

We will conclude with a few words of application.

1. To those who have "borne the burden and heat of the day" we would say "be not weary in well doing." By and bye you will hear the "well done!" The "few * * who have not defiled their garments * * shall walk with Me in white; for they are worthy."

2. The indifferent and negligent professor we would entreat to reconsider his position and return. You were not always thus, we would charitably believe. Will your reasons for your present position stand the scrutiny of the "Great day?" "Remember, therefore, from whence thou art fallen, and repent, and do the first works."

3. Some are outside and only looking on. To such we say, "Come thou with us, and we will do thee good." May multitudes soon respond, "We will go with you; for we have heard that God is with you."

For the Christian Messenger.

MISCELLANEA.

No. IX.

THE CHURCH PARLOUR.

The Rev. S. M. Punshon preached at the opening of an Episcopal Methodist Church in Williamsburgh, New York. The church is a magnificent building, and cost £40,000. In describing it Mr. Punshon says—"On the basement is a large, cheerful room, superbly furnished with carpets, mirrors, piano, &c., which is called 'the church parlour,' and which is the common property of the members. Here monthly reunions are held, and the ladies assemble for Bible-classes, Dorcas meetings, and now and then for cheerful evening intercourse. This 'church parlour' is getting to be one of the institutions of American Methodism."

EVERY CHRISTIAN'S MISSION.

The following remarks are taken from a speech delivered by Sir Edward Buxton:—"There is, perhaps, no one point which requires more to be pressed on the attention of Christian men, women, and children in the present day, than this,—that every one is sent into the world WITH A MISSION;—that is, for some particular object. Man is not sent here merely to vegetate and die,—he is sent to do something for his Master; and there is no one who has not some talent which he can employ for God. Every one has a mission. We know what the world consider to be their mission,—just to live as happily and comfortably as they can,—just to kill time, without any thought of what will become of them when they are called from earth. And what do many Christians regard as their one and only business in this world? Why, they think that their mission is to take care of the salvation of their own souls, and that when they have secured that, they have done all that is required of them. My friends, that is but the BEGINNING of the work, not the end. Having been led to believe on the Lord Jesus Christ, having become united to Him by a living faith, and thus been saved forever, you were then to work, not for yourselves only, but for your fellow-creatures,—for mankind. Having been raised up 'from death unto life,' show the life which is in you; show it in action, press forward in your Christian course, and let your Master see that you are willing to do all that He has commanded you to do in His service. Endeavour to discover WHAT IS YOUR MISSION IN THE WORLD. 'Mission' may appear a cant word, but it contains the sum and substance of Christian usefulness in the world. Endeavour to find out what gifts God has imparted to you, and set yourselves to work with them; and whether the door may be wide or narrow, whether it be in your power to benefit many or only few, if you do the work which God in His providence has given you to do, you will at the last hear your Master say of you, 'He has done what he could.' WHAT WE CAN is all that our Master requires."

For the Christian Messenger.

Methodist and Baptist Communion compared.

Dear Brother,—

During my visit to Summerside in May last, I lectured on our Baptist History and principles. In the course of my lecture I defended our practice in regard to communion. I explained here, that, in point of fact, our communion was not closer than that of all Christendom besides, with comparatively small exceptions. That is, with Dr. Cramp I maintained, though slightly limiting his position, that "all Christendom admits, that baptism precedes communion."

I thought at the time that this position was

impregnable. But the next day two Wesleyan ministers who had heard my lecture called upon me, to instruct me, that their body at least did not lie under the odium, as they chose to regard it, of close communion. In proof of this they referred me to the invitation, as issued by them when about to administer the Lord's Supper. That invitation,—the same as is employed in the Church of England,—welcomes to the Lord's Table all "that do truly and earnestly repent of their sins, and are in love and charity with their neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways." Now our Methodist brethren put a liberal construction upon the phrase, "intending to lead a new life," and so make it include all persons of good moral character who have serious thoughts about religion, whether those thoughts should turn out in the end to be more or less abiding. And when such present themselves at the Lord's Table, no question is asked as to their being members of any christian body or not—about their being baptized or unbaptized—nor even about their being converted or unconverted. They have their thoughts about religion—under serious concern—"intend to lead a new life"—are such, in a word, as are admitted to the Methodist classes, as having "a desire to flee from the wrath to come, and to be saved from their sins;" and in that character alone they may, if they please, partake of the Lord's Supper. Which statements, no doubt, go to show, that the Methodist communion at the Lord's Table really is an open communion—very open indeed. Do not our brethren, in fact, almost unchurch the Lord's Supper? setting their table, as they do, close to the line which separates the church from the world, if not outside that line, and making their terms of communion so very free that a "trembling Felix," or an "almost Christian," like Agrippa, would scarcely have found himself repelled from it. So that, as I find it prescribed in the "Doctrines and Discipline of the Methodist Episcopal Church" of America, persons continuing to be members of classes are required, among other things, and still without any apparent reference to baptism, to "attend upon . . . the Supper of the Lord:" which attendance may be extended through their whole term of probation; that is, through six months.

And now, if any farther inquire,—What place, then, do our Wesleyan neighbours assign to baptism? the answer is to be found in the words of their Catechism, which makes it the door of their church; they who receive it being thereby "made members of the visible church of Christ." Or, as I find it in the "Doctrines and Discipline" as cited above, "Let none be received into the church until they . . . have been baptized." Here, then, after all, within the pale of Wesleyan membership, inside the border line upon which, as stated above, they set their table we have something exceedingly like the much abused close communion. On the one hand our neighbours are certainly far more open in their communion than any open communion Baptists whom I have ever known. Robert Hall used to plead for what he called "Christian in opposition to Party Communion;" but then he meant by that the communion of real Christians, and not that of persons who might turn out to be no Christians at all—having some transient "desire to flee from the wrath of come," but never, as a matter of fact, escaping that wrath: which latter class is plainly embraced by the open communion practised among the Wesleyans. On the other hand, the very persons who have frequented the Lord's Supper among them, as well as used other means of grace, may not be received into their full membership without having been baptized; in one of the three modes so liberally permitted by the "Doctrines and Discipline" cited above, "immersion, sprinkling, or pouring." The result of the whole being that, while, up to a certain point, an open communion is admitted and practised, yet beyond that point it comes to an end; since no man may enter into permanent fellowship with the Wesleyan body, any more than with a close communion Baptist church, without having been baptized. A requirement, no doubt, whose existence, as I argued at Summerside, in the case of the Wesleyans, as well as in that of other Christian bodies, is not without its effect in strengthening the defences of the poor, little, narrow, bigoted, close communion Baptist. As in the case of Spurgeon's church, the membership is strict, though the communion at the Lord's Supper is open; and thus some sort of homage is rendered to the New Testament principle which makes baptism the door into the church, though not into Christ, and excludes a man from the privileges of church membership until he has passed through that door.

I send you this in fulfilment of a promise

made to the above brethren, that I would inquire into the usages of their body in regard to the matters which they brought under my notice, and publish the result of my inquiries. It may be of use to our Baptist brethren to have the above facts placed before them, while thus also the cause of New Testament truth may be somewhat subserved. Please, therefore, print what I here send. And let me add my heartfelt prayers, first, that now, as ever, God may defer the right; next, that He may keep his professed servants from abusing and misrepresenting each other; and lastly, that He may help them to love all who love Christ, though in all things they be not of one mind.

Your fellow-labourer,

J. DAVIS.

Charlottetown, P. E. I., Aug. 4, 1868.

Christian Messenger.

HALIFAX, AUGUST 12, 1868.

Our Infirm Ministers' Funds.

Every considerate Christian should be interested in whatever affects the position of the aged and infirm ministers of Christ; and be prepared to join in endeavours to aid in making provision for them in their declining years; so that, when no longer able to perform service that will meet with remuneration from an individual church, their necessities may be considered and they may be kept from needless suffering and distress.

This has been long regarded by each of our Baptist Associations as a matter of some importance; and some provision has been made to form a Fund for this special object; but the arrangements have not been of a sufficiently permanent character to be relied on for any thing more than meeting the occasional applications that are made to the Board. The appeals presented to the churches on behalf of this object, have consequently been but feeble and ineffectual compared with what they would have been if more were dependent upon the Fund.

The contributions sent to the Infirm Ministers' Funds by the churches to the three Associations in 1867, were but \$110.77 and the present year (1868) but \$88.46, as follows:—

	1867.	1868.
Central Association.....	\$27.00	\$33.10
Western ".....	69.00	47.50
Eastern ".....	14.77	7.86
	110.77	88.46

The smallness of these amounts can be accounted for only on the ground that the Fund has been regarded as only a temporary one, and its claims have been but little appreciated.

There have been frequent expression of opinion among the brethren, more or less general, that some more permanent and reliable provision should be made on behalf of these Funds, and that they should be placed on a somewhat different basis than they have at present, so as to become more permanently valuable. But little change need be made in the machinery by which the funds are now managed. The present Boards might still be the managers, and with a few simple regulations, easily understood, the ministers might make such annual contributions towards them as would establish their claim, under certain conditions, to a participation in the Fund, and make them feel less of dependence than if contributed wholly by others. Many persons having means in their possession would doubtless be glad to appropriate a portion of those means either for Investment, so as to yield a regular supply for the assistance of those who might in the providence of God need such provision; or by Donations or Subscriptions to be appropriated for more immediate use.

Our Baptist brethren in other countries have formed Societies for the purpose of aiding their disabled ministers; and other denominations have funds set apart for this purpose; and we surely ought not to allow the matter to slumber. It is one the necessity for which perhaps does not become fully apparent to any but those who by their feebleness have to experience the want of it.

We would invite attention to this subject not merely for the purpose of having an additional amount of contributions made to the fund, as at present constituted; but to suggest the enquiry, Whether some new features might not be given to the Fund in each of our Associations, so as to enable those who are now in health and vigor to join with their brethren in providing what would be a source of comfort to them, or their widows, in their declining years, after spending their days in the service of our Lord and Master.

It is impossible to bring this matter forward fully in the space of a short newspaper article, but we have thought it well to offer a

thought or two upon it. These suggestions may be more fully developed by some of our brethren as they may deem expedient. The subject may be considered:

1st. As to the Sources of Income for such Funds.

2nd. As to the Preservation and Investment of the sums raised for such Funds.

3rd. As to the Appropriation of the Annual Income.

1st. The Fund might be raised from various sources. (1.) Each church might be expected to make at least an Annual Collection on its behalf. (2.) Each minister might become an Annual Subscriber of a certain given amount which would give a vote in the disbursements and eventually a claim to participate. (3.) Donations or Annual Subscriptions from individuals. (4.) Legacies.

2nd. Certain portions of Income so derived might form an Invested Fund, the interest of which might be appropriated from time to time as required, whilst other portions might be applied each year to meet the necessities of applicants. It might be at the option of donors and of churches to say whether their contributions should be applied to the Annual Fund for Appropriation, or to the Invested Fund.—Legacies and Ministers Annual subscriptions should be invariably applied to the latter.

3rd. The Appropriation of the Fund might be made a very plain, simple arrangement. We would here acknowledge our indebtedness to another denomination for some thoughts on this subject. The 10th Rule of Wesleyan Methodist "Supernumerary Ministers' and minister' Widows' Fund" is as follows:—

"A Minister being a Member of this Fund, shall, upon becoming a Supernumerary, at or after the Conference of 1863, have a claim upon the current income of the Fund, so long as he shall remain a Supernumerary in connexion with the Conference—for an annuity equal to the sum of all the Annual Subscriptions of ten dollars each—which he shall have previously paid to the Fund;—and a widow of any Minister having been a member of this Fund, at or after the Conference of 1863, shall so long as she shall remain his widow, have a claim upon the current income for an annuity equal to one-half the sum of such Subscriptions which her deceased husband may have paid. Provided, that when in any year the current income shall be insufficient to meet the claims of that year in full, such claims shall be proportionable reduced by the deduction of an equal per centage from all."

By some such rule a minister unable to labor might have the amount to be received by him from this Fund, regulated by the length of time he has been paying into its treasury.

Objections can doubtless be raised to this plan, and so they may to every other that might be formed, but we think the principle is good, and has many recommendations, which, with a little attention might be adapted to Baptist Churches and Ministers; and thus be the means of doing incalculable good by relieving them of much anxiety, that, notwithstanding their trust in God's good providence, often presses heavily upon them. We bespeak for this matter more consideration than it has heretofore received, and hope to hear from some of the brethren—ministers and others—in reference to it.

THE "DISCIPLES."—A correspondent (B. B. Tyler,) of the American Christian Review, the organ of the Disciples, so-called, published in Cincinnati, writes from Cornwallis, N. S., a glowing description of the church at Milton, Queens Co., and says of them "The liberality of the brethren exceeds anything I have met with. They are not rich in this world's goods but they are rich in faith and good works; and have learned that conversion, in order to be genuine, must reach the pulse."

The writer says further:—

"There are in this Province seven churches and five preachers. They are sound in the faith. The opposition with which they meet makes them only the more radical. There is no congregation of Disciples in Halifax, the capital, a city of thirty thousand inhabitants. An effort was made a number of years since to plant the banner of Immanuel there, and for a time appeared to meet with some success; but through the infidelity of some professed friends, the organization after a time went down. There is a Bro. Carson in the city, the only man that I have heard of there who is satisfied with being a Christian.

"From Milton" the same writer says "I came to this place, Cornwallis, to attend the annual meeting. I met here brethren Green and Rowzee from the States; brethren Garraty and Fowler were present from New Brunswick. The preachers from different parts of the Province were Gates, McDonald, Wallace, Ford and Keeler."

The Dominion Government is lavish of its patronage in the disaffected maritime provinces. We notice that the Christian Visitor of St. John, and the Christian Messenger of Halifax are basking in the light of the favor of Ottawa