

Correspondence.

For the Christian Messenger.

Elucidation of Scripture.

"Rebuke not an elder, but intreat him as a father."—1 Tim. v. 1.

Messrs. Editors.—

Unquestionably, the language of inspiration is sometimes misunderstood and misapplied for the want of attentive examination. There are instances in which this misapprehension is highly injurious. Care should therefore be exercised to investigate the Sacred Oracles with diligence, attention, and impartiality. In doing this it is proper to notice especially the native import of the words used, and the connexion in which they stand.

In the text under consideration the word (presbuteros,) rendered "elder," primarily denotes one more advanced in years, and hence an aged man.—(Luke xv. 25; Prov. xiii. 9; Gen. xviii. 12; xxiv. 1, 2.) As, however, ministers of the gospel, (like elders of the Jewish Council,) should in all cases possess the wisdom, prudence, and gravity that are looked for in the aged, this term is frequently applied to them with reference to their office.—(Matth. xxi. 23; Acts xiv. 23; xx. 17.) The only question, therefore, with regard to the import of the word "elder" in this case is,—Does it refer to office, or to age?

As the writer is an elder in both these acceptations of the term, he may be justly considered free from all such prejudice or bias as might be liable to influence the mind in this inquiry.

On examining the context we find the same person spoken of "as a father." This plainly suggests the idea, that the word here refers to age. This view is confirmed by the next clause of the verse in which Timothy, who was himself young, is directed to treat the "younger men," in distinction from the "elder," "as brethren." It appears to me to be rendered indisputable by the language employed in the next verse, in which direction is given to treat "the elder women as mothers, and the younger as sisters." With the necessary difference of gender, the same word (presbuteros) is used in reference to the women regarded "as mothers," as that which is applied to the man called an "elder," and represented "as a father."

It is worthy of notice that the word (epilepto, literally, to smite upon,) translated "rebuke," denotes reproving with asperity or harshness. It is different from that used in verse 20th—"Them that sin rebuke before all"—when the word (elencho) rendered "rebuke," implies reproving without harshness. It is employed to denote the effort made by one brother to reclaim another, (Matth. xviii. 15,) and it is translated "reprove,"—2 Tim. iv. 2,—when this is directed to be done "with all long-suffering."

If an aged man be guilty of conduct manifestly immoral, his age must by no means be allowed to screen him from the impartial exercise of discipline. The scriptures, however, do plainly inculcate upon the young the manifestation of respect for those who are advanced in years.—(Lev. xix. 32; Job xxxiv. 6; 1 Pet. v. 5.) In accordance with this general command, Paul evidently enjoins upon a young minister, even in a case wherein a private brother who is aged may need to be set right, not to "rebuke," or reprove him with asperity, but to "entreat him," as a dutiful and affectionate son would "a father" under similar circumstances.

Though this text has been frequently understood and applied in a different sense, yet this natural view of it appears to have been generally entertained by Commentators. It is thus paraphrased by Dr. Macknight:—"When reproof is necessary, do not severely rebuke an old man, but beseech him, as thou wouldst beseech thy father in the like case."

It may be asked, however, Is there no special respect to be paid to the ministers of Christ? Assuredly there is.—(1 Thes. v. 12; Heb. xiii. 17.) Of this the apostle treats distinctly in the latter part of the same chapter. After having enjoined that faithful and diligent elders, "who labor in the word and doctrine" (ver. 17) should be "counted worthy of double honor," he adds, (ver. 19,) "Against an elder receive not an accusation, but before two or three witnesses." As no man ought to be put upon trial, in a legal point of view, accused, or censured, without pretty clear evidence of guilt, so it is obvious that no member of a church should be, with reference to his religious character and standing. Care should be taken to ascertain, by a private interview with any individual against whom an unfavorable report may be circulated, whether or not a satisfactory explanation can be given; or defense made, before an accusation be preferred or admitted. But special caution should

be exercised, and convincing proof required, according to the apostle's direction, in the case of a minister, before an accusation is to be admitted against him. Sufficient reasons for this may be readily assigned. Persons offended by the faithfulness of a public religious teacher are, in some cases, specially disposed to malign his character by unfounded reports or insinuations. Moreover, the tarnishing of his reputation is peculiarly injurious to the cause of Christ.

From the texts now considered it is manifest, that aged believers ought to be treated with much respect and deference; and that the characters of ministers of the gospel, against whom no charge of misconduct can be substantiated, should be carefully protected from all impeachment or aspersion.

Yours in gospel bonds,

CHARLES TUPPER.

Aylesford, Sept. 21st, 1859.

For the Christian Messenger.

20,000 dollars for the Endowment Fund of Acadia College.

DEAR MR. EDITOR,

As a warm friend of Acadia College, I would like to place before the numerous readers of your paper a scheme for increasing its Endowment Fund. This scheme was suggested to my mind by the late effort of the American Baptist Missionary Union to cancel its debt, and was referred to by Brother Humphrey, of Halifax, and others at the late meeting of the Convention. The friends of the College must, by this time, be convinced that it can never be sustained by mere Resolutions passed at the Convention, printed in the Minutes, but never carried into effect.

The debt against the Missionary Union a few months ago was 36,000 dollars. The plan adopted by our brethren of the U. States for liquidating this debt—not that 36 persons should be found who would contribute each 1,000 dollars—for the number could not easily have been found, but that 36,000 persons should be found who would contribute each one dollar. No one was to give more than one dollar in his own name. He might go to any length in contributing for others:—he might, if he liked, give a dollar for every member of his family, or for every person of the neighbourhood,—provided they would allow him to do so, for almost every one would doubtless crave the luxury of giving a dollar for himself,—but every dollar was to be coupled with a name. An appeal, answering to this plan, was accordingly made to the churches. It was nobly responded to from Maine to Minnesota. The debt was paid. The names of the donors have been published in the last few numbers of the "Macedonian."

This, then, is the scheme which I would recommend, by which to increase the College Endowment Fund: a scheme, in carrying out which, the efforts of our present agent, need not be interfered with in the least. Among the 60,000 persons holding our sentiments in Nova Scotia alone, 20,000 might doubtless be found who would contribute each one dollar for this object: though I would not deny to New Brunswick and P. E. Island the privilege of joining in the effort.

In order, effectually, to carry out this plan, I would further suggest that our pastors act as agents in their respective churches and congregations to forward the individual dollars as fast as collected, with the names of contributors, to the Treasurer of the College at Wolfville: that he send, for publication in the Messenger, from week to week, the amounts received, and by whom contributed; and that, when the whole amount shall have been realized, a report of the effort be published, containing the names of all the donors, and that a memorial copy of such report be deposited in the library of the Institution.

Perhaps the young ladies of our body would interest themselves in this matter, and become collectors in their respective districts. There are certainly few who could resist their eloquent solicitations to give one dollar for our beloved Institution. Our Sabbath Schools might also share in the work and honor of this undertaking. It is not necessary to adduce any arguments in favor of this or a similar scheme. There is in fact every argument for, and none against, any scheme that will place our College on a firm basis.

20,000 dollars raised in this way would greatly enlarge and hallow the place it occupies in the affections of the people. 20,000 people would feel it to be more than ever their College. The little colored boy who had given a penny to the cause of Missions, would not be dissuaded from attending the Missionary Meeting, because, said he, "having given my penny, I have an interest in Missions."

The writer of this article humbly hopes that others will take up the subject. It would be useless for one church or a dozen to make an attempt alone. A pull, long, strong and altogether is needed, and when such united effort shall be made, he feels assured that the little church of which he is pastor will not fail to do their part.

Brethren and friends, what say you? Will you lend a helping hand? or shall that noble educational tree be allowed to perish, that was planted by our fathers, and the leaves of which have already been for the healing of the nations?

ALUMNUS.

For the Christian Messenger.

MR. EDITOR,

On reading a communication in the Messenger, of the 21st. headed: "A Student's Musings" I was somewhat amused at the great "spuathics," that were elicited in the philanthropic soul of the Collegian, as his "thoughts strayed into the Academy." He observed, that "many of them are compelled to tax their brains, and absolutely to deny many of their physical wants, in order to get "a little learning." In regard to these statements I would ask: Does the writer intend to convey the idea, that the many are such thick-headed dolts that they have to tax their brains more to obtain knowledge; than others who have travelled the same road?—Who have made such mighty strides up the "Hill of science," that they are now summoned by the big bell! Or, does he mean "they have to tax their brains" in order to supply their physical wants? He says, "a little learning," which when got, may prove a dangerous thing from the very fact that they (the students of the Academy) cannot drink deep of the Pierian spring." Now I should like to ask my friend; does he, in addition to the difficulties he mentions in the first quotation, intend to throw another discouragement in the way, by trying to impress on our minds, that because we cannot drink deep of the Pierian spring, we had better not drink at all? I would point these poor students to the most illustrious men who claim Acadia as their Alma Mater; who through indomitable perseverance have overcome greater difficulties than those which obstruct the way of any of "the many" "who are now taxing their brains," and say:

"Honour and shame from no condition rise; Act well your part; there all the honor lies."

ONE OF THE MANY.

For the Christian Messenger.

New York Correspondence.

The Consolidation movement—its future prospects—State of the Churches—novelty in preaching sought—Rope walking—Balloon flying—the weather.

Dear Messenger,—Your kind request for me to write you long and frequent letters has not been forgotten, if it has not been obeyed. "To will is present with me, yet how to perform I know not."

Our benevolent Societies after long, spirited, and—in the opinion of many—unprofitable debates, which, if they added to the interest, diminished from the pleasantness of their last anniversaries, are pronounced by men, professedly versed in the law, to be in a state of consolidation of such perfect fixedness, that their removal and amalgamation with each other is one of the impossibilities. And the venerable President of the American and Foreign Bible Society, and many other of its long tried and faithful friends are sanguine in their expectation that this dearly cherished and heaven-appointed Institution will have a glorious resurrection from its present comparatively ruined condition, outlive the malice and opposition of its foes, have a millennial age of unparalleled prosperity, and thus extend its influence and also its existence down to the latest period of time, while the walls of the "marble palace," which is the centre of its operations, shall be salvation, and its gates praise. And as their faith is the substance of things hoped for, and the evidence of things not seen, under the apparent cover of law, they use their power to resist the wishes of the Baptist denomination, which were publicly expressed by an immense representation in New York, in May. Doubtless, each are acting from the clearest conviction of duty, and deserve commendation for their firmness of principle, but their course will only protract the controversy, lessen the funds for the circulation of the Scriptures,—at least, for the present,—and perhaps injure other kindred organizations. The men who are engaged in the movement of affiliation and removal of the Bible Society, are richly endowed with the grace of perseverance, and will be very likely to endure to the end, should this not extend beyond

three score years and ten. They are of the opinion that the law, which is now said to be against the removal, can be made to harmonize with the gospel in which they find so much to favor it, and, therefore, that the thing can and must be done. Consequently we may anticipate debates, spicy and profound newspaper articles, legal opinions of the highest authority, and whatever else is not contrary to sound doctrine, all in a spirit of brotherly kindness, and which, though they may seem to be stirring up strife, will be really seeking those things that make for peace, and by which one may edify another. But as the Lord worketh all things according to the course of his own will, all things will come out right in the end, and we must wait all the days of the appointed time, till the change come.

The divine influences, which were shed down in such copious effusions the past year, have not as yet the present year been so fully enjoyed by the churches. In many places, however, seasons of refreshing from the presence of the Lord have been granted, in which Zion has been robed in beauty, her ministers clothed with salvation, converts multiplied, infidelity silenced, and those added to the church of such as shall be saved. In these rich blessings our own Association has gloriously shared, several of its churches being quickened to a new, devoted, spiritual life, while a considerable increase has been made to their membership. Each genuine revival largely increases the ability of the church, individually, and collectively, to do good and greatly enhances the responsibilities of its members; but there is great reason to fear that the result does not often correspond with what might have been anticipated. The people of God are slow to perceive in what their true interest consists, and slower still to use all the means in their power to sever it. The children of this world are wiser in their generation than the children of light.

An evil has entered the churches, and seems rapidly spreading, that threatens to mar their beauty and harmony, and vastly to decrease their power of usefulness. Many who profess to love the gospel, to believe in its saving efficacy, and that it is the ordained means for the conversion of the world, have become fastidious hearers of the word, either from a super-refined taste, or itching ears, or a desire for some new thing, or a departure from godly simplicity, and a hungering and thirsting after righteousness, or from all combined; and their restlessness is the cause of unsettling many ministers whose labors have the seal of the divine approbation, and it frequently keeps their churches for months, not to say years, destitute of settled pastors. Men of consecrated lives, sound in the faith, good sermonizers, with fine cultivated minds, are often rejected by the very people that need them most, because they lack some peculiar eccentricity that will attract the attention of the multitude, make them the admiration of persons of no understanding, and please those graceless professors, who neither desire the sincere milk of the word, nor its strong meat, but that which is fanciful, without any qualities of nutrition. Whatever the market demands will usually be found, and as eccentricities are far more easily cultivated than those sterling qualities, and priceless attainments, which make one a good minister of Jesus Christ, there is no doubt but as rich a variety and abundant supply will soon be found as will meet the demand; but who can tell what will be the consequences to the Zion of our God?

Rope-walkers have been amusing the people a little farther west, by their fool-hardy experiments, in crossing dangerous streams, perilling limb, life, and immortality itself, for the sake of the applause of the terror-stricken and wondering multitudes that flock in clouds to witness the performances, and for that trifling compensation of paltry pelf that is so cheerfully given them.

Here we have been favored with the graceful ascents of airy balloons, which rose from the earth, amidst the shouts of the spectators, and sailed among the clouds like things of life, bearing their fearless aeronauts in an unimpeded pathway, amidst scenes of sublimity, to positions of the extremest peril. One is nearly completed, not far from the city of New York, at the cost of \$22,000, which will weigh about 4 tons, and is provided with all the comforts and apparatus for an European voyage, which it is supposed it will make in 48 or, at the most, in 64 hours. This is a fast age. It has nearly annihilated space, and almost keeps up with time.

The magnificent Aurora, that so lately illumined our nights, and excited universal admiration by its ever-varying canopy, flashing streamers, and rose-tinted hues, was followed with weeks of almost unprecedented cold, for the season, that in many localities scoured the