

Correspondence.

For the Christian Messenger.
"Governor's" Reply.

No. 2.

Mr. Editor,—
It is abundantly clear that you have determined to have an out and out discussion of "University matters," and "College matters," and "Provincial grants." And it is not less clear that you have considerable satisfaction in thrusting this discussion upon me, although I had no intention of doing more, at the outset, than to put right your misleading article in reference to Woodstock Institute. You have cut out a good deal of work for me, and wish me to give light on a number of questions.

I am reluctant to accept the position you seem to force upon me, but you say truly that "Baptists live on the free air of breezy discussion." Well, I am at your service; and I trust that good may result to our beloved Acadia. I shall insist, however, that you treat my arguments and statements with the respect they really merit. You have not done so in your issue of February 11th, and I claim the liberty of punishing you, now and always, for such wrong doing. You may punish me, only do not put on that awful air of superiority which you assumed towards me in your last. I know I am only a "Governor," but somebody or other (I wonder sometimes who) must have a right to speak above his breath without being frowned down.

You say, "If 'Governor' can make white black, then he may prove that Acadia and Woodstock Colleges are on the same course." Is that honest writing, Mr. Editor? Did I attempt to shew anything of the sort? I did not, and you must very well know it. And then you re-assert your old formula in italics, "If one is right the other is wrong." I shall not insult the intelligence of your readers by again shewing that such a statement has no real warrant. They may judge between us on that point.

2. You re-assert that College grants had nothing to do with the action of the Colleges respecting affiliation with the University of Halifax,—that my memory has "grossly" misled me. In fact, you shew conclusively that such a thing was "impossible!" I remember that when the editor of the *Messenger* was once charged by the late editor of the *Visitor* with being under "a grave mistake," you replied as follows:—"On the score of inexperience it may perhaps be excused in our brother. We can afford to allow correspondents to speak positively, but words from the chair editorial are weighty and should be carefully and wisely chosen." I thought that was too good to be lost, and I preserved it. Is it possible that you forget the writings of some of the press at the time, the *Morning Chronicle*, e. g., and that you were not slow to let your readers have an idea of what it said and thought of the Baptists who were advocating non-affiliation? My memory has gone back on me sometimes, but that was when I did not pay attention. Those who have files of the *Chronicle* or *Messenger* may see that the question was squarely asked, "Can Acadia do without the Government grant?" And you, Mr. Editor, wrote as follows in reply to the organ of the Government,—"We can afford to appreciate all that our contemporary says of the aim and purpose of the University Act, and we not only believe, but demand that a fair test shall be applied to all Colleges participating in the public funds, and on this ground have we sustained the enactment." The italics are mine. It is unnecessary for me to say anything of my reference to what the delegates at the Convention at Sackville understood on this subject. I am assured that what I have stated, however "impossible" it is (as seen in the light of today), will be perfectly remembered by many who were present. I regret that this rather unimportant point has required so lengthy a reference, but I know that what I stated was the fact, for the argument was pressed upon myself by more than one of the ardent friends of affiliation.

3. You are careful to point out to your readers that the Legislature, in 1876, passed an Act that Graduates of the University of Halifax, and of no

other, should after Jan. 1, 1877, be allowed to receive license to teach, in Nova Scotia, on passing an examination in professional subjects only; and you do this in order to shew that although it may be as "Governor" says, that Acadia's charter is inviolable, yet her degrees are discriminated against. You published that Coercive Act some two or three times. Why did you not express disapprobation of it, if not before, then after August, 1876? Why did you not hasten to inform your readers of the removal of this discrimination last winter? Why have you not published the fact that the attempt to discriminate against Acadia's degrees could not stand? You must have known that Graduates of Acadia were examined last summer for Grade A. licenses, or let me say, you should have known it. How lucky it was that I was not dependent on the *Messenger* for such information! But what shall I say of your present attempt to frighten me and other people with that miserable bugbear? I really wish the *Messenger* could say it helped to remove that disgraceful thing. But, it did not, and would not. But the thing has gone none the less. I shall address myself to your other enquiries in my next.

GOVERNOR.

February 12th, 1880.

For the Christian Messenger.

Mr. Editor,—

The Editor of the *Wesleyan* stated that he did not know that any Methodist minister had baptized any person during the last fourteen years, and you ask for information from your correspondents upon this matter. Well I do not think it has been quite fourteen years since the Rev. Mr. Perkins, Wesleyan minister baptized that is immersed in the water of Yarmouth Harbor, near the Wesleyan Church. And subsequently, I learn, he baptized in the waters of Darling's lake, a few lines from Yarmouth town, on the post road leading to Digby, and near the present site of the Wesleyan Chapel. It has been scarcely two years since (if I am correctly informed) since Rev. Mr. Tweedie, Wesleyan minister, led some persons down into the water of a certain river which flows through Brooklyn, a village situated three or four miles from Yarmouth town. And I think, Mr. Editor, if you make diligent search, that you will find that many ministers of the Wesleyan Communion—are "obedient unto the faith" and comply with the instruction of their Book of Discipline—notwith standing Mr. Currie's singular treatment of the Lexicons and other books including the Book of Books itself.

As to the number baptized scripturally by Wesleyan ministers in the United States, it is a matter of fact that very many are "buried with Christ" in believers' baptism, and that infant sprinkling for baptism is surely declining. And if the *Wesleyan* will give to its readers, what Dean Stanley and other recent writers have to say upon the subject, the Editor will find himself put to the trouble of copying even more largely from the *Graves-Ditzler* debate than he has already done—in order to hinder the progress truth will be sure to make in his own denomination. And this reminds me, Mr. Editor, that Dean Stanley's article on Baptism is now published in pamphlet form, and can be obtained at an exceedingly low price. It should be largely circulated among all the people.

Yours in the cause of Christ,
BAPTIST.

For the Christian Messenger.—
Pastoral Visiting.

In the valedictory address of Rev. S. McC. Black, published in your issue of Jan. 28, there is a statement which deserves the careful study of many of our churches. Bro. Black is one of the most thoughtful and talented of our young ministers, and the church which shall be so favored as to secure his services will have a pastor of whom they may justly feel proud.

In mentioning the reasons which have led to his removal from his late charge he remarks:—

The field of labor in this church is large, the preaching stations many, the families numerous and widely scattered, and there is a very general demand for frequent visiting. Such de-

mands are therefore made upon the pastor as to leave him little time for preparation for his pulpit work. If I were to continue in this field one of three things must result, either my health must break down under an attempt to perform an impossible amount of labor, or I must fail to satisfy the demands of the people as a pastor, or I must fall into unstudious habits and my pulpit work become superficial in character and unsatisfactory both to myself and to my hearers. While I do not wish to disappoint the expectations of the people as a pastor, I cannot conscientiously bring myself to accept either of the other alternatives."

If such manly frankness as this were shown by all our ministers under similar circumstances we should soon expect to see a better state of things in our churches. That the demands made upon the energies of some of our pastors at the present time by inconsiderate and unreasonable church members, are iniquitously extravagant must be obvious to every impartial observer. Originally the pastor was an overseer, which is the literal meaning of the Greek word translated *bishop*, and his chief duty was to instruct his people and set them at work. At present it would seem that the order of things has become reversed, the members of the church assuming the office of overseers whose only duty is to see that their pastor is kept constantly employed. His work reminds us of the old style of military punishment adopted by the Germans, known as "running the gauntlet." This consisted in compelling the derelict soldier to pass through a lane formed by two rows of men each of whom gave the culprit a stroke with the heavily gloved hand on the back as he passed along. The pastor as he passes around from family to family catches a flogging from each for his delinquency in coming so seldom, and he is goaded on to greater rapidity. At the same time he is compelled to preach regularly in three or four stations, and is expected to have something fresh and interesting in each discourse. He must be at the Sunday School and teach a class. He must often be at the Temperance meeting. He must visit the sick and bury the dead. He must lecture occasionally and attend all the weekly religious meetings in the different sections of his church. In short he must do about all the work that is done in the church. I affirm boldly that pastors in some of our largest fields have just this kind of thing to do.

Many of the members of the church, meanwhile, are regularly absent from the religious meetings and are disposed to do simply nothing in religious matters excepting to watch the pastor, complain about his inattention to them, and lash him well as he "runs the gauntlet."

"I have not seen our pastor for nearly six weeks" said a complaining sister to a lady friend. "And you ought to be ashamed of yourself" was the very proper reply. "Go to the prayer-meeting and you will see your pastor there," continued the lady; "go to the Bible Class and there also you will see him; go to the regular services of the sanctuary and you will always find him in his place. You make your pastor preach his best sermons to the back of your pew, and then expect him to trot around every few weeks to visit those church members who do nothing themselves except grumble about their minister and say all manner of unkind things about him, whilst they contribute almost nothing towards his support."

We need more good sisters to talk in that wholesome style. Such a course would be likely to silence a great many complainers.

That pastors should visit their people as often as possible is obvious. And there is every reason for believing that the Baptist ministers of this province are, as a rule, faithful in this respect. But that unjust and extravagant demands are commonly made upon ministers by persons who do not stop for a moment to consider the variety and extent of a pastor's engagements is well known, to ministers at least.

The candor of Bro. Black in this matter is worthy of imitation. A few such paragraphs as we have quoted might do much in the way of opening the eyes of some of our churches to the injustice and enormity of the demands they are making upon their pastors.

FAIRPLAY.

Feb. 16, 1880.

The Music of the bell is not in its tongue. Belles should remember this.

For the Christian Messenger.
In Memoriam.

MARGAREE, Feb. 2nd, 1880.

A late writer, in his notes on Genesis in connection with Abraham, Isaac, and Jacob, says: The blots, the failures and the errors of these have been perfectly washed away, and they have taken their place amid "the spirits of just men made perfect," but their history remains on the page of inspiration for the display of God's grace and for the warning of God's people in all ages, and moreover that we may distinctly see that the blessed God has not been dealing with perfect men and women, but with those of like passions as we are. Biographies are written in which, for the most part, we find not the history of men, but of beings devoid of error and infirmity. They are rather histories of what men ought to be, than of what they really are, and they are therefore useless to us. Yet in approaching to write an obituary notice of our departed sister Potter, I feel as if I am going to write about one, who was like Enoch who walked with God over three hundred years.

If love unfeigned, and that "charity which suffereth long and is kind. Rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things," is the criterion or the fruit by which the people of God are to be known, those graces shone forth most conspicuously in

RACHEL AMELIA POTTER,

born May 26th, 1793, died Dec. 18th, 1879, aged 86 years 6 months and 23 days. Married to Capt. Richard Potter, Feb. 10th, 1811, a native of Antigonish Co. After her conversion to God she joined the Presbyterian Church in which she remained for three years, was led to search the scriptures on the subject of baptism, by remarks made by the late Rev. Mr. Miller while preaching on the subject. He stated in defence of his position, that into and out of were wrongly rendered, that it should be to and from. This led her to examine the subject. Being naturally amiable and warm hearted without hypocrisy, when the grace and love of God touched her heart, made these traits of nature shine forth with double lustre, affectionate, full of sympathy and liberality, according to and in the estimation of some, beyond her means. When she found the blessedness of sins forgiven, and the love of Christ by the power of the Holy Spirit, shed abroad in her heart, she would calmly and unhesitatingly gave the reason of the hope that was in her with meekness and fear. Her recommendation of Christ and his religion as a loving and an all sufficient Saviour was blessed to not a few.

Having received a letter of late from a friend at a distance, he says, Perhaps few can be found who knew her better than I, having been acquainted with her from my earliest boyhood, and lived in her house after I became a man. I can truly say that in all the range of christian acquaintance I never met one so eminently pious and devoted to God. Her godly deportment made such an impression on my young mind that I could never abandon the feeling, that she was in possession of something that I and others were strangers to, and when the light of divine truth began to penetrate the darkness of my mind, and I was longing for something to satisfy the cravings of my soul, I thought, If I was like that I must be happy, and today I thank God that such a Christian lived in my day. You speak correctly when you say she was not an ordinary Christian. One need not to have been long in her company to have decided that she had attained to a height in the divine life that few arrived at. A. McD.

She erected the family altar in her family before her dear partner found the Pearl of Great price. Capt. Richard Potter was an Englishman by birth, by occupation a seaman who was proverbially honest and truthful.

Sister Potter after having found peace in believing became a student of the word of God and found that gospel ordinances were for believers only that baptism was as sacred as the Lord's Supper, that the New Testament invariably spoke of regenerated men and women being baptized—going down into the water, and coming up out of the water. She saw that the baptizing of children, so-called, was no baptism at all,

she told the writer with a beaming face and streaming eyes. It was no cross to me to follow my adorable Redeemer. Thus it becomes all his new born children to fulfil all righteousness.

Although I was frowned at by such as were otherwise minded—I felt that I had the presence of my loving Saviour and the approval of my own conscience. To the above conclusions did our departed sister come with very little aid except the Bible, and her own docile and teachable spirit, over 50 years ago, when she was baptized by the Revd. Wm. Burton, of happy memory in the summer of the year 1828.

Although not blessed with a family of her own, yet she brought up children. She was well reported of for good works. She lodged strangers and relieved the needy. She had counsel for the erring and wayward, comfort for the afflicted, medicine for the sick. She would sincerely and honestly weep with those that wept, and rejoice with them that rejoiced. Her house was a comfortable home for the Baptist pioneers of the gospel of the grace of God for over a half a century, all of whom regarded her as a model christian woman. In the language of a Gaelic poet speaking of Mary, he says:

'Se so bu chomhradh dhi ris an t-saoghal,
Cha'n fhear do sholas dhonn na plaoisan;
Tha m'anam solasach ann na ghaolain;
Is maish dhombh' E na clann na'n daoine.

As our sister could claim the virtues of both these holy women, the poet goes on speaking of Martha:

Ach dh'eirich Martha 's chuir i seol air
Gach ni bha feumail bha 'speis cho mor
dhaibh,
Is bha i stris gach ni bhi 'n ordugh,
Is naislean Israel aig a bhord aic."

Nearly all those heralds of the Cross have gone before her to their reward. She was beloved and respected by her neighbors, both Catholics and Protestants, as an honest Christian lady, and considered it their duty and privilege to render any possible aid required during her widowhood.

I have carried this imperfect notice twice as far as I expected at first, I do not know where to stop. My mind lingers around the dear fathers and mothers of Israel in this region—part have crossed the flood, and part are crossing now. She was buried at Mabou, beside her late husband who died in peace 13 years before. Her funeral sermon was preached by the Rev. P. R. Foster. Text—Philippians i. 21: "For me to live is Christ and to die is gain."

L. MACDONALD.

*NOTE.—Our worthy brother has given these stanzas for the benefit of those who speak Gaelic. He sends us the English of them, but says "not for publication." We shall be glad if any of our Gaelic friends feel disposed to give us their translation, and shall then consider whether or not to publish them in a future issue of the MESSENGER.

RELIGIOUS INTELLIGENCE.

Freeport, Digby County.

Dear Editor,—

The gracious tidal wave has rolled across from Westport, and reached our shore. Brother Wallace, who had been assisting Brother Ingram, at our earnest request, is with us at Freeport for a few days. On Monday last we began special services, and the manifestations of Divine power in the revival of Christians, and the conversion of the unsaved, were immediately evident. A spirit of heartfelt, fervent prayer characterizes the meetings. This appears to be the result of Brother Wallace, constantly urging the necessity of confession of sin, and deep humiliation and prayer before God on the part of the Church. He believes that the word revival can not properly be applied to the unsaved. He applies it to the Church, and presses the necessity and the means upon every member, of standing in his lot and place. The conversion of sinners is a result of a working church. As soon as the people of God were revived sinners began anxiously to inquire the way of life and salvation. I never heard a clearer and more heart searching exposition of scripture texts. The audience is moved and melted—not stirred and excited—under the preaching. Intense anxiety for the salvation of all and great care lest any should profess and not possess may be seen in every speech.

The work is quiet, and deep, and thorough. To-day was one of the happiest days for the Church, during a