

Correspondence.

For the Christian Messenger.

OUR FOREIGN MISSIONS.

HENTHADA, Sept. 15th, 1865.

My Dear Dr. Tupper,—

I wrote to you last on the 23rd of August, since when I am in receipt of yours of June 16th, on the 9th inst., with enclosed draft for £50 sterling. Thanks.

I reported, in my last, that I had placed on the list of assistants supported from your funds, two Brethren who are under the care of Rev. Mr. Rose, of the Rangoon Mission. I have now to advise you that two or more Karen preachers will probably come on to the fund. I ascertained recently from my colleague here, Rev. Mr. Thomas, that there were several preachers, laboring under his care, to whom he has been able to give nothing for some months past, from want of means. Agreeably to your suggestion that, when Burmans can not be procured, it would be well to employ Karen preachers, I propose to make over to Bro. Thomas funds sufficient to pay all arrears to these men,—by which they will be much comforted and encouraged;—and continue to sustain them as long as the amount received from you enables me to do so. I hope to be able, before closing this letter, to give you the names of these Karens, and such account of their labors etc., as Bro. Thomas may furnish, (together with an estimate of how much will be required for their support per annum.) With this month our financial year closes, and I shall soon be prepared to send you an account of expenditures, etc.

I note what you say of this present remittance that it is composed of amounts received from four sources, namely, \$100 from the Yarmouth Church, \$50 from the Sister in Brother Dimock's Church, \$50 from a friend in Halifax, and \$50 from one in Charlottetown, P. E. I. May these donors be blessed in their deed, and may the persons supported by them be strong to win souls!

The Karen preachers are as follows:—

Name.	Station.	Amt. per month.
Aupa.....	Opo.....	Rs. 10 0 0
Shway Too.....	Toung yo.....	" 5 0 0
Too aw-Kyaw.....	Kyike-pee.....	" 5 0 0
Ah Shway.....	Toung-yo.....	" 5 0 0

Please say to the brethren—hold not back, give all that is in your hearts to give. I shall doubtless find among Karens and Burmans good men, in plenty, and all that is contributed will be needed.

Yours faithfully,

ARTHUR R. R. CRAWLEY.

*These small sums do not represent all these men received for their support, but all they require in addition to what they receive from their flocks.

For the Christian Messenger.

THE PASTOR'S SALARY.

The season is at hand when we generally square accounts, pay bills, &c., and to some extent indulge in the good old practice of sending presents to relatives and friends, and of remembering the poor. By some means I have associated the above thoughts, with the duties of Churches to their pastors. During the past summer business led me to various parts of our fine and wealthy province, and having been for a number of years a member of a Baptist Church, and therefore, interested in Churches and ministers, I naturally made a number of inquiries, about the state of religion, Church finances, &c.

Some things that came under my observation made a deep and I must confess, painful impression. To me, it was manifest, that our Churches generally have reason for being proud of their Pastors, for it piety, zeal, devotedness to their work, and a self sacrificing spirit, have worth, then must we claim for our ministry a high position, for doubtless they possess these qualifications in no ordinary measure. And also to a large extent the Baptist ministry is becoming educated, and not a few of our pastors rank among the first minds in this province. Only think, Mr. Editor, of such men toiling through life and supporting families, on a salary hardly above that of a mere youth who stands behind the counter. Laudation is not my object, the Baptist ministry do not demand this, its labors and influence are sufficient testimony. That which so painfully impressed me, was the fact, that these faithful and devoted men are so inadequately sustained, and that so many churches, while they love their pastor, and value their preaching, give such meagre support. Scores of times I have inquired, why is it so? For some of our most wealthy churches are painfully deficient in this duty and no reason can be assigned

but neglect on the part of influential members, or the habit of leaving the financial interest of the church in the hands of incompetent persons. Intelligent and active church members should never allow him, who labors in word and doctrine, to feel the depressing and disquieting influence of pecuniary want.

I find that most of our churches make their Pastors a Donation Visit. How grateful and comforting to soul and body must such expression of love be, and their value is immensely enhanced, when they, as they evidently ought, supplement the salary and in no case are permitted as a substitute for it. The salaries of our pastors are by far too low, and cannot but affect unfavorably the entire ministry and of course our whole denomination and all its institutions. The expence of sustaining a family has largely increased, probably it is one fourth higher than it was six years since, a minister also must have a large outlay of money for books, or he falls behind the times, and his church is the loser. Like other men he has an ambition to educate his children, a church with proper sympathies will share with their pastor this ambition. I have long had to do with financial interests, and am now past the meridian of life, and yet I cannot solve the mystery to me it has long been, how our ministers, support their families, keep house, have a bed and board for brethren who pass along, and give as they do to our various denominational objects, from a salary of 600 dollars, and that, oft times poorly paid. Often have I heard ministers remark that nothing so depresses the mind and unfits it for its work as pecuniary embarrassment. I am impressed that this evil is the parent of failure in many of our denominational enterprises. Some of my Brethren may say that the ministry is quite able to urge its own claims and tell its own wants, but those who know our ministry, will easily be persuaded that our best men would feel the pinchings of hunger, rather than make such matters the subject of public remark.

Some things have recently come under my notice, which constrain me to write these lines. The subject should occupy the minds of brethren. I hope the day is not distant when our ministry will receive a more generous support. The laborer is worthy of his hire, and he who preaches the gospel should live by it. If an enlightened, intelligent and pious ministry is essential to the Church of Christ, then the generous support of the ministry should rank among the highest ambition of intelligent and pious church members.

Very truly yours,
A LAY BROTHER.

For the Christian Messenger.

DR. CRAMP'S CATECHISM.

My Dear Editor,—

I have read the Dr.'s Catechism with profit, deep interest and pleasure. Such a work has been long needed. True, the Bible, without note or comment is sufficient, but alas! how few have the Bible in this form. Controversialists are abroad; their writings are very voluminous; the prejudices of education, the influence of family relations, and the strength of social compact lend their coloring, and arrayed against the truth, are powerful in misrepresentation; and hence the necessity of their influence being met again and again, as error is thereby reproduced; by the clear, calm utterance of truth.

This little book will have a happy influence in exposing the sophistries of those, whom prejudice, probably, has influenced more than any thing, in misunderstanding the word of God, and in misrepresenting the writings of the Fathers. The reader is directed to the direct testimony of both Scripture and History. The observance of the order in which the Fathers lived and wrote, the criticisms on the genuineness of their writings, with the clear exposition of the word of God, and the terse frank style of the writer, showing by affirmation and negation, the proper subjects and scriptural mode of Baptism, will be hailed with gratitude by the denomination for whose special benefit the work has been prepared and published. Its catechetical form will aid the young, and those who have not had the advantages of a higher education, in a clear perception of the points at issue, and the arguments adduced, while thereby, the weakness of opponents is lucidly exposed.

The low price of twenty cents will put the work within the reach of the multitude. We wish for it a wide circulation. It should be placed in every family, as a safeguard against the ingenious subtleties of many of the writers of the present day. The author deserves the commendation of the church for his labor of love. Yours in the truth,
Dec. 18th, 1865. AN EX-PREB.

For the Christian Messenger.

OUR SABBATH SCHOOLS.

HOW SHALL WE ADVANCE THEM?

The mission of the Sabbath School may be regarded as one of God's approved methods of performing our duties to our children, which he has enjoined, and which at other times and under other circumstances may be performed in some other way. It is a simplified and efficient method of employing christians of all classes in teaching gospel truths to poor and neglected children, as well as to all the youths and adults of our land. It draws its vitality and power from the Church, without which it cannot have a useful existence.

As Baptists in Nova Scotia we are prepared to engage in and carry forward this work to a glorious extent. Look at our resources. We have now a membership of 15825 all professing that love to Christ is the rule of our life. One fourth of these, at least, should be prepared to engage as teachers. This would give us a staff of 3956; and these could teach 24000 scholars. We have the advantage of twenty-five or thirty years experience in the work. We have the recorded experience of those engaged for a longer period in other countries, with free access to their varied and often improved appliances. We have at our command an extensive Sabbath School literature. We have, if we are what we say we are, hearts burning with an intense desire for the salvation of the young of our land. We have on our side the Lord of Hosts, and are encouraged by his precious promises. We have an abundance of material to work upon. According to the last census about one sixth of our population are Baptists. There are in our province more than 123,000 children, between the ages of five and twenty; more than 20,000 of these belong to us, or may be considered as under our special care. About 1200 of these die annually. Shall we not be stimulated by these facts to arise and betake ourselves to this good work with a zeal and effort, which has not heretofore characterized us. Shall not the thought that more than twenty of our dear youths are from week to week passing into the presence of the great Judge, awaken us to the importance of at once engaging for their conversion with all the means and powers God has given us. The field before us is certainly very inviting and promising. Heaven smiles propitiously upon the ripening harvest, there is naught to mar its beauty save the appearance of the harvesters—so sluggish—so few, and the wasting of the precious crop.

May we not anticipate with confidence a pleasing change, when the laborers are multiplied, when all our resources are properly developed? And shall this not be soon? Let the redeemed of the Lord say, Yes. Let the voice of young christians be heard distinctly in this response. The young members of our churches must engage if the work be thoroughly done. They are better prepared for it than are many of their seniors. Their circumstances demand such an exercise.

We want the good resolutions passed at our Associations carried out. We want a revival of true piety. We want the Holy Ghost's influence in our hearts and on our work. Then should we advance.

FACT.

For the Christian Messenger.

OUR NECESSITIES.

No. 3.

DEAR SIR,—“A decided and uniform piety” was intimated in my last letter as the subject of the next. Piety is the exercise of reverence and love to the Divine Being in obedience to His will; or in other words piety is the devotion of heart and life to the service of God, in all things, from principle. “Whatsoever ye do, do all to the glory of God.” Piety, therefore is doing something. It differs from the service of the formalist; his, is a mere form; this is from the heart,—the affections are in it. It differs from the service of the worldling, his, is an expedient; this is right, and therefore performed. With the unrenewed all the outward ceremonies, and overt acts of piety may be observed, yea, doubtless are in many instances, with scrupulous exactness, but they are only the means to an end, aside from this, they have no regard for the authority of God, nor have they any pleasure in them, with the renewed, piety is a very different thing. The pious have respect unto the authority of God and a pleasure in obedience, let the end be what it may. “Though he slay me yet will I trust in him.”

Take another view, call it service. Now if the higher or controlling motive be only the

reward attached to the service, however arduous or self-sacrificing, it may be, after all, but a self-service. The devotion of the Hindoo in his unchanging posture until his limbs become most rigidly fixed, is but, in his self-denial and contortion, a foregoing of present comfort, for the hope of gaining a greater good hereafter— a means to an end. Such is the service rendered to God, unless some higher motive than the hope of reward, produces that service. We write thus simply and plainly because there is reason to fear that many, whose names are enrolled on the records of Churches, are only christians of expediency. There are not the same tests to try men's souls as formerly. The rack, the gibbet, the confiscation of property, the expulsion from society, are not now the laurels of piety, as they were when christianity led rather to the stake than to worldly patronage and power, and therefore the greater the liability of a piety not founded on principle;—an expedient.

The law of expediency has its place, positively and negatively. It was “expedient” that Christ should leave, that the Comforter might come. Things lawful in themselves, by the law of expediency are forbidden when they would be an occasion of stumbling to a weak brother. In both these cases there was the most complete harmony with the revealed will of God, nothing was done that was forbidden, nor any thing neglected that was commanded; expediency should never therefore be allowed as a substitute for the plain teachings of God's word.

Piety, then, must be in strict harmony with the word of God, irrespective of consequences. It should be decided, and uniform; no compromises, no accommodations, either in letter or spirit. It should be a clear exponent of the truth; “ye are our epistle, written in our hearts known and read of all men.”

The practical utterance of this principle is of the greatest necessity. It is well to be right in sentiment, but assuredly the announcement by our acts, of our religious principles, is no less important, the two combined are powerfully impressive. The members of Christ's Church are not only a “spiritual” people, but are so, “to offer up spiritual sacrifice,” otherwise they are not members of his Church. “If any man have not the Spirit of Christ he is none of his.” The sacrifice they are to present is their bodies, the entire man, a living sacrifice in contra-distinction to the sacrifices under the law. Their baptism therefore, in addition to being an expression of faith in the Lord Jesus Christ, i. e. in his death, burial and resurrection, is also an expression of giving themselves up to Him, in an everlasting covenant, to be ruled in all things by His word and to be saved by His grace. With multitudes this is all practically acknowledged so far as a profession of religion is concerned; otherwise they could not become members of our churches. Many no doubt struggle and succeed to some extent in honoring their covenant engagements, while it is to be feared that others sadly neglect their obligations. The public worship of God on His holy day, the prayer meetings, the conference meetings, the obligation to sustain the worship of God by a consecration of their possessions as God hath prospered them, their duty to the world in their intercourse with it, are all reprehensibly neglected, or made subject to convenience or expediency. In some cases we are aware that it would require some self denial to attend to these duties, but nothing beyond what others are joyful in making, infinitely less than the Master made to purchase the privilege,—and, moreover where is the piety without this?

There are others, who, although having hope that through faith in Christ their sins have been forgiven, professing to receive the word of God as their directory, who, nevertheless, have never practically acknowledged by open profession of their faith, the surrender of their heart to Him. It has, in their opinion, been inexpedient for them so to do. Now, what has expediency to do in this matter? Shall an expediency made by man, set aside a positive command of God? Let such learn that obedience is more precious than sacrifice.

There is one more dereliction in duty that too plainly shows the necessity of an increase of piety, to be omitted in this connection. I refer to the want of regard to the christian sabbath. There are those who, notwithstanding the plainest precept imaginable, even to those who disregard it, dishonor that holy day, by not resting themselves, nor suffering their domestics, nor animals to rest on that day. Saying nothing of the multitude of little things, so called, done on that day,—we do say that the habit of Lord's day travelling should be by every child of God at once, and forever discarded, except that which is strictly a matter of necessity or mercy. The thoroughfares of our province, as also the