

which will be a pretty large body of educated men will be to the Senate about what the House of Commons is to the Government. The Convocation will have a voice in the appointment of senators, and will discuss all matters relating to the University, and also possess other powers mentioned in the Act. The Act does not in any way affect the Charters of any of the existing Colleges, and leaves them as free as they always have been to confer degrees upon their students. The University of Halifax will be a perfectly distinct institution, having no control whatever over any of the Colleges. On the contrary the Colleges will have control through their Alumni over the University, and the Convocation will probably be composed quite as largely of graduates of Acadia as of any other College.

But this letter is already long enough, and I shall have to ask you for space in another issue to discuss what "Aliquis" has advanced as "reasons" why Baptists who gladly enough concur in the provisions of the Act which gives their College \$2400.00 per annum should nevertheless stand aloof from the Act establishing the University of Halifax.

Yours, &c,
HALLIBURTON.

For the Christian Messenger.

Mr. Editor,—

I enclose for perusal by the readers of the MESSENGER an article taken from the *Canadian Baptist* of June 1st, of the present year entitled "Church Recognition." It describes very intelligibly the mode of procedure adopted by our Canadian brethren:

CHURCH RECOGNITION.

By request of the Baptist church at Pine Grove, a meeting was convened on the 23rd of May to recognize them as a Regular Baptist Church. Delegates were present from the following churches: Fredericksburg, Vittoria, Langton, Port Rowan, and Charlotteville Centre. The Council organized by appointing Rev. Wm. Hulbert, Moderator, and Elder Van Loon, Secretary. After satisfactory information given by the church as to their number, faith, and practice, the Council resolved to acknowledge them as a Regular Baptist Church. The following was the order of exercises: Sermon, Rev. T. Sinclair, of Vittoria; Hand of Fellowship, Rev. Wm. Hulbert, of Langton; Address to the Church, Rev. J. VanLoon, of Fredericksburg; and also an address by Rev. T. Baldwin, of Port Rowan. This little church, twenty-two in number, are united and zealous.—They have secured the labours of Rev. T. Osborne in connection with the newly formed church at Charlotteville Centre, and their prospects are encouraging for growth in numbers and Christian maturity.

J. VAN LOON, W. HULBERT,
Clerk. Moderator.

For aught that appears it would not seem that the members of this newly formed Church were or had ever been members of a Baptist Church before. But in a more recent number of the same paper, that of the 8th June, the following, under the head of "Denominational News," appears:

RECOGNITION COUNCIL.

At the request of a number of Baptist brethren and sisters living in and around the Charlotteville Centre, a council, composed of delegates from Waterford, Simcoe, Vittoria, Fredericksburg, Port Rowan, Pine Grove, Langton and Forestville churches, convened in the town hall, Charlotteville Centre, on Tuesday, May 30th, at 10 o'clock a. m., to consider the propriety of recognizing them as a Regular Baptist Church. After singing, and prayer by Rev. T. Baldwin the council organized by the appointment of Rev. J. Vanloon, Moderator, and Rev. H. P. Fitch, Clerk. The council having been organized and accepted by the church, brethren Rev. S. W. Folger, Dea. Johnson and Baldwin took a seat in the council as visiting brethren. After the reading of the minutes of the organization and other documents by the pastor, showing that some eighty members from Forestville had been dismissed by letter for the purpose of organizing a church of Regular Baptists, and the organization having been completed, by the adoption of the New Hampshire Confession of Faith and church covenant, it was resolved to recognize them as an Independent Baptist church. The following order of exercises was then arranged by the council:—Opening exercises, Rev. Thos. Sinclair; Recognition sermon, Rev. T. Baldwin; Recognition prayer by Rev. S. W. Folger; Hand of Fellowship, Rev. A. Slaght; Charge to the church, Rev. H. P. Fitch; Charge to the pastor, Rev. J. Vanloon; Closing exercises by Rev. W. T. Osborne, pastor. At half past one the congregation again assembled, when the above order of exercises was carried out fully; the exercises being of the most interesting character. The sermon and addresses were very much appreciated by the large and attentive audience. The church

numbers 94 members with good prospects of usefulness. May the little one become a thousand is the prayer of the council.

H. P. FITCH, Clerk.
JACOB VAN LOON, Moderator.
P. S.—Bro. Fitch preached a very powerful sermon in the evening.

Eight churches appear to have been represented at this Council. But what need of such measures at all, if sister churches, the denomination, and Associations are prepared to dispense with such formalities? And why may not any given number of members—a dissatisfied minority perhaps—perhaps not—why may they not meet, and resolve to form a new church, without any such ceremony as above described, but which, so far as I know, is invariably adopted, under like circumstances, here and elsewhere?

ORDER.

For the Christian Messenger.

In the June number of the "Baptist Missionary Magazine for 1876," appears the following paragraph:

"Some well-meaning friends of both causes think it would be better if the Baptists had but one great organization to all our mission-work, home and foreign. The Methodist Missionary Society is thus organized, and here is a word in the interest of a separation." The western Christian Advocate has an article from Dr. Scott, of India, on the division of our Home and Foreign Missionary work. Two points are sharply made: 1. The public appeal from press, platform, and pulpit, is uniformly made in the interests of and founded on the facts of foreign fields. He thinks it is not morally honest to plead in one direction and disburse in another. 2. He thinks the home work would be better appreciated if pleaded for separately. "Special appeals centralize effort, and give intelligence to action."

We quote the above from the missionary department of the "Northern Christian Advocate" (Methodist.) Dr. Scott is right.

The Editor of the Magazine, it will be seen, adds the weight of his testimony in favor of keeping Home and Foreign Missions separate. Take a note of the fact.

The Christian Messenger.

Halifax, N. S., June 21st, 1876.

NOVA SCOTIA BAPTIST HOME MISSIONARY UNION.

The Annual Session of the Home Missionary Union, was held in the Temple Church at Yarmouth, on Friday and Saturday last.

In the absence of Rev. Dr. Cramp, the President, Rev. Isaiah Wallace was appointed chairman; and Revs. J. A. Durkee and Asa Cohoon, Secretaries.

After the organization of the Union and the names of delegates being given, the reports of the Board, Secretary and Treasurer were read. It recommended the employment of a general agent; the assumption of salary of Professor Welton by the College; some changes in the French Mission; the establishment of a Book Depository; and a mission to Newfoundland. Upwards of 200 baptisms had been reported to the Board, and three new churches had been formed by missionaries under appointment of the Board.

From the Treasurer's report it appeared that there had been upwards of eight thousand dollars received and expended, and that a debt of three thousand dollars remained against the Union.

The Board was located for the ensuing year again at Yarmouth, and the same Board re-elected.

THE NOVA SCOTIA WESTERN BAPTIST ASSOCIATION

commenced its 26th Session in the Temple Church, Yarmouth, on Saturday last, at 10 o'clock, according to appointment.

Rev. Geo. E. Day was elected Moderator, and Rev's. G. O. Gates and Asa Cohoon, Secretaries.

The reading of the letters from the churches occupied the morning meeting. They reported large additions to the membership—about seven hundred.—Committees were appointed on the various objects which the Association recognizes and seeks to promote.

The characteristics to which we referred last week were very apparent, and a delightful spirit of harmony prevailed in the meetings.

The contributions of the Churches to Benevolent Objects amounted to about one thousand dollars.

The Association Sermon was preached on Monday morning by Rev. John Clarke from John xii. 3. "Then took Mary a pound of ointment of spikenard,

very costly, and anointed the feet of Jesus, &c."

He shewed that this anointing of Jesus was a public act, and was so accepted by Christ, that it was a gift made by a large expenditure of money. It was done in a lowly and deliberative manner, out of the overflowing of a loving heart and its very fragrance was acceptable, and was commended by the Saviour as an act of deep devotion on the part of the forgiven one. The preacher demanded that offerings to Jesus should be of the best we could afford.

The Circular Letter was read by the writer Rev. G. O. Gates, the subject of which was the necessity of Christian workers making principle not feeling the basis of operation.

After the sermon in the morning other Letters that had come to hand since Saturday were read.

Education was made the subject of the afternoon sitting of the Association. Reports from some of the committees were also read and briefly considered by addresses from various brethren.

A Public Temperance Meeting was held on Saturday evening. Warm and earnest speeches were made by Revs. Ingram, Clarke, Rowe, and Bro. T. M. Lewis.

THE UNIVERSITY OF HALIFAX.

Some of our contemporaries do not seem to understand the exact position of Acadia College, and therefore fail to properly appreciate the action of its governors in reference to the question of co-operation between them and the proposed University of Halifax. From the *Chronicle* of Thursday last we learned that the Board of Governors of Dalhousie College had nominated Principal Ross and Professor Lawson to be submitted to the Governor-in-Council for appointment as Fellows of the Halifax University. Kings and Mount Allison Colleges having accepted the proposal to unite, and they are each expected to nominate two for a similar purpose. Our morning contemporary adds: "Acadia we hope will soon be heard from in the same way."

We have no authority from the governors of Acadia for giving expression to opinions we may suppose they hold on the subject, and have ourselves been unwilling to speak so as to prejudice or forestall them in any action they may think proper to take. We still feel this the fairest thing for us to do.

Acadia College is the Educational Institution of the Baptists of Nova Scotia, New Brunswick and P. E. Island. It is but doing justice to the Governors to call attention to this fact, so that the portion of the press which is urging them to the adoption of the New University for Examination and Degrees should see exactly the meaning of what has already been done.

We have sought to keep the question as one entirely open for discussion in our pages, so that such of our correspondents as wish to write on the subject may do so freely and fairly without bias, that those of our readers, who are warm friends of that Institution, may form their own independent opinion and judgment in the matter.

We cannot help thinking that much depends on the character of the Senate of the Halifax University, yet to be appointed, whether it will find favor with the several Colleges of the Province. Und this is known it is not at all likely that the existing Colleges will consent to relinquish their power of conferring degrees.

The Board of Governors of Acadia College, comprising representatives from the three provinces, and the late meeting of the Board there being few but Nova Scotia members present, the appointment of a Committee to obtain information and report, was all that could safely be done. When the Convention meets in August, such further action may then be taken as will be suggested by the members and delegates from the churches of which it is composed.

Our New Brunswick contemporary in his last issue of the *Visitor* under the title "O! Great Central University," examines to some extent the question, and gives his views—the general tenancy of which is not in favor of accepting "the projected Examination and Degree conferring University." It does not appear to set a very high value on a University Degree.

He says:

After all, it is not of much consequence from what College or University a Degree is obtained; but the great matter to ascertain is, whether the person honored, is really worthy of it. And generally the arena

of life-work and trial is the only way to determine the point satisfactorily. Let a person prove himself competent as a scholar and efficient in the position he occupies, and his degree will stand high enough; let him be proved incompetent and inefficient, and his degree will not be worth much, even though conferred by a great University. So, there needs not be much stress laid on the alleged value of a degree from the Provincial University, over a degree granted by one of our good substantial Colleges.

Whilst there is some truth in this view, yet it is only part of the truth; for it is not the degree in itself that is to be valued, but what it means, and the influence it exerts over the student in his preparatory studies, and the stimulus it supplies to students generally; these are better and more correct criteria of its value, than the subsequent life of a graduate. It is difficult to estimate the full value of a degree. There is no common standard of worth by which to judge. Nor can there be any general comparison of the value of a degree from one College or University with that of another except from the reputation of one being far in advance of the other.

We may add that the names of gentlemen appointed by the governors of Acadia College to make enquiry in reference to the University of Halifax published a week or two since, were not obtained by us, directly, from official sources, and it appears they were not quite correctly given. They should have been as follows: Rev. Dr. Sawyer, Hon. Dr. Parker, A. Longley, Esq. M. P. P., Rev. E. M. Saunders, A. M. Rev. W. P. Everett, A. M., and Rev. G. M. W. Carey, A. M.

SOUTHERN CALIFORNIA.—A letter from Dr. Hobbs to the *Yarmouth Herald*, dated, Los Angeles, May 25th, says:—

The crops for the present year are the best that have been grown for many years. The very copious rains of the past winter, besides guaranteeing a bountiful harvest (which is at this date nearly all secured in good condition) have done another very important office for this Pacific slope—we mean the carrying on of the hydraulic operations, and the quartz mills, which will be kept running, day and night; and the hardy miners will doubtless be rewarded by millions of dollars. But, alas for this great country! too many have forgotten that the "gold is the Lord's and the cattle on a thousand hills," and in the moral point of view, cannot compare with little Nova Scotia, for too many forget the fact that it is "righteousness which exalteth a nation, whilst sin is the reproach of any people." Looking at this country from this standpoint, ye behold a nation of more than 40 millions, occupying a high rank among the nations of the earth in point of enterprise and civilization, boundless resources, and peculiar institutions, inviting and receiving additions to their population from every nation and climate under heaven. Pagans, by the thousand, barbarians, infidels and devotees of a false Christianity such as few if any nation ever possessed—with this sweeping tide of immigration flowing in upon the nation, a great problem is to be solved, sooner or later; this problem is far more serious than the Chinese problem, which is absorbing so much interest at the present time throughout this Pacific slope, which contemplates the stopping of Chinese immigration and which is a problem very hard to be solved; but here is one far greater and more difficult of solution; shall this great nation absorb them, or shall they absorb this nation? Shall they be the instruments of making Christians of them, or will they allow them to make Pagans and Infidels of the nation? The threatening danger cannot be ignored or trifled with. The growing tendency to expunge God's Holy Book from common schools, shows that the Sunday-School work is of importance. True, the Almighty is never at a loss for means and agencies to carry on his work: He will turn and overturn, till He, whose right it is to reign, shall reign from the rivers to the ends of the earth. What means this increased interest manifested throughout Christendom on the subject of instructing the young, who are the hope of the world and of the Church also? and who can doubt that the signs of the times are propitious, and that King Jesus is moving his forces for a victorious and decisive battle—that the Kingdoms of this world shall become Christ's Kingdom and He reign forever and ever."

ADVANCE OF THE TRUTH.

The progress of New Testament principles is more rapid and continuous than many people suppose. On the question, Who are the proper subjects of Baptism? a large proportion of christian people of all denominations freely admit that "the Baptists are right" and practically disavow Infant Baptism. But when the Baptists proceed to carry their principles into practical operation, and shew what they believe on points

of doctrine, and the practices which are the natural sequences of believers' baptism, then it is that persons of strong prejudice often manifest their hostility, and shew where they stand on the great test question. An occasion of this kind appeared recently in Cumberland Co., at the village of Athol, a number of Baptists believing that they might observe the ordinances of religion more profitably by being formed into a distinct church, took the necessary steps for this purpose. This proceeding awakened the ire of some person to write in the *Anherst Gazette* an angry letter over the signature "Atholian;" and although the meeting was in their own place of worship and on the occasion of forming a Baptist Church, this anonymous writer denounces their ministers for preaching Baptist doctrine, and says:

"Had this abuse of the views of other christians been entered into in the afternoon during the session of their Conference meeting we should have held our peace."

But it was reserved for the evening when more than two-thirds of the congregation were either Presbyterians or Methodists, and as the ministers all save one were acquainted with the people they knew them to be such, and were they strangers (which they were not) the afternoon meeting would have revealed this fact to them.

Now, if the gentlemen, ministers and laymen think we poor Atholians are so entirely ignorant of Bible truths let them advertise for a meeting to enlighten us, and discuss on fair terms the questions that they imagined settled forever by them on the Thursday night mentioned. We believe in one baptism—and in only one baptism. But we would allow all christians to shew that spiritual baptism forth in the way that they believe to be scriptural—the shadow can never be a reality, neither can the outward sign of baptism ever be baptism—no matter how performed."

The *Gazette* of the 9th inst., has two letters in reply to "Atholian," one by the Rev. H. Bool and the other by Mr. Hans Mills. Mr. Mills says:

"The 'ministers and gentlemen who entered the little village,' came here at the written request of myself and eleven others, for the purpose of organizing a Baptist church in this place and Southampton.

Had we consulted Mr. or Mrs. Atholian (as the case may be) and taken her advice it would have been quite unnecessary for them to have come, but we thought that as a Baptist church could be formed in the city of Papal Rome under the shadow of the Vatican, such a thing could be done here without asking liberty of Atholian or any other person, believing we lived in a free country.

Atholian states that 'their coming was announced the Sabbath previous in the Wesleyan church.' When a person makes one wrong statement it may be fairly presumed they will make others. I most emphatically deny that such an announcement was ever made in the Wesleyan church, and why Atholian should make such a statement I cannot conceive, unless she thought by conveying such an impression, nothing should be advanced in said meetings that would conflict with the practices of the Methodists.

Mr. M. further remarks:

I presume we shall decline to accept Atholian's challenge "to advertise for a meeting to discuss these questions" for the following reason: We have no Baptist lady in our village of sufficient assurance to take the platform and enter into a discussion on such a subject with Atholian as an opponent, but such discussion might perhaps enlighten us with regard to the meaning of the phraseology employed in the latter part of the paragraph under notice.

Now, I advise Atholian, before attempting again to criticise or malign the motives of others, to at least be present to hear what was said, which I am quite positive was not the case on the evening referred to."

Mr. Bool ably defends the action of the brethren on the occasion referred to. He says:

It is well understood that on such occasions addresses are given and sermons preached setting forth the nature of the new organization and substantiating its peculiar doctrines; and I am able to affirm that not a word was said, either in the sermon or the addresses, inconsistent with this purpose. It is desirable that other denominations, as well as our own people, should understand our position; therefore, the greater proportion of Methodists and Presbyterians present the more reason there was to speak out plainly. What would be the use of preaching on baptism to Baptists alone?

Atholian says, "If this abuse of the views of other christians had been entered into in the afternoon during the session of conference we should have held our peace." I ask for what reason in the world would he have us act in direct opposition to that lesson in morals, which I trust we all learned in our childhood, never to say behind people's backs what we would not say before their faces?

Religious controversy, purely, is what your correspondent denounces. In this