

"No, Doctor, it was a clear night. I've just made up my mind that fire dropped down from heaven, and kindled that are hay. 'Twas a judgment, an' a warnin', an' I'm feared a sort of forerunner of the flames of hell. I hain't had no peace of mind sence, nor felt like eatin' a good meal of vitals. At last, I thought I might feel a leetle better, ef I'd jest own up to you, an' ask your pardon an' your prayers."

To the astonishment of the poor penitent, the minister laughed out right merrily. Then he said: "Be comforted, neighbor; your little thieving operation was hardly of such consequence to heaven as all that. It was I who caught you at it, and set fire to the hay from my lantern; and I must say you yelled lustily, and ran briskly, for a man of your years. Why didn't you tell me if you wanted hay? Now go home in peace, get well and steal no more."

"You, Doctor? You? Be you sartin sure you sot fire to that are bundle of hay?"

"Yes quite sure; that was my own little bonfire. I hope it didn't scorch you much, I noticed, when you came to meeting the next Sunday, that your hair was a little singed. As for the flames of hell, neighbor, that is your own look out. I trust there is time to escape them yet."

"So, so! 'twas you did it all! The Lord be praised!" exclaimed the farmer, fervently. "It raly is an amazin' relief, an' my old woman was right; for she says: 'Go to the minister an' confess,' says she, 'and that'll lift the biggest beft of the sin off your conscience, an' be better than doctor stuff, says she. An' so you did it? Well, folks say you're a master man for a joke; but this 'ere one was more solemn than a sermon to me, and more effectool, Doctor, I do believe."

So saying, the poor farmer departed in peace; and the parson kept the secret of his name, even in his own family, always, I think.—*Grace Greenwood.*

For the Christian Messenger.

THE GRAND PRE SEMINARY AT WOLFVILLE.

Mr. Editor,—

I wish to call the attention of the ladies who patronize, and read your paper, to a resolution passed at the late meeting of the Convention, in reference to our Female Seminary, at Wolfville.

It is known to most of your readers that the Board of Governors, at a meeting held some time last spring, decided not to continue the Seminary. They felt, I suppose that the demands on them for the support of the College, were so heavy and so imperative, that it would be unwise to incur any further liabilities in support of the Seminary. It would accordingly have been closed had not some young ladies, who had enjoyed the benefits of the Institution, and were therefore capable of appreciating its value, offered to stand in the breach. They proposed to take the responsibility and the risk upon themselves, and do what they could to make the school live and prosper. They made this offer at no small sacrifice of interest and feeling, but were encouraged, no doubt, by the belief that they would not be allowed to struggle in this enterprise alone. If the men of the denomination were not willing or not able to help them, they could at least count on the hearty sympathy and co-operation of their own sex. So they thought, and so it seems also the Convention thought; for the resolution to which I have referred specially commends the Institution to the ladies.

Now I want to ask the women of our denomination, not to disappoint these very reasonable expectations. I am not an advocate of "women's rights" exactly in the sense in which that term is sometimes employed; and yet I believe that women have rights that are in danger of being overlooked, unless they take the matter somewhat into their own hands. One of the most valuable of these rights is the right to have the opportunity of obtaining a good education, and if their fathers and brothers fail to make provision for this, the ladies ought to come forward and undertake the work.

Two things require to be done. In the first place, it is necessary to supply the small amount requisite to meet the deficit for the present year, so that Miss Eaton and her associates may not be forced to give up the enterprise for lack of funds. That being accomplished, the next thing—and the thing of chief importance—will be to raise money sufficient to erect a suitable Seminary building. The house at present occupied is not well suited to the purpose, and is moreover, subject to a heavy rent.

A building that could be had free of rent is all that would be necessary to make the Seminary self-supporting. Can not the Baptist women of Nova Scotia, with a little aid from their sisters in New Brunswick and P. E. Island, raise money enough within the year to put up such a building? I think they can if they will; and I am sure they would not fail to make the effort if they fully understood the importance and urgency of the case. Whatever is done ought to be done soon. If Grand Pré Seminary is allowed to go down, I fear it will be a long time before the denomination will gather heart to undertake the enterprise anew.

I hope our sisters will take this matter into serious consideration. Let them organize societies, and set agencies in operation, and, in whatever other way the fertility of female resources may suggest, aim to promote the good cause. They will find the thing quite practicable if they set themselves seriously to the task. The appeals that have thus far been made have met with a very hearty and liberal response, and I have no doubt such will continue to be the case wherever an appeal is made.

SPERO.

Christian Messenger.

HALIFAX, SEPTEMBER 15, 1869.

To those whom it may concern.

On looking over our books we find that quite a number of our subscribers have delayed sending on their payments for the present year, and some even for a longer period. We shall be much obliged by an early remittance of amounts due. We are in great need of funds and shall take it as a special favor if said parties will let us hear from them without delay.

At the same time we would take this opportunity of thanking those who do not wait to be reminded, but who make their payments promptly, and thus relieve us of a portion of the anxiety and trouble of the large demands on our office.

DR. CUMMING AND THE POPE.

The Ecumenical Council called by the Pope to assemble at Rome in December next has received a degree of fresh interest by some correspondence which has recently appeared in the London Times. Dr. Cumming who has written largely on the fulfilment of prophecy, especially in reference to the Papacy, has sent a letter to Archbishop Manning, the chief representative of the Roman Catholic Church in England, for the purpose of ascertaining what amount of liberty of speech would be accorded to him in the said Council, if he accepted the Pope's published invitation to "Protestants in general" to attend its deliberations. He wished to know if he would be allowed to shew why Protestants stand aloof from the Roman Church, and what they would require of her to enable them to resume communion with her as a branch of the Church Universal.

He says:

"The Archbishop sent me a long and courteous reply, assuring me we should meet with all clarity and respect in making any grave and earnest communication to the Council. At the same time, he expressed his inability to give any information as to the *modus agendi* at the said Council, this, he added, depending on the highest authority of all."

Dr. Cummings then says:

"I replied to his polite letter at great length, showing that in the history of his Church I have found that Council decrees against Pope and Pope retaliates against Council, and Pope contradicts Pope and Council anathematizes Council, and that in the Roman Church there is a historic *concordia discors* which renders it in all respects the most disunited Church in Christendom. Whatever, therefore, the approaching Council may decree, I shall be prepared to adduce a contrary decree from the canons of previous Councils, or bulls and encyclicals of Popes, or from both, should I be allowed to speak, and to prove that, with all their confessed divergences, there is in the Protestant Church, in all its branches, a more thorough and pervading unity than Rome is at present disposed to admit or Protestants always ready to assert. But on turning to the appendix of "England and Christendom"—which the Archbishop commends to my study for information—a Pope's infallible judgment on the reception to be accorded to a schismatic or heretic appearing and claiming to be heard at a general council is given at length. This is, of course, conclusive. It is as follows: "Before any question is treated or discussed with heretics, one thing, which is matter both of Divine and human law, must be strictly observed—that they should first give in their adhesion to the tribunal and the judge, and acknowledge

that the Church of Christ is one spread throughout the world, and that her one Head is the Vicar of Christ, and that a lawful general council is one summoned and approved by that same head, and that they will submit to the decrees, determinations, and declarations of the said council. But if they decline this, they ought in no case to be heard, and are to be dealt with as condemned schismatics and heretics."

The Archbishop does not give or promise me any hope of exemption from the penalties decreed, or promise of suspending, *pro tempore*, this Papal receipt for my special benefit. He must see that I should not like 'to be dealt with'—that is to say, consigned to a bonfire—as John Huss was in similar circumstances. The Archbishop, as I have already stated, refers me to the Supreme Head of his Church for a solution of my difficulties. I have, therefore, written to Pope Plus IX., with all respect and deference, the following short letter in the accustomed ecclesiastical Latin and form:—

"SANCTE PATER,—Protestantes et alios ab Ecclesiâ Romanâ divisos et segregatos ad Concilium Ecumenicum invitare tibi placuit. Gratias perferimus agimus, et toto corde in Concilio te indigito adesse desideramus. Ut certior sum quæ et quanta libertas loquendi nobis concedatur, in pluribus epistolis ad Reverendissimum Doctorem Manning hoc anno literis misi. Ille reverendissimus et doctissimus urbanitate plurimâ de hac re hisce verbis mihi rescripsit—'Responsum de modo agendi tibi dare nequeo. Hoc reddere potest sola suprema auctoritas.' To igitur, Sancte Pater, enixe et precario rogo ut tibi placeat certior sum utrum nobis detur in Concilio loquendi libertas et causus reddendi quibus inducti Protestantes ab Ecclesiâ Romanâ separati et divisi.

"Sanctitatis tue me servum profiteor,
"JOHANNES CUMMING, D. D.,
"Ecclesiæ Scotiæ Presbyterus."

The following is a translation of said letter:

"Holy Father,—You have been pleased to invite to the Ecumenical Council the Protestants and others who are divided and separated from the Church of Rome. We are heartily grateful for the invitation, and are earnestly desirous to be present in the Council. During the course of the year I have sent many letters to the Most Reverend Dr. Manning, in order to get information as to the extent to which liberty of speaking will be granted to us. The most reverend and learned doctor, with much courtesy, replied to me on this point in these words:—'I am unable to give you any answer as to the mode of proceeding. The supreme authority alone can furnish you with that.' For this reason Holy Father, I earnestly beseech you to be pleased to inform me whether, in the approaching Council, we shall be allowed the liberty of speaking, and bringing forward the reasons for which we Protestants are separated and divided from the church of Rome.

"I am, your Holiness's obedient servant,
"JOHN CUMMING, D. D.,
"Presbyter of the Scotch Church."

Dr. Cummings had not received a reply, but is expecting to receive one in sufficient time to enable him, if favorable, to make arrangements, and appear at Rome on the 8th of December next.

The result of this correspondence will be regarded with some degree of interest.

The Halifax Express makes the following comment on Dr. Cumming's correspondence:

"The irrepressible Dr. Cumming is wild for an opportunity of displaying his eloquence at the Ecumenical Council."

This we think a somewhat unfair interpretation and prejudging of the case. The invitation we may suppose was given in all good faith, and it is only fair that it should be known whether there would be freedom of speech before accepting it, or whether the Church still adheres to its former decisions.

RITUALISM IN P. E. ISLAND.

We clip the following from the Summerside Journal of the 2nd Inst.

ST. PETER'S CHURCH.—We attended service in this church, Charlottetown, on Sunday evening last. The Church stands on the west side of Rochford Square, and is built of brick. The ground around it is rather 'boggy'; but we suppose the foundation is on a rock. To a stranger, the inside of the building presents an unfinished appearance; but we were told that it was finished according to the Ritualistic style. There are no pews, each person is provided with a chair, and the men on the right; this rule is not very strictly observed, however. On the right, inside the entry, is a large font containing water—holy we suppose—on the front of it are the words "remission." Inside of the communion rail, and in the very rear of the building, is the altar, which stands considerably higher than the floor on which are seated the congregation. On one side of the altar, but entirely hid from view, stands a large organ, which sends out sweet music. The ceiling over the altar is painted blue, and dotted with crosses and stars of gold color. Painted on the wall, in different colors, are the words "The Word was made Flesh and dwelt among us." When the bell, which is erected outside of the main building, ceases to ring, the Parson comes out of a room on the left side, followed by about twenty or thirty boys,

all dressed in white. These take their places on both sides of the altar, and do all the chanting. The Parson is dressed in white surplice, having a scarlet cross on the back. The whole of the service is chanted, (intoned,) except the delivery of the sermon. The pulpit is erected outside of the communion rail on the west end. Overhanging it is a beautiful piece of embroidery with a cross on it. The service was conducted by the regular Parson, the Rev. George Hodgson. The sermon was preached by a Rev. gentleman from Halifax. He chose as his text the 62nd chapter of Isaiah, 1st and 6th verses. His style was very much like that of Henry Ward Beecher. He pitched into the Dissenters and others, right and left. Many such wretches we fear, spend more time in abusing those who happen to differ from them, and who will not embrace this new religion, than they do in giving the alarm when the enemy is approaching. Some trumpets give an uncertain sound. We learn that this Church is not under the control of the Rector of good old St. Paul's, neither does the mode of worship practiced in it, receive his sanction.

The above is a brief outline of Saint Peter's Protestant (?) Church!

Since the above was in type, we find in the Church Chronicle a full account of these services held at St. Peter's, with the names of the clergymen participating in them. We there find that it was the Rev. J. C. Edgill who preached on Sunday evening, at St. Peter's. He is reported to have said in his appeal to the congregation: "All have their work to do. All are watchmen, not the clergy only. In this place the laity have their proper place given them. The priesthood of the laity is recognized in every way. The surplice choir was the embodiment of this idea."

The following extracts present a picture, drawn by no unskilful hand, but probably by one of the clergymen who were engaged in the services:—

On Sunday morning, at 8 A. M. there was a plain celebration of Holy Communion. At 11, the Church being filled with a devout and attentive congregation, the organ poured forth a joyous strain, and the voices of the priests and chorists were heard outside the Church singing the soul-inspiring words of "Onward, Christian Soldiers," to its popular tune in H. A. & M. As they entered the western door, the congregation rose and many joined in the glad song. Slowly the procession passed up the central passage; first came the boys and men of the choir, all in surplices, (by the way St. Peter's is rather proud of being the first church in the Lower Provinces which has a surpliced choir); then the priests, in the following order: Revs. J. Ambrose W. B. Bliss, W. H. Bullock, J. A. Kaulback, T. Maynard, the Very Rev. the Dean of Nova Scotia, then the Bishop, preceded by his chaplains, one of whom held aloft the Pastoral Staff, that evangelical symbol of the Episcopal office. When all were seated, the Rev. J. Abbott went to the Fald-stool and sang the Litany. A short pause was then made, preparatory to the celebration of the Holy Communion. During the singing of the Introit, the celebrant (Rev. W. B. Bliss,) preceded by the ministers, came from the Vestry to the Altar. The Creed was sung to its ancient melody, clergy and choir turning towards the Altar.—"A choir-boy reverently conducted the Bishop to the pulpit, from which the Right Reverend Father preached a thoroughly evangelical sermon on 'the Promised Pardon.'" "After the Benediction, the clergy and choir left the chancel singing the "Nunc Dimittis." At 7 P. M. the church was w. d. d. There was again a Processional. The Revs. J. Ambrose and J. A. Kaulback sang Evensong—The Very Rev. the Dean was the preacher, his subject being the "Awakening Call."

The Holy Communion was celebrated every morning of the week.

We may congratulate Halifax churchmen that their clergy having given this rehearsal to the churchmen of the P. E. Island capital; and there will, probably, soon be as full a development of the same thing at home.

The Editor of the *Christian Era* (Boston) expresses a favorable opinion of what he found in Halifax, at the late Baptist Convention. Besides giving an account of the business matters of the Convention, he says: "The Scenery along the Bay of Funday as one approaches Windsor is beautiful beyond description. We have nowhere seen its equal. Longfellow has only done it simple justice." "The harbor (of Halifax) is one of the best on this continent; and the atmosphere is most delightful and invigorating. Why this city is not more a resort for pleasure-seekers from the States is a mystery. Perhaps a little more of the Yankee enterprise in the hotel keepers might secure this. A few weeks sojourn here would be far less expensive and far more conducive to health than most of the popular watering places."

He closes by the following very complimentary remark "We were increasingly impressed with the conviction, that our provincial brethren are a noble band of laborious, and successful workers in the Master's vineyard."