

in the Godhead?" *Ans.* "There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

This is all plain. No one can misunderstand the meaning of the words. Perhaps no finite mind can comprehend the deep mystery of the first answer; surely no mortal can comprehend the mystery of the other. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell, what canst thou know?"—Job xi. 7, 8.

Our author has not attempted an explanation of this mystery of mysteries, the mystery of the "Godhead." His direct aim is not even to prove or defend the doctrine he discusses. As the title page announces, he aims to shew by quotations from the Scriptures of both the old and the New Testaments, that the doctrine of the Trinity—the threefold distinction of God—"underlies," pervades, penetrates, and permeates, the whole inspired volume.

This for a teacher of religion is legitimate and useful labor. Let him read THE BOOK to us. Let him show us what it says, and show us how to read it for ourselves; let him not be afraid to "speak in the very words which the Holy Spirit teacheth comparing spiritual things with spiritual." Mr. Patterson has done this. We have read his book with great satisfaction. His style is unobjectionable, good, strong, hearty English. His reasoning is plain, scriptural and solid. He makes us see in the blessed Book what we never knew was there. He has been working the gold-mine, bringing up the shining particles, and separating them, and passing them into solid bars, and giving them into our own hands for our own.

We recommend this volume both to ministers and others. We do not exactly know where it is to be obtained. We see *Edinburgh* mentioned on the title page, and *Pictou* and *New Glasgow*. We have been given to understand that a new Edition is about to come forth, and so presume the work will be on sale in Halifax.

We have probably said enough, perhaps too much, but we have given our honest convictions after more than one careful perusal. We will not complain if older and abler divines differ from us. But we must add that we deem the publication of this volume most opportune. These are serious times. The "sappers" and "miners" are out in all directions, busy at their unholy endeavours to demolish the foundation of our Faith. Our watchmen need to be on the alert. Let us encourage them to speak to write, to fight, and, if need be, to die for the TRUTH.

S. T. R.

Christian Messenger.

HALIFAX, OCTOBER 12, 1870.

The following fraternal letter from Rev. Dr. Cramp was received and read at the late Western Association. Its contents will not need any commending to the attention of our readers:—

To the Western Baptist Association of Nova Scotia, assembled at Clementsvalle, Annapolis Co., Sept. 24th, 1870.

DEAR BRETHREN,—

I had fully intended to be present at your Anniversary, as a delegate from the Central Association, but various circumstances have conspired to prevent it. Permit me to place before you some thoughts which I should have endeavoured to express more at large if I should have enjoyed the privilege of attending the Association.

It will be confessed, I think, that the aspect of our denomination in Nova Scotia, in a religious point of view, is not so favourable as is to be desired. The reference is not so much to numerical considerations, which may be fallacious, but to the spiritual, the divine. Are we not contenting ourselves, for the most part, with a low type of Christianity? Is not the standing of a large portion of our members, very considerably beneath New Testament requirements? Must it not be affirmed of many that their knowledge of the distinctive principles of the Gospel is vague, cloudy, and imperfect, and that in their conduct there is more regard to worldly expediency than to the precepts of our Lord and his apostles? And, as a necessary consequence, is there not a melancholy want of power—of life—of love—and of holy influence?

That these defects and evils may exist in other denominations, cannot affect our own blame-worthiness. Both they and we must give account to the same Lord, who will not require either to report on his brother's state. "Every one of us must give account of himself to God."

One of the consequences of our low spiritual condition is the paucity of candidates for the

christian ministry. While the number of vacant churches is increasing, expectant pastors of the right kind are few. And when I say, "of the right kind," I refer to men of sterling talent, who will seek the highest cultivation for Christ's sake, and consecrate it to his service, without bargaining beforehand for a specified reward. Such men are doubtless to be found, but it must be acknowledged that they are rare. The times call for the employment of the best gifts, and christianity still teaches self-denial.

Yet it cannot be overlooked that the churches are in fault in this matter. Ministerial services are not prized as they ought to be; and if a pastor who is half-starved at home can better his position, replenish his library, and provide for the education of his children, by removal to the neighbouring republic, or to some other part of the Dominion of Canada, his departure, though regretted, will be generally approved, and those who have rendered it necessary will suffer for their neglect.

I ask permission to place before you another consideration. Some of you look back, perhaps with regretful feelings, to the days of the old Association, when the brethren met together from all quarters, and renewed acquaintance, and formed friendships, and united in planning benevolent operations. Necessity seemed to require the division which took place twenty years ago. But it may be fairly questioned whether the advantages resulting from that step have not been in some respects counterbalanced by inconveniences and losses. The division into three Associations has a tendency to create separate interests, and to isolate brethren from each other. Denominational zeal is in danger of being merged in local attachments, and some of our enterprises, which require the sympathies and energies of the whole body, are less vigorously worked by being identified with limited portions of the Baptist population.

Our Educational and Foreign Missionary departments are under the control of the Convention. For Home Missions we have two organizations, and each Association has a separate Infirm Ministers' Fund. Would it not be far better that those objects should be brought, respectively, under one management? And might it not prove greatly advantageous to the Baptists of Nova Scotia, if a Provincial Convention were to be established, at which these and other matters pertaining to denominational welfare could be freely discussed, and suitable measures adopted? I beg to submit this as a fit subject for deliberation.

But whatever may be thought of these, or any other proposals or schemes, it is obvious that no success can be hoped for unless we are entirely and heartily united. Coolness, reserve, suspicion, and even bare acquiescence in common measures, are almost as hurtful as open hostility. What is especially needed at the present time, in order to ensure a prosperous issue, is that state of feeling and action which existed in the primitive church when "the whole multitude of them that believed were of one heart and one soul." They were not merely on speaking terms with each other. They were members of the same family, and brotherly love gave to united action an indescribable charm and a powerful attractiveness.

Let us be ambitious, dear brethren, of a like distinction. Let us recognise the importance and necessity of sincere, unbroken union. Let us individually resolve to cherish love and confidence. Let us determine to listen to no counsels, and to engage in no enterprises that would tend to division, knowing that division will lead to disappointment, if not to ruin. If, in any degree, offence has been given, however unintentionally, producing temporary alienation, let it be dealt with in the spirit of earnest christianity; that is, let all be cancelled, on all sides, and a fresh start be taken, in the interest of holy fellowship and combined activity.

There is yet one point more to which, as it appears to me, your attention should be directed. I refer to the duty of guarding against any deviation from the faith which was "once delivered unto the saints." Personal godliness and successful employment of means and talents are closely connected with adherence to the truth. Deviation from orthodoxy (using that word in its ordinary acceptation) cannot but be injurious to the cause of God. If, for instance, the views commonly entertained by our denomination, in reference to the atoning sacrifice of our Lord and Saviour, be abandoned or loosely held, or, if opinions tending to universalism or the annihilation scheme be favoured, great injury must result. The churches cannot be too careful in watching the beginnings of evil in these respects, and in dealing with them in strict accordance with apostolic precepts.

I trust you will believe, dear brethren, that anxiety for the true welfare of our denomination has prompted these observations. They are commended to your serious and prayerful regard.

Your Brother in the Lord,
J. M. CRAMP.

Montreal, Sept. 15th, 1870.

The suggestion of a Provincial Convention is not intended, we apprehend, to interfere in any way with the present Convention of the three provinces, but to be a separate organization for the purpose of taking charge of subjects which are at present but imperfectly considered, either by the Associations or Conventions, in consequence of their peculiarly provincial aspects. Dr. C. mentions two subjects that such an organization might have in charge. We prefer however to place them in a little different order, according to what appears to be the present necessity for calling such an institution into being:—

1. The Infirm Ministers' Funds of the

three Associations might, we believe, be rendered far more serviceable to the denomination, if placed on a wider and more permanent basis than can be given to them as at present constituted.

2. The funds contributed by the churches for Ministerial Education have a provincial character, and now that they are reported to the Convention only, they are, we believe, but a fraction of what they might be, if specially in charge of persons regularly appointed in this province.

3. Horton Collegiate Academy is a Provincial Institution, now controlled by the N. S. Governors of Acadia College, and yet it is not properly under the charge of the existing Convention. A Provincial Convention might have this institution under its care, and render to it essential service.

4. If at any future time it were thought desirable to combine the Home Missionary operations of the denomination in the province, such an arrangement might be advantageously effected in connection with a Provincial Convention, perhaps by delegation from the Associations, or otherwise.

As, however, this matter is at present merely a suggestion, we shall not attempt to offer any arguments in its support, but shall leave it for the consideration of our readers.

The principal objections to such an institution, we suppose, will be, 1st. the multiplication of organizations, and 2nd. the partial withdrawal of important matters from our Associations. These, however, may be met by a little judicious and thoughtful arrangement. The experience of our brethren in other places may assist us in avoiding the evils of too complicated machinery, and in securing the benefits of as much as is required to effect what seems desirable.

The remarks in Dr. Cramp's letter respecting the support of the ministry, and the increasing demand for ministers, are also matters for earnest, prayerful consideration, in other Associations as well as in the Western.

The Educational question to which we referred two weeks since, has since then been pretty well ventilated. The Halifax morning and evening papers, as well as some of the country locals have each taken their position upon the famous Minute of Council, which was to give Provincial Licenses to Teachers without examination.—The *Witness* has given the subject a thorough overhauling, and shewn how much it is opposed to the best interests of the cause of education, and especially to the standing of teachers. One of the anonymous defenders of the Council of Public Instruction, signing himself "Citizen," writing in the *Chronicle*, in a semi-official style, seeks to take the edge from the obnoxious Minute, by saying:—

"As it is not quite clear that under the present law they (the Council of Public Instruction) are empowered to admit any person into the teaching profession in this province who has not undergone the regular examination in this province, I believe the Council of Public Instruction will not act on the clause of the Minute of Council to which we refer."

The clause here referred to is that which was to substitute Provincial licenses for "licenses from other British Institutions." We are glad that it has appeared to the parties concerned, that "it is not quite clear." But it is too bad that our educational affairs should be subjected to such insidious attacks, and then that the parties seeking such changes should allow the odium to fall on the educational authorities. It was evidently a trap laid for the Council, into which they fell.

We are glad to have had a hand in saving that body from the lower depths to which they might have fallen, and should rejoice even more to know that the whole Minute had been "annulled."

When on a former occasion an attempt was made by a Minute of Council to secure a *visa voce* Examination of Teachers, and it was subsequently found to be contrary to law, and the promise was given that the Minute should not be acted on; then it was urged that the order of "Christian Brothers" and "Sisters of Charity" could not conscientiously submit to the examination required by the law. Now, however, it appears by this writer, for, in his endeavor to escape the charge of the objectionable Minute being framed to meet their requirements, he tells us that some eighteen Christian Brothers and Sisters went up for examination the previous week. We supposed this was true and were glad to hear it. But what is the further truth in the matter? A statement is made in the *Witness* in reference to it, which we have not seen contradicted. The editor says:—

"It is true that the Christian Brothers and Sisters of Charity have submitted to the examination. All honor to them for so doing. But by some strange freak of the Council of Public Instruction, their examination was not legally conducted after all. It was arranged somewhat oddly that a portion of the eighteen should be located at the South End of the City, while the rest were at the North End. One Gentleman had to take charge of both batches; and he had to keep tottering with weary feet between St. Patricks and St. Marys! Thus for more than half the time the Examiner was absent! Those who know what the terms of the law are will at once appreciate the value of an examination conducted in this singular style. Such a farce was never before perpetrated in Nova Scotia. What sort of oath will the Deputy Examiner be able to make on the back of his return?"

The whole little plot is transparent enough.—The Council of Public Instruction issued their Minute to suit Dr. Hannan's views. The astute Doctor and the Councillors knew well that a storm would rise about their ears; and so they arranged this easy method of allaying the storm. They have subjected the eighteen to a "written examination" which was to be a blind and a snare, the like of which, for glaring dishonesty, has never before been heard of."

If this be not true it should be contradicted by the proper authority, but if true it should not be allowed to rest here for a day. Such glaring unfairness should meet with its just reward, and the conduct of the Deputy Examiner in this case meet its proper reprobation.

The correspondence we have received on this subject, has shewed us how the late proceeding is viewed by existing Teachers, holding Provincial Licenses, in different parts of the country. They feel that the Teachers who petitioned for exemption from examination cannot be the same persons whose petitions were treated so shamefully last winter, and that some other influences must have been in operation, besides the simple fact of the petitioners being teachers. We want to know who the petitioners are, and where they are living.

We have not inserted those communications, for several reasons, one of which is that our columns have of late been so much in demand.

The world moves. Although there is much in the present disturbed state of the nations, which does not appear favorable to progress, yet it is evident that progress is being made, and that things which have been hindrances in the way of the advancing cause of truth—are being broken down by the fearful convulsions now taking place. The various kingdoms of Europe are being shaken to their very foundations, and men are standing aghast at the alarming commotion; yet we may rest assured that the Lord reigns, and that he will bring order out of the confusion. He will make the wrath of men to praise him, whilst the remainder of their wrath he will restrain.—The strivings for the mastery between the reigning potentates, and the humiliating lessons taught to some of them, will shew all of them that in attempting to lift themselves to a position of more absolute power they are but rendering themselves less likely to retain what amount of power they now have.

What is to be the ultimate form of government in Spain, Papal Italy, and France it is not easy to predict. It is, however, quite plain that the people will have more of freedom to worship God in each of these countries than heretofore; and the future promises to be as the brightness of day in comparison with the darkness which has long covered them as with a pall.

The Pope has chosen to succumb to his hated rival sovereign in Italy, rather than keep up a resistance to what appears the decree of Heaven. His Holiness has not fled as he did in a former attempt of his people at revolution; but has sought protection for himself within what have heretofore been regarded as his own dominions. It is probable that his temporal power having departed, he will now use his spiritual prerogatives from the Eternal City, as formerly, whilst Victor Emmanuel—who has been so enthusiastically received as the deliverer of the Roman people from the thralldom they were in—will remain their sovereign, both by conquest and by their own choice. Not one in a hundred have voted for a continuance of Papal rule in Italy.

Notices, &c.

APPOINTMENTS OF THE HOME MISSIONARY BOARD OF THE WESTERN ASSOCIATION.

The Western Home Missionary Board at its recent meeting at Clementsvalle made the following appointments.

Rev. H. Achilles, six weeks in New Cornwall and vicinity.
Bro. Benjamin Miller, Licentiate, four weeks to Milford and Greywood.