

For the Christian Messenger.

OUR FOREIGN MISSION.

No. 3.

The second question we proposed to consider, was;—Are the Baptists of these Provinces able to sustain an Independent Mission.

This question perhaps to some extent, depends upon the following one.—Is there a field suitable to our circumstances open to us? If we should ask, are we able to sustain an expensive Independent Mission. The answer might, with some at least—be doubtful. For my own part, I can scarcely conceive of a Mission being too expensive, for the Baptists of these Provinces to sustain, if we had the will to do it. A tithe of the self-denial of the early christians; of the Mission-loving Moravians; or even of the devotees of sinful pleasure; not to mention the example of Him whom we profess to imitate,—would amply afford the means for carrying on the most expensive Mission.

But the question is not unconditional—but rests upon the other.—Is there a field suitable to our circumstances open to us? Taking for granted that there is, for the time being, let us consider whether we are able to sustain such a Mission.

The Baptists of these Provinces number about 27,000. How very few of these professed followers of Jesus, are too poor to be able to give something for the cause of Missions. How very few "become poor," in food, clothing,—any of the real comforts of life,—while many indulge in the extravagant luxuries,—that the poor perishing heathen, may "become rich" in the blessings of the gospel? Are we able to sustain an Independent Mission! Calculate the wealth of these 27,000. The amount of money hoarded,—the amount invested,—the amount expended in reasonable but unnecessary comforts, the amount squandered in reckless and ruinous speculations,—the amount spent in foolish and worldly amusements, luxuries, and adornments,—the lust of the flesh, and the lust of the eyes, and the pride of life,—the amount wasted, yea worse than wasted, in offensive and demoralizing habits,—I refer especially to the use of tobacco, and some of that too even in the most influential and sacred places;—calculate if you can the amounts, thus perverted, of the Lord's money, and you will have answered for yourselves, satisfactorily I think, whether the Baptists of these Provinces are able to sustain an Independent Mission. What numbers of Missions could we not sustain, if we would only consecrate ourselves unto the Lord, and "present our bodies a living sacrifice" to his service.

Again, compare our ability with that of the 15,450 Presbyterian communicants of these Provinces, who have been for many years, sustaining in efficiency an Independent Mission.

Or compare our ability with that of the 15,000 Baptists of Canada, sustaining at present, two Missionary families among the Telegoos.

Are not the 27,000 Baptists of these Provinces as well able to sustain an Independent Mission as either of these. It seems to me that the only question upon which the decision of this one depends, is, whether there is a field suitable to our circumstances, open to us? This question we propose next to consider.

W. H. PORTER.

Pine Grove, Jan. 1870.

For the Christian Messenger.

Mr. Editor,—

"Enquirer" seems to be delighted with the "not well considered thoughts" of "Disciple." What would be his rapture, if Disciple should ever express thoughts well considered;—should Disciple ever arrive at that, and still be of the same opinion.

We hope however, as Disciple is,—we presume—a disciple of Him, concerning whose ministry and dispensation, the Prophet could exult, that "the poor have the gospel preached unto them," he will think differently when he comes to "consider."

"Enquirer" seems also to be concerned about the observance of the Sabbath. The Saviour was considered, by a certain class in his day, to be a Sabbath breaker. The Apostle Paul may have been thought the same. "To obey is better than sacrifice," however, and no command of Scripture conflicts with the spirit of another. "Six days shalt thou labor and do all thy work." "Remember the Sabbath day to keep it holy." Again "As I have given order to

the Churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" &c. What more appropriate to that worship, that seeks to express itself in, "Thanks unto God for his unspeakable gift."

AQUILA.

Feb. 1870.

Christian Messenger.

HALIFAX, FEBRUARY 9, 1870.

T. H. RAND, ESQ., SUPERINTENDENT OF EDUCATION, SUPERCEDED BY REV. A. S. HUNT.

Our readers will be no less startled than we were to see this announcement. Being deeply interested in whatever relates to education, they will naturally make the enquiry first, Is it true? 2ndly They will be anxious to know what reason is given for such a change in one of the most responsible offices in the province. And 3rdly they will ask Why, if for any reason, given or withheld, is Mr. Hunt, a Baptist minister, supposed to be the only person, or the most suitable person in the province that could be found to place in the office? What is he, and what has he been that he should be regarded as having qualifications to fill this important educational position?

On Saturday last the 5th Inst., the following paragraph appeared in the *Halifax Citizen*:

DISMISSED.—We understand that T. H. Rand, Esq., M. A., has been dismissed from the office of Chief Superintendent of Education and Secretary of the Council of Public Instruction, and that the Rev. Mr. Hunt, of Dartmouth, has been appointed in his stead.

Having seen nothing before to warrant the belief that such a change was contemplated, we enquired of Mr. Rand if such were the fact. He informed us that he was not aware of it. He had had no intimation from the government that such was their intention. On the contrary he had been in personal communication with several of the members of government on the education matters of the province, but had not received from them the first word to lead to such conclusion. We have since learned, however, that a few hours later, Mr. Rand received a communication from the Provincial Secretary, stating that His Excellency the Lieutenant Governor had appointed Mr. Hunt on the 2nd inst., to supersede him; and that he, Mr. Hunt, would be prepared to enter upon the duties of his office, on Wednesday the 9th.

No reason was assigned for the change, not a word of dissatisfaction being expressed with the performance of any of his duties, or the slightest intimation given, that there was any just reason for his removal. This then is the mode by which this movement has been effected. The removal and the new appointment, will probably appear in the *Gazette* of to-day. The journals supposed to express the sentiments of the government, have probably awaited the official announcement, before making their comments or explanations. We cannot understand the justice of removing an efficient officer, without cause assigned. Any gentleman would hardly dismiss one of his menial servants without giving him more than three days notice, and some reason for so doing. If Mr. Rand had been guilty of some flagrant crime he could not have been ejected more unceremoniously.

If Mr. Rand were charged with some maladministration, or with a refusal to carry out the School law in any respect, it would be just cause of dismissal, after due notice. But we cannot learn that this is the case. Instead of this we are informed that the Protestant members of the government do not all approve of Mr. Rand's removal and do not hesitate to express that opinion.

The work which Mr. Rand has done since he undertook the office in 1865, speaks volumes in favor of his adaptation to the work, and the wisdom of retaining him thus far in administering the law under the Council of Public Instruction. To think of the state of things that existed previously, and compare it with what has been effected under the legislation of that and the following years, what a marvellous stride has been taken in advance; about a thousand School houses have been built or enlarged. Is this progress now to be all driven back and destroyed? Are the School houses, built with so large an outlay of the people's money, to be occupied by teachers of doubtful competency. We fear that such will be the result, if certain changes are made in the law that have already been before the country and have been utterly condemned by the people.

Some of our readers may wish to know who the Rev. Mr. Hunt is. For their information we may state, that he was for 15 or 20 years the respected pastor of the Baptist Church at Parard, Cornwallis, and about three years ago in consequence of failing health, he removed to Dartmouth, the Baptist congregation there being much smaller and requiring less of labor than the Cornwallis church. The only reason we have heard for his appointment to the office of Superintendent of Education, is, that Judge Johnston—with whom he is connected by family relationship—recommended him to the Government.

This matter will probably be a subject of discussion for some time to come, as it deserves to be.

It may be supposed that in consequence of Mr. Hunt being a Baptist minister we shall not disapprove of the measure. We beg to say that this very circumstance is one of our strongest objections to the appointment. The call to the ministry we hold as requiring a separation from such secular employment as would involve a man in worldly things, and interfere with his usefulness as a minister of Christ.

The great demand meeting us on every hand is the want of efficient ministers, and it is matter of lamentation that one should be taken for any lower service.

Whoever would take one of our ministers from his sacred office and place him in such relation to a government; we hold, not only damages that individual but does a permanent injury to the ministerial office. We should have the same objection to a Church clergyman, a Methodist minister, or a Roman Catholic priest, holding the office of Superintendent of Education. There are other gentlemen and teachers of ability who could fill educational offices far better if a change were really necessary. We have yet to learn that it was.

We greatly fear that this appointment will offer a valid excuse for the Roman Catholics again urging their demand for Separate Schools. They would then want a Separate Superintendent and Separate Inspectors. And why should they not have them if an ecclesiastic presides over the department? We should then no longer have Schools Common and Free to all; and it would really be better to have no public money applied to School purposes.

MR. SPURGEON AND THE EVANGELICAL ALLIANCE.

It is matter of regret that some professed friends of Christian Union appear to make such profession more for the purpose of injuring those who differ from them, on certain points of faith and practice, than because they desire to promote genuine union amongst all who love the Lord Jesus.

Some parties have been making calculations on the appearance of Mr. Spurgeon in New York, at the meetings of the Evangelical Alliance to be held there this year, and in making the announcement they did not fail to anticipate that the Baptists of that city would be placed in an awkward position by his views and practices on the communion question. The following letter from Mr. Spurgeon in reference to this matter, appears in the *N. Y. Examiner and Chronicle*, of the 27th ult:

CLAPHAM, Jan. 7, 1870.

Editor of the *Examiner and Chronicle*.

MY DEAR SIR,—I observe in your paper a statement that my attendance at the New York Evangelical Alliance meeting was not improbable, and I have observed in other papers remarks to the same effect. Will you therefore, to save many correspondents future trouble in requesting me to preach, lecture, etc., kindly give publicity to one or two words from me. I never had even the remotest intention of being present at the aforesaid meeting, and in no form or fashion led a single person to imagine that I should be there. My health is most precarious, and my home labour is incessant. I am chained to the oar. I cannot leave home, not even to see the thousands of beloved and honored brethren in America, with whom my heart is warmly united. Moreover, if I could overcome these difficulties, I should still be unable to attend an Evangelical Alliance Meeting; not because I would not, but because they have thrust me out privily and uncondemned, and I cannot return to the society unless it repudiates the deed. The Secretary wrote me, requesting me to withdraw on account of my sermon on Baptismal Regeneration, and more especially certain remarks in it upon the evangelical clergy. Of course I did at once withdraw. I have been told by members of its Council that the letter was unofficial, and that they regret, etc.,—but there the matter rests. I am under the ban of the Evangelical Alliance, and should not venture to appear at any gathering connected with it, lest my freedom of speech should again be distasteful. There should be an Evangelical Union wide enough even to tolerate such an offender as I am, for I trust I am one of Christ's, and its meetings should be so arranged as not to occasion difficulties with these holding your views upon com-

munion. There could be no objection to those persons holding a united communion service who might choose to do so, but there can be no great benefit in such a service being officially arranged by the Society. However, I have no right to give advice, as I am not allowed to be a sharer in the matter.

Permit me to assure Baptist friends in America that I am not at all the enemy of their strict fellowship which they seem to think me to be. If they would let me follow my own convictions of duty, they would not find me interfering with them. I do not think you are right, but I not very small store by the question, and have neither written nor spoken on the point, as though it were one great end of my existence to fight with the strict brethren. I wish we all had more light, more life, and more love. If I found myself erring against either of these three principles in joining in communion with my brethren, I should be alarmed, but I do not find it so. That, however, you will probably set down to my deficiency in the first, which will be the kindest interpretation.

Wishing success to all brethren laboring for Christ, I am, dear Sir, yours truly,

C. H. SPURGEON.

We regard it as a profanation of the Lord's Supper to make it the foundation of a mere exhibition of Union. If the Lord's Supper be a church ordinance, and intended for the followers of Christ, the door of admission to it should be opened as wide as that of discipline; or otherwise there remains no discrimination between the church and the world in respect to that sacred ordinance.

We do not think the Evangelical Alliance itself would sanction any such interference with the liberty of its members. It is only such officious personages as the one noticed by Mr. Spurgeon, with more zeal for his own party than love for Christian Union, who would step beyond proper boundaries, and so damage the cause they profess to serve.

The "Basis" adopted by the Halifax Evangelical Alliance provides for this matter in its first article. Its objects are distinctly stated to be "simply to bring individual christians into closer fellowship and co-operation, on the basis which already exists in the vital relation of Christ to the members of his body in all ages and countries."

We could not give so full a notice of the BAPTIST QUARTERLY the week before last as we desired, and now resume. We gave an epitome of the first two articles.

The third paper is entitled CONCEPTIONS OF CHRIST AND CHRISTIANITY IN "ECCE HOMO," by S. R. MASON, D. D.

The representation of Christ as man alone is defective in all that is essential to his character as the Saviour of men. The atonement for sin being omitted from the work renders the view presented of Christ adeformity rather than a true representation. The Saviour's death is made to appear in the work under review as only one of his many self-sacrificing acts which he in the enthusiasm of his humanity, endured for the purpose of setting an example to his followers. Any such defect in a description of our Lord, and in the great object of his appearance in this world is contrary to what we learn of his mission from heaven to earth. The object of this article is to shew the unsatisfactory nature of any form of christianity that detracts from the divinity of Christ.

The ordinances according to "Ecce Homo" are mere ceremonies, the first—baptism is the initiating rite into the Divine Society, and the second, the Lord's Supper—a meal of fellowship between brethren. "According to the conception which the author of 'Ecce Homo,' entertains of Christ and Christianity, the song of the saved who reach heaven from this earth will be, 'Unto him that loved us, and by a glorious example and illustration of the enthusiasm of humanity, improved our morals!' According to the conception of apostles and evangelists, and those who think with them, that song will be, 'Unto Him that loved us, and gave himself for us and redeemed us to God by his blood!'"

The fourth paper is from the pen of Prof. J. E. Wells of Woodstock on "THE NEW DOMINION;" in which the writer discusses the extent and natural resources of the four provinces already united, comprising the northern portion of the American continent. The idea is a good one, to put before the literati of the Denomination in the United States, a fair well-written account of the country and people on their northern boundary, and let them see that we are a free and happy people under our British institutions, and that Canadians cling as tenaciously as any other people to the cherished birth-right of Anglo-Saxons—freedom of speech; that the platform press and pulpit are here alike untrammelled.

Professor Wells ventures to express a high opinion of the religious communities of Canada, when he says, "It may, in fact,