

the power of thy Spirit to Rome, Italy, and the world lying in wickedness. Without thine help, what can we do? Let our brethren and sisters of Nova Scotia cry mightily to God for help and He will be our salvation.

Yours in Christian warfare,  
W. N. CORN.

N. B.—I intended to communicate you a few items of intelligence, but I cannot do so at present. I feel more like weeping over my weakness and aborting, and crying to the Lord for grace and strength. We will vanquish Popery on our knees, not otherwise.

W. N. C.

For the Christian Messenger.

MINISTERIAL EDUCATION.

No. 1.

Mr. Editor,—

My mind, for a good while past, has been exercised about the necessity that exists for securing for our Provincial Churches, a supply of home-trained, suitably educated ministers.

In the presence of the Board of Governors, at their annual meeting in 1871, I advocated a scheme, or the outlines of a scheme, for accomplishing so desirable an object. My remarks were listened to with respect, but produced no visible results.

On being given to understand that the College was not sufficiently endowed to promote the Education and training desirable to qualify students for their sacred calling, I contented then, as I do now, that the primary object in view when Acadia was founded, was to educate a ministry adapted to the age in which our lot as a numerous, increasing denomination of Christians was cast. That while it was proper and desirable, that under our auspices an Institution adapted to furnish Secular Education, second to that of no other in the country, should be maintained, yet, unless the means of providing such a course of Theological training as was requisite to qualify students to enter directly upon the work of the ministry, and an organization adapted to that object, were effected forthwith, the main purpose of the founders of the institution might be considered as about frustrated. In that opinion I am more and more confirmed.

With one hundred and sixty churches in Nova Scotia alone, whence is the necessary supply of Pastors, to be obtained? Whither are we to look for the succession of the poorly paid staff of shepherds, now feeding the scattered flocks, half, or nearly half of which are all but uncared for, as independent churches?

Baptist friends,—permit me to speak freely to you on this subject. The ministers of our denomination as a rule, are not a very long-lived race of men. From one cause or other, the wear and tear of life seems to tell upon them as a class, with more than ordinary severity. But were this not so, the necessity of providing, that their ranks should be recruited continually, would be but slightly diminished.

Once, it was, that devout men with hearts regenerated, burning with zeal, inflamed with the love of Christ, with a very scanty measure of educational training—but possessing vigorous well-regulated minds, expounded truth acceptably to a class of society, in no way, or if so, rarely superior to themselves in school-craft. But that state of things has passed or is fast passing away. The preacher in the age in which we now live, it will be conceded, ought to be equal at least, if not superior in scholarship, to the most intelligent of those whom, as a rule, he is called upon to address.

And how is this to be secured, except by a course of study and training, such only as a Collegiate Institution with its chair of Theology, can confer.

Not that I am of opinion, that in order effectually and successfully, to teach and preach the gospel, every student entering upon the ministry, should be qualified to put forth a "Commentary upon the Bible," or be a proficient in the languages, living or dead—although too much learning made neither the Apostle Paul, nor, so far as I know, any of his successors mad. On the contrary, with such a training as Acadia can give, and has given many of her sons, when possessing a determination to excel,—after they enter upon the ministry, after they have graduated, they may complete and perfect their education in that way, that entitles a man to be considered among literati not a scollist, but a profound scholar.

And here with some confidence, I appeal to those of ripe years, and riper understanding, "if when they left the University Halls, to essay the practical, of what up to that period was largely theory, their

education in the true sense of the word was not in fact, but just about, commencing. How could it well be otherwise? He has achieved much, who on leaving the very best school of the age, has stored sufficient knowledge, to enable him to prospect successfully, for the richer ores, that may be lying beneath his very feet.

I hold, that the Student leaving College, with honors it may be, I have always maintained—that in reality he has now passed the threshold of knowledge—and that is about all. The acquisitions to entitled him to attain distinction among educated men of every class, nothing else but perseverance in study, toil, ambition sanctified with healthy endurance, can ensure.

In order however to secure the means of education, preparatory to the ministry, we require that our Educational Institutions should be properly and satisfactorily endowed. That must be done.

When that work is completed, if I live to see it accomplished, then I think I see my way pretty clear to secure ample funds for educating, and well educating here at home, a denominational ministry.

But this I propose to make the subject of another communication. A kind friend who has quite over estimated my efforts in the work upon which I have been and am engaged, has recently forwarded me, from Newton, the Report of "the 58th Anniversary of the Northern Baptist Education Society."

I propose to utilize it, as a means, and with a view of creating, and sustaining if possible an interest in the cause of Ministerial Education, that seems to be almost extinct at the present time.

When the ancient prophets essayed to draw the gloomiest possible picture of the condition of God's chosen people, they were described as "sheep without a shepherd." And what means all this vast field stretching along far as the eye can reach on every side, untilled, uncared for, what but that the harvest is plenteous and the labourers few?

Barring the references to myself—the subjoined letter from a young man prosecuting his studies at Newton with whom I may say, however, I have no personal acquaintance, is well worthy of a place in your columns, and will I hope, be carefully read and considered by all who take an interest in the great future of our denomination, needing as I think, wise counsels to guide, wisdom and prudence in action, and immediate effort on our part. Again I commend the contents of the letter to the consideration of your reason, and I take the liberty of publishing it without the writer's consent, for it bespeaks for its author, ripened sentiments, worthy of the student and pregnant of promise.

NEWTON THEO. INSTITUTE,

Newton Centre, March 31, '73.

Please accept the Report of the Northern Baptist Education Society. I sent it thinking you might be interested in scanning closely the position which this society of New England occupies with respect to the education of young men for the ministry.

I am deeply interested in your efforts to stir up the brethren to make some provision for their sons whom the Master calls to His public service. Your hand and heart are in a good work. Success will attend it I am sure, if in the fear of the Lord, you push it hard.

It is idle for our churches to look outside of themselves for young men who shall become their pastors. Perhaps I may say also, it is unwise to expect any marked beneficial results accruing to them from young men who are driven to the necessity of going abroad for their theological course. Considering all this, the men best adapted, under God, to build up the churches are those who shall receive their entire training in the institutions sustained by those churches. The feeling of sympathy and mutual dependence needs to be called into full exercise. The men should grow up with the churches, and be led to feel that they are under obligation by virtue of the deep interest and kindly aid afforded them in their necessity. It is true that our people are not able at present to provide advantages that can vie with those found at Newton; but it is also true that they can make an effort worthy of themselves to provide theological training for their own ministry. I am confident that such an effort will result in an abundant harvest of blessed fruit. The churches will reap, to their great satisfaction, very many fold more than they sow.

I may be mistaken, but my conviction is that the time has come for bolder and worthier efforts than heretofore, not only in Ministerial Education, but also in our Home and Foreign Missions. And since these are so intimately connected, whatever impulse either receives, each of the others will ultimately show more or less largely.

May the Lord bless our churches, and pour out His Spirit upon us all, that we may willingly devote time, talent and all that He requires to His service. Please pardon the liberty I take; but believe me,  
Yours very sincerely,

Hon. J. McCULLY.

My present communication is lengthier than I had intended, but I shall embrace the earliest opportunity leisure affords, to enlarge, and to advocate facilities for Ministerial Education, especially in connection with the contents of the "Report of the Northern Baptist Educational Society," already referred to.

I am, &c. &c.,  
J. McCULLY.

Brunswick Place, 5th April, 1873.

For the Christian Messenger.

SOME REASON FOR AFFILIATING THE ACADIA FRENCH MISSION WITH THE NOVA SCOTIA BAPTIST HOME MISSIONARY UNION.

II.

The third reason I shall offer is that,—this Affiliation was contemplated in the original design of the Nova Scotia Baptist Home Missionary Society.

This is proved beyond dispute by the 2nd article of its Constitution which reads thus:—"The object of this Society shall be the preaching of the Gospel throughout Nova Scotia and Prince Edward Island, the assistance of the feeble Churches, and the planting of new ones"—Its object then is the preaching of the Gospel throughout Nova Scotia to English, Gaelic and French, and the planting of Churches among them. Just what the Acadian French Mission is doing. If we require additional proof of this point we have it at hand. In the Christian Messenger of Aug. 7th, 1872, p. 253., our Hon. bro. McCully uses this language:—"When the Home Missionary Society was formed at Hantsport in 1857, I was appointed one of its Board of Managers, and during the year, associated with the late Rev. Mr. McLearn and the late Rev. Mr. Bentley. . . . I drafted the "Remarks and Appeal" which was issued by the Board and circulated among the churches." A short extract from this "Appeal" will show what were the views then entertained by our Hon. bro. and by the Baptists of Nova Scotia on this subject. On page 6, he says:—"Nova Scotia and Prince Edward Island afford a vast field for missionary operation. Their entire population is at present, probably little short of four hundred thousand souls. . . . In order to "possess this land" what we Baptists for a long time have seemed to require, was such an organization as would combine the sympathies and efforts of the entire denomination, and would deserve and command their confidence. An organization possessing concentration, discretion and wisdom at the centre,—zeal, love, responsibility and vigour, at the circumference,—union, harmony, and charity throughout." These are just the views of the Nova Scotia Baptist Home Missionary Union and of the Baptists of this day.

It will be seen that the above plan gives no place to a separate French Mission, for itself embraces the "entire population." And it leaves nothing to support it, for it "combines the sympathies and efforts of the entire denomination." This "happy idea" as our Hon. bro. is pleased to style it (see Christian Messenger, March 26, p. 98) did not originate in the Eastern Association in 1871, nor with the American French Mission Board in the same year. In calling it a "happy idea" our Hon. bro. very justly compliments himself. Its fatherhood is clearly proven. The isolated policy introduced in late Articles in the Messenger is a child of recent birth; and I verily believe that for the good of the Baptist denomination in Nova Scotia it had better been still-born. Any way, it has a poor memory. It forgets its history lessons. For instance, our Hon. bro. McCully says (see Christian Messenger, Feb. 26, p. 96.) "Why each of the Associations did not THEN (referring to the division of the Provincial Association in 1850) organize its own Home Mission, why the Eastern and Central combined &c. I have not been able satisfactorily to ascertain." Yet in his "Appeal" in 1857 he tells us exactly why:—"what we Baptists for a long time have seemed to require was such an organization as would combine the sympathies and efforts of the entire denomination." Now what are the facts on which this "Appeal" to all the Baptist Churches of Nova Scotia is based? From 1850 to 1857 the Associations worked separately, and proved an isolated policy a failure. With this fact before him our Hon. bro. "drafted" and the Board issued this "Appeal."

Will this paragraph in our history be allowed by the Baptists of Nova Scotia to repeat itself in our day? I think not. The friends of the Nova Scotia Baptist Home Missionary Union remember well these

facts. The Baptists of Nova Scotia are still in harmony with this "Appeal," and hence are consolidating the whole body, and uniting the French Mission, as the force of circumstances and the facts of history alike compel them.

I have another reason to which I wish to call the attention of our brethren, which is:—That the Acadian French Mission may bring strength to the Union. On this point I will make a few remarks in my next, in which I shall be as brief as a proper discussion of this subject will allow.

J. H. SAUNDERS.

For the Christian Messenger.

HOME MISSIONARY UNION.

Dear Brother Selden,—

On this subject justly valued brethren are manifestly divided in their views. Doubtless both parties are sincerely desirous to adopt such a course as will best subserve the cause of Home Missions. Without presuming to attempt anything like dictation, I am disposed to offer a few thoughts on this matter.

When it was determined, in 1850, to divide the one Baptist Association of N. S. into three, I belonged to the Eastern; but when the Western was formed, having removed to Aylesford, I became a member of it. At that time the question naturally came out, Will the one Missionary Board continue, or shall a Western Board be formed? Aware that a measure which meets the general approval is most likely to enlist the energies of the people, and that the latter course was preferred by many, I acquiesced in it. At the same time I admonished my brethren not to confine their efforts to the bounds of their own Association, but to extend them freely to the East, where there was much more destitution. This admonition seems to have been regarded to a considerable extent.

The onerous duties devolving on me with reference to our Foreign Mission, frequently prevented my attendance at the meetings of the Home Board. I have, however, always been satisfied that those who attended to this duty discharged it faithfully. There has not been as much good effected as might be desired; but we ought to be thankful for the measure of success that has evidently attended the efforts put forth. If real improvement can be made in any case, its introduction is desirable; but care should be taken not to undervalue past measures, in order to introduce new ones.

When it was proposed to unite the two Boards, in accordance with the adage "Union is strength," and with the hope that the cause of Home Missions would be thereby promoted, under the impression that this was the general feeling, I was willing to go with the measure. Certain obstacles, however, have been suggested; and it now appears that the Board connected with the Central and Eastern Associations is not at present favorable to the contemplated Union.

Under these circumstances I beg to say, with perfect candor, and entire kindness toward all concerned, that it seems to me inexpedient to urge the formation, or establishment, of a Union which is not desired, or approved, by the different parties interested. The discussion may be regarded as having been hitherto conducted with a good degree of courtesy and mildness. But discussions on points viewed in different lights, if long continued, are very liable to degenerate into party feelings and animosities. These can not fail to do much harm. Care ought to be exercised to "cut off occasion from them which desire occasion."

Circumstances and views may be so changed, that the contemplated Union can be advantageously carried into effect. At present, however, it seems advisable to let the matter rest; and for the Boards that have been established upwards of twenty years, to move on quietly, and accomplish all the good in their power.

Ever yours,  
C. TUPPER.

Aylesford, April 2, 1873.

For the Christian Messenger.

SUNNY SIDE AT BEAVER RIVER.

Dear Bro. Selden,—

You will permit me to acknowledge the expression of good-will which greet us here from time to time. Among the most prominent of these we may notice,—that on the 11th of May last, on the occasion of our moving into the "Parsonage," which the church had just purchased, chiefly through the munificence of the late Benjamin Raymond, a few of our friends gave

us a "house warming," and the sum of \$30. Again on the 15th of March a number of our friends came in after tea and put us on the "sunny side," to the amount of \$70, this sum has been enlarged by the present of \$10 from one of our young Master Mariners just returned home, but not in time to partake of the pleasures of our donation party. To this should be added among other favors the sum of \$6, by three of our young sisters, as a Christmas present for the purchase of books which has been very satisfactorily expended.

Among the gifts of the 15th March was a first rate "sewing machine" for Mrs. Saunders, just as good a machine as Sister Murry, of Hantsport received at their late donation. Would that we could have such a gracious shower of heavenly blessings as it is Bro.-M's pleasure to report. But we are not without tokens for good. In several ways we are convinced that our labor is not in vain in the Lord in this place. In a few special services held recently our young brethren—G. H. Goudey and H. N. Perry, Licentiates of our church came to the front and did us good service. Our staff of workers were encouraged and increased. Some old discords were settled, and our faith and union strengthened. One very great source of encouragement to us is that our benevolence is being developed. Besides the favors to the Pastor, as noted above, and supporting the ordinary expenses of the church in a very commendable way; since the 1st of Feb. \$75 has been raised for paying the balance due on the Parsonage. In the same time we have raised for various denominational purposes the sum of \$87 86, and what may appear to some very remarkable is the fact that every donor is the happier and none the poorer for giving, and another fact may be mentioned in this connection which is far less pleasurable, and that is that many of our members have not yet taken any part in these pleasant and profitable efforts. May the time speedily come when all our membership shall arise to a correct view of the privileges and duties of our Master's service, to know for themselves that "it is more blessed to give than to receive."

J. H. S.

Beaver River, March 2, 1873.

For the Christian Messenger.

IN MEMORIAM.

DEACON ALEXANDER MCKENZIE.

The church at Pugwash, have sustained a great loss in the decease of Bro. McKenzie. They will miss his prayers, his counsels, and his pecuniary aid. He was one who studied well the injunction; "not slothful in business, fervent in spirit, serving the Lord." He used to say, "I can make money," and his brethren testify that he was forward to spend it in the church's behalf. Like other good men he had his favorite passages of the Divine word. The 27th Psalm he often read in the prayer-meeting, specially dwelling upon the verse "One thing have I desired of the Lord," &c. Deacon McK. was endowed with good common sense, and took a practical view of every subject coming under his notice. If any thing in religion had no basis in reason or in revelation, he would not assent to it, though all the great names in Christendom were on its side. No wonder, then that he became a Baptist, having followed his Master in the ordinance of immersion some twenty-five years since. When a Pedobaptist minister argued this matter with him, Bro. McK. posed him by the question, "Why do you baptize the child on the head? why not on the feet?" When another Pedobaptist minister came to Pugwash to settle the baptismal controversy, after having shown to his own satisfaction, that the old covenant was still in force, he asked if this were not so? "No" sang out the voice of the honest Scotchman, with the leaves of his pocket Bible turned down at the texts which proved him right. Yet, there was in the man, so sternly uncompromising, the "charity that hopeth all things, believeth all things." He saw and quickly acknowledged the good in every man, and was ready to follow them as they followed Christ. The melancholy circumstances under which he met his death have already been detailed. His remains were followed to the tomb, by a concourse of sorrowing neighbors, after which a discourse was preached, from the assuring passage, "Blessed are the dead who die in the Lord."

Amherst, April 4, 1872. D. A. S.

MR. GEORGE BISHOP.

The Baptist church of Nictaux has lost another of its members whose name stands at the head of this notice, and who departed this life at Williamston, March 9th.