

phemous, and false expression—"In my baptism, wherein I was made a member of Christ, a child of God, an inheritor of the kingdom of heaven." The Pope of Rome never uttered a sentence more unholy than that; never said a syllable more contradictory to the whole tenor of God's Word. Children are not saved by baptism; nor grown-up people either. "He that believeth shall be saved; and he that believeth and is baptized shall be saved,"—but the baptism precedes not the belief. Nor doth it co-act or co-work in our salvation a work of grace, laid hold of by faith, and faith alone. Baptized or unbaptized, if you believe, you are saved. And our children dying in their infancy without any unhallowed or superstitious rite, are saved notwithstanding.

Christian Messenger.

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The work of the Ministry.

THE Gospel Ministry is the highest station a human being can occupy. No position on earth is surrounded with such grave responsibilities or demands such high qualifications. To be "an ambassador for Christ" and to have the message of salvation to proclaim to dying men, is an occupation in which angels might well rejoice to be engaged. The nature of this work is perhaps but imperfectly appreciated even by ministers themselves. The most highly gifted often exclaim with the Apostle, "Who is sufficient for these things? Whilst we hold this office in such high estimation, we have no desire to claim for it more than a rational common sense interpretation of Scripture upon the subject, would justify.

We have no sympathy with the doctrine that because a man is recognized as a Christian minister, he is therefore less liable to err than other men. His superiority must be that of moral excellence and mental cultivation, and except these fit him for his exalted office he must soon forfeit the respect and confidence of those to whom he ministers.

After making all due allowance for human infirmity, "a dispensation of the gospel" raises a man to a position of influence infinitely above that which can be secured by birth, fortune, or any other earthly distinction. The fact, that through him God speaks to men and saves them, establishes for him a place above even the kings of this world. Human laws may be framed to enforce a certain standard of morality and submission to "the powers that be," but the minister of Christ has to administer laws of eternal truth, and to demand a giving up of the heart and life,—an entire surrender of soul and body to Heaven's laws which are immutable. "Faith cometh by hearing and hearing by the word of God." The living voice of the preacher is the ordained means of salvation to dying men. Other means are at times made use of to accomplish this object, but this is the general plan laid down and the ordinary mode by which God carries on his work in the world. Human legislation may restrain men from flagrant violations of decency and propriety, but where Christian truth has made a lodgment and the ordinances of the Gospel are observed, there, and there only, may we look for any permanent "fruits of righteousness unto the glory and praise of God." Genuine Civilization is secured only where Christianity reigns. The Christian minister brings the message of salvation and the laws of Christ to both rulers and subjects, and demands from them, both alike, "repentance unto life" and a full confession of Him, or there can be no salvation.

All laws that are enacted amongst men in violation of Heaven's institutions must eventually be repealed. The Word of God is the test, as well as the text-book, by which all laws must eventually be judged and corrected. The world is consequently to be governed by truths propounded by the Christian Minister. Although the Church has no claim to consideration from the State, and can not receive its patronage and support without being brought into bondage and suffering the loss of Christ as its Head; yet the State and every individual of whom it is composed is under obligation to the same authority by which the Church is governed,—the word of God,—and to Christ he is responsible for his conduct in his official capacity as well as in his more private life. The Church thus gives "law to the world," and the minister of Christ is the agent employed to make known these truths. How high then is he placed who has been commissioned to minister in holy things.

This view of the minister's work and its relation to human governments, however, is only incidental, the great business of his life is with the souls of men, and the consideration that their eternal welfare depends on their receiving or rejecting the message en-

trusted to him, should be his great principle of action. When he seeks rather to influence governments than to save souls, he degrades his office by sinking the minister in the politician.

What a glorious position is this for a man to occupy! What an evidence it is of human frailty, that there should ever be a want of earnestness and a cooling of the ardor sometimes felt in a work of such magnitude. How lamentable that one so exalted should ever become the mere mercenary, and that Christian people should be willing to place the office on the same level as that of the professions of medicine, law, or merchandize. And yet multitudes do look upon the sacred work as that which may be taken up or relinquished with the same indifference. It is melancholy to find the minister himself sanctioning such a sentiment. He thus becomes a stumbling-block, and sooner or later makes it evident that he is "but an hireling whose own the sheep are not." We have no disposition whilst thus honoring this high office to lose sight of the fact that the minister is still human and subject to the common necessities and laws of human life, but we would urge on believers generally that it is their high honor, and their imperative duty to sustain this great work, whether they have made themselves responsible for a certain amount in doing so or not. We deem this a more binding obligation on those who have partaken of the spiritual things of the Gospel of Jesus than any debt incurred between man and man. Although it be a voluntary offering, yet it is an offering to God, and one which he requires; and whoever withholds his hand from such service shews that he but lightly estimates the blessings God has conferred on himself and the world through the ministry of the word.

There are two or three other points in connection with this subject which we intended to touch upon; we must, however, defer them for another occasion.

LOGIC EXTRAORDINARY.—The following choice paragraph is from the *Morning Chronicle* of Saturday last:—

"The Editor of the *Christian Messenger*, will have it that there are no Dissenters in Nova Scotia. If, from that opinion, we dissent or others dissent, are not we, or not they Dissenters? What crotchety people there are in the world! A rose by any other name will smell as sweet. Are there any Protestants in Nova Scotia? If yes, why? If persons are not Dissenters, because they never dissent'd, how can people be Protestants who never protested? Crack that nut in your next number, if you please, Mr Selden."

Why in our next number, Mr. What's-your-name? Why in such a hurry? You issued four numbers and took eight days before you had prepared your profound article entitled, "Philology and Criticism" in reply to our question: "Who are Dissenters in Nova Scotia?" and then you left it where you found it, apparently afraid to tell us what you had discovered. Why ask us to break your empty shell before you have given us the kernel of the nut we gave you to crack—the names of the Dissenters who dined with the Prince? Ah, Mr. M. C., you even went to the dictionary, turned its leaves over, and after all found that your nut had only a "maggot" in it, did you! (What maggot has bitten the editor of the *Christian Messenger* now?—*Chronicle*, August 23.) The maggot bit some one else it seems. Well, now you need not be so angry about it. It was a nut of your own raising, and if it does prove so unpalatable you should not shrink from acknowledging its production.

Now for the logic which you pronounce "good." Let us see if that will serve you. It will be seen we think that your learning, and logic, are both shams, like your nut. You think because there are Protestants and Catholics in Nova Scotia therefore there must also be Dissenters and—What? Fill up the blank in your next number if you please, Mr. M. C.

It will not do to say "Churchmen" for in Auld Scotia those who belong to the Church of England are Dissenters, even the Archbishop of Canterbury, is as much a Dissenter from the Established Church of that country as Catholics or Free Churchmen are in England and other parts of Great Britain.

The people here may be classified into Protestants and Catholics; but no such classification can be made in which Dissenters may form one class, for there are none to put into the other class.

Until we have a Church-established-by-law in Nova Scotia, the term Dissenter applied to any body of Christians will be a misnomer. Even the writers for the *Morning Chronicle* will fail to shew who are the Dissenters here, until they make one of the Denominations the State church. When they have accomplished that we will tell them who are Dissenters in Nova Scotia.

We clip the following from a cash article in the *New Brunswick Colonial Presbyterian*:

"To AGENTS AND SUBSCRIBERS.—We require before the end of the present month a sum of over £200, to pay for paper, printing, &c. Our agents and friends would, therefore, do us a favour by at once collecting and forwarding, all subscriptions now due.

"Even in advance, a journal of the size, and got up at the cost of the *Presbyterian*, cannot be published for less than \$2, and requires an immense circulation at that price to clear ordinary working expenses.

"We have a few—a very few subscribers, who cheerfully pay £1 a year for their paper. We should like to obtain two or three hundred additional of the same class."

We place these extracts before our readers for the purpose of showing them that other denominations make substantial efforts on behalf of their press, and, with the hope that our friends will imitate them, not however in the last particular,—that of paying £1 a year for their paper,—but that they will let us have prompt payment according to our published terms and give us their cheerful, active and continued advocacy. We have a good number of names on our list of agents and subscribers, who are always prepared to aid us, but not a tenth as many as we should have, so as to give the paper a thorough circulation amongst those whose sentiments it advocates.

We endeavour to serve our patrons faithfully, and as our friends are men of honor we look for their payments at the proper time. Any persons who receive their paper, week after week, and knowing they are in arrears, can read it without their consciences troubling them, and without making an effort to pay what they owe, must be poor miserable creatures, having no true respect for themselves and deserving but little from others. The number of such on our list is we trust diminishing, they are either being benefitted by our weekly visits, or we are striking them off as we find them beyond endurance.

When all our patrons are like those who regularly as their year expires send on their payment for the following, then we shall begin to hope that the millennium is more nearly approaching than it has hitherto been.

One word to borrowers and lenders. We have learned of late, that our readers are far more numerous than we had supposed. In some localities we find so great is the number who read each paper, that before it has gone through the hands of all who are accustomed to peruse its contents, the paper is fairly worn out, and the owner finds it impossible to put it on file. Now, while we have no desire to restrain the benevolence of our brethren we would suggest the enquiry, whether it would not be more satisfactory for such as are able to have a paper of their own, so that their own families may take it up and read at any moment. In this age of newspapers it is not enough that one in a family knows what is passing in the world. For the newspaper to do its work, every member of a family should have access to it to slake his or her thirst for information and improvement.

PREMIUMS.—There are thousands of Christian people we believe in this province—many of whom are members of churches, whose families are growing up without the benefits of a religious newspaper. These we doubt not would be better church members, better members of society, better farmers, better neighbours, better politicians, better husbands and wives, better sons and daughters, and better in every respect, if they were subscribers to, and constant readers of, their own religious newspaper.

We wish to encourage efforts to put the *Christian Messenger* into the possession of such, and therefore propose the following as a premium to those who are disposed to try what they can do.

For every four new subscribers with payment in advance sent before the end of October, we will also send any book or books in our published list to the value of one dollar.

Our Citizen Soldiers, and Temperance.

OUR Volunteer Companies have been pursuing their drill and target practice at Point Pleasant during the past week.

There might, we think, be a VINE COMPANY OF TEMPERANCE MEN formed in Halifax. They would thus give practical effect to the benefits of their principles. This would probably have a good influence on the other companies in the city as they might strive to emulate such a company. It would be somewhat difficult to make total abstinence from intoxicating drinks a necessary qualification for entering, or remaining in, any of the present companies, unless the pledge were unanimously adopted. If such a thing as this could be done it would doubtless be of incalculable benefit to many individuals and to the movement itself. Nothing is so likely to weaken and destroy the reputation of a company or the individuals of which it is com-

posed, as any tampering with this great enemy. Those whose courage would take them to the cannon's mouth to repel a foe to their country, by once parleying with this destructive enemy may be easily taken captive, fall into an inglorious defeat, and sooner than they expect fill a dishonored grave. Let Sons of Temperance take up the question and give it the consideration it deserves, and we are assured they might do immense good in this direction.

The late Rev. R. McLearn.

At a late meeting of the Home Missionary Board the following resolutions were passed unanimously:

Resolved, 1st.—The duty of finding an efficient occupant for the chair of this Board reminds us of the loss we have sustained by the removal of our brother the Rev. Richard McLearn from the duties of earth to the joys of the upper sanctuary. In whatever circle that esteemed brother moved, whatever position he filled, his mental ability and firm integrity won for him respect, that his amiability cemented into affection, feelings that on the part of all his brethren were only secondary to their admiration of his deep toned piety. In few places will his absence be more deeply felt, his loss more keenly realized, than in the meetings of this Board of which he was so zealous and able a member. But while lamenting our loss we would humbly bow to the Infinite Wisdom and Love that called our departed brother to his reward.

2nd. That J. W. Nutting, Esq., be the Chairman of this Board.

3rd. That R. N. Beckwith be the Secretary of the Society for the current year.

COMMERCIAL.—Our Prices Current.—We have been indebted for some years past to our late highly esteemed friend, Rev. R. McLearn, for the weekly correction of our Prices Current. We are happy to inform our readers that we have been enabled to secure a similar favour from one of our most respected merchants, and one who has facilities for doing this beyond many. Our patrons will, we are assured, find the information given under this head perfectly reliable.

A TEXT FOR NEWSPAPER READERS.—"Owe no man anything, but to love one another."

CIVIC.—The approach of the 1st of October—the day for our City Elections—has been alluded to by some of our contemporaries. There does not appear much interest, however, in the question, "Who shall be our Mayor for the coming year?" The events of the past year and the honors it brought to our first Civic Magistrate, appear to have left nothing likely to arise in comparison with them. The satisfactory manner in which the Prince's Visit terminated in Halifax, is used by some as a reason for the re-election of Mayor Caldwell. He has doubtless maintained the dignity of the City, and deserves well of his constituents; but there are of course many other gentlemen well worthy of the honor. It has doubtless been a pretty expensive year for him and it will depend probably pretty much on the consideration whether the present incumbent wishes to remain in the office, whether or not he is continued in his present post of honor.

The election of Aldermen is perhaps far more important than that of Mayor. The morality of the city may be affected very considerably by the character of those who manage its public affairs. The granting of licenses to sell intoxicating drinks and attending to their customers in the shape of brawls and "found drunk," is a large part of their work. If the Aldermen only try to regulate the traffic, instead of seeking to prevent or prohibit the sale of the liquid poison, one citizen is perhaps about as suitable as another; but if we are to have the amount of drunkenness diminished, and the citizens as well as the city improved, we should have men placed in these offices who may be relied on when any question respecting intemperance arises before them. Now is the time to attend to this matter.

POST OFFICE ADVERTISING.—We notice several of our exchanges in city and country complaining very justly of the advertisement concerning Compulsory Prepayment of Postage by Stamps being inserted only in two of the City papers. It is correctly remarked by a contemporary that a large proportion of the people never see those papers and are consequently left in ignorance on the subject. It may be pretended that economy is the motive for this, we think this but a poor excuse, or else, why advertise at all? It would seem rather an effort of certain parties to render one or the other of those papers necessary and so increase their circulation. If post office and other provincial matters cannot be properly advertised let them appear only in the *Gazette* or let them be made known by hand-bills and the Press doubtless would inform their readers if they thought it desirable. Let it be