

the whole process of excommunication. The Church at Corinth had been very remiss in discipline. A notorious transgressor was harboured amongst them. The Apostle deeply concerned for the Church's welfare, enforces the necessity of judicial action, and gives such instruction for the same, which, to have been carried out the Church must have met together, heard the evidence against the offender, and passed a vote of excommunication. The testimony of this Chapter of holy writ, together with Paul's instruction to Timothy and Titus, makes it as clear as possible that the power of discipline lay in each separate Church, including pastor, officers, and members.

4. It remains that we consider the objects to be kept in view in the discipline of the Church. There is nothing in which it is more important that we should act with a single eye to the glory of God. Of all the meetings of the sons of God here on earth, there is no place where Satan is more likely to come among them, than a Church Conference when a case of discipline is to be treated. It becomes the contending party, and every member of the Church, to take heed to the admonition of Jesus, "What I say to you, I say to all, Watch." Let every one watch his own heart against ambition, pride, love of power, rivalry, personal pique, and all other ill feelings. Put off these, anger, wrath, malice; and put on, as the elect of God, mercy, kindness, humbleness of mind, meekness, long-suffering; and above all these things put on charity. With our minds thus prepared. In the first place, we should seek the welfare of the transgressor. To exclude a person from the privileges of the Church of Christ may be some of the hardest work; but, usually, that which causes the greatest pain in christian service, is productive of the sweetest fruits; and it has often come to pass that the severest discipline of the church, has been in the hand of God, the fiery trial by which the dross has been consumed, disclosing the pure gold of a penitent and devoted Christian. This was precisely the end which the Corinthian Church was to keep in view in the dreadful case of discipline to which reference has been made. The flesh was to be subdued that "the spirit may be saved in the day of Jesus Christ" We are to keep no company with transgressors, in such a way as to countenance their sins; but by prayer and effort, we should seek the restoration of wanderers, even after they have been excluded from the church.

Secondly, we should aim at the purity of the church. We would not utter a word to discourage truly converted persons from uniting with the people of God. Let them fly to us, like doves to their windows—but all the world should know that the church of Christ is no place for inconsistent men.

The exclusion of an offender has a salutary influence on the whole membership. We have been present at church meetings when the vote of exclusion has been announced. Great fear has come upon all the church, from one of the most honoured of pastors to the lowliest member present; and we could almost hear the throbbing in the breast, as the prayer went to heaven, from five hundred hearts, "Hold thou me up and I shall be safe." When this business is transacted in a proper spirit numbers of God's people go home, with new resolves, in the strength of the Holy Spirit, to be more watchful, and more faithful in Christian duty.

The church must be kept pure by some means. Soul destroying error, and the corruption of depraved hearts, are like the cankerworm and caterpillar spoken of by the prophet Joel; and if tolerated in our churches, one will eat up what the other leaves until all that is verdant be destroyed. We cannot expect our churches to prosper unless they are pure: there can be no progress, when there is so much dragging at the chariot wheels of the Gospel.

Thirdly, it should be our desire, to render the church a power in the world. Considering the immense Christian profession of free protestant countries it is humiliating to think how little society is influenced for good. We expect that the lips of profanity will utter their indictments against Christian people, but; alas; that there should be such infirmities in the professing church, as to give a coloring of truth to these accusations.

If the world is to be won for Christ, the church must, both believe the truth, and practice it. In a light-house, it is not alone needful that the oil should burn. If the mariner on the dark

waters, is to be warned and guided, the lamps must be kept clean and the reflectors burnished. It is a false charity that gives credit for illumination within the heart, when never a ray struggles out through a life of worldliness and sin; and the putting a light in a dark lantern, does not reflect much honor on the wisdom of God. Hence the admonition of Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

In conclusion. Let all who name the name of Christ depart from iniquity. Let us in our individual and collective capacity, by the help of God and the direction of his word, do all we can to promote the harmony, happiness, and purity of the church, until from every direction in society there shall be heard the thrilling exclamation, "Who is she that looketh forth as the morning; fair as the moon, clear as the sun, and terrible as an army with banners?"

For the Christian Messenger.
The Female Seminary.

I propose to furnish some statements respecting the property in this place, now held by the Convention, and to offer some remarks on these statements.

The Nova Scotia Baptist Education Society was founded in 1828, and in the following year the directors reported that Horton Academy had been opened—that fifty students were in attendance—and "that a most eligible situation for the buildings intended to be erected for the purposes of the Institution" had been purchased, comprising fifty acres of upland and fourteen acres of excellent dyke.

The Academy was erected, and other suitable buildings were added from time to time.

In 1859, a considerable debt having been incurred, the Board of Governors of Acadia College (who were then managing the property,) were advised to sell some of the land for the payment of the debt, and took steps accordingly; but the Committee of the Nova Scotia Baptist Education Society intervened by the passage of the following resolution, passed July 18, 1860:—

"Whereas, The lands now belonging to the Corporation of Acadia College and transferred to that body by this Committee, were so transferred for the purposes of Education, their sale not being contemplated;—

"And Whereas, The Committee is impressed with the belief that all the lands so transferred will, in the progress of the Institutions, be required for buildings and other necessary improvements, their sale, therefore, the Committee think, will be injurious to the educational interests of the denomination;—

"And Whereas, This Executive Committee believe that the income from the lands as now occupied, is almost or fully equal to the interest that would accrue, were the lands sold, it is therefore

Resolved, That this Committee cannot comply with the request of the Convention, and consent to the proposed sale."

The Governors acquiesced in the Committee's opinion, and further proceedings were stopped. Five years after when the Legislature passed an Act "to enlarge the powers of the trustees, governors, and fellows of Acadia College;" who were thereby "authorized and empowered to accede to the request presented to them by the Nova Scotia Baptist Education Society, and to assume the trusts and obligations of the said Society, its real property, assets, and liabilities being also transferred to them"—

That is, the College took the place of the Society, and bound itself by the same conditions; the Society disavowed the right of using the land otherwise than for educational purposes, the College received the land under the same condition, and has assumed the same "trusts and obligations."

The question now is, Where shall the Female Seminary be located? Accepting the views taken by the Nova Scotia Baptist Education Society, a decision may be soon arrived at. As the College Building is to occupy the southern side of the road, the northern side furnishes a splendid site for the Female Seminary, and it has been regarded for these twenty years as the proper location. It is not likely that I shall live to see it: but I trust the eyes of many thousands of Baptists will be gladdened by the sight of a Seminary located there, embosomed in trees, and shrubs and flowers, with spacious grounds, artistically laid out, for exercise and recreation, inviting and securing the patronage of the denomination.

The Academy has been recently conducted on the plan of mixed education, ladies and gentlemen attending

the same classes;—a considerable number of us greatly prefer the course adopted in England. The University of London, which is not a teaching body, allows young ladies to matriculate, on examination; but their studies are afterwards pursued in their own Colleges, where they attend to the peculiar studies of their Institutions, going up to the University for examination at the appointed times. The same statement may be made respecting theological students, who do not study at the University, but at Bristol, Regent's Park, or other Institutions.

A similar course might be adopted here. Of the young ladies attending the Seminary, some would content themselves with Seminary studies. Others might wish to add to them collegiate pursuits. These latter could easily attend the college classes for that purpose, if such a course should be deemed advisable, as they would only have to cross the road, and could reach any College department in less than five minutes.

I will only offer one more hint, requesting the Building Committee to take an old man's advice: Don't encumber yourselves with debt, brethren. You have enough of that already. Finish the College Building first, and then take breath. By that time the denomination will be ready for another appeal for the Seminary, and they will heartily respond to it.

J. M. C.
Wolfville, March 27, 1878.

For the Christian Messenger.
Quarterly Meetings of Colchester and Cumberland.

It is believed that the Quarterly Meetings held by the Baptist ministers of the above named counties, may, if properly conducted, result in great good, in places where they are convened. This matter came under discussion at the recent meeting at Parrsboro, and all agreed that it was important to continue the services, when a religious interest has been awakened. It was, therefore, resolved to request the churches to take this matter into consideration, and to ask each to give their pastor permission to remain over the Sabbath, if in the judgment of the ministers present, it should appear to be his duty. The brethren who may be present would be able to judge of the whole case with reference to the wants of the cause, and the circumstances of the ministers and their congregations. The pastors are hereby requested, as soon as convenient to present the subject for the consideration of their respective churches in order to obtain their consent to the above named arrangement. Those who allow their pastor to be absent a Sabbath, or even more, for the promotion of the cause, of God elsewhere will suffer no loss, and will become the means of blessings to others.

There is a good deal of self fishness in human nature, that needs to be eradicated; and this spirit, we fear, too often obtains amongst our more highly favoured churches.

Those that are fed to the full, and afflicted with spiritual dyspepsia, would find their health greatly promoted if they would consent to do a little extra work for themselves occasionally, and at the same time would bestow a much needed service upon others who may be hungering for the bread of life.

M. P. FREEMAN,
Sec'y of Conference pro-tem.

The Christian Messenger.

Halifax, N. S., April 3, 1878.

DEATH OF THE REV. CHARLES RANDALL.

We were not unprepared to hear of the death of our aged brother Randall, as he had been greatly afflicted for several years now past. From an intimation given us a few days before his death we were looking for some further word in time for our last number, but it did not arrive. We have now received a brief note from our respected brother, J. G. Nowlan, informing us of Mr. Randall's departure, which took place on Saturday, the 23rd ult. He says:—

Dear Bro. Selden,—
Death has visited us and removed the late Pastor of this Church, our beloved brother Rev. Charles Randall, who died at his residence in Weymouth, the 23rd ult., aged 71 years. Our venerable pastor first came here a little over 45 years ago, previous to his ordination, which followed at Weymouth, July 1833. After his ordination he became pastor of Sissiboo (this being a branch). St.

Mary's Bay, and Digby Joggins (now Hill Grove) Churches, embracing a large portion of Digby County. In the winter of 1841-42, a glorious revival of religion under his ministry was experienced, both at Weymouth and also in New Tuskot, and as the result a large number were added to the Sissiboo (Weymouth) Church. Consequently our branch of the church was greatly increased. In July 1843, the New Tuskot Baptist Church was organized, and Elder Randall not only became pastor, but also one of the members of the Church, from which he has so recently been removed to join the Church triumphant. Elder Randall had therefore seen large accessions to this little Church since its organization, who with the congregation have ever esteemed him as a worthy minister of the gospel, and one to whom we could at all times look for counsel and advice. Some four years ago he was attacked with paralysis which caused him to resign the pastorate of the Church under his charge. Yet as this Church had no permanent pastor he ministered to it's wants whenever his health would permit, and during the last summer he preached nearly every Sabbath. At the opening of our New Meeting House Jan. 13th, he was present and preached the second sermon. (Rev. Mr. Bancroft preached the first) and on the Thursday following preached at the funeral of dea. C. Sabean. On the Sabbath following he preached morning and evening—for the last time. He intended to come again in a fortnight, but God otherwise directed. He has now gone home, and though we mourn his departure, yet we rejoice to believe that he now enjoys that rest that remains to the people of God. May God bless his aged and sorrowing widow, and may we all be prepared, for in such an hour as we think not the Son of Man cometh.

New Tuskot, March 26th, 1878.

Brother Randall was remarkable for his firm adherence to what he believed was right and good. Although there is not a just man upon earth that doeth good and sinneth not, yet we might say of this departed minister, "Behold an Israelite, indeed, in whom is no guile." In his preaching he always sought the practical benefit of his hearers. He was a sincere and earnest preacher ever desirous of doing the Master's work. His influence in consultation was eminently wise and judicious, and he was blessed above many who may have possessed more commanding talents and larger acquirements. His preparation for the work of the ministry was largely observed from the Rev. Dr. Tupper, who was for some time his teacher in his early years. We shall not attempt any full notice of our brother in his character or labors. Others there are who have been far better acquainted with him and may feel it their privilege to pay such last tribute of affection. We shall ever have the greatest respect for his memory, and rejoice in the hope that the separation is not a final one; but that we may live in the anticipation of meeting with him beyond the river where we shall go no more out, but be ever with the Lord.

SONS OF TEMPERANCE.

The Journal of Proceedings of the Thirtieth Annual Session of the Grand Division, held in November last, makes up a thick pamphlet of 127 pages. Grand Scribe Parsons has here brought together a large amount of information on Temperance matters and the progress of the cause in various countries. In Nova Scotia the numbers stand as follows:—

Sons of Temperance.....	10,000
British Templars.....	5,500
Int. G. T. of the World.....	6,000
Int. G. T. (Loyal).....	3,000
Catholic T. A. Societies.....	4,000
Open Temperance Societies, 3,000	
Form or Blue Ribbon Clubs.....	20,000
Women's Temperance Unions.....	4,500

Total..... 56,000

The numbers embraced in all the Temperance organizations in the Dominion of Canada are 256,000.

Nova Scotia has more than twice as many pledged members in working Temperance Societies in proportion to her population than the whole Dominion; no less than fourteen per cent. of her whole population being thus enrolled, and upwards of twenty-five per cent. of the adult population.

The next quarterly session will be held in Amherst, commencing at 3 p. m., Tuesday, 23rd April.

The Twentieth Annual Report of the Institution for the Deaf and Dumb is before us. This is one of the Benevolent Institutions of which Halifax may well be proud. It has a high reputation at home and beyond our borders, and is recognized as having claims on the Legislatures of the three Maritime Provinces and Newfoundland. Having pupils from them a grant is made by each towards its funds. The report gives a number of

very curious facts with regard to deafness repeating itself in the same family, especially where its parents have been related. There were 52 pupils in attendance last year. Each pupil costs on an average \$130 per year, which is lower than in similar institutions in Ontario or the United States.

Mr. J. Scott Hutton is a most successful teacher, not only of the sign language, but has in some cases taught the dumb to speak audibly—this is one of the highest triumphs of teachers of Deaf mutes.

March was expected to leave us "like a lion," seeing that it came in so much "like a lamb" but the weather prophets were disappointed—and it departed under a cloud. April was ushered in by a morning of bright sunshine. The abundance of rain of the past month, however, had not exhausted the supply, and in the afternoon again the rain descended as if there had been none for a month before. The effect of the rains has been very destructive to the banks of rivers, and bridges, destroying a vast amount of labor and rendering large outlays necessary to make them good again.

In reference to the re-building of Acadia College, our readers will be pleased to learn that the Committee held a meeting on Monday last, and had before them several handsome designs from our best architects, on approbation. The arrangements the governors propose for the interior are, we think, admirable, combining utility, beauty, convenience and economy.

We doubt not the Committee having the matter in charge, having practical business amongst them, will be equal to the occasion, in deciding whether to build both College and Ladies' Seminary simultaneously, or to let one precede the other. We rather incline to the idea of a commencement of both as calculated to satisfy the larger number of the contributors.

Our brother, the editor of the *Christian Visitor*, persists in misrepresenting us. He knows very well that we have put forth no "efforts," any more than he has himself, "to bring about affiliation of Acadia College with the University of Halifax."

It may serve our brother's purpose to point at the University, and cry, "Wolf! Wolf!" but the real wolf that should be guarded against, is a spirit of distrust among the brethren and friends of the College. He ought to give her graduates credit for more love to their Alma Mater than to suppose they need any threats from him to deter them from doing her harm.

Let our brother seek to promote among the young men of New Brunswick a desire to secure the benefits of a full course at Acadia, and he will do her and them more good than by any amount of bantering about the Halifax University.

We are pleased to learn from Rev. W. C. Rideout that there has of late been a change for the better in his health, and he begins to hope that he will be restored, and be able to labor again in the Lord's vineyard. We trust it may be so.

REGISTRATION IN ONTARIO.

When Confederation was effected there was no system of Registration of Births, Marriages and Deaths, in existence in the province of Ontario as in Nova Scotia. Consequently they had no claim on the Dominion for the perpetuation of a system as Nova Scotia has. However we find that in Ontario they have been making progress in this matter. The *Toronto Globe* of a recent date has an article on the subject as follows:—

REGISTRATION OF BIRTHS, MARRIAGES, AND DEATHS.

We are glad to notice that the registration law is now being enforced with a praiseworthy amount of energy and impartiality. For some years after that Act was passed the returns were so partial and imperfect as to be of little or no practical use. No conclusion of the slightest utility could be drawn from them. The natural increase of the population could not, by their assistance, be even guessed at, while there was as little information to be secured in this way either about the death rate or the prevalence of certain kinds of disease in certain localities. In short, the Act was, to all practical purpose, a dead letter.

It is now, however, becoming quite the reverse. People are being taught very practically that it is at their peril if they neglect to register the births, deaths, or marriages which take place in their families or under their care. Every now