

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER XXXIV. DOCTRINAL PREACHING.

My Dear Brother,— Some good people have a strong aversion to doctrinal preaching. It seems to them dry, uninteresting, and unprofitable. There are some, indeed, who imagine that a minister ought never to treat of any disputed point of doctrine. It is undoubtedly true, that preachers may go to an extreme in this matter. But it is self-evident, that every particle of religious truth which God has seen fit to reveal, ought to be promulgated. If it be correctly understood and properly applied, it must be "profitable." (Prov. xxiii. 23. xxx. 5. 2 Tim. iii. 15.) A man who would never preach on any controverted subject, must desist from preaching altogether: for every truth and every part of duty, has been a subject of controversy. Moreover, it is expressly enjoined upon us that we "should earnestly contend for the faith once delivered to the saints." (Jude 3.) Unquestionably, however, some preachers whose doctrinal views have been substantially scriptural, have occasionally adopted injudicious measures in the presentation of doctrine to their hearers. It may, therefore, be well to offer a few suggestions on this subject.

1. All parts of truth should have due prominence. A continual harping on a few favorite topics, to the exclusion, or neglect, of others equally important, or even more so, is manifestly imprudent and injurious. When a school teacher is so partial to certain branches of study that he devotes his whole attention to these, and omits the giving of instruction in other branches of more practical utility, his pupils suffer injury. Where such a course is pursued by a preacher, not only do his hearers sustain a loss through his neglect to instruct them in some important truths, but it frequently happens that his manner of treating the subjects on which he dwells to satiety, tends to prejudice their minds against the truths thus taught. While, however, no part of gospel doctrine should be overlooked, obviously those points which are most intimately connected with the salvation of sinners, as ruin by the fall, redemption by Christ, and renewal by the Spirit, require special frequency of discussion.

2. Every truth should be presented with mildness. (See Letter xvi.) All severity, sarcasm, and unkind suggestions with reference to those who differ from the preacher in sentiment, are unbecoming and harmful. These tend to excite animosity and contention between Christians of different denominations. Hence prejudice against truth is increased; and the unregenerate are tempted to conclude that there is no reality in the Christian religion. Everything like an attempt to annoy persons of other denominations is reprehensible. To take advantage for this purpose of their attendance at funerals, or on any special occasions, always appeared to me unchristian and ungentlemanly. In the ordinary course of ministerial duty, and on all suitable occasions a preacher should distinctly avow his convictions of truth; but this should invariably be done in such manner as not to give offence needlessly. (Rom. xiv. 19. xv. 1, 2. 1 Cor. x. 32, 33.)

3. Doctrine should be preached cautiously.— Unguarded expressions have done much injury to the cause of truth. They have been eagerly seized by opponents, and dexterously wielded to its disadvantage. If, for instance, the doctrine of human depravity be so exhibited as to produce the impression, that every unrenewed man is in all respects as bad as he possibly could be, predestination as a literally excluding the mass of mankind from salvation, divine influence as exonerating the impenitent from blame, or final perseverance as affording any encouragement to slothful professors of religion, truth is caricatured, and its interests must suffer. On the other hand, a cautious and prudent exhibition of any scriptural truth, in its native simplicity and beauty, tends to commend it to acceptance.

4. Doctrine ought to be practically applied.— Mere theoretical preaching, even of scriptural truth, is not adapted either to interest or to impress. Every point of doctrine, is designed to have a practical influence. Take, for instance, that of the Trinity. Incomprehensible, as it confessedly is, when rightly received it teaches us what part each Person in the Godhead performs in the work of redemption, and how we are to approach the Father, through the mediation of the Son, and under the influence of the Holy Spirit. (Jno. iii. 16. Eph. i. 3—7. Jno.

xiv. 6. Rom. iv. 25. Heb. vii. 25. Jno. xvi. 8, 14. Rom. viii. 26, 27. 2 Cor. iii. 18.)— Viewed in this scriptural light, it is not merely an abstract article of faith, to be believed, but it is a practical doctrine of unspeakable importance. So also the doctrine of predestination, or election, (see Letter xvi.) when properly viewed, is calculated to excite humility, gratitude, love, devotion; confidence, and zeal and activity in the service of God, and in efforts for the salvation of sinners. In like manner the doctrine of the final perseverance of the saints is adapted; not to encourage indolence, but to afford "strong consolation" to persevering believers, to sustain them under tribulation, to prompt them to loving obedience, and to animate them to labor for the bringing of others into the same safe and happy state with themselves. Thus every principle should be applied immediately to a useful practical purpose.

May you, my dear young Brother, possess a correct view of every point of doctrine contained in the sacred oracles, be enabled to exhibit it in its true and attractive light, and in a Christian spirit, and to make a correct practical use of it, to God's glory and man's good!

Yours in gospel bonds,
CHARLES TUPPER.

Aylesford, May 7th, 1862.

For the Christian Messenger.

Education of Woman.

HORTON ACADEMY.

The woman's cause is man's: they rise or sink together, dwarfed or godlike, bond or free.

Tennyson.

MR. EDITOR,—

You were good enough to publish a previous article on this subject from my pen, I am pleased to find myself still at liberty; and I shall plead this as an excuse for employing my freedom once more in behalf of the same object.

Several countries have acknowledged in beneficent deeds the justness, value and actual necessity of this feature of public education. To discuss, then, the importance of this subject in its formative-influence for the good of society, the weal of the State, and the progress of the Church, would be under-estimating the intelligence of your readers.

If you, dear Sir, or any one else, can show a solid and wholesome reason, why the sympathies of the Baptist denomination as a whole in this Province should not be awakened and enlisted in behalf of this object, I will be content to believe that *mind* is a mere accident of sex; and from this time forth will hold my peace. I do not tremble, however, in fear of any such dire penalty being inflicted upon me. I presume that all who think on this subject, will think themselves through the mist and fog of the old-time, into the clearer light of to-day. Suppose we make believe, at least, that we all agree on this point. Now then, my friend, what hinders that we march not to the goal at once?—"Times are hard; dollars are the angel's visits!" Granted. But that is met by distributing the sum among all the Churches. "Many hands make light work," says the proverb; and surely 14,000 Baptists ought to make light-work of £900! "But," says our friend, "the College must be endowed." Now is the time for that. If you attempt the Female Seminary this year, you will be but "robbing Peter to pay Paul." Gently, my friend, Do you know why the College was not endowed years ago? Read the couplet at the head of this letter. Read it again. There is a kernel of wholesome truth in those lines. If our movers in Education had but realized this great doctrine think you Acadia College to-day would be without an ample endowment? No! These two great natural arteries of Public Education are in reciprocal union and an indissoluble connection. They form the systole and the diastole of the educational heart. If both are not in healthy action, languor and a lingering or sudden death must come to the whole body.

It is easier to carry two buckets of water, than one. A bird, with one wing, may flap along the ground after a fashion, but if it wishes to move with grace and beauty, and to soar, it must have both wings in motion.

Do you not see how the matter stands,—stands *in natura*? It is suicidal longer to delay payment of the debt we owe the daughters of our denomination. A liberal culture belongs to them as well as to our sons; and the sooner we put them in possession of their rightful property, the sooner will prosperity perch upon our doors.

I believe the time has come when a policy, recognizing the powerful forces which a *universal* sympathy can command, ought to be adopted, and, forthwith, acted upon. If it be adopted,

the interest already centered and yet centering around the Institutions at Horton, will enlarge a hundred,—yes, a thousand fold; and means, now scarce, will, like grass in Siberia, be abundant in a day.

Both oars and an even stroke; and the good boat "Baptist Education," will bound over the shining seas like a thing of life!

Yours &c.,

May 17th, 1862.

SPES.

For the Christian Messenger.

School Examination at Margaret's Bay.

Indian Harbour, May 8th, 1862.

MR. EDITOR,—

Will you allow me space in your valuable paper to give some account of the School Examination at Indian Harbor, on Monday 28th of April. At ten o'clock quite a crowd of respectable persons was assembled. A letter was received from the Rev. J. Ambrose the Commissioner of Schools, apologizing for his absence, stating that he was unexpectedly called away.

Mr. George J. Richardson, the teacher, then proceeded to examine the school. English Grammar was the first branch taken up, and a great number of difficult questions were asked, all of which the pupils answered promptly. Mr. R. then asked the spectators to put some questions, all of which the pupils answered as before. An exercise in spelling was then given in which Joseph Lantz Esq. took part. Words of several languages were given and were spelt in a very distinct manner. In Geography the pupils gave great satisfaction to the teacher and the spectators in general. Miss Archibald the assistant Teacher then examined the school in Arithmetic and gave a variety of hard questions which were answered without hesitation. English History was next taken and questions were asked as far back as the time of Julius Cæsar, all of which were satisfactorily answered.

The examination was interspersed with Dialogues and Music. An original Dialogue on Slavery was well spoken by two young persons. Great credit is due to Mr. Richardson the Teacher, for the able manner in which he has conducted his school at Indian Harbor for the last 2 years. The people will regret his departure. On the whole I thought it passed off too well to go unnoticed.

I remain yours,

A SPECTATOR.

For the Christian Messenger.

Benevolent Objects.

Canning, May 20th, 1862.

DEAR BROTHER,—

I have been requested by one of the Committee on the Union Society for the Central Association to remind the Churches of the near approach of the Associations, and of the fact that the first of June, the time of paying the last quarterly instalment for the Union Society is near at hand.

It is presumed that each church has decided upon its plan of action in this important business, and that it was done at the commencement of the year. It is also hoped that these plans will be prayerfully executed by the Churches.

Possibly some churches may not have adopted the plan suggested by the Committee at the beginning of the year to make Quarterly Collections for the Union Society throughout the whole year. Some may have prepared to abide by the old plan of leaving every thing to be done within a few days of the Association; but it is to be regretted that this old custom should be persevered in, since it must be evident that for collectors to begin with the year and work the whole year they could do more than in a few days or weeks at the close of it. The Committee feel confident that if this old custom be exchanged for the plan suggested by them of making Quarterly Collections for the various objects throughout the whole year,—if this system were thoroughly worked there never would be any need of special application to the churches for any of our objects.

We would, however, respectfully remind such churches as may have adopted the plan of the Committee that the first of June, the time for making the last Quarterly Collection is near at hand. We would remind all that the end of our financial year is drawing to a close, and express the earnest hope that what we do for the Great Master this year, may be such as we could wish to be recorded by Him in the annals of our history, and rewarded by Him with the plaudit of "Well done, good and faithful servant!"

D. FREEMAN.

For the Christian Messenger.

Donation Visits.

TO REV. ISAIAH WALLACE.

[We much regret that the following acknowledgement of Donation Visit has been so long delayed. We received it from Brother Wallace some time since, but by some means it became mislaid. Bro. W. and the friends in L. Granville will please excuse the apparent want of attention to their good deeds. It is consoling to reflect that though unknown here, yet such actions are all registered on high.—ED. C. M.]

L. Granville, N. S., March 5th, 1862.

Dear Brother,—

Permit me hereby to acknowledge a Donation Visit paid me by my friends in Lower Granville, on the 6th of Feb. It was said to be one of the most interesting affairs of the kind. About 140 persons were present. After an excellent tea, had been enjoyed the meeting was called to order by appointing Mr. Reid Hall to the Chair. The presentation speech was then made by Dea. John Leitch announcing the donation to be \$144 in cash and useful articles for the family. After some remarks, by the party most interested, expressive of gratitude &c., good speeches were made by Revs. P. F. Murray and H. Achilles, and brethren Young and Read Hall. The friends separated about 9 o'clock all apparently pleased with the manner in which they had spent the evening.

This generous expression of kindness to me and mine, so soon after our settlement in this Province I feel assured will prompt me to devote myself with greater faithfulness and success to the spiritual interests of the Donors.

Yours in Christian love,
ISAIAH WALLACE.

TO REV. P. F. MURRAY,

On the 20th March, a goodly number of our friends met at our dwelling to express their interest in our welfare. After a very pleasant repast they presented the sum of twenty-nine dollars in cash, and to the amount of fourteen in other articles, which sum was augmented by a similar visit from a few friends from Lower Clarence, leaving with us the sum of fourteen dollars and a half, which, with other contributions, made up the sum to sixty dollars in all.

May the Lord abundantly bless the donors is the prayer of the recipient.

PEREZ F. MURRAY.

For the Christian Messenger.

Obituary Notices.

MRS. CONKEY,

Died at New Annan 6th inst., wife of A. Conkey Esq.

For several years Mrs. C. was in delicate health, but to sustain her she had a well grounded hope in her Redeemer, and his grace did support her. Her confidence in his fidelity increased with her decreasing bodily strength.

Mrs. C. was evidently a lover of good people—their company, of whatever denomination, she greatly prized.

At the age of 50 she united with the small Baptist Church in N. Annan. So it appears from memoranda written by herself—

"I was just 50 years old, when I joined the Baptist Church, I belonged to the Presbyterian Church about twenty-six years, a poor unworthy member I was, and am."

Another thing which characterized our sister, was intense delight in the public worship of God. Her own words may be left to express this—

"I do love to go to the house of God, and hear the Gospel preached—it is food to my soul. Many times I have gone there weak in body, but it strengthened my body as well as my soul. O what a privilege to be within sound of the gospel." "Weak in body," others would say the same of her, and have wondered to see her at the house of God—"it strengthened my body," a testimony to the faithfulness of the promise, Isaiah xl. 31, and a rebuke to the negligent. Heb. x. 25.

She was not only interested in the gospel but in those who preached it. "May 9th, 1852, heard of our dear Pastor's illness—O how anxious I felt that he should be spared, that he may yet be the means of converting many souls in this place. I hope and pray that his affliction may be sanctified to him and to us all."

"13th.—I hear he is better,—how my heart rejoiced when I heard it. I hope he may soon be about his Heavenly Father's work, there is a great deal for him to do—many sinners to be converted."

Nor did she think ministers to be the only persons to labor for this. "O that the Lord would give us grace to enable us to work more in his vineyard—how my heart aches for poor sinners. O that the Lord would pour out his Spirit upon this place, and all other places, till all may be converted to him—how I long for the conversion of my dear children!"

She loved the gospel by whomsoever it was preached—she says, "June 12th, 1854, heard a Methodist Minister preach yesterday, text, "By grace are ye saved &c., it revived and strengthened and comforted my soul—how I wanted poor sinners to see and feel as I did."

Referring to the happy death of two of her intimate friends, she breathes the prayer that her "death may be like theirs, that I may live nearer to God every day. Oct. 12th.—Fifty-five years old, to-day—what good have I done, what have I done for my Saviour, who did so