

while engaged in their ministerial work. Had they not done so, they must have left their chosen and much loved work in the field assigned them by providence.

So it is now with some of our honoured brethren in the ministry who, though labouring earnestly and under many trials to preach the Gospel, to instruct and edify the church, and bring sinners to Christ, yet obtain but a scanty and insufficient support from the people. In order to maintain and educate their families without sinking hopelessly in debt, and being determined not to quit work, to which it is believed, God has called them, these brethren are compelled, either by the poverty, consciousness, or want of proper consideration and effort on the part of the people, to till the land, to build houses or boats, make nets, catch fish, teach or inspect schools, keep a Post or Way office, or perhaps edit a religious paper.

Shall a minister stand idly by, and let his children or himself want, through inability or indisposition on the part of the people to supply what is needed, when, by devoting a portion of his time to such of the above, or other pursuits as may lie upon him, or may best comport with his position, taste, or training, he can materially help to provide for their daily wants? Nay, would he not be culpable in neglecting to do so?

Besides, a noble independence, and proper self-reliance, both of great value to any one, but especially to a minister, are induced, or become more strongly developed by such a course when honestly followed, through necessity, or demanded by circumstances. Moreover, a judicious combination of labour in the gospel, with honest work in other pursuits, will teach a minister the dignity of labour, will prepare him the better to sympathize with the hard-worked sons and daughters of toil, and give him also, what he should esteem a luxury, the pecuniary means of contributing to promote the Missionary, Educational, and other benevolent enterprises of the day.

As has been intimated, there are places where the people cannot or will not do what is needed for the support of a minister and his family. What is he to do? Quit the field? This last might indeed be the easiest solution, but not always, perhaps seldom, the best. Great injury to the cause of God might result from such a proceeding. Rather than act hastily, and perhaps injuriously, let the minister cast about him, and see what he can do, by honest, faithful labour in some department, to supplement, at least for a time, what is needed. Let him do it for the Lord's sake, and for the sake of the people, who, by this self-denying and laborious course, may be brought ere long to feel more deeply and discharge more faithfully their obligations in the sight of God to the over-worked but poorly paid ministers of the gospel who are labouring for their salvation. If the people as a whole would perform their duty, in the matter of ministerial support, I do think few of our ministers would be found adding to the burdens which a call to preach the gospel devolves upon them, by assuming extra work, in order to perform which they must curtail the hours required for sleep, study, and the visitation of their people.

It reform be needed, as, doubtless, in certain quarters it is, I submit, that it lies with the people to begin and carry it out. In most cases they have it in their power to do so immediately. Let not a scanty allowance be doled out to the minister of the Lord, and that too, perhaps, half grudgingly furnished. Give the minister a sufficient, nay, a generous support, and thus remove the necessity by which, in order to escape, it may be, greater trouble, he is compelled to burden himself with other labours than the one he loves best, and in which he is most anxious to be directly and constantly engaged,—that of preaching Christ publicly and from house to house, and otherwise, according to his ability, seeking to extend the kingdom of Christ among men.

Reserving further remarks for another paper.

I remain yours respectfully,
GEORGE ARMSTRONG.

For the Christian Messenger.

"Be a minister!"

DEAR EDITOR,—

In perusing the Messenger of the present week, I read with some degree of surprise the article over the signature of the Rev. George Armstrong of Bridgetown, containing pretty severe strictures on the address of the President of Acadia College to the graduating class of June last. It is not my intention, however, to enter into a discussion of the question as to how far a minister may engage in secular employments and be a minister. But my object in writing is to bring

to Bro. Armstrong's recollection, an Ordination service which took place at New Cornwall in the county of Lunenburg, on the 24th of September, 1861; at which ordination the charge to the candidate was delivered by himself; in the course of which charge he gave utterance to sentiments precisely the same as those delivered by Dr. Cramp before the students on the occasion referred to.

That charge was considered by all who listened to it, as an able and most impressive one. And although I cannot quote from a printed or manuscript copy, yet there are portions of it so indelibly imprinted on my memory that I can almost venture to repeat them verbatim.

On the importance of the minister attending to his own appropriate work exclusively, he dwelt with peculiar point and emphasis. Bro. Gates, the candidate and others present doubtless remember the language employed. He said,—"Don't be a farmer and a minister—Be a minister." Don't be a carpenter and a minister—Be a minister. Don't be a merchant and a minister—Be a minister. Don't be a doctor and a minister—BE A MINISTER, &c., &c." How often since then have the scenes of that day been brought vividly to my recollection, and if perchance I may have been at any time tempted to engage in some secular employment in order to place myself in more easy circumstances, I have been,—as it by magic,—carried away to that school-house in New Cornwall,—have seen in imagination that earnest countenance, and heard those faithful admonitions, of which the most impressive of all was,—"Be a minister." And I cannot tell how much I am indebted to that address for singleness of purpose in my ministerial engagements. Judge of my surprise then when I read the article referred to, in this week's paper.

Now Mr. Editor, in comparing the Apostle Paul's charge to his son Timothy, when he says: "Meditate upon these things: give thyself wholly to them, 1 Tim. iv: 15, with the Rev. Mr. Armstrong's address to Bro. Gates above referred to, and with Dr. Cramp's admonition to the students for the ministry as reported in the Messenger; no one can fail to see a striking resemblance. In each case it is the advice of an elder minister of the gospel, to a young brother just entering the ministry. Each one strongly intones the duty of entire consecration to the work; and neither of them makes any provision for exceptional cases. That such cases have existed, and do and will exist where the paucity or poverty of the people or other circumstances, render our adequate support impossible, no one will deny. In these cases there is but one course for the minister, and that is to seek some other employment in connection with the ministry whereby he may save himself from the reproach of having "denied the faith" and being "worse than an infidel." Paul's own course was an exception to what Bro. Armstrong admits to be the "divine rule as to ministerial support" viz. "That they who preach the gospel should live of the gospel," but this did not deter him from enforcing that divine rule" both upon the preachers of the gospel and those who were expected to support them. When those exceptions do occur, the surrounding circumstances indicate the course to be pursued and render a departure from the general rule justifiable.

I cannot therefore see anything "one-sided" or "extreme" or at all objectionable in the address of the Rev. Dr. Cramp, any more than in the advice of the Apostle Paul to Timothy, or in the charge of the Rev. Mr. Armstrong to Bro. Gates five years ago. It is certainly wiser and safer to enforce the scripture rule, than to indicate a course of conduct founded upon the individual exceptions to that rule.

Yours very truly,

L. J. SKINNER.

Chester, Aug. 11th 1866.

For the Christian Messenger.

Education.

Mr. Editor,—

Dear Sir,—Will you allow me through your columns to present the view of an unlearned man, on what he considers, an important subject, which view is as follows:—

All education whether Collegiate or other, theological or secular, which does not enlighten the mind, as to the nature, scope, power and value of Faith as taught by the Word and Spirit of truth, is totally deficient of the essential element of true knowledge; and any which does so enlighten, whether obtained in a college or a cabin, however defective in other particulars, is a treasure, the value of which cannot be fully estimated by man, at least while on earth, and perhaps not fully by angels in heaven.

Now if the foregoing be truth it surely deserves something more than the mere assent

which silence gives—from those who believe it true, &c., especially so, as none can say they have no interest in it.

Yours truly,
A. B.

Halifax, Aug. 1866.

For the Christian Messenger.

Mr. Editor,—

I should not notice the uncalled for letter of the Rev. E. M. Saunders, which appeared in the Christian Messenger of the 8th inst. in reference to what he is pleased to style "An astounding Act of the New Brunswick Home Missionary Society," if he had not thought proper to drag my name into the matter in a manner quite unfair, and calculated to place me in a false position before the public.

The Resolution over which Mr. S. raises such a cry was not written by me, or at my suggestion. It originated with a prominent leading member of the denomination in this province, who handed it to me with the request that I would move it at the proper time. I did so, and it was seconded by a brother who also holds a much more prominent and influential position in the body than I pretend to. It was warmly supported, and passed unanimously. It is hardly fair, therefore, that I should be singled out as the evil genius of the Society, the enemy of the College, and the author of mischief in general.

Mr. Saunders affects to stumble and be greatly perplexed at the "wording" of the resolution. At first its nature seems "very obscure;" afterwards his perception brightens a little, and by a "charitable construction" he hits its "aim" with tolerable accuracy. If we were willing to allow the Institution at Fredericton to drone out a miserable existence, or to occupy the position of an educational nonentity, then Mr. S. and others would doubtless be quite satisfied, and we would never be honored with their censure or applause. But when we propose to make it what it should be, and what the Baptists of this province require, we are charged with committing the most serious offence, by interfering with the alleged claims of Acadia College, and with drawing away young men from the Institutions at Horton, to build up one at Fredericton! All this, in the estimation of Mr. S. may appear very liberal, apostolic, and in accordance with the "principles of universal benevolence;" but we are disposed to take quite a different view of the matter. Our action has not been influenced by any feeling of hostility to Acadia College. We rejoice in all the success which has attended it in the past, and hope its usefulness may be multiplied a hundred fold in the future. Our "pledge" to the College we are prepared not only to acknowledge, but to redeem to the utmost of our ability. But we are not aware that the claims of the Academy at Horton, or the partial course in the College, are such as to interfere in any way with whatever action we may think proper to take in relation to our Institution at Fredericton. Acadia College, will continue as hitherto, to receive the co-operation and support of the Baptists of New Brunswick; and if our aid is considered worth anything, perhaps it would be better for Mr. Saunders, and some others to write with a little more caution and reserve.

Mr. S. significantly insinuates, that I have certainly not lost sympathy with young men who are unable to take a full course. I can assure him that I have not. Other things being equal, they are quite as worthy of sympathy and respect, and worth just as much to the world of mankind as some who have taken a full course.

Your, &c.,

J. C. HURD.

Hopewell, N. B., Aug. 10th 1866.

Christian Messenger.

HALIFAX, AUGUST 15, 1866.

THE BAPTIST CONVENTION

of the Lower Provinces will commence its session in the Brasell Street Church, St. John, N. B., on Saturday next, at 2 o'clock, p. m. Delegates from Nova Scotia will be permitted to pass to and from, over the Railway and by the steamer Empress for one fare. There will doubtless be a large representation from this side the Bay.

Independently of the objects more directly concerned, this gathering is one of much interest and importance. It is a Denominational combination, usually visited by brethren from Canada and the United States, and opportunities of fraternal interchange of sentiment and feeling are afforded, which our other Anniversaries do not secure. This fraternity, however, is not the essential feature but only

an incidental benefit flowing from the Convention. The great matters of Foreign Missions and Collegiate Education, in which the churches of the Provinces are concerned, demand the earnest attention of our best minds. Whilst we would not presume to forestall the consultations, or dictate to our brethren what should be the objects aimed at in reference to these subjects, we would urge on them the necessity of progressive movements, especially in the latter department. We should be unfaithful to our trust and the times in which we live were we indifferent to the demands upon us, for providing increased educational facilities, and taking more vigorous action for sustaining our institutions than ever before. Although we have not the same pressure upon us, and the same struggle for life, yet there must be no diminution of vigor and earnestness, or there may be greater dangers ahead than heretofore. There is no less necessity existing for efforts being made in the same direction as those of former years. Faithfulness to Christ and his cause forbids any relaxation. Never before were the churches so much needing men of sterling piety and superior education, and it will be for the Convention to devise liberal things, so that by liberal things we may still stand.

We want men all aglow with love to Christ and the souls of men, as students, as ministers, and as missionaries to the heathen. Plans for seeking out these, and assisting them to their proper places, are the objects of the Convention on behalf of the churches. With such work before them the delegates will need divine direction and influence. With this, their assembling together may be regarded as involving vast interests and worthy of the most solemn consideration.

THE ORGAN QUESTION.—The Presbyterian congregation at Chatham, Miramichi, are not content to remove their organ on the order of the Synod or Presbytery. At a meeting held on the 2nd of August, it was

Resolved unanimously, Conscientiously believing there is scripture warrant for instrumental aid in praise in the public worship of God, we request the Session to retain the Cabinet Organ at least till the United Synod come to a deliverance on the question.

WHO IS HE? and what does he say about his "conversion"? We copy the following from the Presbyterian Witness:

CONVERSION.—The Rev. S. Jones, a Baptist Minister, has been admitted into the Canada Presbyterian Church, he having changed his views with regard to Baptism.

We are pressed for a reason why we refuse to advertise Hostetter's Bitters. In reply we may state, that we do not doubt that the \$40 offered to us to insert the advertisement would be paid promptly, but we are assured by those who ought to know that it is a species of intoxicating drink, and used in the form of a stimulating beverage, and therefore however much we need the dollars, we do not feel at liberty to make use of our pages for the purpose of promoting the sale of that article. We are much surprised at seeing it advertised in some of our contemporaries, but with them we have nothing to do. To their own master they must give account.

We have had to defer editorial and other matter, we wished to insert, to make room in our present issue for correspondence.

NEWS SUMMARY.

Thus far the communications by the great Telegraph Cable have been going on continuously and successfully, and there is the best reason to hope that it will now become a steady and permanent means of intercourse between the Old and New World.

The British Parliament was prorogued on Friday last the 10th inst. It had been occupied in matters relating to a serious riot which had taken place on the Reform question in Hyde Park. The telegram from London on the 9th, to the N. Y. Herald, received in this city on Saturday evening, indicates, if reliable, some deep laid mischievous scheme. It is as follows:—

There is great excitement here this evening at a supposed attempt to blow up the two Houses of Parliament. Ten packages of gunpowder with a fuse partially burnt were found near the entrance to the Lord Chamberlain's office in the House of Lords.

The members of Parliament have visions of another Guy Fawkes Gunpowder Plot. The deaths from Cholera in London during last week numbered 1053, and from Diarrhoea 554.

Conjecture will be busy, until fully developed, in attributing this villainous plot to parties and influences at work with deadly hatred to the British nation. No doubt Fenianism will have its share of credit in the dastardly act. We must however wait for