

the effect of the press, by means of which instructive articles on agriculture and commerce are daily circulated and read by our people. Lastly, science has done its part in helping us. It is true that science, in its application to the farming interest, is slower in its effects than when applied to the manufacturing. The best mechanism of scientific research is expensive, and the wealth of the manufacturer generally enables him at once to avail himself of it, while the smaller available resources of the farmer often preclude him from procuring many a machine which would prove of great advantage. Nevertheless, science has been laid hold of by the Canadian farmer, and many are the appliances now, by which a little expense compared to years gone by, the soil can be made to yield its fruits.

These are some of the most important causes of our present prosperous condition. Let us now, reasoning from them, draw some useful instruction for the future. The same means that have proved successful in the past, must prove successful in the future, and if more earnestness and energy are applied to the use of those means, greater will be our progress. Of incalculable importance is a wise and conciliatory spirit towards foreign nations, so that as long as possible we may enjoy peace—especially the cultivation of friendly feelings with our nearest neighbours, the people of the United States; children of the same parents, having the same interests with ourselves, and possessed of the same energetic Saxon spirit, whose effect in the civilization of the world, and the improvement of all the interests of civilized nations can scarcely be computed. In any neighbourhood, if the inhabitants live amicably together, interchanging the courtesies of life, they can materially assist each other in many ways; so with nations. The Reciprocity Treaty, entered into many years ago between Britain and the United States, proved of great advantage both to them and to us, as is shown by the immense increase of imports and exports during its continuance. We regret it has now been repealed, but are thankful that it appears the effects will by no means be so hurtful as was anticipated. Nations cannot live without each other's assistance any more than individuals; and we find the American people still continue to buy extensively from us. In the encouragement of immigration the Legislature might do much for us. The more labourers we have in our land, the cheaper will labour be, and the more will be accomplished, thereby adding to our wealth. It is to be regretted that so many emigrants, year after year, pass through our country to the Western States; while in British territory there lies so much uncultivated fertile land. A great deal might also be done by our Government in the establishment of Agricultural Schools. Such schools in Ireland, under the supervision of the Board of National Education, are among the valuable means that have produced in that country the present advancement in farming. These Irish schools are preparatory to a higher institution, at which young men, generally the sons of farmers, are taught at a cheap rate the usual branches of a sound English education, as also book-keeping, land-surveying, levelling, mapping, animal and vegetable physiology, botany, geology, chemistry, with practical agriculture, and horticulture—there being attached to the institution a farm, on which the practice of agriculture in its most improved forms is pointed out. In this country generally there is little knowledge of scientific farming, and often even by the farmer very little interest is taken in the occupation. Hence the daily emigration of our young men to the gold regions or the commercial cities. A step of very great consequence, and from which no doubt beneficial results will flow, has been taken in the opening up of commercial relations with distant countries. And we may congratulate ourselves that the report of the Commissioners appointed for this purpose is so favorable. The Confederation of the Provinces, giving us a more influential position and a name; and the Intercolonial Railway, enabling us at all seasons of the year to exchange goods with other countries, will, no doubt, tend greatly to our advancement. But we must ever bear in mind that the best Legislature in the world can do little to advance a country, unless the individual exertions of enterprising men are faithfully and continuously employed. Therefore, let us, each and all, do our best to promote the agricultural interests of our beloved land.

One other matter, the establishment of regular fairs or markets throughout the whole country, quarterly, monthly or weekly, according to the requirements of the place, would be of such advantage that those who have not been accustomed to them cannot comprehend it. There and there only can the farmer become acquainted with the real value of that of which he has to dispose. An immense saving of time and labour would also be the consequence. Instead of the farmer in want of a good horse, cow or sheep, driving round the country for days or weeks till he finds the object of his search, half a day at the fair will show him all the animals for sale. He can there satisfy himself better, and save much time, which is money. At such a place also he will learn, by contact and conversation with his fellow farmers, any new ideas on the subjects that should interest him, and naturally be induced to emulate his more enterprising neighbour.

Let us then, for the sake of our beloved Canada, put our shoulders to the wheel, and push forward as best we can the agriculture of our land. And while we do so, let us nobly determine to defend what we do possess. If those threatening invaders, the Fenians, do set foot upon our soil, I am satisfied that we, the sons of toil, and subjects of a beloved Queen and Government, will give them such a reception that they will regret they ever attempted to molest us.

## Correspondence.

For the Christian Messenger.

### Is the ministry to be secularized?

The desire for gain is taking a strong hold upon the minds of our people. As the avenues of wealth are opening, the multitudes, with eager hearts are pressing on towards the golden prize. The worldling worships mammon; and in two many instances, the professing christian becomes a fellow votary. The contagion reaches the sacred precincts of the church. The brother who should be at the prayer meeting, is in the counting house or is elsewhere occupied with business, and the cause of Christ, through his neglect is left to suffer. Is this blighting influence to reach the pulpit? Is the gospel minister also to yield to the spirit of the times? Shall his instructions or example be such as to encourage and foster the desire for the accumulation of earthly treasure?—Or keeping his "garments unspotted from the world," shall he still, by word or deed "point to heaven and lead the way?"—There are many in the ministry who are practising large self-denial rather than by their example encourage the spirit of covetousness that prevails; and many there are who see the danger that lies in the way of others, and who feel constrained to utter the faithful warning. Hence it is that our youthful candidates for the ministry, receive from their elders so many injunctions—that the charge is repeated at ordination services and sounded forth from our Theologic Halls. Let not then the admonition cease to be given, and let nothing be ever uttered that would neutralize the impression it is calculated to make.

It cannot be denied that many of our churches are greatly remiss in their duty towards their pastors. In too many instances it is seen that the minister is suffering from want, where his people are comfortable and prosperous. They seem to think that they have a right to be rich, and that if there are any privileges connected with poverty, their minister should enjoy them. Shame on our christianity! Shame! I say, to any church that can support their minister in comfort, and yet will leave him to suffer want, or else compel him to seek some other calling, and thus to neglect his appropriate duties. Ministers are men. Their wives and children are human beings, and need food and clothing as truly as the families around them. It is not fair, it is not christian-like, for the church to be eased, and the minister burdened—it is not according to the gospel rule. The pastor loves the dear ones whom God has given to him, as tenderly as any other parent can, and it is much his duty to seek their comfort: and if through the neglect of his brethren, he be reduced to want—is it not a hard case if he cannot be permitted to labor in some other way for their sustentation? In such an instance as this, the duty would be clear. The necessity impels to the course pursued for the support of those dependent upon him. In ordinary circumstances, however, the minister should be careful to do nothing that would encourage the people in their remissness. Of course, in such a case, the church might be pleased to hear him look else, where for support. But is it always, or generally, the best course to pursue? We think not. He may perhaps, manifest the noble spirit of "self-reliance;" and the church may accept services for which they have not rendered due recompense; but the effect upon themselves cannot be otherwise than indirectly, to cause the contraction of every benevolent impulse, and to deprive them of that spirit of independence, that they should possess as well as their minister. Under such circumstances the evil will increase; and if the pastor himself does not suffer, eventually, his successor will find himself among people unaccustomed to bear the burden that he justly expects of them, and shortly be compelled to abandon the field.

The argument from the example of the Apostle Paul is, it appears to me, quite irrelevant. Paul was a pioneer in the gospel work, and when he went among the heathen, and when other means of support failed, he must of necessity resort to his tent making; and further he was an inspired apostle, and did not need study and preparation as other men. But he did take care to instruct the churches he established to minister to their "carnal things" to those "who were over them in the Lord." He would sometimes require more than this of them, when the occasion demanded it. In certain cases rather than labor with his hands, he would call upon brethren to support him while he preached the gospel to another people. 2 Cor. xi. 8.

It seems to me both unnecessary and unwise

to labor at establishing the doctrine that the minister of the gospel may, whenever stern necessity demands it, engage in other avocations. There are too many tempting baits held out already—and their influences are seen to be sufficiently potent, to lead us from the great work of preaching Christ. Let each one of us who are in the ministry, say to those who would draw us aside from our work, in the words of Nehemiah, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it and come down to you."

M. P.

For the Christian Messenger.

### Man's great want.

What is it? A merciful deliverance from sin. Man knows and feels that he is a sinner; no sophistry, no infidel reasoning can destroy this conviction. What is sin? Sin is the resistance of the human will to what is known to be true and right and good. There may be no gross violations of morality with which a man can charge himself. But this is clear to him; he has not loved nor served the Being to whom he owes everything. The desire to please God has not been the central inner spring of his life. Hence the great inquiry has ever been, "O wretched man that I am! who shall deliver me from the body of this death?" All temples and churches have recognized the importance of the question. The struggles of expiring victims, the deep groans of humanity have borne it aloft to the throne of God, and God himself has graciously deigned to answer. "Behold the Lamb of God, which taketh away the sin of the world." The Father gave his Son that the world through him might be saved. Now if any man sin he may seek pardon and reconciliation through the great Advocate, who "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Hence the Prophet Isaiah cries, "Ho, every one that thirsteth, come ye to the waters." And Jesus sends out his disciples with a broad commission: "Go ye into all the world, and preach the gospel to every creature." And thus the volume of inspiration closes with the gracious call, "Whosoever will let him take the water of life freely."

"By faith I view my Saviour dying

On the tree;

To every nation he is crying,

Look to me!

He bids the guilty now draw near:

Repent, believe, dismiss thy fear,

Hark, hark, what precious words I hear!

Mercy's free,

Did Christ, when I was sin pursuing,

Pity me?

And did he snatch my soul from ruin?

Can it be?

O yes, he did salvation bring

He is my Prophet, Priest and King;

And now my happy soul can sing,

Mercy's free.

Jesus the mighty God hath spoken

Peace to me.

Now all my chains of sin are broken,—

I am free!

For as I in his name believed,

The Holy Spirit I received,

And Christ from death my soul retrieved;

Mercy's free.

Long as I live I'll still be crying,

Mercy's free.

And this shall be my theme when dying,

Mercy's free.

And when the vale of death, I've passed,

When lodged above the stormy blast,

I'll sing while endless ages last,

Mercy's free.

R. R. P.

For the Christian Messenger.

### The Ministry and Temperance.

DEAR EDITOR,—

I would express my gratitude to P. G. W. P. for his apparently sincere attempt to enlighten me, at the same time confessing my apprehensions that he will find in my incorrigible stupidity his worst fears even more than realized. But since the true way to learn is to state our difficulties without attempting to conceal our ignorance, I would through you seek some additional illumination; commencing, by pointing out what is dim and uncertain in that already reflected.

So far then as my perception extends, it seems to me that in his communication what requires proof is simply asserted, while that which is universally admitted is laboriously argued. That, in other words, what are represented as truths is sought to prove,—but with reasoning inconclusive and unsound,—while the real point at issue is either taken for granted or but feebly advocated. Indeed, the whole article is based upon the assumption—not an uncommon one—

that the only way to promote Temperance is through that organization which your correspondent has honored as presiding officer. Put in form of what logicians would call a syllogism it would constitute an argument something like this—It is a minister's work to promote temperance; this is not all to be done in the pulpit; therefore in the Division room is his proper sphere.

It also appears to me that he asserts in one place what in another he in effect denies, since, after establishing the doctrine that Temperance is a part of Religion, he attempts to show that it is not, by urging the Ministry to advance its interests wholly by outside efforts,—first recommending them to go out of the pulpit, and then out of the Church into a human society, with the assurance that there they may be even more useful than in that position to which they have been divinely called.

But to make myself more intelligible, permit me to follow a little more closely the line of argument he has pursued. As respects the answer to his first question, as he anticipated, I do most fully concur with him. But this inquiry then suggests itself—If Temperance and Religion are thus closely allied, is not the readiest way of promoting the former, the putting in operation and energetically applying those means which most rapidly advance the latter? In other words, is not to make men religious, the best, and I may add, the easiest way of making them truly temperate? Is it not better to "lay the axe at the root of the tree," than to lop off the branches, even though but a limb is required? And is it not as binding, and is there not as much scriptural encouragement to undertake the whole as a part? And moreover, are not the passages quoted rather an unfortunate selection for one whose object is to urge the Ministry to unite with a society for making men merely temperate?—Passages which go to prove that the temperance God approves, is that which follows, not precedes the reception of the Gospel. It will therefore appear that I am prepared from my stand-point to take even higher ground than he from his. Consequently, I am quite ready to agree with him, that just so far as a Minister is faithful in his legitimate calling and sphere, will he succeed in promoting temperance, although it may be apparent that I do not understand the sentiment precisely as he intended to convey it.

With regard to his second query, I can of course, with equal readiness adopt his answer, though I confess I find it somewhat difficult to perceive the force of the reasoning by which he would establish the axiom. Had the great design of our Lord in empowering His disciples to work miracle been the alleviation of human misery, would not the power have been continued, or we been distinctly informed of that wondrous organization to be raised up instead? Or, on the other hand, if "to be ready to every good work" includes modern temperance operations, may it not, at least with some show of propriety be made to apply in the same manner to education, politics, medicine and even agriculture, merchandize and every lawful occupation either above or below ground?

As to the arguments by which he sustains his third position, I would simply inquire which he deems the most cogent;—that many good and great men have adopted the course specified, that he "believes" it to be "perfectly consistent," or that union is strength. The concluding sentence of the paragraph requires no answer; it refutes itself.

Being therefore desirous of having some of these difficulties removed, and my inquiry answered in terms a little better suited to my capacity, to encourage your correspondent to pursue his investigations, I would invite his attention to the passage immediately following the one to which he has cited me; humbly acknowledging myself still to be

IGNORAMUS.

For the Christian Messenger.

### OBITUARY NOTICES.

#### HILBERT BLACK.

Son of William F. and Matilda Black, of Amherst, was born on the 27th day of March, 1844. Having been graciously brought to the knowledge of Christ in early life, he related his Christian experience to the Baptist Church of Amherst, and was received for baptism, March 27th, 1858, the day on which he was precisely four years of age; and was baptized on the day following by Rev. J. E. Balcom.

This young disciple was happily disposed and enabled to obey the divine injunctions "With pureness of heart, cleave unto the Lord," and "Walk circumspectly." He was exercised with an abiding desire to aid in the furtherance of the cause of God, and the spiritual welfare of his fellow men. For these purposes he strove