

Christian Messenger.

HALIFAX, MAY 27, 1868.

Ministers' Salaries.

Small salaries for ministers are not confined to one denomination. It is not Baptist ministers alone who find it difficult to live on the scanty supplies furnished by their people. The follow is from the *Nova Scotia Church Chronicle*, (May) under direction of Bishop of Nova Scotia:

"ONE REASON WHY CANDIDATES FOR THE MINISTRY ARE SCARCE.—It has come to our knowledge that, in this Diocese of Nova Scotia, there is a parish priest who, in addition to some week-day services and other labors, travels nearly a quarter of a hundred miles and officiates three times every Sunday and Holy day of the Church, and whose whole income, though perhaps equal to that of some of his brethren, is insufficient to preserve him from real suffering. When he would sit down to study God's word and write, or would arouse himself to go out and in amongst the souls committed to his charge, it is not the over-exertion consequent upon extra labors cheerfully and voluntarily undertaken which he feels to almost paralyze his mind and body, but it is the almost hopeless struggle with downright poverty and want. His own people know little of his sufferings, and if they knew more, would scarcely sympathize with one, who cannot keep himself and his family, horse, &c., upon what no doubt, even these hard times, seems to many of them an ample income. How long will churchmen be willing to permit the priesthood of this loved Zion to be thus engaged in a life-long struggle with grim want, upon less than the salary of many a junior clerk in a respectable mercantile establishment, and to be thus incapacitated for everything approaching to hospitality and almsgiving, not to say for work, paying honest debts, and keeping soul and body together?"

The deficiency of support for the ministry has long been a matter of deep concern with many earnest christian men. The means of supplying a remedy to some extent, took a practical shape at the recent session of the London Baptist Union. At the session held in the autumn of last year, a committee was appointed to enquire into the practicability of making provision, whereby the incomes of the ministers of smaller and poorer churches might be augmented. At the recent annual meeting a report was presented containing a plan for the formation of a society of churches, and individuals, contributing not less than £10 per annum—to raise a Sustentation Fund. The Fund to be appropriated to ministers of contributing churches, having a salary of less than £150 per annum. The principal was commended to the attention of the Associations, and their co-operation invited in seeking a real augmentation of ministers' income. It was felt that difficulties would present themselves, but not such as would be insurmountable. In reference to these the Rev. C. H. Spurgeon remarked:—

"It was true they could not give up their principle for the sake of bread; but unless they gave their ministers bread they could not hold their principles. There were only ten churches doing anything to meet the wants of the poorer brethren; and those churches were in London, connected with the Baptist Fund. He was not so sure about new societies, but at all events they should not forget the older ones, and the new ones ought to work parallel with them. Amongst the ten churches his own was one, and one year they had raised £240 for this object. He could not ask them to join a new society, but he would ask them to give more. He wondered more gentlemen did not join the Baptist Fund; he thought the London churches at least might manage the £50 required for union with it. That fund ought to be increased ten times its present strength. He hoped the Association would consider the matter, especially those who were doing the least for their ministers. He hoped they would consider it with a determination to do what they ought. There were some in London whose poverty was as great as that of ministers in agricultural districts, and who could not be assisted by the fund; it did not help any brethren in London, although his poverty was aggravated by the fact he had to live in the sight of people of expensive habits. He hoped something would be done, and at once; for "while the grass grows the steed starves."

It appeared that a Fund is already in existence in connection with some of the Associations.

It was remarked by Rev. C. Stovel in connection with the late discussion of Irish Church matters, that "The reason of the Establishment, being riveted to the State was that ministers had felt that they had not sufficient succor from their people, and therefore they asked for a little more protection from the State."

We hold that the voluntary principle in this matter is the only one that a christian church can employ; and yet we are not such voluntaries as to suppose that a christian may with impunity withhold from the church and the ministry a just and fair amount of the means at his disposal. Christian obliga-

tion, where it is rightly felt, is more powerful than State enactments and will make this one of its first and most conscientious duties.

On this side the Atlantic we are happily situated, in not having to support a Church with which we have no fellowship in addition to our own, as our brethren in Great Britain and Ireland have. Notwithstanding the burdens they bear in common with other dissenters, it will be seen on another page, that the Baptists of Great Britain are making very marked progress in all their operations.

It is sometimes cheering to those who feel they have a hard lot to find that it might be with them a great deal worse than it is. Some of our ministers who work hard and receive but small returns, may be benefited in this way by the experience of a Wesleyan "Border Pastor." In writing to the *Provincial Wesleyan* he says:

"Let me then tell you a little of my story,—how about the middle of last July I arrived with my wife, at the 'headquarters' of my Circuit (?)—how I found but one live Methodist here, and that one unable to render us much assistance,—how we have pulled against wind and tide all the year; ever hoping, but vainly, to glide into some peaceful haven,—how my wife has had to go to her friends twice during the year, besides changing our place of residence five times on the Circuit,—how, after all, a deficiency of \$150—and I doubt, Mr. Editor, if this is a 'good angel' at all—is looking us in the face,—how—but I'll stop now, for you are asking, 'how is all this?' 'What have you done?' Nothing at all very bad, I hope sir. We are on the best of terms with everybody, and ever expect to be.

But I will tell you,—in wisdom or not in wisdom, I don't know which,—my Circuit was newly formed last Conference out of the poorest part of a young man's and a small part of a married man's Circuit. As this new combination—or missionary field—was \$50 poorer than said young man's Circuit, the people had no idea that a married man would be sent them, and consequently made no arrangements for one; in truth they were not able to do so, and to-day are in the same position.

My Mission field extends over 200 square miles and contains eleven preaching places. At some of these stations there are but two or three Methodist families. The people are generally Baptists. There are eight Baptist ministers residing within the bounds of my parish. I have to preach nearly five times a week, and travel about 90 miles, besides my other work. Quite enough to keep me out of idleness!"

Notwithstanding all these labors and trials he is not cast down, but says:

"Although we have toiled all night in rowing, with the sky dark and lowering, the wind boisterous and contrary, the billows foam-capped and high, and the storm rushing wildly past, till our strength was exhausted, our courage gone, and we sank upon our oars for support; we hope yet to gain the 'desired haven'."

In the midst of all this we rejoice over large and attentive congregations, and a few "seals to our ministry." Where we had but one Methodist, we have recently formed a class of ten persons, mostly heads of families.

Mid all our tears and trials, we are not yet alienated. Whether should we turn from dear Methodism? The time is coming—and perhaps is not far distant—when the isolated churches will be extinguished by their own "polity," or drowned in "much water." But they will find no fault as it cannot be otherwise."

From signing himself "Shepherd of Salisbury Plain" and from the use of the term "polity" we judge the writer is laboring in New Brunswick. The "Polity" that is being taught the "isolated churches" so-called, in that province, will, we fear, have a very disastrous influence upon them.

Ritualism.

In a late issue we gave the substance of the last legal decision in the Court of Arches, as to what amount of Ritualism would henceforth be permitted in the Church of England. It may be amusing as well as instructive to our readers to know how this is received here by a section in that Church somewhat ritualistic. In the *N. S. Church Chronicle* is an article entitled "The Judicial decision on Ritual" as follows:—

"Our readers are but too well aware that many disputes have, in the last few years, arisen about the ritual of our Church. Ritualism, we may observe, simply means the way of performing the public worship of Almighty God. Some sort of ritual we all must practise,—the dispute has been as to what kind it shall be. There are three parts into which ritual may be divided,—the dress of the minister, the ornaments of the Church, and the mode of conducting the services. Having now had legal decisions upon all three, we may thank God that there need no longer be any dispute as to what our branch of the Catholic Church allows.

The differences in the dress of the minister are those which would most attract the eye of any ordinary observer. In one Church he would notice that the minister would come in, habited in a white gown, would, in the middle of the service, leave the congregation, make a procession to the vestry—oftentimes at the further end of the church—returning thence robed in a black vestment. If it were a Communion Sunday, the same ceremony would have to be re-

peated, in order that the surplice might be resumed.

In another church the white raiment would be the only kind employed in public ministrations. In a third the dress would be the same as in the latter, except that at the beginning of the communion service the minister would retire to the vestry, to reappear in dresses of various colours.

Next, we come to the ornaments of the church. Here, too, there was a great variety. In one we would find that, either for the sake of simplicity or economy, ornaments there would be none, whilst the very necessities would be of the cheapest kind. The faded pulpit-bannings, the slop-basin to serve as a font, the mean looking table (scarcely fit for a gentleman's kitchen) with its dirty and well-worn cover—all these too plainly declared how little danger there was that either the worshippers or their substance would be eaten-up with a zeal for God's house.

In another, though limited means may have presented as much of ornament as loving hearts would desire, still the correct architecture, the well ordered Church, the plain but clean, neat and suitable fittings proclaim that the worshippers 'have done what they could.' The expressive sign of our faith—without and within—mark the building as belonging to the Crucified.

In some cases, where will and means combined the 'storied windows richly dight,' the lilies of the field, as of old, teaching their lessons of God's care,—the surpiced choir leading the harmonious sacrifice of prayer and praise, the lawful 'garments for glory and for beauty'—all these are intended by those who use them to bring before the mind the grand ritual of heaven. To the legality of these and such-like adjuncts of public worship we will presently refer. But first we must notice the different Uses in performing public worship.

Here, much depends on the clergyman personally. Some seem to forget that when a thing has to be done, system is absolutely necessary to prevent slovenliness. And system is but another word for ritualism. Behold, then, the unsystematic lounging upon the soft cushions of the Holy Table, which—littered with books—is also the repository of his pocket-handkerchief, gloves, spectacles-case, etc. The open exhibition, it may be of a black bottle, or a pocket dram-flask to take the place of a decent flagon, together with other kindred acts of carelessness, betray a want of respect which would not be tolerated at a common supper-table.

In advance of this we observe 'the Priest standing at the north side of the Lord's Table,' giving outward expression by the reverence of his action, to the solemnity which he feels, and desires his flock to feel towards the highest act of Christian worship.

"Fair gleams the snowy altar cloth,
The silver vessels sparkle clean,"

and every accessory to the Divine Service, every action and posture of the celebrant bears witness to studied precision and loving carefulness.

Next, we have the genuflecting posture-maker who delights in making a sensation by flaunting the red rag of his mock-popey in the face of Protestant John Bull, but ready on the appearance of danger to shelter himself behind wiser and better men. 'Tis he who writes to his tailor dating his letter on 'The Morrow of the Translocation of S. Symphorosa's Bones.' 'Tis he, who, like the cackling hen, takes good care to draw attention to the forbidden book or ornament which he has purchased on the sly, for the purpose of venturing to do something naughty. 'Tis he who makes himself conspicuous by elevating the Chalice and Paten high above his head, as well as by constant mysterious motions, prostrations and genuflections, during the act of consecration.

Thus we have given the varieties of Ritualism under the different heads, from which there has been a wide diversity, both of opinion and practice. Previous legal decisions had done somewhat to determine the law. The last one by Sir R. Phillimore, in the important cases of *Martin vs. Mackonochie*, and *Flamank vs. Simpson*, has settled the remaining points in dispute. It forbids, as contrary to the law of the Church of England, the mixing of water with the wine during the celebration of the Holy Communion as also the using of incense, and elevating the chalice and paten. It declares that two candles lighted during the celebration of Holy Communion, are commanded by English law. A judgment some years back, in the case of *Liddell vs. Westerton*, decided that the Eucharistic vestments were to be worn, and that cloths of various colours for the Holy Table, as well as ornamental crosses were allowable. Thus we have clearly defined, by the highest judicial authority, what ritual the Church of commands or allows, and what she prohibits.

The surplice alone is to be worn on all ordinary occasions. 'At the time of Holy Communion a white Alb, plain, with a vestment or cope and two lighted candles on the Holy Table for the signification that Christ is the very true 'Light of the world.' But there must be no incense nor elevation of the chalice."

This then, we presume, may be taken as the amount of Ritualism, at present, approved by the N. S. Episcopal Lord Bishop—"the surpiced choir—the lawful 'garments for beauty and glory';—"the surplice alone" (no black gown) and "two lighted candles on the Holy Table at the time of Holy Communion."

It will be perceived that the practice of the evangelical section of churchmen in changing their canonicals during the time of service is made to appear as an unnecessary excess of Ritualism, whilst the full-blown Ritualist is termed "the genuflecting posture-maker." Our readers will look in vain in the great

* Newland's Lectures on Tractarianism

Text-book for anything to sanction what Sir R. Phillimore has decreed.

If the Church of England were judged by the words of one of its own dignitaries who said "the Bible the Bible alone is the religion of Protestants" we do not see how they could appropriate the term Protestant to themselves at all, but it would be, as the above writer, seems to prefer that it should be "our branch of the Catholic Church."

"THE CASE OF NOVA SCOTIA" is before the British public. The *Morning Chronicle* contains a long article from the London *Examiner* of May 2nd, with a letter from Hon. Mr. Annand in reply thereto.

After a full discussion of the subject Mr. Annand remarks in reference to the proportion of the population holding views in favor or against Confederation:

"Let there be no mistake about the public sentiment in that Province (Nova Scotia.) And if there be any doubt upon that point, refer the matter back, and test the question of Confederation, in any one of three modes: By a vote of the electors under the existing Franchise Act. By a vote of the adult population. Or, by a vote of the entire militia force of the Province."

The suggestion of these three courses would appear to indicate a policy intended to be pursued. Whether either course will be adopted by the present local government to determine the question of Repeal, remains to be seen.

Notices, &c.

Acadia College Anniversary.

Candidates for Matriculation are requested to present themselves for examination in the College Library, on Thursday, June 4, at nine o'clock, A. M.

The Terminal Examination of the Classes will take place on Monday, June 8.

The Anniversary will be held in the Baptist Meeting House, Wolfville, on Thursday, June 11, when Orations will be delivered, Degrees conferred, Prizes distributed; and other business transacted. To commence at eleven o'clock.

J. M. CRAMP, President.

May 15, 1868.

A Meeting of the Board of Governors of Acadia College will be held in the Library on Wednesday, June 10, at ten o'clock, A. M.

Scholarship holders are entitled to attend and take part in the business.

S. W. DEBLOIS, Secretary.

May 15, 1868.

WEDNESDAY, June 10.—The Annual Meeting of the Associated Alumni of Acadia College will be held in the Vestry of the Baptist Meeting house, at 3 P. M.

Oration before the Associated Alumni, at 7.30, P. M., John Y. Fayzant, Esq., A. M.

THURSDAY, June 11th.—The Associated Alumni and friends of the College will dine together in Blackadar's Hall, at 3 P. M., at the conclusion of the College Anniversary meeting.

The following extract from the Alumni Prize List is published for the information of intending matriculates:

First Prize (Donor's name withheld) \$20.00. To the matriculate who shall pass the best Examination, Second Prize. (The B. H. Eaton Prize) \$10.00.

Open to Candidates from all schools and Academies. Prizes to be awarded by the Examiners and publicly distributed at the opening Exercises of the College in September of each year. Prizes to be awarded to such matriculates only as shall declare their intention of taking the full College Course.

Our Anniversaries, 1868.

The Annual Sessions of the N. S. Baptist Associations will be held as follows:—

The Central with the 2nd Horton Church at Gasperaux, commencing on Saturday the 13th of June, at 11 o'clock, A. M.

The Western with the Church at Long Island, Digby County, commencing on Saturday, June the 20th, at 10 o'clock, A. M.

The Eastern with the Pugwash Church, commencing on Saturday, July 4th, at 10 o'clock, A. M.

The New Brunswick Eastern Association will meet with the 2nd Sackville Church, commencing on Thursday the 9th of July.

Cape Breton Quarterly Meeting.

The next Quarterly Meeting will meet with the church at Mabou, on Saturday, the 26th of June next, at 2 o'clock, P. M.

By order,
J. F. KEMPTON.

Letters Received.

J. L. Tremain, Esq. Geo. V. Rand, Esq. J. N. Wheaton. C. Jost, Esq., \$6.—Rev. C. Randall, \$4.—Rev. W. G. Parker. J. Woodbury, Esq., M. D. \$5.—W. J. Cutten, Esq. Rev. J. Davis.

General Intelligence.

Province of Nova Scotia.

HALIFAX ITEMS.

Mr. Blanchard acknowledges with thanks the following sums in aid of the destitute in Inverness:—

John W. Barss, Esq. Wolfville.....	\$12.00
Acadia Lodge, British Templars, Halifax, through Mr. W. McNab.....	10.00
Granville Street Baptist Church collection on Lord's Day, May 17th.....	76.64
Proceeds of Entertainment at Temperance Hall, through the Early Closing Association.....	66.00
North Baptist Church, through David Thompson, Esq.....	16.21