

formation—then let her go, and all her bishops with her; and that we find those strong sayings in the London Times—"The Church of England is not to be Romanized. If the Bishops cannot prevent it, the Laymen must try, and, if they fail, the end of the experiment is near at hand."

But it is not the rulers only that are powerless. The corporate body called the Church of England is in bondage, and groans to be delivered. Her bishops are appointed by the Crown, instead of being appointed by the clergy and the people, as in olden time. Her people cannot even choose their own ministers. She has no power to effect the slightest alteration or improvement in her services. Discipline is scarcely possible, however earnestly desired. The laws by which she is governed are enacted by an assembly of which Jews, and Roman Catholics, and Dissenters of all persuasions are members. The smallest Baptist church in the country has more power to manage its own affairs than the Great Church of England.

The books mentioned at the head of this article require a brief notice.

Mr. Brooke's "Six Judgments" is an instructive volume, and will be read by all Protestants with painful interest. It contains, in full detail, the records of the decisions of the Judicial Committee in the Gorham case—the Westerton case—the "Essays and Reviews" case—the Macnouchie case—the Purchas case—and the Bennett case. We may perhaps take an opportunity hereafter to expound these cases.

Mr. Blunt's "Book of Church Law" gives a complete account of everything the general reader may wish to know respecting the constitution and government of the Church of England. Members of Baptist Churches may be thankful that they stand in need of no Church Manual. On this subject they are men of one Book.

Mr. Curtis is a well-meaning man, with strong ritualistic leanings. He wishes to bring Dissenters back to the Church, but he will not succeed. He should have acquired more correct knowledge of the history of the Dissenting Denominations. The "Chronological Table" prefixed to his Lecture on the "Baptists" contains several mistakes, which is the more remarkable as he had Dr. Cramp's "Baptist History" before him, and frequently refers to it.

Mr. Mossman is an honest man. He cannot find Diocesan Episcopacy in the earliest records of the Churches and he confesses it. His judgment is, that the ministers of the Apostolic church were presbyters—that one of them, who usually presided, came at length to be regarded as the presbyter, or overseer, or bishop. The development into diocesan episcopacy was of slow growth.

Mr. Shipley and his fellow Essayists are full-grown ritualists, who have no right to eat the bread of the Church of England. They slash at their Church to the right and the left, and show no mercy even to bishops. One error runs through all their papers; their estimate of orthodoxy and catholicity is medieval—not scriptural. A doctrine is true, or a practice binding, according to them, not because it is taught in the Bible, but because it was prevalent in the Middle Ages. Man's authority is set against God's. What amount of deference is due to these writers may be decided by the fact that Mr. Shipley speaks of the sacraments of "Marriage," and of "Orders," whereas the twenty-fifth Article of the Church of England declares that they "are not to be counted for Sacraments of the Gospel"; and Mr. Chambers says that the Apostle James "legislated concerning auricular confession and extreme unction!" Such men ought to go to the Pope's Church.

We congratulate the Episcopalians of these Provinces on the superiority of their position to that of their brethren at home. Here, in the Dominion of Canada, the Episcopal Church is well-nigh self-governed, Convocation, in England, is in fetters, but the Synods of the Dominion are free. Even bishops are elected by them, the Synods being composed of the clergy and laity. There is room, however, for further enlargement. We counsel them to "go on unto perfection."

While we are thankful to God for our own freedom, as Baptists, let us not forget that we are "under law to Christ," nor be unmindful of the necessity for continual watchfulness, lest will-worship creep in unawares, or Christian simplicity be overborne by pride and pomp.

For the Christian Messenger. MINISTERIAL EDUCATION AND HOME MISSIONS.

Mr. Editor, The readers of your journal, need scarcely be reminded of the efforts I have been making for the last two or three years, to aid the young men of the Provinces who have the gospel Ministry in view, in securing the benefits of a sound liberal education, without being compelled to go abroad for that purpose.

To compass that object, required a fund, upon which theological students, earnest on the prosecution of literature, might rely without feeling continually an impending dread that ere half their course was finished, they would be compelled to leave, and seek employment as teachers in common schools and thenceforth become a kind of slipshod half educated academicians.

I was not supported in this measure as I should have been, at least so I thought, I made proof of my sincerity, by advancing and pledging what I considered a reasonable sum, proportioned to my means. A couple of generous friends of a native ministry, came to my aid, and husbanding the small resources at command, some half a dozen young men have availed themselves of the means provided to prosecute their studies.

There were others, who did not view the matter in the light I did, and as their side of the argument required no contributions, no subscriptions, they seemed to get the best of it and my scheme has not proved exactly a success. The Baptist public were given to understand by those who opposed, that a loan fund, to enable young men to secure an education for the Ministry, was not desirable, and many reasons were furnished, all no doubt considered as powerful and effective by themselves, as well as by that numerous class of people, who wonder why young men want to go to college to study, unless it be to escape the drudgery and labour of the farm or the workshop.

Then my scheme further developed was this, with ten, fifteen, or twenty young men perhaps, all in training at Acadia, the Home Mission Society and its Board, as then constituted, would, as their talents and qualifications justified, find full employment for them during their vacations in the Home Mission field. Thus accomplishing many objects. First, the training necessary for preaching, and public speaking which no person can properly acquire, except, after more or less practice.

Second. That familiarity and acquaintance with the localities where feeble churches are planted and over which they might perhaps be called in Providence, to preside, that is so desirable for our Ministers, thus becoming more or less identified with them and their necessities and qualified to interest the denomination in their condition.

But the new platform which the Western Association has adopted, and the Central, if I understand rightly are prepared to adopt, is so different in its structure and so diverse from the old Home Mission Society, in many of its professed objects, that I feel if the Eastern Association, through its delegates about to meet at Windsor adopt the Union platform, my mission if I may so call it, is about ended. My project without any such design on the part of the promoters of the Union will be thwarted by the change contemplated, if it goes into effect, and in that case I shall of course subside unto the normal condition common to other members of the denomination.

That I am not singular however in the views I have entertained—opponents to the contrary notwithstanding—let me here present your readers, with an extract (furnished by a friend) from the "New York Methodist" taken from "Zion's Herald," with the strong expression of approval of the former endorsed.

Says the Methodist:— Zion's Herald supplies us with a very cheering scrap of intelligence. It is that an "able essayist at the Providence Conference took a positively antagonistic position to all eleemosynary aid to young men seeking an education, with or without the pulpit in view, and argued earnestly that all money contributed for educational purposes should be devoted to the endowment of institutions, and to the rendering of education of the highest and broadest quality free to all." This is a sound principle; make education free, and put all students on the same footing. Then there will be less occasion for making candidates for the ministry objects of charity. If to this were added loans to those who need temporary help, we should have a system which would

provide for needy young men, without undermining their manliness. The majority would cheerfully repay such loans, and there is no question that they could repay them.

I have marked for italics an expression or two, which are identical with language I had used in advocacy of the principle propounded, more than a twelvemonth ago. Is there nothing here deserving the gravest attention of all thoughtful friends, as well of Education, as of a native Ministry? If such a sentiment as that contained in the extract given is the result of the experience of an older country, why is the scheme not worthy of being patronized here?

But I have written enough, and perhaps more than enough in advocacy of a measure lacking no argument or recommendation in its favour.

But said a writer in the Messenger, The Home Mission Society is a failure! We know, many of us at least, that the Baptist population of the Eastern Association within the bounds of which the largest portion of the funds of the Society have of late been disbursed are as a body any thing but wealthy. They cannot compare in this respect with the Central or Western Associations. Most of them labour with their hands, farmers, fishermen, and mechanics.

Let me now present to the reader the financial statement, of what this Association has done for the year 1872-73 July to July, by way of voluntary donation, not reckoning what has been taken up on the Missionary field. Here it is—

Table with financial data: Home Missions \$383.45, Foreign Missions 213.15, French Mission 11.53, Ministerial Education 12.50, Acadia College 58.25, Infirm Ministers 34.07, Total \$712.95

But I need not elaborate perhaps nor further discuss the matter at present.

Indeed I should not have again addressed your readers, but that I am prompted, every now and again, by parties, mostly young men and students, the future ministry of the country, who take a deep interest in a subject, that lies so near my own heart, viz.—the best means of securing a native ministry, and supplying the wants of the Churches, and the more destitute portions of the Province.

In this connection at the risk even of having imputed to me a desire of laudation, by a stranger, I cannot do better than publish entire—date and signature suppressed—the latest letter received on the subject. I am sure there are a good many students who will peruse it, with the deepest interest, although the writer never expected probably, that it would find its way into print.

A word or two in conclusion—my project so far from being antagonistic as some would seem to think to the Endowment of Acadia, let me again say, is based largely, upon that most desirable event. I have said so much before, I most cordially approved of the sentiment propounded in the extract given above from the New York Methodist "Education of the highest and broadest quality, free to all."

Under the Constitution of the Home Missionary Society, I could see my way, I thought, pretty clear, in a few years to give us a native ministry, endeared to the population by previous acquaintanceship and old sympathies. Under the Union scheme, with its annual Conventions, as if one such Convention every other year, as that about coming off at Windsor, was not enough for Nova Scotia, those who live will be able to compare the success of the new, if, or when, it gets into full operation with the old. Then, send your agent round to collect among the Churches, where the fields are already gleaned every month in the year almost, for one object or another, a large portion of his hard gatherings required to pay his own salary and expenses, and if a good many of the Pastors don't feel him to be rather an unwelcome visitor, from what I have more recently learned, I greatly mistake.

Then what need shall we have for Association gatherings henceforth, if Education, Missions, Home and Foreign are transferred to other tribunals? They, the Associations, certainly will have little to do, except to register statistics, which a standing Committee, might do, tolerably well, without any such gathering. But I must not omit the promised letter which I give below.

Yours, J. McCULLY.

Dear Brother,— I have before me the Circular from the Nova Scotia Baptist Home Mission Society, addressed to the churches, in which they

are entreated to consider the limited supply of ministers, and to take what measures they can to meet that want. You, I believe, are the writer of that Circular. I have other reasons for the assurance that you are deeply interested in the progress of the Denomination.

Your articles in the Messenger on the subject of Ministerial Education, and readiness to do something to aid students for the ministry prove it. I trust that your agitation of this latter subject will be productive of more good than yet appears. My object in writing to you at the present time is to ask you still to agitate until the denomination is awakened from its lethargy. Our brethren in the United States are aware of the importance of helping such young men as need assistance in their preparation for the ministry. Results demonstrate their wisdom in making such an expenditure. Whether our needy ministerial students should be helped or not is not the question of to-day—that is settled. But we are greatly behind the times, and since we lag so far, our brethren who are in advance are taking our young men out of our hands and they are lost to the churches and to the Provinces.

It is no more than right, it is absolutely the duty of the churches of these provinces, to provide for the wants of those who are to be their pastors, who giving themselves to the church, abandon all hope of worldly emolument for the sake of the cause of God. Such should be treated with christian generosity instead of being left to work their way through a long process to the summit of their wishes.

I had to rely under God upon my own efforts in getting what education I have, and had I not a determined will I should not have succeeded. Had I been possessed of pecuniary resources I might have finished my studies at Acadia in 7 instead of 14 years, and then I might have enjoyed the privileges of a more extended course at Newton. My health was injured, not by study, but by teaching, from this I never expect fully to recover, and my ability for hard work is greatly lessened thereby. I mention myself simply as an illustration. Here is an instance of what is too common.

When a young man enters College, he should, for the most part, be enabled to study continuously. Our ministerial students at the College are needed at once, certainly so soon as they can be available. But if they must break off their studies, to teach, or to engage in something else for the purpose of procuring means—precious time is lost and the churches suffer injury.

The Methodists as I understand, are expecting about 20 young men from England this Autumn. They seem determined to possess the land, Baptists, to say the least, should not be behind them. A Ministerial Education Board is appointed by the Convention, but it seems that all they do is to receive and disburse what funds they happen to receive. No special effort is made to raise money for this object. I have not the Minutes of the last Convention at hand, just now, but the Minutes of the previous year report only \$156.00 not much more than is received by a single student for the Northern Baptist Education Society of Boston. I hope you will attend the Convention and urge this matter.— Though personally unacquainted with you I feel assured of your interest in this subject and therefore make bold to trouble you. I cannot myself be at the Convention, I would like to say more but time forbids at present.

Yours in christian fellowship, To Hon. JUDGE McCULLY, Halifax.

For the Christian Messenger.

CO-OPERATION. No. III.

Our final proposition is 3. That more general co-operation would make it possible that the means at our disposal be more effectively expended in the great departments of our denominational work.

If the reasoning thus far employed has been correct, the general fund for the support of each of these objects would thus be doubly enlarged. Not only would it be made more ample by being the combined contributions of a greater number, but each individual would thus be induced to give more liberally. This marriag of resources would in itself secure the results just stated in the above proposition.

We would thus be enabled to undertake such greater enterprises as promise the largest percentage of returns, and such as, otherwise, would be beyond our means. It has been alone by such united action on the part of the three Provinces, that we hope to be able to meet the requirements of our proposed Foreign Missionary work which is so bright with promise. The separate efforts of neither would be sufficient to meet the large demands of successful action in the foreign field.

In the home field there are obligations resting upon us which can only be met effectively by the united action of the three Provinces. Not to mention the northern countries in New Brunswick and the eastern in Nova Scotia whose needs can better be supplied by more concerted action, what system of missionary operations can either Province establish in Newfound-

land or the great as to promise the best results? If we are ever to do our duty toward these destitute regions, it must be by the hearty co-operation of the Baptists of the Maritime Provinces, or, perhaps, better still, of the whole Dominion, and we feel convinced—moreover—that nothing would more conduce to the successful cultivation of our denominational interests in the broad areas in New Brunswick and Nova Scotia, which are now so much neglected, than the impulse which such a new departure as the union of the Provinces in general Home Missionary operations would naturally give. The magnitude of the work in which each one would feel personally engaged, would be increased, the sense of personal obligation would be broadened and deepened, and each would feel called upon to do more in proportion to the enlarged needs of the cause which depended thus more directly upon him and his brethren for support.

Neither can it be doubted but that the means expended to supply these large and destitute regions with the gospel would be most profitably employed. If you wish the fire to sweep most quickly over a wide area, throw the brand into the centre of it so that it may have room to spread on every side. So, if we wish our sentiments to spread most rapidly, and the gospel to produce the greatest results, go out beyond the bounds of present operations where the interest established will have room to spread in every direction.

"But," it may be said, "it is more difficult to get established in such a region." If this be admitted, it is no argument against the course recommended any more than it is one against clearing up a new farm that an old one is more easily worked; for, in each case, the increased fruitfulness more than compensates for the additional labor. Besides, as loyal to their belief in the truth of their principles, Baptists should look upon the whole world as finally to be brought under the sway of their sentiments. The question, then, should not be where can we effect the greatest present results? but where can we labor most advantageously to advance the final and general result?

Such enlarged means as a more general co-operation would place at our disposal, would make it possible to give greater efficiency to the agencies and instrumentalities employed. It is a general principle that the same amount of expenditure ensures larger returns in proportion as it brings everything nearer completeness or perfection. The last chiselling on the statue, and the finishing touches on a painting illustrate the idea. Hence what promotes efficiency—completeness or perfection in agencies—must secure the largest percentage of returns.

This principle holds good in our educational work until our College is complete in all its arrangements, the outlay which is bringing it nearer this point is increasingly fruitful for good, and more urgently demanded; for it is needed to bring out the full efficiency of all that has heretofore been done. This consideration should have great weight with the brethren in New Brunswick, and with all churches which are not contributing liberally toward this object. By not co-operating and doing their part, they are making it impossible to derive the greatest benefit from what has been done in the past; they are withholding the very means which would ensure the largest returns; and are thus failing to meet an obligation rendered doubly imperative.

This principle has a bearing upon our College in respect to the possession of proper feeders. Hitherto, more than four fifths of the students in Acadia have come from our Academies. The future will probably repeat the past, to a great extent. If, for want of the additional means which co-operation, within the proper bounds would furnish, suitable academic facilities are not provided for the whole area from which our College is to draw students, then the return from the outlay upon Acadia will be diminished in proportion to the decrease in students thus caused. A general unity of action in reference to Academies is as important as concerning our College; for Academies and Colleges all do parts of the same work.

The principle we have applied to Education would hold good respecting our Home Missions.

There are many fields where a missionary is kept but a small part of the time. The impression made in one visit is lost before the next. The funds of small organizations are so limited and uncertain that the engagements with missionaries are liable to be dis-

continued there circuit that sett plan, the perman labor for best fitte that field come se aid cont the loss creased wou be and the quire for they w time. It also fr which h tions, an for a fe self-sust there is prospect the effe consequ Provinc have to prevent But u be don ways. the mos denomi competi caution, people, peculiar means w body we duce ment into ou it to the unabl. Again pared to which i vantage they ar Gene our att the cause th The church one ge this th liability which i whole i pendent would t mean most centres attende general to see could h of mea We wo to prev torates gaining prompt and fi would vince- terest their c Fin would ing as would far re Suspend would contri commi good consol Bruns limits would unity If v respect —if it tribute waste direct ample obligat strong ing m also e increa the m view of fitted— nity m lasts, obligat operat possibljects r tion— together in tw us see hearty placed ther o