

The Church may be libelled for it. Ignorant men may stigmatise her as bigoted or uncharitable. But she has one reply:—"It is a very small matter that I should be judged of you, or of man's judgment—he that judgeth me is the Lord" (1 Cor. iv. 3-4).

V. The Church is called to exhibit and maintain the truth by INDIVIDUAL AND UNITED EFFORT.

It must not be forgotten that every member of a Church of Christ has some talent to use, and some work to perform. Thus all may be "fellow helpers to the truth" (3 John 8) and the truth is honoured only when this effect is produced. Nothing can be substituted for it, and none are exempt from the obligation. Our Lord's parable of the talents and the pounds set this truth in the clearest light. We see there the sovereignty of the Master in the allotment of his gifts—the responsibility of the servants for the use of the gifts received—and the account which must be rendered at the last when "the lord of those servants cometh and reckoneth with them," requiring to be informed of the use of the least as well as of the largest bestowment.

It is a blessed thing when the members of a church act together, studiously endeavouring to find a place for every one and a use for all talents even the humblest; when all their arrangements are subordinate to the truth, and so devised as to attract men to it; when the spirit of expansiveness takes possession of the body; and when the invitation is continually given to those around—"Come with us and we will do you good." The progress of churches of that description must be bright and rapid, resembling those of Palestine, which "walked in the fear of the Lord and in the comfort of the Holy Ghost, and were multiplied" (Acts ix. 13).

And it must be borne in mind that the work of the church must be done by the church, and not by any other organization. One of the benevolent institutions of the day, the Young Men's Christian Association, was referred to at the first session of this body, and its objects and operations much lauded. That great benefits have resulted from the labours of that society, especially among the young men of large towns and cities, is freely admitted; and similar remarks might be made respecting other benevolent and useful combinations of good men. But the point now before us is this:—there is a specific work to be done by the Christian Church, and the Church should take care that all its members assume their appropriate share of the work, and that none of them expend on other organizations the time and energy which ought to be employed in the Church's service. If a member of a church, having but a limited amount of opportunity at his command, suffers himself to be diverted from his obligations to the church, and gives to outside institutions the time and attention which the church justly claims of him, he is out of the path of duty. We have known some pastors, too, to whom the language of the song of Solomon might be applied—"They made me the keeper of the vineyards, but mine own vineyard, have I not kept" (Ch. i. 6).

VI. The Church should seek to exhibit and maintain the truth by CONSTANT PRAYER.

All spiritual blessing—all growth—all success, is ascribed in scripture to the power of the Holy Spirit. This is the special characteristic of the gospel dispensation. It is the spirit who convinces "of sin, and of righteousness, and of judgement" [John xvi. 8]. Every Christian temper and habit is a "fruit of the spirit" (Gal. v. 22, 23). His gracious influences are the result and the reward of the Saviour's redemption—work; and the Lord himself said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the Holy Spirit to them that ask him?" (Luke xi. 13).

The connection between prayer and prosperity is always observable. God himself maintain it. When he had embodied his purposes of mercy in magnificent promises he added, "I will yet for this be enquired of by the house of Israel, to do it for them" [Ezek. xx. vi. 37]. The history of the Church illustrates the heavenly plan. Pentecost's glorious outpouring fell upon those who had continued many days in prayer, and at a prayer meeting held shortly after "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness" [Acts i. 14: ii. 1: iv. 31].

On the other hand, all experience shows that when there has been a weakened sense

of need—feeble faith—and hesitating, formal prayer—there has been small deliverance.

Let us seek for "the spirit of grace and supplication." It is not enough to confess our dependence and bemoan our weakness. We must learn to lay hold of God's strength (Isa. xxvii. 5)—to embrace the promises with earnest faith—and to pray with believing expectation. Do not fear, brethren to ask for whatever God has engaged to give, and to "ask in faith, nothing wavering" [James i. 6]. The Lord Jesus greatly honoured faith in the days of his earthly ministry. He honours it still, and still there are evils to which his own words will apply,—"This kind goeth not out but by prayer and fasting" (Mat. xvii. 21).

Once more;—In reference to all the particulars mentioned, there must be perseverance. The religion of many is far too fitful and impulsive. We should imitate him who said, "One thing I do—I press toward the mark" (Phil. iii. 13, 14). Our wintry seasons are too frequent and too long—much more frequent and much longer than they need be. Were we more faithful—more humble—more devoted, we should enjoy the blessedness of those who "walk in the light of God's countenance" (Psalm lxxxix. 15, 16).

We should resemble the church of Ephesus in her palmiest days, the days of her "first love"—the church of Smyrna, which was "rich" in the midst of outward poverty—the church of Philadelphia which had but "little strength," yet had kept the Lord's word, and secured his approval and blessing.

Then, what a powerful testimony would be given to the world! They would "take knowledge" of us that we have been with Jesus. What attraction should we present to inquirers! They would see that the church would be a happy home for them, and would say, "We will go with you, for we have heard that God is with you" (Zech. vii. 23). What a manifestation of the glory of the Lord Jesus, whose impressive words would then be realized in the fulness of their meaning—"I in them, and thou in me, that they may be made perfect in one" (John xvii. 23).

Animated by these considerations, let us go on unto perfection,—determined, by the help of grace to shine as lights in world" here,—

"Then bear, in his bright courts above, Inscriptions of immortal love,"

Christian Messenger.

HALIFAX, AUG. 24, 1870.

THE MINISTERS' INSTITUTE AT ST. JOHN, N. B.,

last week, was a highly successful movement. The arrangements were so well suited to the Nova Scotia brethren, that they assembled in large numbers to join with the New Brunswick ministers, and to participate with them in the feast so abundantly provided.

The Institute commenced on Tuesday evening in the Leinster Street church by singing. After prayer by Rev. I. E. Bill, Rev. W. S. McKenzie read a series of rules, suited to guide the deliberations of the Institute, which were unanimously adopted. Rev. I. E. Bill was elected President and Rev. W. S. McKenzie, Sec'y. and a Committee of Management was appointed consisting of the Baptist ministers of St. John, and Brethren J. Fisher, C. D. Everett, Hon. A. M. L. Seely, J. S. May, W. Lewis, and L. L. Sharp.

The Committee then retired to make preliminary arrangements, during which time the assembled congregation joined in devotional exercises led by Revs. A. D. Steel and N. McKay.

On the Committee returning, Rev. Dr. Hovey of Newton Theological Institute, delivered his lecture, on "The consciousness of the Intermediate State."

It was a masterly discourse full of sound argument, and presenting the teachings of scripture in reference to this matter in all the clearness which a mature thinker who has mastered it may be expected to give to them.

On Wednesday the Institute met in Brussels Street Church at 9 o'clock, for prayer till 10 o'clock, when Rev. Dr. Weston, President of the Crozer Theological Institute near Philadelphia, lectured on "The Pastor's study of Biblical Exegesis." Some excellent suggestions for the preparation of the minister's work were given, and for the more profitable occupation of time in the study.

At 3 o'clock Rev. Dr. Crawley gave a discourse on "Preaching, and its methods." In this lecture a course of preparation

of heart as well as of what was to be said was laid down. Knowledge was required to enable men to teach others. Unity of design should characterize every sermon. At ½ past 7 in the evening, Rev. Dr. Hovey gave a second lecture on "The Intermediate State not probationary."

The texts of scripture bearing on this subject were presented, and elucidated with much profit to all who listened to the learned doctor.

On Thursday the meetings were held in the Germain Street Church. At 10 o'clock Dr. Hovey lectured on "The Atonement." The nature and extent of Christ's expiatory offering was shewn. The necessity of clear views on this great subject was dwelt upon, and made the subject of earnest and appropriate enquiry at the close.

At 3 o'clock Rev. Dr. Cramp gave a lecture on "The development of the Christian Church." Such an excellent synopsis of this lecture is given in the Telegraph, that we are tempted to copy it:

"Having premised the statement that the development of church polity had ceased with the discontinuance of inspiration; and that therefore we had nothing but the God-breathed Bible to guide us, the learned and sagacious doctor pointed out several of the best modes and means of developing the power of our churches. 1st—The cultivation of religion among the members, and the dissemination of its truths and principles in their different neighborhoods. There was but little specific exhortation to Christian action in the New Testament; as it was taken for granted that it would surely spring up where it was remembered that they were bought with a price—even "the precious blood of Christ." 2d—The purposes of Christian union required the constant employment of all the qualifications, gifts and resources of all the members. Believers joined a church not only for fellowship, but also for consecrated labor. To the church the Lord has committed his work; but the too frequent courses of men were to employ societies. 3d—Introduction to christian work should take place immediately after introduction to membership. Young converts needed training and instruction; these would be secured by setting them to work. 4th The methods of employment might be varied by the wants of localities, the different states of society, and other causes. These would vary in city and country churches. 5th—It was very desirable that there should be a wise appropriation of labor in accordance with individual talents. Some things could be done by all, other things could only be done by some. For example, giving was to be as God prospered. Beneficence regulated by this rule would not ease one and oppress another. 6th—Modes of doing good might include temporal as well as spiritual assistance. Blankets and bread might be distributed as well as tracts. The Saviour fed the bodies of his hearers, in addition to his offer of the bread of everlasting life. Benevolent Societies and Dorcas Societies were worthy imitations of primitive liberality. 7th—Private meetings of the members of the church for devotional and other purposes, should be encouraged. 8th—Special appropriation of work to Christian females was not only proper in itself, but in accordance with Scripture precedents. 9th—Indoctrination in Christian truth was an important element in success. 10th—In arranging the work of the church, care should be taken to cover the whole ground. In conclusion, three remarks were urged:—First, we may be instructed by the efforts of others. Dr. Bunting, being asked the reason of the success of Methodism, replied, "we are all at it, and always at it."—The Congregational Union of Great Britain had endorsed the assertion that "there existed a vast amount of unused power in all the churches." Secondly: Difficulties and objections should not be allowed to interfere with the prosecution of Christian work. Some urge their inability and unfitness; others are sadly indifferent, others are penurious. Sometimes it might be said, "The pastor is paid and should do the work." It was often forgotten that the minister feeds the people, that they may be strengthened for co-operation in his labors. Thirdly: the development of power could not be attained and rendered lasting without a large measure of Divine influence, which we were encouraged to expect in answer to prayer."

The meetings on Friday were held in Leinster Street Church. In the morning the Rev. Dr. Murdoch from Boston, Secretary of the Baptist Foreign Missionary Union, lectured on "The elements of power in the christian ministry."

In the afternoon a meeting of the members of the Institute was held to consider matters relating to certain errors that have been promulgated in some places.

On Friday evening a Public meeting was held for addresses from a number of Ministers on "Education, especially as it relates to the Christian Ministry."

All the meetings were largely attended by the public, as well as Ministers and Licentiates. At the close of each lecture questions on the various topics suggested were asked by members of the Institute, which were replied to by the lecturer. This rendered the meetings lively and full of interest. The utmost freedom was given and enjoyed by all in the meetings, and great good must result to those who attended them.

It was thought desirable that an effort should be made next year to have a similar gathering of the brethren in Nova Scotia, at some place not far from the place at which the Convention is to be held the week previous. In pursuance of this desire a Committee was appointed, consisting of Revs. W. S. McKenzie, E. C. Cady, Isaiah Wallace, F. M. Saunders, and J. E. Goucher to take the subject into consideration and make arrangements if it is thought proper to hold such meetings at that time.

We arrived in St. John on Thursday evening, and had the privilege of hearing a portion of Dr. Bachus' discourse, and the discussion which followed. It was a most powerful presentation of the gospel as a dispensation of mercy and grace and an exhibition of what should be imitated as well as received. This alone could counteract, and remove the selfishness of the human heart.

The lecture by Dr. Murdoch was a fine exhibition of what should appear in the christian minister to render his work efficient, and successful. His clear enunciation of gospel truth, and his enlarged views of what is to be effected by it in the world, well-fitted him for the position of a preacher to the preachers. The animated conversation which followed, shewed that all had been deeply impressed by the eloquent discourse they had heard.

The letter in another column from Rev. Dr. Miller of Elizabeth City, New Jersey, contains a suggestion which it would be well that our citizens should make a note of. He thinks the advantages of Halifax are not enough known, and that we are not enough disposed to make them known, lest we should suffer an invasion. We shall be glad for him to send on other friends—as many as he can. We are only too happy to share our blessings, and they are great, with as many as can come to participate with us.

Notices, &c.

SYDNEY SHAW, Esq., of Berwick, will please accept our thanks for a box of fine apples, green corn, &c.

The Ladies of Aylesford intend holding a Tea Meeting for Missionary purposes on Wednesday, the 7th of Sept., 1870, in the Grove near Morden Road Station. Tea will be served from 3 to 5 o'clock, P. M.

By order of the Committee.

THE N. S. WESTERN BAPTIST ASSOCIATION will hold its twentieth Annual Session with the Church at Clementsvale, Annapolis County, commencing on Saturday, the 24th day of September, at 10 o'clock, A. M.

ACADIA COLLEGE.

The exercises of the next College year will commence on Thursday, Sept. 1. The opening address will be given by Rev. E. A. Crawley, D. D., on Thursday evening. Examination for entrance, Wednesday, Aug. 31. Free Tuition will be provided for all worthy young men who are not able to meet the expense. Students who may desire to take only some portion of the College studies, are admitted to such classes as they are prepared to join, and allowed to remain as long as they may choose.

In the Theological Department, classes will be formed for the study of Hebrew, New Testament Greek, and Ecclesiastical History, to be continued in the subsequent year in Theology, and Pastoral Duties. Any candidates for the ministry, whose circumstances will not allow them to pursue a prolonged course of study, are invited to join the department for any time that may be convenient. The members of the Faculty, who have these studies in charge, will make special arrangements to accommodate all such persons so that they will find even a short term of study profitable.

A. W. SAWYER.

July 21st, 1870.

General Intelligence.

Province of Nova Scotia.

HALIFAX AND ANNAPOLIS POSTAL CAR.—A. Woodgate, Esq., Post office inspector in this Province, has been in Annapolis, making arrangements for the Railway Postal Car Service between Halifax and that place. It is expected that the Postal Car will begin running some time this week.

A WOMAN BURNED TO DEATH.—On the morning of the 16th inst., while the wife of Esau Jeanne, of Preston, was sitting by her fireside, her clothing caught fire and she was so badly burned that she died in a few hours.

MILLS BURNED.—Last week a grist mill and a cider mill at Nictaux, Annapolis County, the property of Mr. S. Las Gates, were destroyed by fire.

Our musical readers are referred to the advertisement of the "American Organs" of Messrs. S. D. & H. W. Smith, in another column.