, saying that the Jews were opposed. This brought out the following prompt rejoinder to it, addressed to the Board:

GENTLEMEN.—At your last meeting, a member asserted that the Jews objected to a recital of the "Lord's Prayer" in the public schools. Such an assertion has no foundation in fact. I, as a Jew, most emphatically deny it, and challenge the gentleman to his proofs. When you consider that the "Lord's Prayer" is a purely Hebrew composition, that it teaches a belief and dependence upon the one God, free from all sectarianism, and that it was taught by Christ and his Disciples, themselves Jews, you must conclude the objector, not the Jews, had drawn widely upon his fertile imagination.

Very Respectfully,
SAMUEL H. HENRY,
Attorney at Law, 702 Montgomery Street.

The Eastern N. B. Baptist Association held at Jemseg on Thursday July 8th, and following days, appears to have been a harmonious and satisfactory occasion. Our contemporary says it was pronounced by those in attendance as "one of the best Associations they had ever witnessed" Brother Bill was so much pleased with the place that he expresses the opinion that "the place itself is the Paradise of the Dominion." But in another part of his paper our brother says:—

"We should suppose from the lay of the land and quality of the soil that Jemseg is well adapted to the growth of fruit, but comparatively little is done in this department."

Paradise without fruit! Nova Scotia has a "Paradise" with fruit, which, we believe, has not yet been surpassed by any in the Dominion. Brother Bill probably forgot this when he was at Jemseg.

The officers of the Association were Rev. W. A. Corey, Moderator, and Rev. Geo. Seely, Secretary, Rev. G. M. Curry, Assistant, Deacon Solomon Thorne, Treasurer, and Deacon Henry Todd, Assistant.

Rev. W. George, missionary elect for Burmah, was present. "A crowded house listened with the deepest interest to his impressive and touching utterances." At the subsequent discussion of this subject a subscription list was opened, which in a few minutes ran up to upwards of \$100, a large portion of which was paid at the time.

"The *Christian Visitor* came in for its full share of kindly words."

The N. B. Baptist Tract Society was advocated by Revs. T. Harley, W. S. McKenzie, and others. After which the Society was adopted by the Association.

On Saturday evening "the Association met in Committee of the whole in the Temperance Hall for a special purpose, and gave up the chapel for devotional services. Rev. C. Goodspeed preached, and other brethren took part in the engagements of the evening. As the house would not contain all the people, Rev. J. C. Bleakney preached to the crowd outside."

WESLEYAN METHODIST.

The *Provincial Wesleyan* with a report of the doings of Conference did not come under our notice till during the past week. We find in it several items of interest. The sittings of Conference had hitherto been with closed doors. At the recent session it was agreed that the parliamentary usage should be observed, the gallery left open; with the understanding that should anything arise which required it, on the President's attention being called to "the presence of strangers" they would retire. The Supernumeraries Fund (Infirmary Ministers) was found to be insufficient to meet the claims in full, and there is to be paid only 80 per cent of the amount due them by rule. The contributions to that fund being but 7.3-10 cents per member instead of 10 cents. One payment acknowledged is highly suggestive and commendatory, a legacy of \$204 from Mr. M. Johnson, a colored brother in Halifax who made this fund his residuary legatee.

Rev. Dr. Pickard is appointed Editor of the *Provincial Wesleyan* and Booksteward in place of Rev. J. McMurray, who resumes the ministerial work, at Woodstock, N. B. Our worthy brother will take with him the kind feelings of a large number of friends besides those of his immediate religious connection. We tender to him and his family our kindest regards and best wishes. In the discussion of the periodical organ of the Conference the Rev. J. McMurray said "He wished to impress upon the minds of his brethren that if the *Provincial Wesleyan* was to pay its way there must be a large increase in the circulation. Obituary Notices should be short, and no one should send Obituary poetry to the office. There were piles of trash there already. They had to make it a rule to refuse to insert any, because if they published a good piece those who sent others would be offended at the non-appearance of their productions.

The following is the resolution of Conference in reference to the Rev. J. McMurray:

"4. That the cordial thanks of the Conference are hereby presented to the Rev. John McMurray, the retiring Editor and Booksteward, for the diligence and fidelity he has shown in his endeavours to discharge the trying duties of his responsible position,—duties which from the commencement of his term of office have been of an exceedingly onerous and difficult character, owing to the heavy embarrassment in which the concern was even then involved, &c."

It is with pleasure we find that the Rev. Dr. Pickard is to be the successor of the Rev. J. McMurray. We most cordially welcome Dr. P. to Halifax to engage in literary labor. From our slight but pleasant acquaintance with our respected brother, we doubt not he will be a most agreeable acquisition to the corps editorial. We trust the change will be a very happy one to himself, and to the body he will be so well able to represent. His long connection with the Sackville Academy will afford him large facilities for so important a position.

PRESBYTERIAN.

The late Canada Synod held at Hamilton Ontario, was attended by 226 ministers and 140 elders. It was decided that in future there shall be four district Synods—those of Montreal, Toronto, Hamilton, and London, and that the Supreme Court of the Church is in future to be a General Assembly, consisting of one-third of the ministers and elders.

A number of members of the Synod of the Presbyterian Church of the Lower Provinces met together at Pictou on the 24th ult., and formed themselves into a Nova Scotia Auxilliary to the National Bible Society of Scotland. The following are the office bearers of the Society.

President—Rev. D. B. Blair.
Vice President—Rev. J. F. Forbes.
Secretary—Rev. H. B. Mackey.
Treasurer—Rev. John Munro.

CHURCH OF SCOTLAND.

At the late Synod of the Church of Scotland we learn from the correspondent of the *Presbyterian Witness*, that

"An overture was brought up from the Halifax Presbytery—transmitted *simpliciter* from the Session of St. Matthew's Church—regarding the propriety of celebrating the communion in places other than that in which the congregations regularly assemble. A lively debate ensued which continued until the hour of closing—when notice was given that it should be resumed on Monday, and the Session ended. There was no meeting in the afternoon, the members feeling they deserved a half-holiday after their hitherto constant and laborious application to business.

The session opened on Monday morning with the usual devotional exercises. Great consternation prevailed among the members of Synod who were present—arising from the intelligence that the Moderator and a number of the members had "taken French leave" and departed by the Steamer *Rothsay Castle*—which unfortunately left at that time for Shediac. A sufficient number withstood the temptation presented by the opportunity of a four days' start, to form a respectable working quorum. The ex-Moderator was called to the chair and a Committee nominated to draw a Minute regarding the absent delinquents—after which the debate on communion was resumed. It was argued ably on the one side that the overture before the Court was an approach towards the superstitious ideas of the Romish Church, in reference to the supernatural effect of this sacrament upon those who partake of it, and therefore a movement to be promptly rejected by all who delight in the purity of our beloved Zion. On the other hand it was maintained that the deliverance asked for was not *private communion*, as some of the opponents seemed to imagine, but only of a practice which was found to exist, in exceptional cases, in more than one congregation of the Church—viz.: the celebration of the communion in the houses of those members of the Church who are unable from sickness to attend at the place where the Supper is usually held—the house which we distinguish by the name of the church. Of course all repudiated the idea of *private communion*. In other words, all agreed that no communion can take place unless there be a church in the place in which the Supper is dispensed—a church in the apostolic sense—presided over by the Pastor and regular officers—and when those conditions are fulfilled it was contended that the place of meeting makes no difference, and that the presence of the Master of the feast is not prevented by the absence of a multitude—nor is his blessing limited by the number of the people who are gathered together in His holy name.

The matter was finally, after a warm though friendly debate, referred to Kirk sessions to deal with as they think proper."

A Missionary meeting in connection with the above Synodical session, the speech of a Mr. Robertson, is reported in the *Miramichi Advocate*, as follows:

"Next on the list came Mr. Robertson, who was a trader for about 44 years on the Island of Annetum, the most Southerly of the Hebrides in the South Sea. In the whole group of islands there were nine Missionaries. He said that the natives not Christianized were deceitful, treacherous and cowardly. He had never seen a school-boy end his quarrel by a square fight—on the contrary, if a boy quarrels with another he waits for a chance and takes revenge on the sly. In their battles there is no open fighting done—the combatants take refuge in the cocoa nut trees or behind rocks, and there watch for a chance to throw the spear or other weapon. Whenever there are any killed the battle soon comes to an end. As regards their honesty, he could say that the goods of the Company for which he was acting Agent were stowed in an open boat-house close to the sea-shore, and during all the time he was there he never lost a box or article of any kind, which speaks volumes in their behalf. The account of the manner in which food was prepared was very interesting, and the speaker's description of the different fruits grown was enough to make one's mouth water. The cost of living he said is much higher than is supposed to be the case; the same food which supports the natives will not support Europeans; so that tea, sugar, flour and other necessaries have to be imported from the Colonies at considerable expense. In heathendom the natives are not happy—they live in constant dread of each other. Women have to perform the heaviest labor; they are despised, and little girls are sometimes left in the bush to die. The men are very cruel to the women—he had seen the