

Christians than are connected with all our sects. Some men deem it part of their religion to keep it to themselves—a sacred question, as they say, between God and their conscience. Some are drawn to Christ, but kept out of the Church by inconsistencies they witness; or by their own mistakes. Some, like Nicodemus, find it hard to profess their discipleship, though, like him, they may be ready to defend His cause when His professed disciples desert Him. Some are real Christians, though they stand in doubt of themselves; nor will they know that they have been doing things for Christ till the Lord Himself honors and rewards their service (Matt. xxv. 37). Many are better than their creed, make fearful mistakes on lesser questions, and are yet "looking for the mercy of God unto eternal life." Many are better than their acts; they are of necessity excluded from our churches or are refused admission, and yet they may have the root of the matter in them. How many may there be who, with little knowledge and few advantages, just reach the haven, guided and sustained by a single text or the single verse of some hymn. I am not defending the imperfections these facts imply. I even believe that every imperfection brings with it loss and mischief. I am gathering comfort from the larger views they give of the number of the saved. Facts of this kind are within the knowledge of us all. How many more of them may there be known to God!

Nor am I forgetting other facts of a different kind. "Eight souls" only were saved at the flood. "Ten righteous" would have delivered Sodom from its doom. Even in favored Judaea there was a season when only a "tenth" had life in it. And in the days of our Lord they were "the few" who found the narrow way and walked therein. All these cases, however, are cases of nations ripening for judgment; and it would be unjust to regard the state of religion at such a time as a sample of its state at all times. There were days in the history of the antediluvians when men called on the name of the Lord. There were judges and kings in whose reigns the people were faithful and prosperous. The "few" of our Lord's day became in three hundred years the majority throughout the Empire. These facts are some alleviation.

JOSEPH ANGUS.

(Conclusion in our next.)

For the Christian Messenger

#### ORDINATION OF J. B. McQUILLAN.

An Ecclesiastical Council called by the Port Hawkesbury Baptist Church, convened at Port Hawkesbury this day at 2 1/2 o'clock, P. M. Organized by choosing Rev. E. C. Spinney, Moderator; and Bro. T. B. Layton, Clerk. Prayer was offered by Rev. A. Chipman. The records of the church relating to the call of this Council were read, stating the object to be: To consider the propriety of setting apart Bro. J. B. McQuillan to the work of the Gospel Ministry. The following Churches were represented by the following Brethren:

*Mira and Cow Bay*,—Rev. E. C. Spinney, Sydney.—Rev. A. Chipman, and Deacon John Peters.

*North Sydney*,—Bro. T. B. Layton.

*St. Ann's*,—Rev. Wm. McPhee.

Bro. McQuillan then related his christian experience, and call to the ministry, after which he was thoroughly examined as to his views of the doctrines of the Bible. Whereupon the Council unanimously decided to proceed with the ordination. It was resolved that the services take place on Sabbath afternoon, 13th inst. The following was the order of the services:—

Ordaining Sermon, by Rev. A. Chipman, from Judges 3rd chapter and part of the 20th verse: "I have a message for thee from God." The sermon was a very appropriate, instructive and edifying one.

Prayer by Rev. Wm. McPhee.

Hand of Fellowship, by Rev. E. C. Spinney.

Charge to the Candidate, by Rev. Wm. McPhee.

Charge to the Church, by Rev. E. C. Spinney.

Our dear Brother McQuillan occupies a very important and interesting field of labor. We are glad to know he enjoys the esteem and confidence of the people, and that his labors for good have been and are continuing to be blessed of God. It is our prayer that he may be made instrumental in leading many souls into the fold of the great shepherd.

E. C. SPINNEY, Moderator.

T. B. LAYTON, Clerk.

Port Hawkesbury, Cape Breton,  
Nov. 11th, 1870.

For the Christian Messenger.

#### DAY OF THANKSGIVING AND PRAYER.

The Convention appointed Thursday, Dec. 1., as a day of Thanksgiving and Prayer, recommending it to be observed for these purposes by the Baptist Churches of the three provinces.

Thursday next, the 24th inst., is also recommended by our government to be kept as a Day of Thanksgiving.

The provincial day has especially in view the temporal mercies which we have received, and for which, unquestionably, we ought to be thankful, and true Christians are thankful for them all the year round.

The denominational day refers to other objects. We are called upon to consider at that time our religious state, to acknowledge the spiritual blessings which we enjoy, and to humble ourselves before God on account of our unfruitfulness, imploring forgiveness and restoration.

Both days should be observed. It is particularly desirable that on the denominational day, there should be a general assembly of the churches in their respective localities, and that the day should be religiously kept.

Yours truly,

J. M. CRAMP.

Wolfville, Nov. 19th, 1870.

### Christian Messenger.

HALIFAX, NOVEMBER 23, 1870.

#### DENOMINATIONAL EDUCATION IN NEW BRUNSWICK.

In the effort to combine the educational operations of the Free Christian Baptists with those of the Baptist body, a meeting was held in Brussels Street Baptist Church on the 12th inst.

The following persons were present:

Representing the Baptist Education Society: Z. G. Gabel, Esq., President; Revs. T. Harley, W. S. McKenzie, J. E. Bill, G. W. M. Carey, C. L. Goodspeed, John W. Titus, Hon. A. McL. Seely, Henry Vaughan, John Harding, John Smith, J. W. Hartt, Gilbert White and Wm. Lewis, Esquires.

Representing the Free Christian Baptist Conference: Revs. Edward Weyman, B. Merritt, John Perry, George A. Hartley, J. T. Parsons, and Joseph Noble, E. C. Freese and Wm. Peters, Esquires.

After devotional exercises the Rev. W. S. McKenzie read a paper, as from the N. B. Baptist Education Society. After detailing the origin and progress of the movement thus far, the said paper presented the following questions for consideration:—

I. Is it desirable and practicable for the Baptists and Free Christians Baptists of this Province to be united in the work of Secular Education?

II. If so, shall we unite in sustaining, in this Province, an Academy, furnishing the instruction requisite to qualify young men for entering College, and for an extended curriculum in case any wish to enter advanced classes in College, or who may not design entering upon a College course at all?

III. Shall we agree to alter, enlarge and improve the Baptist Seminary at Fredericton, in order to meet the new requirements of a united movement; or shall we proceed to make arrangements for erecting new buildings, and for locating them in some other place?

IV. Shall we agree to procure such funds as may be required to establish an Academy that will meet the demands of our Educational Union, and each Denomination adopt for itself, and independently, such methods as each may deem most desirable for securing the pecuniary means required?

V. Shall we agree to amalgamate our two Educational Societies, the two parties in a joint or separate assembly to elect members of a Board of Directors according to the ratio of funds contributed by each Denomination?

VI. Would it not be desirable for us, in case the Union now under consideration is effected, to make such further effort as we can to unite the Baptists and Free Christian Baptists of New Brunswick, Nova Scotia and Prince Edward Island in the still higher enterprise of a Collegiate Education?

Rev. Mr. Parsons, said their Committee did not meet as empowered representatives for the definite purpose of completing an Educational Union (such as proposed), but merely for the object of receiving the views and propositions of the Baptist Education Society, and for the regulation of such to their Conference.

Succeeding was much pleasant interchange of thought, and the expression of *this truth*, with confirmatory evidence, viz. that in an educated ministry there is vast power. Such result may be reached by the exaltation of our Educational Institutions to the highest and most eminent standard obtainable.

The following Resolution was then moved by the Rev. Mr. Carey, and seconded by the Rev. Mr. McKenzie. That a copy of the questions now submitted to this meeting, be referred to the Committee from the Free Christian Baptist Conference for their consideration and action.

Help your Minister.

"MINISTERIAL VISITING."—We were greatly troubled to find that the latter portion of Rev. Dr. Tupper's letter on this subject was omitted in our last. The publishers of fiction sometimes break off a continued story just where the sensation is the greatest, for the purpose of keeping up the relish of the thing. It was not so designed in the present case; the omission was purely accidental and unfortunate. We might give an explanation as to how it occurred—having to employ a new compositor, &c.—but no explanation would be a sufficient apology for such mutilation, and we can only express our deep sorrow, and hope for forgiveness from our readers and the writer. We reprint the paragraph commenced on our fifth page last week, with the close of the letter. If this accident should induce any to re-peruse the letter, we shall feel that it is an occurrence such as has before been often seen—good has come out of evil:—

"It may be remarked in connection with this subject, that direct personal admonition is a requisite and useful part of ministerial duty. Paul says of himself and his ministering brethren: 'We exhorted and comforted and charged every one of you, as a father doth his children. Warning every man, and teaching every man in all wisdom.' Elsewhere he says: 'I ceased not to warn every one with tears.' (1 Thes. ii: 11; Col. i: 28; Acts xx: 28.) Unquestionably these examples ought to be followed. Many people give away public discourses to others; but a personal address cannot be so easily evaded. The timid and despondent need personal encouragement, the backsliding and disorderly require direct admonition and reproof; and indeed all may profit at times by instructions, advices, and cautions personally imparted to them; the unconverted should be individually warned of their danger and invited to Christ.

While the duties now briefly noticed are especially incumbent on ministers, every Christian should do all that is in his or her power, to aid by such means in the promotion of the interests of true godliness, and the present and everlasting welfare of the children of men."

Yours fraternally,

CHARLES TUPPER.

Aylesford, Nov. 4, 1870.

Do good to your neighbours.

#### BAPTIST MINISTERS IN ENGLAND.—

The following are prefatory remarks to an account of the ordination of the Rev. William Best at Leeds, as contained in the *Leeds Critic*:—

"The Baptists have produced a succession of pulpit orators equal, if not superior, to those of any other denomination. Any one conversant with the pulpit history of this country for the last half century will have no difficulty in calling to mind a large number of Baptist ministers who have been celebrated as amongst the most popular ministers of the day. And at the present time they have amongst them some of the greatest living celebrities—ministers whose renown is worldwide, and whose talents, both with the pen and in the pulpit, are unsurpassable. With such a body of eloquent preachers and powerful writers as they possess, the Baptists are able to keep abreast with the advancing intelligence of the age, and their influence is felt in all the great movements of the day for the political, social, and moral elevation of the people. Their choice of candidates for the ministry being both impartial and judicious, and the training they give them being also thorough and effectual, they have a constant supply of talented young preachers, who discharge their ministerial duties with credit to themselves and to the church with which they are identified."

#### Four new Subscribers.

CHAPEL DEBTS.—The London Baptist Association has commenced a movement, having for its object the liquidating of all the Debts on the Baptist Chapels in London. There are debts on upwards of forty, amounting to about £48,000 sterling (\$240,000). Mr. Spurgeon appears to be taking a prominent part in this undertaking. The matter is one in which much enthusiasm is felt. There are various modes of operation talked of for the accomplishment of this object, some proposing to do up the work in one year. Mr. Spurgeon, however, proposes to take subscriptions covering the whole amount, payable in five annual payments, at Christmas 1870, '71, '72, '73, and '74. Some large sums are already promised.

#### Cash payments.

The Rev. E. M. SAUNDERS returned from England by the steamer *City of Limerick*, on Wednesday last. An interesting meeting was held in the Granville Street Church in the evening. Many persons present were taken by surprise, and hearty greetings passed between pastor and people. Rev. D. M. Welton was present, and gave a highly appropriate address.

Rev. W. B. Boggs by request, and on behalf of the Church, offered thanksgiving to God for the protection afforded and blessings bestowed on Mr. S. during his visit to Great Britain and Ireland.

Settle up arrears.

#### The "Christian Messenger" for 1871.

The deep interest in the circulation of the Messenger displayed by our friends in all parts of the Province, and in other countries also, has made us anxious to embrace the first safe opportunity of introducing

#### IMPORTANT IMPROVEMENTS.

We have therefore resolved to—  
ENLARGE THE PAPER  
from the 1st of January, 1871, by adding another column to each page, making, in the whole paper, what is equal to

TWO ADDITIONAL PAGES PER WEEK.

We have hesitated to do this sooner, lest we might involve ourselves in so much additional outlay for material, for paper, and for labor, that it would bring upon us permanent embarrassment. The heavy responsibility of our publication does not rest upon any of our denominational organizations, and we cannot therefore, like some of our contemporaries, call upon ministers or brethren for annual money contributions to meet deficiencies. We are however thankful to have had the cordial co-operation of almost the whole of the Baptist ministers and influential brethren, and have received unmistakable expressions of warm approval, and that without solicitation, at our denominational anniversaries. This has been to us a source of strength and encouragement.

We undertake this enlargement with the confident hope that still more zealous efforts will be put forth by our Subscribers to

#### COMMEND THE PAPER

to their neighbours and friends.

Among our patrons we have a large number of the best friends of Moral and Educational progress, the supporters of Churches and Christian Missions at home and abroad, and of every philanthropic and benevolent enterprise.

We make no hesitation in affirming that we have

#### THE BEST CORPS OF WRITERS

correspondents &c., of any paper in the province. For General Intelligence, we supply what is needed for Family Reading, and we can with confidence ask the co-operation of our readers as a slight recognition of our enlarged obligations in providing them with an increasingly

#### VALUABLE WEEKLY PAPER.

Those who hold our principles in high estimation will, we believe, seek by this means to extend them, and will thus secure our

#### SINCERE THANKS AND GRATEFUL ACKNOWLEDGEMENTS.

Any Minister, or other person on his behalf, who sends us

#### FOUR NEW SUBSCRIBERS

with the advance payment, will have his paper free for the year 1871.

NEW SUBSCRIBERS with the payment for 1871, will receive the Messenger free from the date of our receiving their name and address to the end of this year.

Thanks.

### Notices, &c.

#### ACADIA COLLEGE.

There will be a meeting of the Board of governors in the College Library on Thursday, Dec. 15th, prose at 11 o'clock, A. M.

The Nova Scotia members of the Board are particularly requested to be present as important matters in reference to Horton Academy will be discussed.

STEPHEN W. DEBLOIS, Sec'y.  
Wolfville, Nov. 18th, 1870.

#### WESTERN HOME MISSIONARY BOARD.

There will be a meeting of the WESTERN BAPTIST HOME MISSIONARY BOARD, (D.V.) at the House of Deacon Chipman, Bridgetown, on Tuesday the 29th inst., at 1 o'clock, P. M. A full attendance is requested.

M. P. FREEMAN, Sec'y., of the Board.  
Nictaus, Nov. 16th.

#### WOMAN'S AID SOCIETIES.

Received from Miss Cullen, Amherst, \$10.00  
M. R. SELDEN,  
Sec'y., Central Board.  
Nov. 22nd, 1870.

#### Letters Received.

A. Marshall, Esq., (2), \$4. Rev. M. P. Freeman, Rev. W. H. Richan, (\$1.00.) J. Rice, A. R. Leavers, 1 sub. S. Kompton, W. Hsley, 1 sub. Rev. S. B. Kempton, B. J. Moxon, \$9, 1 sub. N. Whitman, \$5. Rev. B. Scott, 1 sub. Rev. H. Achilles, C. Skinner, C. Mosher, Rev. Geo. E. Day, M. D. Rev. Isaiah Wallace, (2), 4 subs. Rev. L. B. Gates, Rev. D. Freeman, Rev. M. Normondy, Rev. T. H. Porter, Rev. W. E. Hall, (2), 3 subs. D. R. Eaton, Esq. J. Gates, E. Steadman, Esq., 1 sub. Rev. Dr. Tupper, (2), \$10, 1 sub. Rev. R. J. Langridge, Rev. W. C. Redcut, \$3.