

self determination, that, without any risk, we might, at least for the next half century, change our tactics, and devote our energies to the embodiment of the principle of association and the enjoyment of its manifold advantages. The adoption of this principle of consolidated work—i. e., the carrying on the details of our evangelizing operations through separate churches, county associations, and the like, but devolving the chief direction of affairs, the distribution of funds, and the general control upon this great Parliament of Baptists, the Baptist Union—would be an immense gain in many ways. It would make the obscure Baptist feel that he does not labor alone, but is one of the mighty and sympathetic host; it would give a wider area for the affection, kinde enthusiasm, increase liberality, develop patriotism, succor the feeble, and mightily extend the kingdom of the Lord Jesus. The superior evangelizing power of the Methodists is due more to the adoption of this principle than anything else. The widespread support gained by the Foreign Mission Society springs in no small degree from the unity which characterizes its action. The Congregationalists are feeling their way to something of the same kind; and, if I may be pardoned a personal allusion, I may say this is not last night's dream, for I have been working for the last six years to secure the unification of Home Missionary work in that section of the Union to which I have the honor to belong, and the assembly has accepted it, not merely with unanimity, but with hearty enthusiasm and enlarged hopes. Of course there are huge difficulties to be surmounted, and objections will crop up by the score. The details are numerous and intricate. The present methods of action will display great tenacity of life. But, in my judgment, and I hope in yours, it is the right principle, the necessary principle, the only principle completely adequate to the emergency before us; and since difficulties are only things for men to overcome, we shall soon set about the task in the best way we can."

With a few of the expressions of that extract changed to adapt it to us, it far better expresses my own deep convictions than anything it would be possible for me to say. Will J. M. notice that it is now not merely "Massachusetts and Ontario" that are putting to their strength in this great Home Missionary work, but England also is waking up to its importance. I think that augurs a better future for our denomination there. What we have ascertained before is that we of this Convention are the only Baptists on this Continent who are not making Home Missions a matter of prime importance. It may be that we will allow ourselves to occupy this abnormal, absurd, and, I will add, "anomalous" position till we are the only ones in all the world of whom it is true. But even then I will not despair, "late" is not "never."

I commend the foregoing extract to my friend and to all who may regard my views either crude, or visionary, or on any account unimportant.

T. H. PORTER.

Frederickton, N. B., Dec. 20th, 1876.

For the Christian Messenger.
News and Notes from Georgia.

STONE MOUNTAIN, GEORGIA,
Dec. 25, 1876.

This country has lately passed through what may not inappropriately be styled one of its great quadrennial throes—a Presidential election, and the result, after the lapse of several weeks, is still in doubt as to the man who will be its Chief Magistrate. From the quasi-military movements reported to be in different sections of the country, the North-West and elsewhere, there may be well founded apprehensions of serious troubles arising from the complexity of political affairs. Still there appears to be an abiding confidence in the statesmanship and christian integrity of our leading men in Congress and elsewhere that proper methods will be devised for an honest count of the votes cast, all known fraud eliminated, as will insure a cheerful acquiescence by all in the result without any resort to warlike measures which would virtually Mexicanize the States and repudiate republicanism as a jeopardizing theory of Government.

In South Carolina a very unhappy State of affairs exists. Both political parties claim ascendancy. The result is that in Columbia two men (Wade Hampton and D. H. Chamberlain) have been inaugurated as Governors of the State, and there are two distinct Legislatures in Session. The presence of U. S. troops in that State has no doubt prevented serious trouble.

The Southern Baptist Theological Seminary at Greenville, S. C., which for some time has claimed the generous support of Baptists, is represented to be at present under very favorable auspices. For its prosperity financial-

ly, and the great awakened interest in its behalf there is much, very much, due the unceasing labors of Rev. John A. Broadus, D. D., LL. D. This learned divine lately made a visit to this State in behalf of the Seminary. He preached to crowded congregations in Atlanta. His expositions of the Scriptures are characterized as simple, clear, strong and forcible.

The Mercer University, now located at Macon, Ga., and founded by the Rev. Jesse Mercer who it might be said was a pioneer in first awakening an interest among Georgia Baptists in the cause of an educated ministry, has suffered some serious embarrassment since the war in the States for the want of pecuniary aid or proper endowment. The professors for a few years suffered serious privations and want. But very happily that great want has now been measurably removed, and by the blessings of peace and prosperity, the Baptists in the Southern States in a few years will have educational facilities that will compare favorably with those of the North.

In Georgia there are a large number of colored Baptists. It is shameful that the whites have thus long neglected to render them much material advantage in educational means beside what has been done by Northern brethren. A writer in a late number of the *Christian Index* has his "serious doubts" whether the nonchalant policy pursued by Southern brethren be right. Of course such a policy admits very "serious doubts." It is to be hoped, however, that our Southern brethren will soon realize what is their duty in this respect, and not consult whether it is "popular" among politicians, but perform it.

P. L. H.

For the Christian Messenger.

The late Judge McCully.

IN MEMORIAM.

It has come at last. The blow which has been looked for and dreaded has fallen. Judge McCully is no more. On Tuesday night, Jan. 2nd, 1877, about ten o'clock he quietly fell asleep in Jesus. His last illness was free from pain, and up to within a fortnight of his decease his mental powers were as active and vigorous as ever; but as the end drew near that strong and powerful intellect showed signs of weakness, and reason never reasserted herself upon the throne.

The death of Judge McCully calls up afresh the names of those who were associated with him in early manhood. He, with others, forms a kind of connecting link between the fathers, as we love to call them and the active ones of to-day.

Associated with his life are some of the most eventful scenes in our Provincial history. He sat in the Legislative Council of his native Province for a number of years. He was also Chairman of the Board of Railway Commissioners, and for a short time Solicitor General. At the Union of the British North American Provinces he was chosen a senator of the first Dominion Parliament, and in 1870 was appointed one of the Judges of the Supreme Court for the Province of Nova Scotia.

In all these public positions he was faithful to his trust. As a Judge he had no superior.

However, it is not for any one nor for all of these that we desire to remember him. It is as a christian and church member, for it was as such that we knew him best.

Our brother was the fifth child of the late Rev. Samuel McCully, of Amherst. He was born on the 25th of July, 1809, and at the time of his death was in the 68th year of his age. He was married to Eliza Creed, Oct. 27th, 1842, whom he survived nearly three years.

In 1849 he was baptized by the Rev. Charles Tupper and united with the Baptist church in Amherst. In 1851 his wife made a profession of religion and was baptized by the Rev. John Miller, then pastor of the North Baptist church of this city, at which time our brother was received by letter, 18th May, 1851. He was appointed clerk of the church in 1852, and was elected a deacon in 1858, which office he held to the time of his death. His duties were honorably and faithfully performed. He now rests from his labors and his works do follow him.

The North Baptist church has lost a staunch friend and a strong supporter. He loved the church. Her interests were dear to his heart. Seldom was he absent from the stated seasons of prayer; even in his busiest days, he loved to "gather with the saints." It

was in the prayer-meeting that he shone. Many, besides the members of the church, will remember with what a loving and reverent spirit he approached the mercy seat. He had no mock humility. He used no cant phrases, no childish epithets of endearment, as if on familiar, caressing terms with the Deity; he always seemed impressed with the Majesty of the Supreme Being, while profoundly grateful to the Redeemer who had bought him with His blood. How at times his soul glowed with holy fire as he communed with his Saviour. When he spoke everybody listened, for he always had something to say. His religious life was not fitful and varying like the flash of a firefly, but calm and steady like a burning flame. He could say with the great apostle, "I know whom I have believed," and his desire seemed to be to lead others to exercise the same unflinching faith in an Almighty Christ. He was rooted and grounded in the truth, for he was a diligent student of the Word of God. A Baptist from conviction, his loyalty to his principles was never questioned.

Political differences kept him aloof for a time from the larger gatherings of the Denomination; but his time came, and for the last few years his influence has been felt not only in the cause of Education, but in that of Missions as well. On these great subjects he had his own views—and expressed them. He thought for himself. The conclusions which he reached may not have been always the wisest, frequently they were not those which were held by the majority of his brethren; but he could always give a good reason for his opinion.

He was a leader,—his nature and early training made him such. In the church he led. Good judgment, strong common sense and an inflexible will gave him power over others. He never had a large following, but he always had an intelligent one. Many will remember with regret, perhaps, the stand he took on the question of Union in Home Mission work; but it remains to be seen whether he was right or wrong as to "the experiment."

Many will hail with gladness the stand he took in reference to the location of our Foreign Missions and believe that he was largely instrumental under God of saving it from disaster, perhaps ruin.

Judge McCully was a strong man, when it is borne in mind that strength of character consists of two things—power of will and self-restraint. Two things are required wherever it exists, strong feelings and a strong command over them. We often make a mistake. A man may have strong passions, but if they master him, he is weak. The strength of a man is seen by what he subdues, not by what subdues him. A man standing in anguish as if carved out of stone, mastering himself, or a man bearing a hopeless daily trial silently and never telling the world what had fallen upon him, that is strength. Such was he of whom we write. He bore his burden; none knew of it but his God.

Judge McCully was a man of marked individuality of character. He could stand alone; he never leaned. He would battle for what he felt was right against all odds. Fearless in the discharge of duty, he never swerved from the path which he had marked out for himself. He was incorruptible and firm in his moral integrity. Neither man nor woman, crown nor devil, could move him from his fixed resolve, but he was meek and humble in the presence of his Divine Master.

His nature was intense; he never could do anything by halves. What he did, he did with his might. You always knew where to find him. He was never one thing to-day and something else to-morrow; he hated shams and all pretence. He cared very little for public opinion; I do not think he was ever known to ask, "What will people think?" If he were satisfied a thing was right that was sufficient.

Our departed brother had his faults—who has not? But as with other men they were closely allied to what was most excellent in his character, and should be viewed charitably on this account. His professional training made him quick to see imperfection in others, and sometimes his criticisms would sound harsh and severe.

But this is not the time nor have I the heart to notice my brother's faults, if faults they were; I am thinking not so much of his mental peculiarities, as of other qualities which are most precious to those who knew him intimately and long. "Write the errors of your brothers in sand, but engrave

their virtues upon the tablets of enduring memory." I remember his loyalty to Christ and his church—the richness of his religious experiences, and the confidence and love he gave to those whom he admitted to his inner self.

Farewell! dear brother,—gratefully yet sadly do I pay this tribute to thy memory. Farewell! till we meet again in the better land.

PASTOR.

The Christian Messenger.

Halifax, N. S., January 10th, 1877.

UNIVERSITY CONSOLIDATION IN ONTARIO.

The first number of Belford's Magazine, published in Toronto, is filled with an agreeable variety of articles, and its general character indicates that the publishers understand what sort of periodical is demanded by the more intelligent readers of the Dominion. The article on University Consolidation in Ontario will probably attract special attention at the present time. The writer, believing that it is better that university degrees should be granted by one central authority, rather than by the seven separate universities at present existing in Ontario, discusses the three possible methods by which degrees may be thus granted. The first is that the Legislature should take away the charters of rival colleges and bestow on one university the exclusive power of conferring degrees, the second, that the colleges should in some way be induced to surrender their charters, that one university may be left without a rival in the field; the third, and in the writer's opinion the most feasible plan, that the colleges should be induced, in consideration of an annual or a capitalized sum of money, to hold in abeyance their power to confer degrees and co-operate as members of a common university. Any who are interested in the subject can study the arguments of the article for themselves; but we commend to the attention of our readers two of the closing paragraphs.

"Time and events have shown us for many years that, in this free country of ours, people will prefer sending their boys, at a critical and impressive age, to the care of persons in whose religious principles and faithful oversight of their children they have confidence. Such people regard education without this influence and oversight dear at any price; and if the education of their children could only be obtained without these safeguards, they would never permit them to receive it. They are not persons to be misled by the pretended analogy which is sometimes set up between the state grammar school and the state college. They know too well that the analogy does not exist—that, in one case, their children are constantly under their own supervision at home, while, in the other case, they are without any kind of parental, or religious, or even, anything more than mere nominal moral, oversight."

"We must take things as they are; and we should accept the educational situation in this matter. We cannot extinguish the outlying colleges. They will not die, as was prophesied and thought possible when the legislative grant was taken from them. It would be a calamity if they were extinguished, for they are sources and centres of intellectual light all over the Province. They are, moreover, doing the state noble service, faithfully and efficiently, according to their ability, and for which the state pays nothing. So far, therefore, as they are disposed to promote the great object of our system of public instruction, we should accept their assistance and seek to give a national direction and value to their labors in the common work of uplifting our country to a high state of intellectual culture, refinement, and intelligence."

CHRONOLOGY OF THE WEEK.

- JAN. 8. Death of Galileo, astronomer, persecuted by the Roman Inquisition, because he taught that the earth goes round the sun. 1642
- " 9. Death of Fontinelle, philosopher. 1757
- " 10. Archbishop Laud beheaded. 1745
- " Death of Linnæus, the Naturalist. 1778
- " 11. Death of Sir Hans Sloane, Naturalist. 1753
- " Death of Rev. Dr. Dwight, American divine. 1818
- " 13. Death of Dean Alford. 1871
- " 14. Death of Bishop Berkeley, Ideal Philosopher. 1753
- " Death of Edmund Halley, English astronomer. 1742

WATCHMAN, WHAT OF THE NIGHT? Second Article.

The gloominess of the prospect, on which we dwelt last week, is not confined to the political aspects of affairs. In some religious points of view there is cause for uneasiness. It is not merely the spread of scepticism among men of science and those who have been liberally educated, but the feebleness of belief which manifests itself in many Christian teachers and writers. Doctrines which used to be held with tenacious grasp and revered as God's own teachings, are now by many neglected or repudiated. We often observe, too, a levity of manner in speaking about religious truths, which seems to show that they are regarded with indifference, and that the individuals think it of little consequence what is believed if the practice will bear inspection. This indicates laxness of principle, a state of mind very different from that which was commended in Apostolic writings and exemplified by the first Christians. It is infectious, and appears to be spreading, not only in England and on the Continent of Europe, but also on this side the Atlantic. Truly devout thinkers should bear testimony against it. Young ministers should be especially on their guard, lest they be drawn into the vortex and hopelessly engulfed. A fondness for speculation may be greatly injurious to piety and preventive of usefulness. There are certain truths which are to be reverently received, because they are God's own announcements respecting himself, his laws, and his ways, which we are not at liberty to disregard. Judicious critical inquiry and diligent research may enable us to discern more clearly than our predecessors the meaning of the words in which the announcements are expressed, but the announcements themselves are sacred. God's words are to be believed, not played with. Woe be to the man who falls into the habit of playing fast and loose with the language of holy writ, and allows himself to point a jest with the sayings of David or Isaiah, or Paul or John. His fellows may admire and flatter him—call him "clever" and "bold"—and proclaim him the champion of so-called "free thought"; but symptoms of wasting spiritual disease are already visible, and he is in danger of dying of internal rottenness.

Clericalism is a disorder which is widely spreading. The Romish priest teaches his people that the Church is mistress of the world—that the Pope is head of the Church on earth, Vicar of Jesus Christ, and infallible—that the Pope appoints the bishops, and the bishops ordain the priests,—and therefore that he, the priest of that particular parish, presides over them as God's anointed, and they must obey him in all things, and do his bidding in secular as well as in spiritual affairs. Disobedience is punished by refusal of the communion or of absolution.—The parish minister of the Church of England has also his dream. He, too, boasts of apostolic succession, traces his descent to Peter, through the Popes of the dark ages, assumes proud airs as God's priest, and expects that his authority will be submitted to. Many of them pretend to forgive sins, and act as Father Confessors to their flocks, being Popish in every thing but the name, and jeering at Protestantism as a schismatical presumption. They are doing all they can to prepare the neck of the people for the Papal yoke.

The love of the beautiful and splendid in religion is becoming epidemic, and producing alarming waste of property, besides lowering true Christian taste. Some men seem to think that the Lord Jesus was mistaken when he said, "The kingdom of God cometh not with observation." But he was not. He has taught something better than admiration of

"—the pomp that charms the eyes,
—And rites adorned with gold—"

even that those who worship God must "worship him in spirit and in truth." The lovers of outside splendour argue that "God is to be served with our best." Very true; but what, in a Christian sense, is "our best"? Not marble walls, and painted ceilings, and fine statuary, and gay flowers—but works of faith and labours of love, and arrangements so constructed as to touch the heart and promote sanctity of life. There is deep meaning in the words of Paul, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." If these words were seriously and prayerfully studied by the leaders of religious thought and action, and then by the churches, a revolution would sweep over those churches; the