

For the Christian Messenger

Mr. Editor,—

I do not wish to prolong discussion on a subject which may not be of general interest, but I would like to say a few words respecting the communication of your correspondent "Laicus." Granting the excellence of his grave and sage remarks, I find difficulty in understanding how they refer to my position. I did not assert nor attempt to make it appear that Professor Huxley's opinions are orthodox, nor that his theories are correct. I found him accused of believing in no God, maintaining the rule of Inexorable Law, and making open war on Revealed Religion,—all of which he has repeatedly and emphatically denied. He has disavowed Atheism in a manner which was found satisfactory to so able a logician as the Duke of Argyll, he has again and again declared that the Inexorable has no existence, and he says that, so far as he is aware, his peculiar opinions are not opposed to any form of theology, and yet a writer in the *Christian Era* declared that he maintains these three errors. If the loud condemnation of a public man for opinions which he does not hold is not in your correspondent's opinion 'flagrantly incorrect' and does not warrant an indignant protest from every lover of fairplay then these are points on which I differ from him. If as he states these opinions expressed in that paper regarding Professor Huxley are by no means new or peculiar it is certainly time that some one of the orthodox adherents of science should disclaim all sympathy with such unfairness. Do we expect to win converts to truth by misstating the views of our opponents?

I regret that your correspondent find it necessary to insinuate that Professor Huxley is not an honest man. This can hardly be considered a good example of 'courteous and respectful' discussion,—it is only another of those bad arguments by which injury is done to a good cause, if common, so much the worse.

"Laicus" seems to me to do exactly what he blames me for saying others have done. He condemns my opinions without knowing what they are. He assumes that I consider 'all who differ from me ignorant of the facts of science,' 'that all the honesty is on the side of science,' and that I know nothing of the 'writings of theologians in reference to this matter.'

One of his assumptions is so evidently absurd that he himself concludes that 'Mr Elder will allow that it is not quite correct.' Very likely,—why make it then?

If he will read again the article under discussion and consider the harm such writing is likely to do to those who are yet feeling their way, he will find sufficient cause for all I have said of it—and more, and if he will coolly review his own letter I think he will find that there is yet need to caution men to make themselves acquainted with the opinions they criticize.

Christianity has again and again received most unfair representation because men strove to commit it to the support of false science, and there never was greater necessity for earnest effort to keep it pure from the taint of human theory than there is now. If Professor Huxley is wrong let his able opponents (and they are not wanting among scientific men) convince him of the wrong. Misrepresentation is a kind of sniping in the face which can do no good. Any other than a manly and fair defence of our views will only turn men from us.

I have never expressed, nor do I feel, any sympathy with attacks upon theologians as a class, but I consider sweeping condemnation of scientific men just as false and mischievous. No student of science would fear a comparison of its wildest theories, with the absurdities of theology to which "Laicus" refers, but I think such a comparison would scarcely be profitable. Both these subjects are studies of divine truth which human frailty may misrepresent but cannot mar, and I regret exceedingly that there are many persons at the present time the result of whose teaching is to give the false impression that there is some antagonism between Religion and Science.

WILLIAM ELDER.

Aug. 4.

P. S.—Your printer makes me use the meaningless term semi-jocund. That is his. Where he has semi I wrote some.

[Our proof-reader says the word "some" had been erased, and that word in the manuscript thereby rendered doubtful. He wishes us to say that when a word is blotted or rendered in any respect illegible, it should be rewritten.—ED.]

For the Christian Messenger.

"DENOMINATIONAL UNITY."

Dear Brother,—

Either the recent remarks of Rev. Dr. Cramp in your paper, under the above heading were unnecessary and uncalled for, or they have, to all appearance, accomplished the desired end. Having been in attendance at the late Associations, I have rejoiced over what was doubtless manifest to all—the spirit of Union with which all the proceedings were characterized. I believe it to be scarcely within the memory of any one present, that similar meetings have been more free from every thing like discord. There was literally no dissension, no jarring. The multitude were "of one heart and one soul," intent only upon carrying on the work which called them together. Nor was this the case merely in connection with minor and unimportant topics, and in the public assemblies. On the contrary, the great questions of Education, Missions and denominational Periodicals, &c., were discussed everywhere in a friendly and brotherly spirit, and acted upon with perfect unanimity. This may not be gratifying to the lovers of strife, * * * but to every true lover of Jesus and His cause, and especially of our denomination, and the work in which we are engaged, it must afford subject matter for profound joy and gratitude. And the more so, since we have not always been thus united. * * * But, thanks to our God, the right has prevailed, the cause of the Most High has been promoted, and his own truth vindicated. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

Brethren, let us thank God and take courage, and at the same time pray earnestly that our remaining Anniversaries may witness similar manifestations, and be attended with like results.

Yours very truly,

A DELEGATE.

[Our correspondent will, we doubt not, see the propriety of our omitting the sentences we have from this letter.—ED.]

Christian Messenger.

HALIFAX, AUG. 10, 1870.

SYSTEMATIC BENEFICENCE.

The parable of the prodigal son has been so much thought of as descriptive of the condition of the sinner in relation to God, that it has come to be thought a sort of virtue for men to take care of and hoard up all they may make by their industry or their business. The practice of such persons, after conversion, has, in many cases, been in direct contradiction of prodigality, so much so that they have appeared to forget that the claims of God were more imperative than those of the devil whom they had previously served so faithfully. They had not been so well instructed in this important feature of the gospel system—the consecration of their property—as they had of the necessity of making a personal surrender of themselves. Their hearts may have been touched by their pockets have not been converted. Christ's teaching shews that the miser and the churl are as far from God as the prodigal. One needs conversion as much as the other before he will make a right use of God's gifts.

Ten years ago a society was formed in London and Belfast, for the purpose of promoting among christian people, a sound and scriptural public opinion in favor of a regular conscientious "giving to God" a fair proportion of whatever means He gives us as our income. The Duke of Argyll is the president of the society, and amongst its "honorary secretaries" are the names of a number of the most prominent ministers and gentlemen of various different denominations in England and Ireland.

The press, the platform, and the pulpit, were to be used for the accomplishment of this object. In pursuance of this object a large number of tracts and books have been put into circulation, well calculated to call forth a more generous consideration of the claims of the gospel on the support of its friends, more particularly for a regular weekly appropriation of funds to all the benevolent objects comprised in gospel institutions.

Some of the sheets and tracts published by the above Society have been placed in our hands by Mr. A. McBean, of the B. A. Tract Society. Here are the titles of some by the Rev. John Ross.

Storing for God: and giving to God, 1s. per 100.

The weekly offering. A Hand-bill, 1s. per 100. Ways and means to support divine worship, 1s. per 100.

Christian Beneficence. 4 pp. 3s. per 100. The certainty of weekly offering. 3s. per 100. Uncle Ben's Bag; How it is never empty, 7s. per 100.

Uncle Ben's Bag. Abridged, 3s. per 100. The Biblical Catechism on the Dedication of Property, 3s. per 100.

The above are the sterling prices but they will be supplied from the Tract Depository at 25 per cent below these prices.

Another pamphlet being a lecture entitled "The duty of giving away a stated proportion of our income," by Wm. Arthur, A. M., has passed into the 13th edition of 10,000 copies. It sells at 5 cents, and is good on the same subject.

But the most comprehensive work is a book of 403 pages handsomely bound entitled "Gold and the Gospel" for 50 cents. It comprises five prize essays on "The Scriptural duty of giving in proportion to means and income." A perusal of these publications cannot fail to produce a greater degree of interest in benevolent operations, and result in a more regular supply for the channels of christian enterprise.

RECANTATION OF A PERVERT.—The return to the English Church of Rev. Edmund S. Ffoulkes, B. D., late fellow of Jesus College, Oxford, who, it will be remembered, some time ago went over to the Romish communion, took place yesterday at the Church of St. Mary-the-Less, Lambeth. Just before the offertory sentences, Rev. Canon Gregory advanced to the front of the altar, and announced that a member of the Church who had left it now desired to be re-admitted into its communion. Rev. E. Ffoulkes, who was seated in the nave, then approached the chancel steps, where he stood, and having repeated the Nicene Creed in Latin, said: "I, Edmund S. Ffoulkes, in asking to be re-admitted to the communion and restored to my former position in the Church of England, desire to acknowledge publicly that I was deluded by false appearances to commit the grave mistake of quitting it for the Church of Rome, and to express my sincere regret for having pursued a course so calculated to mislead others. Experience has convinced me that the Christian character developed by the Roman communion is not different in kind and not superior in degree to that which is or may be developed in the Church of England. Closer reading of ecclesiastical history has convinced me that the modern claims of the Church of Rome rest on no solid foundation, particularly those by which she arrogates to herself and to those in actual communion with the Pope the right to be considered the only one true Church on earth—claims never until quite recently pressed upon my acceptance, and nowhere to be found *totidem verbis* in her catechisms. These claims have since been surpassed in the proposals made to the Council now sitting on the Papal Infallibility, a dogma which the Roman Catholic authorities have again and again asserted publicly is no doctrine of their Church at all. For these and other causes I desire to return publicly to the communion of the Church of England, and I do so more than ever impressed with the righteousness of her position under existing circumstances, and of the validity of her sacraments as administered by her clergy." Rev. Canon Gregory said:—"By the power specially committed to us by the Bishop of the Diocese, we admit you to the Church, and invite you to partake of the Holy Sacrament." The service then proceeded in the usual manner, Mr. Ffoulkes being among the communicants.

The above is copied from a recent English paper. After Mr. Ffoulkes had joined the Church of Rome he discovered that the celebrated *Filioque* clause in the Nicene Creed, as it is now held, was first introduced by King Recared of Spain, and afterwards adopted by the Church. That is, an earthly monarch had presumed to make an addition to a Creed which had been solemnly framed by the first general Council (of Nice), and guarded by terrible anathemas against any alterations.

The original Nicene Creed asserted that the Holy Spirit "proceedeth from the Father." To this was added: *Filioque*—"and from the Son":—added originally, not by the Church, but by a king.

Mr. Ffoulkes wrote a pamphlet on it, entitled, "The Church's Creed or the Crown's Creed?" It was in the form of a letter to Archbishop Manning, who promptly pronounced it heretical, and procured its insertion in the prohibitory *Index* of Rome.

Mr. Foulkes remonstrated, argued, and made sundry attempts to procure reconciliation, but in vain. He must submit unconditionally. This he refused to do, for he could not renounce the liberty of thinking. He published his conclusions in a second letter to the Archbishop, entitled, "The Roman Index and its late proceedings." It is very bold and outspoken. Towards the close, adverting to the conclusion to which some have come, that we must either have "Rome or Infidelity," he says—"Nobody was more stirred by this cry than I was when it was

raised; and there is one sense in which I wish, above all things, it may turn out true. But nobody with this dilemma can be dissatisfied from, asking his own conscience the further question. Are Rome and Christianity convertible terms? And this in spite of my best wishes that they were or might be, I am unable, in honesty, to profess they are." He adds—"While granting theoretically that Rome is what she claims to be, my own experience will not allow me to doubt that practically those who speak and act in her name are driving men into infidelity by tens of thousands who would have much preferred of the two to have lived and died good Christians." This witness is true.

An editorial in the *Visitor* of last week on "Educational Policy" refers to the Seminary at Fredericton, and the position the editor proposes it shall occupy in relation to Acadia College. We copy the portion of said article referring to this matter:—

"But we are told that one college and one theological school is quite enough for these Provinces, and as the Baptists of New Brunswick have adopted Acadia College as their institution, therefore all our ministerial students should go to Acadia. But let it not be forgotten that when the college was adopted by New Brunswick, it was with the distinct understanding that the Seminary at Fredericton would continue to pursue its original purpose of training young men for the ministry. To do otherwise, would be to break faith with the churches, and jeopardize the very life of the institution. But then it is asked, would you establish an independent theological school at Fredericton? Not so. But we would furnish the institution with such facilities for imparting instruction in all matters appertaining to a preparation for the ministry as should induce young men, having this sacred calling in view, to go three or four years, according to circumstances. So in case they are in a condition to go through a thorough course of collegiate and theological training, they could enter Acadia as advanced students, and let all the studies in both institutions be so arranged and harmonized that the seminary would act as a perfect feeder to Acadia in all its departments. Then, if circumstances would not justify a thorough course, let the time, long or short, spent by our ministerial students at Fredericton, be spent to the best possible advantage to their future ministerial life.

It does seem to us that a policy of this sort put in shape by our teachers and professors would be the most conducive to the interests of Acadia as well as of Fredericton; for if our New Brunswick young men go to Fredericton long enough to get fully inspired with the love of study, they will not be likely to stop short of a thorough collegiate and theological course.

We are exceedingly pleased with the very liberal arrangements recently made by the managers of Acadia for to supply instructions to ministerial students of all grades for any term, however limited by circumstances. This is exactly what is required. Urge our young men not to stop short of a thorough course, if within their reach; if not, a half a loaf, or even a slice of bread, to a hungry man, is better than none at all. The question is, shall these slices or half loaves all be distributed at Acadia, or shall Fredericton have a hand in the business? Our plan would be to combine the whole in one grand plan for educating the largest number of young men for the ministry, and upon the most extended scale possible. A strong pull, and a long pull, and a pull altogether is the true policy.

It is important that every facility should be provided in the Fredericton Seminary for New Brunswick students, as well as in Horton Collegiate Academy for those of Nova Scotia, in preparation for the College. The Annapolis railway now brings Acadia College nearer to New Brunswick than it is to many parts of Nova Scotia, Cape Breton and P. E. Island; and, in this respect, the College is now more than ever, adapted to supply the students of all the provinces impartially.

REV. J. E. BALCOM on the 4th Inst., writes respecting Hantsport and Falmouth Churches, and College Agency:—

Last Sabbath, the third year of my Pastoral labours with this and the Falmouth Church terminated. The pledge given to the Denomination—at the last meeting of our Convention—to spend one year in Agency work for Acadia College, was the only reason for closing my labours with these Churches. The greatest harmony has existed between us during the period of my Pastorate, and it was the unanimous wish of both Churches for me to continue with them. I have received much kindness from the people, and they have faithfully fulfilled all their obligations to me financially. While some have not manifested that interest in the cause of Christ which they should, many others have sustained me by their prayers and hearty co-operation in every effort for the advancement of the cause of God. God has often refreshed us by his presence, displayed his power in the salvation of sinners: I have baptized forty-five precious souls who have been received into the fellowship of these Churches. I leave this field with reluctance, but, if I can only be the means of promoting the interests of our Educational Institutions shall not regret the sacrifice I am making.