

of time that should be expended in the course of study, preparatory to entering upon the christian ministry, and respecting the attainments that should be sought by those who propose to make the preaching of the Gospel their life-work. Of course much must depend on the possibilities of the case, and the circumstances of the student. Ordinarily there can be no limits as to the amount of learning it is desirable that a christian minister should possess, but the judicious expenditure of time in absolute study and preparation before he enters upon it, should bear some proportion, generally, to the demands that will in all human probability be made upon him by his labors, and by those amongst whom his lot is likely to be cast. The polish given to an axe, especially to the sides of the cutting edge, has much to do with its effectiveness. There may be the best of material in its manufacture, but if it be not brought to a state of perfect sharpness its efficiency is greatly diminished. Time employed in bringing it to such a condition is well expended. It is possible that the sharpening process may be carried too far, and the edge worn away until the best part of the steel is taken off. By this means time and labor are spent in vain, and injury results to all the interests concerned. Some have thought that Mr. Spurgeon's College is doing a vast amount more than any other of our Collegiate Institutions in existence, because it sends forth so many useful men to preach Christ amongst the masses in the Mother country, and other parts of the earth. The vast machinery employed at the London Metropolitan Tabernacle, combining street-preaching and other modes of usefulness with that of study and personal improvement, has doubtless been made instrumental of great good to the world and the church of Christ. That does not however supply what is needed for all the churches. Men of superior cultivation will always be required, and provision should be made for such in every College curriculum. A remark made a week or two since by a Boston contemporary in reference to Spurgeon's College was very significant. "It might be an advantage," it remarked "if his (Mr. Spurgeon's) system had not less of the practical, but more of the academical. Men are sure to be wanted who will not only work but wear."

The arrangements of Acadia College are, we believe, a happy combination of these—providing Partial Courses for students who cannot take the Full Course, and at the same time supplying others with a course that is unsurpassed by any institution in the Lower Provinces.

The appeal for aid to Acadia College made by the Governors, and published in our last issue, must commend itself to the brethren. A slight effort in each of the churches to whom the Appeal has been sent will furnish what is needed. This should be attended to promptly.

We held that all the members of Christians churches should feel themselves under obligation to do something. The Saviour's commission to his disciples: "Go ye into all the world and preach the gospel to every creature" involves the preparation of suitable agents, as well as sending them forth, and demands that aid should be provided for both these objects. Our Educational and Missionary arrangements are branches of the same tree, which is to fill the earth with its fruits and blessings. The followers of Christ should feel themselves under obligation to listen to such appeals, and feel that an honor is put upon them in their being permitted to cast into this treasury, if it be only "two mites." Some of its warm friends in its early history cast into it as much as the poor widow—even 'all that they had,' and 'they have received their reward.'

DR. CRAMP'S BAPTIST HISTORY.

The Philadelphia National Baptist of the 8th inst., in an editorial notice of this book says:

"This is a book of great value. Dr. Cramp, (President of Acadia College, Nova Scotia), shows special qualifications for the laborious and difficult task which he has so successfully accomplished. There has been the most patient collection and comparison of the necessary materials, connected with a competent understanding and conscientious use of them. Nothing has pleased us more, in the author's treatment of his theme, than his transparent candor. He has doubtless made some mistakes; he has said some things which others would have expressed differently; but he has nowhere, so far as we are able to judge, ignored or mutilated the facts in order to gain a point. What is evident he shows to be evident, and what is obscure he is willing to call obscure."

"We wish that Dr. Cramp would prepare an

enlarged edition of his work, giving copious notes from original sources, so that the Baptist student might have at hand all needful facts for forming and defending an intelligent judgment respecting our past history, from the beginning until now."

A letter from Dr. Cramp in the London Freeman of Jan 15, in reference to a notice of a similar nature, which had appeared in that paper, says:—

"Nothing vexed me so much, while pursuing my inquiries, as the unsatisfactory and defective statements continually occurring in the mediæval authors, and on which, by the way, much modern history has been built. I found myself unable to adopt the positive assertions of preceding writers, and may possibly have erred on the side of caution. But it appears to me to be the safer course."

With regard to the people about whom Eckbert wrote, in 1770. I have already stated, in the "History," that while he expends his strength in exposing their presumed extravagances and follies, he admits that there were some among them whose views and characters were of a different kind. These latter, I take it, were the genuine Baptists of the day. It has pleased the monkish historians and sermon-writers to keep them almost entirely out of sight, and to employ their energies in holding up to contempt and abhorrence certain enthusiasts with whom we have no wish to be identified. I will subject Eckbert's sermons to the "closer examination" which the reviewer recommends, and shall be extremely happy if I succeed in disinterring evidence in our favour that has been long buried out of sight.

Were I twenty years younger, and the means could be furnished, nothing would be so delightful as to spend some years in exploring the archives of continental cities, and examining the records of councils, courts, and inquisitions. The history of the Baptists before the Reformation, I am fully aware, has yet to be written; and the man who is to write it has a great deal of underground work before him ere he can appear satisfactorily in print."

CHURCH OF ENGLAND.

PRIVATE ADMINISTRATION OF THE ORDINANCES.

It is desirable on many accounts that the views held by any one denomination respecting Christian faith and practice should be understood by others. For the purpose of informing our readers on this point we copy the following from a communication to the Church Chronicle of last week over the signature "Senex":—

To the Editor of the Church Chronicle.

Sir,—May I be permitted, through your columns, to draw the attention of my brother clergy to a matter which perhaps many may deem of small importance, but which at any rate involves that reverent decency and order with which every one would wish to surround the Holy Sacraments. I refer to our private administration of Holy Baptism and the Holy Communion.

I have myself been present at baptisms where the minister made use of a wash-basin, and where immediately after the office was concluded the basin was emptied out at the door; or where a common bowl was used, and the water thrown down the sink. I shall never forget the feeling I experienced at these things, and on venturing on the second occasion quietly to remonstrate with the worthy man who did them, or rather allowed them to be done, he candidly said it was irreverent, but protested that it had never occurred to him before that he ought to be more careful.

I have heard, too, of sad desecrations in connection with the other great Sacrament, e. g., where a common plate and glass have been used, and afterwards put to domestic purposes. Other irreverent things, (unwillingly so, I am sure) I have heard of, but which I will not now particularize.

Now, as I am no longer "a young man," but one who (thank God for it) has seen many years service at the altar, I would ask to be permitted to make one or two suggestions to my brethren upon these matters. And I would say that I think every priest should be provided with a small font for private baptisms, with a chalice and paten for the private celebration of the Holy Eucharist, together with a set of linen cloths for use on these occasions. It would be well if these were fitted up in a small box, which together with a surplice and stole might be enclosed in a bag and conveniently taken from place to place. I have had such a bag for many years, long before it was described in Mr. Blunt's "Directorium Pastorale," and have always kept it on my study table, ready for use at any moment. It contains a small font, a chalice and paten, three linen napkins, a flask for wine, a box for the bread, a surplice, stole, and office book, and a cloth to wipe the chalice and paten after washing them. I would strongly recommend every young clergyman at once to provide himself with these necessary things.

For it should ever be borne in mind that the water has been sanctified to the "mystical washing away of sin," and that the vessels of the other sacrament have contained that which is to the faithful "the spiritual food of the most precious Body and Blood of our Saviour, Jesus Christ." These we must not, we dare not, treat with irreverence."

Far be it from us to countenance any irreverence respecting religious observances, although we may understand them in a totally different light.

But "Senex" does not show what should be done with the water which he says "has

been sanctified to the 'mystical washing away of sin,'" after the office is concluded. We cannot perceive any irreverence in 'emptying it out at the door.' We have heard of clergymen breaking the wash-basin that had been used for such purposes, rather than allow it subsequently to come into common use, but never before heard that Protestants regarded the water employed for baptizing as other than that used for common purposes.

How thankful should we be that we have in our hands the Word of God, which gives us all necessary instruction in reference to the ordinances Christ has instituted. Let us be concerned to adhere to its teachings more carefully when we see them so grievously departed from. We should pray to be delivered 'from all false doctrine, and contempt of God's word and commandment.'

RETIREMENT OF REV. DR. CRAMP.

We copy the following from the Wolfville Acadian:

"At a Meeting of the Governors of Acadia College, held on Wednesday last, it was reluctantly determined to accept the resignation of Rev. Dr. Cramp as President of the College, and a committee was appointed to take measures for providing a successor in that high and important position. There is one only reason for the venerable Doctor's resignation, and that is his advancing years and not very robust health. While the Governors could not longer refuse to comply with his oft-repeated wish to be relieved, we are sure there is no one in the community, or conversant with the history and position of the College, who will not regret that it could not longer have the invaluable services of the venerable and talented gentleman who has for many years presided over it, with so great credit to himself and benefit to the Institution and the Denomination.

Our readers will remember that in 1866 Dr. Cramp—under the conviction that when a man had attained the age of three-score and ten years, he should be relieved from the onerous duties of presiding over such an institution—tendered his resignation at the meeting of the Board during the session of the Convention in St. John, N. B. The following resolution was then unanimously passed:

"Resolved, That this meeting has learned with deep regret the Rev. Dr. Cramp's determination to resign the Presidency of Acadia College. In his official position at the head of the College, as Governor, and as connected with our Institutions and the denomination generally, no language can express too strongly the appreciation in which he is held. His retirement, viewed from any standpoint, can only be regarded as a calamity. The Board of Governors cannot admit that in any respect Dr. Cramp's age has impaired in the slightest degree his usefulness or efficiency."

"This Board would earnestly request that Dr. Cramp would remain in his present position at least another Collegiate year, in order that suitable arrangements may be matured."

"Also Resolved, That this Board will endeavor to make such arrangements in the Theological department as will be satisfactory to Dr. Cramp."

The above Resolutions having been communicated to Dr. Cramp, he signified his disposition to accede to the request of the Board.

Dr. C. as stated above, has again requested that a successor be appointed. He has felt for some time past that an Institution like Acadia College, with a large and increasing number of students, should have a younger man as its President and one able to bring fresh vigor and activity into the service of the College. We trust that wisdom will be given to the counsels of the Governors, so that they may be directed to one who will maintain the high position it has already attained and will also advance with the increasing demands of the times. We doubt not that in such case the denomination will sustain the governors in their important and perhaps difficult duties.

THE LATE REV. DR. FORRESTER.

It was noticed in our last that Rev. Dr. Forrester was dangerously ill at New York. On the following day we learned that he died on Tuesday morning at the residence of his friend Rev. Dr. Thomson in that city. But few men have been more before the public, or better known, than Dr. Forrester, for the past twenty years, first at St. John's Church, in this city then at Chalmers' Church, since then Superintendent of Education and subsequently Principal of the Provincial Normal School. Dr. F. has been most untiringly devoted to the work of education both religious and general, first in Halifax, in connection with the Free Church of Scotland—he laid the foundation for the Free Church College.

As a Commissioner of Schools for the City of Halifax, he spent much time for several years—without remuneration—in visiting and examining the Public Schools.

His diligence in the pursuit of science enabled him to collect vast stores of knowledge, which gave him peculiar adaptation to the important position he occupied. His last work—the preparation of *The Teachers' Text Book*, in addition to his other la-

bors, seems to have told heavily on his mental and physical powers. His benevolent and liberal sympathies led him to cultivate friendship with all denominations of Christians. Our association with Dr. F. for near twenty years has been most pleasant and satisfactory. We feel that his removal is a loss to the province, and as a personal friend we shall mourn his departure.

THE ATTORNEY GENERAL'S EXPLANATION.

The Hon. Martin I. Wilkins, Attorney General, has a letter in the *Morning Chronicle* of yesterday defending the appointment of a Board of *via voce* Examiners for Teachers; which appointment the Hon. J. W. Ritchie, in his opinion, declares illegal. Mr. W. quotes from the School Acts in support of the new Regulation of the Council of Public Instruction. But what is extraordinary he seems to forget that the provisions he quotes in defence of the appointment were repealed by the law of 1867, as may be seen by the clause of that law we inserted in our last. The last sentence of that clause is:—

"The foregoing provisions shall be in lieu of those contained in the Act for the better encouragement of Education respecting Provincial and District Examiners."

THE LOCAL LEGISLATURE will meet tomorrow. Conjecture is busy as to what will be the developments of the policy now determined upon by the government, and how far the people's representatives will sustain them. It is not probable that the Session will be an extended one at this season of the year.

The education question is likely to excite some attention unless the government are already committed on the subject. We shall be prepared to advise our readers of the matters which are brought forward from week to week.

Notices, &c.

Associational Letters.

We have learned since sending out the blanks for Letters, that those for the Central and Eastern Association have the name of the Association and places of meeting incorrectly printed in the inside. We much regret this, and shall be greatly obliged if the Clerks of the Churches will have the kindness to erase the wrong words and insert the name of the place, the same as on the outside.

DEAR BRO. SELDEN.—In giving an account of the funeral services at the Rev. James Parker's some few weeks ago, I omitted an important item. I should have stated that the Rev. John Chase was also present and offered a touching prayer at the grave. Bro. Chase is an old friend of the afflicted, and his deep sympathy on that occasion was peculiarly appreciated by all present.

Yours in the Lord,
D. FREEMAN.

Rev. W. L. Parker having accepted an invitation to the pastoral charge of the Baptist Church at Chegogin, Yarmouth County, wishes all correspondence for him to be addressed to that place.

TO CORRESPONDENT.—"Yoth." Tried to mend the hanging lines, but they would not be mended. In "The End" the feet are not sufficiently uniform. Try again.

ERRATUM.—In C. M., April 14th, Obituary of W. McKenne, 2nd paragraph, for "a marked tree" read marked trees.

Letters Received.

Rev. A. Shields. D. Archibald, \$10.10.— Rev. I. J. Skinner. J. McVane, \$8. I. Thurber, Esq., \$8. R. Harris, Esq. T. M. King, 1 sub., \$2.86.—Book sent. M. Kinsman.—Former letter with \$5 received. Rev. A. R. R. Crawley. Rev. W. L. Parker.—15 copies for \$1, postage paid. W. D. Wright. Rev. E. C. Spinney, 2 subs. Rev. J. Murray. Rev. C. Randall.

May 1869. INLAND ROUTE.

St. John, Portland, Boston, &c.

THE Steamer EMPRESS, will leave Windsor for St. John, during the month of May, as follows:—

Saturday, 1st May	at 4.00 p. m.
Wednesday, 5th	7.00 a. m.
Saturday, 8th	9.00 a. m.
Wednesday, 12th	11.30 a. m.
Saturday, 15th	2.00 p. m.
Wednesday, 19th	6.00 a. m.
Saturday, 22nd	8.30 a. m.
Wednesday, 26th	12.00 noon.
Saturday, 29th	2.30 p. m.

Connecting at St. John with the International Company's Steamers, which leave every Monday and Thursday mornings, at 8 o'clock, for Eastport, Portland and Boston.

At Portland, with the Grand Trunk Railway for all parts of Canada and the West.

At Boston with the Fall River Line for New York

FARES:

Halifax, to St. John	\$4.00
" Portland	7.00
" Boston	8.00
" New York	12.00

Through Tickets and any further information can be had on application to
A. & H. CREIGHTON, Agents,
Ordnance Square.

April 28.