

and both the intellect and hearts of men turn with a profounder satisfaction to the Evangel which has for centuries been the only hope of the world.

For the Christian Messenger.

AN IMPORTANT ENQUIRY.

Mr. Editor,—

Suppose that a church, which I will call No. 1, should have occasion to discipline one of its members; and eventually to exclude the individual from further fellowship, or communion.

Suppose then that another church, which I will call No. 2, both belonging to the Nova Scotia Central Association, should with a full knowledge of these facts, receive this excluded member, and shortly after, at the usual monthly communion season, the pastor of the No. 1 church, having given the usual invitation to members of Sister Churches of the same faith and order, to take a seat at the Lord's table—suppose that this same excluded member, happening to be present, should accept the invitation and come forward to partake—What is to be done? This is a case put to illustrate the necessity for one Baptist Church to respect the discipline of another.

If there is a church in any one of the Provincial Associations, that knowingly disregards the discipline of another church;—one of these Churches, it seems to me, should be dropped by that Association. Which of them, let the wise men among your readers decide.

What would Paul have said, think you, if news had reached him that the church at Thessalonica, or that at Philippi, had taken to their communion, the erring and excluded Corinthian brother, without his being first reconciled to his own church at Corinth?

Again suppose that the excluded member is appointed a delegate, or messenger from the church receiving him, after such exclusion, to the Association to which both churches belong—what then? Will the Pastor or any of the delegates of the excluding church sit in committee or associate with this their lately excluded member? Ought they to do so? Ought such an one, to be permitted to speak or vote at a meeting of the Associated churches? Ought the church that accepts members excluded by other churches, itself, to be represented at an Association of churches, the professed principle of membership of which—common to all—is either a public profession of faith, immersion and the right hand of fellowship—or a letter of dismission, from another church certifying to the regular standing of the bearer?

The time has arrived when the Baptist churches of Nova Scotia, should understand what the right rule on such cases is.

Yours &c,

A DEACON.

Christian Messenger.

HALIFAX, JUNE 22, 1870.

We are anticipating much pleasure in meeting with our brethren at the approaching Session of the Central Association, commencing on Saturday next. The friends of the North Church—and indeed, of both the City churches, are looking for a number of ministering and other brethren from the country, and are expecting a time of much interest from this gathering together of the representative men from the churches of the Central and other parts of the province. We hope that they will come to us in the fulness of the blessing of the gospel of Christ; and that the Master himself will make his presence manifest amongst us, by directing them to such considerations as may stimulate us all to fresh devotedness in His service; and to renewed zeal in endeavouring to rescue our fellowmen from error, sin, and everlasting destruction. We need much of the wisdom which cometh down from above, and trust that a spirit of prayer may prevail, so that divine direction may be given to all our counsels, and that the results may be for the glory of God, and the honor of Christ in his people.

Rev. D. H. MILLER, D. D., pastor of the Broad Street Baptist Church, New Jersey; and the Rev. A. V. Dimook of the same place, [son of Father Joseph Dimook]; preached in the two Halifax Baptist Churches on Lord's Day last.

An interesting fact in relation to Dr. Miller, is that upwards of thirty years ago, he was a boy in the printing office of the

Guardian, the Presbyterian newspaper, formerly published in Halifax. He had not been here since then. In passing one of the horse-railcars he saw within, the gentleman who then published that paper, and calling him out by name, took him some distance in a carriage before making himself known as one of the former boys in his office. Dr. M.'s allusions to the impressions received in witnessing the ordinance of christian baptism in Granville Street Church, at that distant day, and the results as among the "hidings of God's power," were deeply interesting and touching. His discourse on that subject was exceedingly appropriate and powerful.

POSITIVE FAITH vs. POSITIVISM.

Jesus Christ is the foundation of his church—the author and finisher of faith in all his people. The views entertained concerning the Divine Redeemer, and the nature of his work affect the life and experience of men in this world, as well as their prospects of eternal life. It is of some consequence whether we regard Christ as a man only, and say to the world "Ecce Homo!" or are more concerned to invite men to a contemplation of his Divine attributes by exclaiming "Ecce Deus!" The views represented by these expressions doubtless each have a portion of truth in them concerning our Lord and Saviour; but a well proportioned system of evangelical truth demands that both shall be combined, and the result be incorporated into the heart and life, before it can be affirmed that Christ is formed in us the hope of glory. It is not enough for one to have a place among professing christians and be recognized generally as a believer, but there must be some definite conviction of what Christ is in himself, and what he is to the lost sinner before any assurance can be enjoyed that salvation is obtained from and through Him. The Divine and the human must be united to constitute a sufficient Saviour for sinful men.

The ancient statements of what was required to be believed were not without their value. The same errors that existed in the early ages of the christian church still live; and they exert their power over men and women of the present day no less than they did in former times. Not, however, that we regard a creed as in itself of any value, but it is at times convenient to be able to make plain statements of what is generally believed, as taught in the Scriptures.

The danger now-a-days is of holding to christianity in general, without considering the particular doctrines which the New Testament teaches, concerning Christ in his godhead, and in the vicarious nature of his sacrifice for sin. There is so much that is loose and general in doctrine, which passes for Christian truth, whilst it robs Christ of the real glory of his character as revealed in the New Testament. A religion of negatives is no religion, and yet how few christians concern themselves about the doctrines of grace and mercy they should hold to make an intelligent, well-proportioned, fully developed christianity. The most dangerous species of infidelity, and that most common at the present day, is not that which delights in scoffing at all religion, but that which detracts from the dignity of Christ and his work, and makes him a sort of model for the great brotherhood of mankind, without regarding the atonement he made by his death, and his resurrection from the dead, as the only procuring cause of our peace with God.

The old forms of expression concerning the freedom of the will, the effectual call, and the sovereign grace of God, are sought to be pushed aside by more modern modes of speech, of a much less specific character, and so an attempt is made to get rid of the new birth, regeneration, and whatever makes up experimental religion.

The article on our first page on "The Gospel of Protoplasm," exposes one phase which Positivism has assumed, and shows how it eats away the life of religion, and seeks to substitute another gospel for the truth as it is in Jesus.

THE CANADIAN METHODISTS AND SIR GEORGE E. CARTIER.

The minister of Militia has received a severe reproof from the Wesleyan Conference sitting at Toronto, for his treatment of an offer made by the President to send a chaplain with the troops for Manitoba.

The following is the account given of the matter by the President of Conference, Rev. Mr. Punshon:—

"He (Mr. Punshon) and the Missionary Secretaries had sent a letter to the Minister of

Militia, Sir G. E. Cartier, intimating that the Wesleyan Conference would be glad to send a minister as chaplain with the Volunteers who had proceeded to Red River. The answer which was received was very discourteous, merely acknowledging the receipt of the communication, without as much as promising to submit the same to his colleagues. The Conference felt very great indignation at such a want of courtesy on the part of one of the Ministers of Government towards a denomination consisting of 64,000 members, not a few of whom had enlisted for the defence of the country."

Dr. Ryerson, having given previous notice of his intention, improved the occasion by moving the following resolutions:—

1. That while we thank the President of the Conference and Missionary Secretaries for offering to the Government the service of one of our ministers in the capacity of chaplain to such portion of the troops sent to the Red River as belong to our community and desire the ministrations of our church; we report the reply of Sir George E. Cartier, Minister of Militia, as discourteous and insulting, not only to the chief officers of this Conference, and through them to all members of our church, whose numbers and standing throughout the land, whose zeal and interest in the Red River expedition, as well as the labors of our missionaries and teachers in that country merit very different treatment from the Government.

2. That while we justly complain of the conduct of Sir George E. Cartier, in his discourteous rejection of the request of our President and Missionary Secretaries to provide a chaplain for those volunteers of the Red River expedition we view the setting apart of 1,400,000 acres of the richest land of that country chiefly to the Priests and co-religionists of Sir George E. Cartier as incompatible with those principles of Church and State separation, of equal rights and privileges, among all denominations of Christians, and of the support of their operations by voluntary contributions, for which the people of Upper Canada have long contended, and which have been established as a fundamental part of our Constitution of Government.

3. That the subject of the foregoing resolutions be referred to a Special Committee of five ministers and five laymen, with power to add to their number, and to adopt such measures and proceedings as they may judge expedient in the premises. Passed unanimously.

A NON-SECTARIAN SCHOOL SYSTEM.

The discussion on the Education Bill in the British Parliament is developing very clearly the soundness of the principles so happily incorporated in our own school system. State churches and Separate Schools are twin ideas; and both are being dissolved in the light of the grand principle of religious freedom and equality. It would be just as wise and sensible a thing for the Legislature of Nova Scotia to partially endow the Roman Catholic, or any other Church out of the public revenue, as to partially endow Separate Schools for Catholics or other denominations. Such Schools would not only retard the progress of education, by imposing unbearable burdens upon the people, but their existence would be an open injustice. It is incumbent on our educational authorities to see to it that the attempts now being made to carry on sectarian schools under a pretended conformity to the principle of our school law, is promptly and effectually frustrated, and if further legislation is required to place the schools in any section out of the reach of designing ecclesiastics, the Legislature should be made acquainted with the fact. When the Old World is throwing off effete systems, it will be worse than folly for us to permit their imposition upon our lives. The London Daily Telegraph says:—

"We can all agree upon the general education, while the religious training opens up those sectarian distinctions that set us by the ears.—The State is only another word for the whole community; therefore, what the State can do is what all accept with general assent, if not with practical unanimity. While Dissenters and Roman Catholics are rate payers, any application of rates to instruction in the Church Catechism or in Church dogmas is the application of their money to the teaching of dogmas which they particularly abominate. That is simply unfair. We have found, that to let each sect teach its own children 'will not do,' because some sect are too poor; and in addition, there are thousands of children who belong to no sect. Therefore we must take the matter in hand; and as the State knows no sectarian distinction when it calls on people for rates and taxes, it is only fair that no sectarian 'fear, favour, or affection,' should be displayed in the distribution of its funds."

The horse-racing of last week seems to have been but little satisfactory to any of the parties concerned. We were glad to see that some of the papers have properly characterized the cheating and swindling—the ordinary concomitants of such occasions—which it is said prevailed in connection with them. It is however too late to lock the door after the horse is stolen. If a strong and general protest had been made before they took place, the idleness and demoralization might perhaps have been prevented.

Former attempts have produced similar fruits. In other larger countries it has long been found that horse-racing, like the theatre and the drinking saloon, is the resort of the vicious and dissolute, and that they each and all tend to foster, and produce such characters.

It is several years since Halifax has had such a general attack of the horse-racing mania.

We were hoping that the public taste was becoming elevated above such injurious amusements, but if we may judge by the deserted streets of Wednesday last we suppose there is but little change in that respect. Thousands were on the Common whilst the business of the city was almost wholly suspended. Fortunately there was no serious accident, and by the vigilance of the police force, no breach of the peace. The boisterous talking and swearing in the streets of many in the evening showed that a large number of persons had, under the excitement of the occasion been drinking freely, and were in somewhat of a quarrelsome state of mind. We hope that the fruits of this day's pleasure will be sufficient to prevent any attempt at a repetition for many years to come.

"IMPROPER CHARACTERS."—It is found necessary to make some show of decency in theatrical announcements. The demoralizing tendencies of stage exhibitions are so apparent, and the inducements so great for "improper characters" to mingle with others in witnessing them, that a gloss has to be put over the whole by stating in the play-bills thrust in at our doors that "no improper characters will be admitted." Perhaps this is intended as a sort of certificate given by the managers to all who spend their time and money at such places, that they are proper characters. If so it is a cheap article, and probably not worth more than it costs. It is well known that, in all places where the theatre flourishes, there "improper characters" multiply and abound. The knowledge of this fact renders such an announcement necessary. One of our large mercantile houses has recently done much in the way of advertising their business in connection with, and on these same play-bills—a strange combination which hardly comports with commercial dignity, yet it doubtless answered the purpose of putting a gauze covering over the stage, like the above transparent effort to conceal "improper characters."

In our Report last week of the Acadia College Anniversary celebrations, in referring to the Honorary Degrees conferred, we much regret that we accidentally omitted the name of the Rev. Calvin C. Goodspeed, Principal of Fredericton Seminary, on whom the Degree of Master of Arts was conferred.

NEW PUBLICATIONS.

PILGRIM'S PROGRESS, 18 mo., 256 pages, 36 Illustrations, price 25 cents. Published by the British American Book and Tract Society, 66 Granville St.

This a remarkably cheap edition of the immortal dreamer's great book. No one need be without a copy of this—a book for the people of all countries and of all conditions in life.

Notices, &c.

LIST OF DELEGATES, &c., to the CENTRAL ASSOCIATION, and the names of the friends who will afford them accommodation. (Continued.)

- Andrews, John, at David Ellis's 21 Bauer St.
- Beckwith, Mayhew, and wife, at R. N. Beckwith's, 95 Dresden Row.
- Beckwith, Miss, at R. N. Beckwith's, 95 Dresden Row
- Boggs, Rev. W. B. and wife, at Thomas Dewolf's, 142 Lockman St. ect.
- Davison, George, at David Ellis's, 21 Bauer Street.
- Eaton, R. D., at Winney Harris's, 34 Carleton St.
- Ellis, Joshua, at Winney Harris's, 34 Carleton St
- Gates, W. J., at Thomas Everett's Creighton Street.
- Kempton, Rev. J. F., at D. Thomson's, 55 Göttingen Street.
- Kempton, Rev. S. B. at Dr. Clay's, Cornwallis St.
- Langille, Gideon, at Norman McDonald's, 28 Maitland Street.
- March, Rev. Stephen, at Rev. J. E. Goucher's 28 Albion Street.
- North, Wm. at Edward Harris's, 32 Carleton St.
- Parker, Francis, at Dr Parker's, Dartmouth.
- Parker, Obadiah, at Rev. J. E. Goucher's, 28 Albion Street.
- Randall, Dr., at Thomas Everett's Creighton Street.
- Sibley, E. T., and wife, at Abner Veyssey's, John St., Young's Division.
- Sibley, Miss, at D. Thomson's, 55 Göttingen Street.
- Stephen, Richard, at D. Thomson's, 55 Göttingen St.
- Witter, Henry B. and wife, at J. Larsons, 15 Albion Street.

Rev. J. F. Kempton has removed to Lakeville, Cornwallis, and wishes communications for him to be so addressed.