

It seems to us that the reason of these differences in the narratives of the four evangelists is to be sought in another direction. It is to be sought in the period when, and in the circumstances under which they wrote, the persons to be reached, and the objects to be secured by their narratives. These considerations are abundantly sufficient to account for their differences one from another; and the history of the times and the internal testimony of each writer fully confirms the belief that they wrote for different persons and nationalities; that they spoke to different audiences; that they had in view different ends. A careful perusal of the Gospels with the aid of such light as history and tradition sheds, and especially with the light breaking forth from the internal structure of each narrative, will satisfy the reader that the interpretation of the phenomenon of their differences lies in this direction.

For the Christian Messenger.

#### Questions for Ministers.

How much of your time and ability, and what portion of your life did Christ claim when He called you into the ministry? How much of your time and ability, and what portion of your life did you surrender to Him to be devoted to His special service? Has there ever been a diminution or withdrawal of His claim, or of your engagement? How much of your attention is required to do all that you can do, or all that there is for you to do, in the work of the Gospel Ministry? Was there ever a time in your experience when your whole efforts were more needed, or less claimed than the present? More anon.

COUNTRY PARSON.

### Christian Messenger.

HALIFAX, JULY 26, 1865.

For the Christian Messenger.

MR. EDITOR,

Will you or some of your able correspondents answer the following questions.

1st. Is it scriptural for any but ordained ministers to administer the ordinances of baptism and the Lord's Supper?

2nd. Is it also scriptural for women to vote in the church on receiving or excluding members, or on matters of business?

ENQUIRER.

1st. On a similar question being asked by one of the churches in the Central Association the following answer was given in the Report of the Committee on Questions in Letters, and unanimously adopted: "It has been the custom in our associated churches, that ordained ministers alone should administer the ordinances; which practice we deem it wise to retain."

2nd. We have no desire to dictate in the matter of the duties and privileges of female members of churches or give any expression of opinion which might be construed into an expression of limitation of their rights and prerogatives. Unquestionably they have a voice in the reception of members into the church. But perhaps we shall best satisfy "Enquirer" by a quotation on this subject, from a useful little work, "Crowell's Church Member's Handbook":

"All the members of a church have equal rights, and are equally entitled to vote. A church is a spiritual society, formed for spiritual purposes, all the members of which hold to it a spiritual relation. 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.' Christians, united to Christ, and heirs alike of an eternal inheritance, have equal rights and privileges, though their duties and responsibilities differ with their circumstances. Their connection and equality in the church do not affect their previous lawful and proper relations in their families and in society, nor impair any previously existing obligations."

This principle may aid in determining whether females and minors have a right to vote in church meetings. Viewed simply as members, their rights are the same as those of other members. But their rights are modified and limited by previously existing relations. A father, and his son yet a minor, are members of the same church, and as such, they have equal rights; but the son owes a filial respect to his father, and is legally and morally bound to obey him. All would acknowledge the impropriety of a young son or daughter voting in church meeting in opposition to the wishes of a father. Church principles would, in that case, become the authors of confusion, and not of peace in families. The same is true respecting a master and his apprentice, when both are members of the same church. There is no scriptural precept which annuls the previously existing obligation, which, therefore, remains in full force. It would be obviously improper for a wife to vote

in opposition to her husband, to whom she is required to be obedient in all things, Eph. 5: 22-24, and clearly inconsistent with the general subordination of the female sex, which God has himself established, that they should set themselves in opposition to the male members. 1 Cor. 14: 34, 35; 1 Tim. 2: 11-15. If they are not at liberty to vote freely, they are manifestly not in a suitable condition to vote at all.

It does not follow, however, because females are subordinate in the church, that therefore they have no rights. The civil law makes the wife subordinate, but does not take away her rights. It is sometimes objected, that if females do not vote in the church, their rights are taken away; whereas their rights in the church are quite as extensive and of the same general character, as in the family or in the civil State. The church takes no right away, it only conforms its usages to the established principle of civil law, the teachings of nature, and the direct precepts of the Scriptures. The Scriptures command, "Wives, submit yourselves to your own husbands, as unto the Lord;" yet the Bible is the best guardian of female rights. The husband must exercise his authority with a due regard to the happiness of the wife, and the male members of a church, though they have the general superiority in governing, are bound to consult the wishes of the female members. The females have a deep interest in the concerns of the church, are usually the most numerous, often the most devoted, and, in many questions, they are, perhaps, equally well qualified to form an opinion. It would be manifestly as unjust, as it would be impolitic, for a few male members to settle or dismiss a pastor, in opposition to the wishes of many females.

**Receiving Members.**—Disciples of Christ should be received, by baptism, to the fellowship and privileges of the church. The ground of church fellowship is, evidence of real piety. Of this evidence the church is the divinely appointed judge. Every candidate should, in some way, give evidence to all the members of the church that he is born of God. This may be obtained by personal conversation, by enquiring of those who know most of his manner of life, and by hearing him relate his spiritual exercises before the church. Every church member has a right to require satisfactory evidence of the applicant's piety, before he extends to him his fellowship, and if any member is not satisfied, the reception should be deferred. When Saul of Tarsus first offered himself to the fellowship of the church at Jerusalem, he was not admitted at once, on account of an objection against him by the disciples, nor until that objection was removed. Acts, 9: 26, 27. And Peter did not admit Cornelius and his family to baptism till he had inquired if any of the brethren present had any objection. Acts, 10: 47. If no objection is made, the question of reception is put to the church, and all the members, old and young, male and female, should express their fellowship by rising. Members are not voted into the church. The decision should not be made by a majority. There should be unanimity. If any member object to the reception of a candidate with whom the church generally are satisfied, he is bound to give the reasons of his objection; and if it arise from prejudice, or ill will, the objector makes himself liable to censure. In this respect the church is entirely different from a mere voluntary society, into which members are voted at the will of a majority. The reception of a member should be, a hearty unanimous welcome to the fellowship, the watch-care, the privileges, and the toils of the church.

"NOVA SCOTIA CHURCH CHRONICLE" is the title of a new periodical just issued under the editorial management of Professors Hensley and Hodgson of Kings College, Windsor. It is to be a monthly octavo of sixteen pages devoted to the interests of "the Church of Nova Scotia." In their prospectus they state that they have connected the "periodical with the University, from the conviction that the interests of the church are intimately connected with those of Kings College. In proof of this it is sufficient to draw attention to the fact that fifty five of our clergy were educated there."

In a notice of a late meeting of the Associate Alumni of Kings College, it is stated that P. C. Hill Esq., brought forward a resolution shewing the absolute necessity of an increase of funds for the support of the University and requesting the parochial clergy by annual collections or other means to obtain the required funds.

In reference to the Dalhousie College question, we learn that

"A discussion arose as to the propriety of accepting from government the additional £100 per annum offered to King's College, as well as to the other Colleges in the Province, in satisfaction of the claims which they put forward on account of the large loan made to Dalhousie, the repayment of which the Government does not demand. The question was brought forward by Andrew Uniacke, Esq., D. C. L., one of the Governors, who wished to hear some expression of opinion from the Alumni upon this important matter. The subject was some time under consideration, and during the course of the debate, the Bishop stated that he was in no way a party to the arrangement finally adopted, that a proposition based upon a different principle had been mentioned at the beginning of the session, to which he had not made any objection, but that this very different measure had been introduced, and passed by the Legislature, without any reference to him. Dr. Uniacke and several others were of opinion that to accept the pres-

ent offer might prevent the College afterwards claiming its full measure of justice, and a resolution was passed recommending the Governors not to accept the offered instalment, should they consider that by so doing they would in any degree prejudice the just claims of the College.

No. 5 of Murdoch's History of Nova Scotia or Acadia has appeared in due course bringing us to the year 1722. The later chapters increase in interest as they come nearer to the present time. The promptness of the numbers appearing, and the style of the publication are creditable to Mr. Barnes as well as the learned author.

**SIGNIFICANT.**—It is often asserted by the advocates of the English Church Establishment that the connection existing between that church and the State is the great bulwark of Protestantism. On the other hand it is asserted that it is but an offspring of Romanism, and, as far as its connection with the state is concerned, it is tending in the direction of Rome. We shall not now attempt to give a decision as to which of these parties have more of truth on their side. We are however decidedly of opinion that Christianity would be greatly promoted by governments attending to their own legitimate business and allowing religion to have free course, and be sustained according to the effects it produces on the hearts of the people rather than by the law of compulsion. The following fact has suggested to us this thought.—The consecration of Dr. Manning, successor to the late Cardinal Wiseman, took place at the Roman Catholic Church at Moorfields, London. At the close of the account in the *Daily News* of the 9th, there is the following significant paragraph, illustrative of the tendency of the High-Church movements among those Protestants who so little appreciate the safety and honour of the English Establishment:—Dr. MANNING is the first Roman Catholic Archbishop who has been consecrated in England since the Reformation; for the late Cardinal WISEMAN had that dignity conferred on him at Rome. It is singular enough that the first archbishop who is thus consecrated should be an Oxford man: and not the less curious, that, of the many priests who stood round the high altar of St. Mary's, Moorfields, yesterday, there were not less than a hundred who had either been in orders in the Church of England, or had been fellows of English colleges in their day.

We find by the *Christian Visitor* that the Eastern N. B. Baptist Association held its annual session on Thursday, the 13th inst., and two following days, at Bitternurt Ridge. Rev. J. A. Smith was elected Moderator, and J. E. Hopper, Secretary.

The Letters from the Churches are said to have been "lamentably destitute of revival intelligence, and indicate a spiritual dearth in the land of enormous proportions."

At the Educational Meeting there was "free discussion and expression with respect to the past, present, and future of the Seminary at Fredericton. The conviction seemed to be universal that while the Principal of that Institution is eminently qualified to impart instructions, and while he is devoting his life to the faithful discharge of his duty, that in order to make it what it should be to meet the necessities of the denomination and the growing demands of the age, there must be an increase in the staff of its teachers, and a largely replenished Treasury."

On Home Missions, "the policy of the Board is to establish missionaries duly qualified, as far as possible, in central positions permanently, and instead of assuming the entire responsibility of their support as formerly, to contribute a definite sum simply to aid the stations, and to stimulate the people to help themselves. By this arrangement much more is contributed by the Missionary Stations, and your Board can always measure the extent of liabilities incurred."

The amount contributed to aid in the support of missionary pastors is as follows:

|                                   |         |
|-----------------------------------|---------|
| A. Estabrooks, per annum.....     | \$10 00 |
| E. Hickson, do.....               | 50 00   |
| W. A. Crandall, do.....           | 60 00   |
| T. W. Crawley, do.....            | 100 00  |
| S. Bancroft, for 6 months.....    | 20 00   |
| W. J. A. Bleakney, per annum..... | 50 00   |
| James Walker, 6 months.....       | 40 00   |
| W. M. Edwards, per annum.....     | 55 00   |
| J. E. Hopper, do.....             | 100 00  |
| J. H. Washburn, do.....           | 40 00   |
| J. C. Bleakney, do.....           | 60 00   |
| J. Towser, per quarter.....       | 10 00   |

The Divine blessing has been largely enjoyed by several of the places under the ministry of these brethren. Quite a number of conversions have been the result of their labors.

A resolution was adopted inviting E. N. Archibald, a recent graduate of Acadia College, to become the missionary at Buatoche and Richibucto, &c.

**NEW CHURCH.**—A council assembled at Ludlow, Miramichi, N. B., on Saturday, the

8th inst., for the purpose of considering the propriety of organizing a new Baptist Church at that place. Rev. A. Estabrooks was chosen clerk, and after the church had been duly organized he was installed the pastor of the church, and Mr. Leonard Price ordained deacon.

Rev. Obed Parker administered the ordinance of believers' baptism on Sunday last, at Lawrencetown, Dartmouth. The greatest order prevailed, and close attention was given by the goodly number of persons present.

We were told a day or two since by a gentleman, who has been spending a short time in the United States, that a pretty general opinion prevails there amongst men, intelligent in other matters, that they regard the annexation of these provinces as a settled matter, to be consummated at no distant day. They argue that Confederation has been submitted to us by the Home government as a means of securing to ourselves British protection and consequently British connection. But that in New Brunswick the people have rejected the Scheme, and the government of Nova Scotia and P. E. Island have shown no favor towards the proposal; and therefore that there will be no possibility of the provinces existing for any lengthened period outside of the United States fold. They seem to regard loyalty as a very cheap article, and suppose that only the aristocracy either in the British colonies, or at home, have any high appreciation of the British Throne. They little imagine how deeply this sentiment—loyalty—is engraved on the hearts of all her Majesty's subjects, or think how far British liberty is in advance of that existing in the United States. Without disparaging the neighboring republic we have no hesitation in stating that we regard the stability of Britain's institutions as on a foundation far more reliable and satisfactory than the tenure of even the present imperfect liberty enjoyed by the people of the Northern States. The government of Britain is more dependant on the popular will than that at Washington, and the administration of justice is more free from political partizanship and according to law than it is in the United States. We are quite content, at present, with being part of the British Empire, and our republican friends must not calculate on any help from these parts in paying off their national debt.

**THE ATLANTIC TELEGRAPH.**—It appears, from News received by the *Africa* that the *Great Eastern* had been delayed, and did not start from Ireland on the date named. She was not expected to sail from Valentia till the 19th inst. We may hope therefore to hear something of her before our next issue.

"A journal of the trip, and its results will be furnished the Associated Press immediately upon the arrival of the *Great Eastern* at Hearts Content, and the connection being made with the shore at that terminus of the line. As the cable across the Gulf of St. Lawrence between Cape Breton, N. S., and Newfoundland is now seriously damaged for the first time in seven or eight years, it is probable the messages to and from the cable will have to be sent across the Gulf by a steamer, which will delay the press reports for five or six hours. Should there be enough of the Atlantic cable to stretch across the Gulf—eight miles—which it is confidently expected there will be, it will, we understand, be immediately laid, and thus in a few days not only restore the continuity of the New York and Newfoundland line, but place the two continents in uninterrupted telegraphic communication."

General Lefferts of New York, and Mr. Jesse Hoyt, of Nova Scotia, have been appointed delegates to represent the American Telegraph Company, on the arrival of the *Great Eastern* at Newfoundland.

#### NEWS SUMMARY.

The Imperial Parliament was dissolved on the 6th inst., by commission, and writs issued for a General Election, which will take place during the present month. The greater part of the Candidates for popular favor had published their appeals to the constituencies, being about equal numbers of Liberals and Conservatives. The two parties being so nearly equal, no very certain conjecture can be made whether the coming ministry will be Whig or Tory. As the latter are at present a more compact body and more united in their tactics, it is by no means unlikely that they may gain the day.

There has been much excitement in England on account of the resignation of the Lord Chancellor, Lord Westbury, (late Sir Richard Bethell) in consequence of a vote of the House of Commons censuring him for improper exercises of his high authority, in the disposal of some lucrative appointments in his gift, and although the resolution exonerated him from any intentional criminality, it implied so blameable a want of caution, as to render it necessary for him to resign office.