

continued at almost any time. Under these circumstances, there cannot be that settled labor with far reaching plan, that laying the foundations for permanent prosperity which deliberate labor for a long and certain period is best fitted to secure. It thus happens that fields which might thus soon become self-sustaining and more, need aid continually. There hence follows the loss of the balance between the increased outlay for a few years which would have made them independent, and the sum of the aid they will require for many years added to what they would contribute during this time, to objects beyond themselves. It also frequently occurs that stations which have long received appropriations, and which, with proper attention for a few years, might have become self-sustaining, are given up. Thus there is a loss of past aid and future prospects. It is needless to trace out the effect which the enlarged resources consequent upon the union of the Provinces in this great work would have to remedy the imperfection and prevent the loss referred to above.

But more efficient work could thus be done in our home field in other ways. Our pioneer work requires the most able and prudent men of our denomination. In this there is more competition and opposition requiring caution, and ability to interest the people, and expound and defend our peculiar principles. The additional means at the disposal of a central body would enable us to offer such inducements as would bring such men into our mission work, and not leave it to those who are superannuated, or unable to succeed as pastors.

Again we would thus be better prepared to act with that promptitude which is needful in order to take advantage of favorable openings before they are occupied by others.

General co-operation would make our attempts more effective because of the broad view of the needs of the cause thus rendered necessary.

The whole area included in the churches co-operating would be under one general supervision. Owing to this there would not be the same liability to neglect any outlying districts, which is natural, when the care of the whole is divided among several independent organizations. Thus there would be a better prospect of applying means to the most destitute, or the most promising fields. The great centres of influence could be better attended to. There would be that general plan which seemed best fitted to secure the best results. There could be a more general adaptation of means to ends and men to places. We would thus be in a better position to prevent waste of time between pastors. Our young men engaged in gaining an education could be more promptly employed during vacation, and fields allotted them. Thus they would be less liable to leave our Province—being bound to us by the interest we manifested in them, and by their own interest in home fields.

Finally; such general co-operation would tend to unite our people in feeling as well as action. Local jealousies would disappear in the light of more far reaching and extended interests. Suspicions would be allayed. There would be in the estimation of all, a community of interest. Sectional feeling would not hold against the general good. The denomination would become consolidated. Nova Scotia and New Brunswick would not be named as limits of denominational interest. There would be all the power of concentration, unity of purpose, thorough organization.

If we have been correct in our ideas respecting the benefits of co-operation,—if it tends to lead our people to contribute more largely by preventing waste of the tithe, by bringing more directly under the power of good example, by increasing a sense of personal obligation, by leading to act from the strongest motive, and by making giving most productive of joy; and if it also enables our people to expend their increased means more effectively in the many ways mentioned; then in view of the interests thus doubly benefited—interests which must effect eternity more and more, as long as time lasts, we are under the highest of all obligations to seek to make this co-operation as general and complete as possible, so that there be as many objects as possible drawing us from isolation and selfishness, and binding us together. We are united, nominally, in two great enterprises already. Let us seek to make the union real and hearty. Home Missions has been placed before us by "Merle" as another object upon which to unite. May

we not suggest a fund to aid students for the ministry, and one for building houses of worship in destitute fields as other objects imperatively needed in themselves, and needed further to assist in unifying our people.

May we not say, in conclusion, that any thing which looks toward separation ought to be abandoned and replaced by what would promote unity. In this connection we might mention a divided press.

We cannot touch upon the question of the proper limits of co-operation any further than to remark that it should be wide enough to make enterprises effective, but not so broad as to make them unwieldy, or lessen the sense of individual responsibility. Thorough organization such as suggested by "Merle" in reference to Home Missions would do much to obviate the last danger.

There are several kindred topics which come into the present line of thought which we shall be compelled to defer.

For the Christian Messenger.

QUI VIVE.

The air throbs with significant rumors. First, we hear that prominent Baptists in St. John, perceiving the natural advantages favorable for making that city a centre of great influence, have decided that it is the place for a first-class Theological School, and that one must be founded there capable of competing with the best. We admire the enterprise of the St. John Baptists. They are studying an important question. All that is needed to draw the hearts and resources of our people irresistibly to the project is to show that our maritime metropolis can furnish suitable buildings, and one hundred thousand dollars as the beginning of an Endowment. Wealth enough is held by our churches there to do this. But, on the other hand, it is hinted that a change in the location of the Foreign Mission Board would be acceptable to some who feel the responsibilities and labor incident to the present arrangement. From recent observation we are satisfied that the business of the Board makes a heavy tax on the time and strength of the members, and we are also satisfied that they mean to attend to the business faithfully and promptly. No better men could be found for it, and we should consider any change of the location unfortunate for the Mission and St. John. Though the responsibilities involved are serious, yet they augment the importance and influence of the people to whom they are entrusted.—Men who are accustomed to deliberate on plans pertaining to extensive work abroad ought to be prepared to plan and labor more wisely for work at home; and the system and energy demanded to make the foreign work successful, will favorably affect all efforts for nearer objects of interest. A little reflection will make it evident that the prolonged and successful administration of such a trust brings to the community in which the direction resides positive and great advantages that ought not to be hastily surrendered.

We learn, also, that it is proposed to take possession of the New Brunswick Provincial University in behalf of evangelical religion. The object seems proper and desirable to many, but should the purpose be effected, it will be found that in the judgment of the majority the only religion appropriate in a state institution is one that suits everybody; and everybody's religion is nobody's.

The prospect in the paper business is especially attractive. Three new publications are seriously contemplated by different parties. The Foreign Mission Board are enquiring how they can make up the twenty-five thousand a year, for which the Secretary has asked, and it is thought that a monthly paper is the thing to bring the people to see their duty and make them willing to do it. The new Home Mission Board, believing that they can vindicate the wisdom of the providence which has opened before them a large field, have issued requisitions for seventeen thousand a year for their purposes. A paper setting forth the wants of the field and the success of labor in it, is thought to be necessary for the efficient prosecution of the object of the Society. Then some of the College people maintain that a periodical, devoted to education and kindred topics, is required to inform and guide the benevolent and thoughtful, so that they will provide the twelve thousand a year that is imperatively needed that our educational work may be carried on with

sufficient breadth and thoroughness.—Who will say that we are going to sleep? But what will the poor dear people do who are to support all this? Think of the tobacco and be comforted. However, in regard to these paper schemes, it is well to remember the old caution, that he who is putting on his armor should not boast like him who is taking it off. And it should be remarked, that very many individuals have closed up their efforts in sustaining papers with no disposition to boast of what they have done. Evidently it is a time for wise men to think and speak.

For the Christian Messenger.

ORDINATION AT HEBRON.

Dear Brother,

In compliance with the request of the Hebron Baptist Church, the following brethren convened in the Hebron Baptist Meeting House on Tuesday, the 12th inst., at 2 o'clock, p. m., to consider the propriety of ordaining Bro. George Churchill, one of their members, and Foreign Missionary elect, to the work of the christian ministry.

The Council was organized by the appointment of the Rev. J. A. Stubbert, Moderator; and Rev. Isa. Wallace, Secretary. After prayer by the Rev. W. H. Porter, the following brethren reported themselves:—

Hebron Church.—Rev. J. Rowe; Deacons W. R. Doty, John Rose, N. Patten, and C. Strickland; and Brethren David Hibbert, and Wm. Darkee.

Ohio Church.—Rev. J. A. Stubbert; Deacons N. Crosby, Jos. W. Patten, E. Crosby, and L. C. Vickery.

Deerfield Church.—Rev. J. A. Stubbert; Deacons J. Vickery, and Richard Crosby.

1st Yarmouth Church.—Rev. Dr. Day; Deacon W. H. Gridley.

Temple Church.—Rev. W. H. Porter; Deacon Samuel Brown; and brethren W. C. Anderson, and Dr. Randall.

Milton Church.—Rev. Isaiah Wallace; Deacon Jos. F. Patten; and Bro. W. E. Rose.

Tasket Church.—Rev. P. R. Foster; Deacon W. H. Gavel.

West Yarmouth Church.—Deacons Kelley Rose and Eben Rose.

Beaver River Church.—Rev. J. H. Sanders.

Brethren Rufus Sanford, G. W. Titus, and N. C. Sanders, Licentiate, and all other brethren present in good standing with their respective churches, were, on motion, invited to seats.

The candidate, being called upon, gave a relation of his christian experience and call to the ministry.

Rev. Dr. Day was appointed to ask the usual questions.

After a somewhat extended examination the following resolution was unanimously passed:

Resolved, That this Council regard the statement of Bro. Churchill in reference to his christian experience and call to the ministry, as well as his views of Scripture doctrine, as perfectly satisfactory, and proceed forthwith to make arrangements for his ordination.

It was consequently arranged as follows:—Rev. Dr. Day to preach the ordination sermon; Rev. J. Rowe to offer the ordaining prayer; Rev. W. H. Porter to give the hand of fellowship; Rev. J. H. Saunders to give the charge to the candidate. The Council then adjourned to meet in the evening at 7 o'clock.

A very large assembly gathered in the evening, and the ordination services were performed as above.

The sermon was from Mark xiv. 9. Subject—"Unsparring consecration to Christ." The entire service was deeply impressive.

After the ordination Rev. J. Rowe presented to Bro. Churchill, on behalf of some of the members of his church, accompanied with appropriate remarks, "Dr. Hodge's Systematic Theology," in three vols., and also two other valuable books.

The meeting was then addressed by Brethren Churchill and Sanford upon the claims of Foreign Missions. A generous collection was then taken in behalf of the outfit of Bro. Churchill, which, in addition to subscriptions taken then and on the following day, amounted to \$220. This sum, I believe, has since reached \$250. One benevolent friend at the meeting gave \$40 toward this object. The Hebron Church have thus done nobly. At about 10 o'clock this service closed, and was pronounced by many one of the most interesting meetings they ever attended.

On the following (Wednesday) evening a large meeting was held, according to previous arrangement, in the 1st Yarmouth Church. The Temple and Milton Churches suspended their regular services for that evening. Brethren Sanford and Churchill addressed the

meeting, and a collection and subscription were taken on the spot toward Bro. Churchill's outfit, amounting to \$124, and it is supposed this sum will be considerably augmented.

Thus Bro. Churchill has the most abundant proof that as he goes far hence to preach the Gospel to the heathen he enjoys the sympathy and confidence and benevolence of his brethren at home, and the same remarks will apply to the dear Brethren Sanford and Armstrong, associated with him in the glorious work.

Yours truly,
ISA. WALLACE,
Sec. of Council.
Milton, Yarmouth, 14th Aug., 1873.

For the Christian Messenger.

TO THE BAPTISTS OF NOVA SCOTIA, NEW BRUNSWICK, AND P. E. ISLAND.

The time is come. The hour for action is upon us. We have waited long, hoping and praying that this time might come, and now our God is giving us the desire of our hearts. Through His gracious favor we are brought to a period in our Foreign Mission efforts, in which they are assuming a more concentrated and definite shape than hitherto they have had. His Spirit we trust has kindled our hearts with the desire to go forth in obedience to the Saviour's last command bearing the message of life to the perishing multitudes of our fellow men. His hand has led us through circumstances which teach the propriety of bold, systematic, earnest, self-directed effort on our part as a christian people. Now He sets before us an open door, and bids us enter. It is ours to go forward trusting in the Lord.

The Israelites wandered forty years in a dry and desolate land because of unbelief. May it not be also that the past forty years of our Foreign Mission history have constituted a period of restless, unsatisfactory wanderings for no better reason? But whatever the past may have been; however unfaithful we have proved to the precious trust committed to us, be assured of this that Christ our Master is leading us forth toward the Land of Promise. It is a goodly land, flowing with milk and honey, rich in heavenly fruitage, and shall be the peaceful possession of those who gladly follow His steps. No good thing will God withhold from those who please Him. He will fill them with prosperity. He will cause them to ride upon the high places of the earth.

Brethren, as individuals and as churches of Christ, we have still resting upon us the great gospel commission. It has not been discharged by us to an extent at all commensurate either with the Master's claims or our ability. We have been neglectful in this matter, and, as a consequence, the leanness attendant upon disobedience has been our experience. We will never reach the highest degree of prosperity at home until in some adequate measure we seek to rescue the perishing heathen. It so comes to pass in the economy of grace that the spiritual needs of the heathen world have become the means of the most abundant wealth to the church. If therefore, Christ is leading us out into Foreign Mission service, we may take it as a clear indication that He has precious blessings in store for us. Let us be followers of Him as dear children, and do honor unto His name by performing that kind of service which exemplifies, most of all, the spirit of Christ.

In Convention at Yarmouth, two years since, you decided to plant a mission among the heathen. You then had none who were prepared to go as your Missionaries; but you were looking toward two young men whose hearts burned within them to uphold the standard of the cross on heathen shores. Having passed the desired time of study we return to you, our own people, not the same as we were, but somewhat stronger in faith, and more settled in our convictions of duty. We come accompanied by another of like spirit, whom we welcome as our associate in this work. We three, then, united in our sympathies and aims, having one mind, through earnest prayer and consultation, do accept the proposal to go out as your missionaries to establish a mission on a new field.

In accepting this proposal your Missionaries elect are conscious of the grave responsibilities resting upon those whom you send as pioneers. If they err the results will be disastrous not only to their own usefulness, but also to the interests of the mission. If they are unfaithful to the confidence reposed in them, serious injury will be done the many whose hearts are already

enlisted in the work. It is God's power alone that can make us faithful and efficient in promoting His glory among the heathen. We rely upon his promised aid.

RUFUS SANFORD.
W. F. ARMSTRONG.
GEORGE CHURCHILL.

The Christian Messenger.

Halifax, N. S., Aug. 20, 1873.

THE WORK OF THE CONVENTION.

The assembling of brethren at Windsor during the present week will be for the purposes of highest importance. Perhaps we have never, so much as at the present time, felt the necessity for Acadia College, not only is it required in all its present appointments, but its further development is a demand so loudly called for that the call must not be unheeded. The Convention will, we trust, be able to provide for this at its present session. Looking over the field of its operations and the condition of the churches throughout these Maritime Provinces, for which it exists, it is evident that there is a necessity for an immediate realization of what has been a good while talked about—additional provision for a Theological course. The gospel ministry must be replenished, and that by men called of God, able to teach others. No Christian man, or religious community can claim to have regarded our Lord's injunction, "Go ye into all the world and preach the gospel to every creature," who is not prepared to do his utmost in the way of providing culture for the men He calls to such labor. Our Lord gave those he sent forth a period of preparatory instruction and training, and shewed plainly that such is the course he would have his people pursue in bringing the world to a knowledge of himself.

Nova Scotia, New Brunswick, and P. E. Island are all equally concerned in raising Acadia College to its highest state of efficiency to meet the church's needs.

Our brethren of this Province were never more generally alive to this necessity, and we are glad to learn that our New Brunswick brethren are more fully realizing the demands of the times in this direction. Our brethren in P. E. Island too are, we believe, in advance of both in their estimate of Education for the christian ministry. So that now in all parts of the Provinces there is an open field and a readiness to co-operate with the Governors and Faculty in carrying forward this work.

CO-OPERATION is doubtless beneficial within certain restrictions and limitations, beyond which it works its own destruction. It depends largely on the object for which men propose to unite, whether they can profitably combine for its accomplishment. An organization or piece of machinery must be proportioned to the work it is to perform, and to the power that can be applied, and the ability of the parties who have to apply that power.

Union is a popular cry, and men sometimes use it for the purpose of promoting an object they wish to accomplish, without due consideration, and the result, instead of union, is rather disintegration and division.

The organized unity of the Roman Catholic Church is not one of its elements of power for good, but rather the reverse. Separation is sometimes better than union. More may be accomplished by a division of labor than by a combination. Our Lord did not send the twelve out together, but they were to go forth two and two. He subsequently permitted persecution to come, and they were scattered abroad, and went everywhere preaching the word.

If unity of action were always desirable we should hesitate before forming for ourselves an Independent Foreign Mission, but should be for continuing our operations with some of the older and larger organizations.

Our co-rependents "Unitas" and "Merle" appear to have agreed together upon the desirableness of a combination in Nova Scotia, New Brunswick, and P. E. Island for Home Mission work, as well as in Education and Foreign Missions. They will not expect us to be prepared yet to endorse such an opinion. We doubt if the brethren in New Brunswick desire to have charge of administering Home Mission work in Nova Scotia, nor do we think the Nova Scotia brethren could manage the Home Missions of New Brunswick better than our St. John brethren. Nor again have we ever found that our Con-

(Remainder of Editorial on 7th page.)