

# The Christian Messenger.

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WHOLE SERIES.  
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## Poetry.

For the Christian Messenger.

### ZIONWARD.

They're snapped, the Satan-forged chains,—  
They burst at Jesus' word!  
I am freed from the bondage of sin, and the  
pains  
Of the "wages of sin," for the light of life  
reigns,—  
And, a blood-ransomed sinner, I'm free!  
I've enter'd on the heavenly race;  
I've left the hell-bound course;  
I am bound for the glorified saint's dwelling-  
place,  
For my Savior invites me—how wondrous His  
grace,—  
To a seat on His glorious throne!  
What though Satanic hosts assail  
With hell's malicious darts—  
Though "old Adam" should rise—though old  
friends fiercely rail!  
At the word of my Savior all enemies quail,—  
With His blood-glist'ning sword they are  
slain!  
Let storm-clouds loom—let winds arise—  
Let thunders roll and roar,—  
When my Savior commandeth, no clouds dim  
the skies—  
Whispereth, "Peace, be thou still," then no  
more the wind sighs!  
Yes; the thunders cease, rolling—the winds  
cease to blow—  
And the waves of commotion at once cease to  
flow:—  
Why fear, with Jesus near?  
He helps,—and I, thus succored, go!  
Though strait and narrow is the way,  
'Tis Wisdom's peaceful path:  
I see millions with Jesus, in glorious array,  
Who have travelled this road, and have  
reached perfect day,  
In the sun-shine of Jesus's smile!  
And millions now are trav'ling home,  
To live the life of light,  
Where no sorrow, nor sighing, nor sickness,  
can come—  
Where the glory of God ne'er admits any  
gloom—  
Where the song of salvation is sung!  
Where those now are—where these now go—  
There, there, shall I soon be—  
When are ended my work and my struggles  
below,  
I shall rise, my dear Lord and Redeemer to  
know,  
As by Him even now I am known!  
I see the pearly gates appear!  
I see the golden streets;—  
I will pass through the valley of death with-  
out fear,  
For my Savior is with me to guide and to  
cheer,  
To the blood-purchased regions of bliss!  
JUDSON.  
Oakland, Lunenburg Co., April, 1871.

## Correspondence.

For the Christian Messenger.

### ESSAYS ON DENOMINATIONAL MATTERS.

No. 1.

Under this heading by permission of the editor of the *Messenger*, I propose from time to time to invite the attention of its readers, to such matters as to my mind, are of sufficient importance to justify their appearance in the organ of the Baptist denomination.

The first subject I design to bring under public consideration, and to discuss is that of

#### MINISTERIAL EDUCATION.

It would be an act of supererogation at this period of provincial history; to dilate upon the necessity for an educated Baptist ministry, a generation of men that has now well passed away, under many disadvantages, grappled with, and overcame the prejudices that had obtained, to a greater or lesser extent among the Baptists of the Maritime Provinces. As the result of these labours under the blessing of God, Acadia College was eventually reared, and stands a monument of their appreciation of the benefits derivable from such, and similar institutions. And whilst the founders and supporters of Wolfville Academy and Acadia College, have steadily and uniformly given a hearty welcome to all who thirsted for knowledge, and cheerfully opened their doors for their

reception, it is still a fact easy of demonstration, if need required, that one of the leading objects of the institution, has ever been to secure for the denomination, as far as it could well be accomplished, an educated ministry.

Much has been done already towards effecting that purpose by means of the instrumentality employed, yet much remains to be done. None of us, it is to be hoped, would desire to see education usurping the place that piety should possess in the heart of the Christian Minister; but since the age of miracles they who acquire the knowledge of languages to fit them for the sphere they are to occupy, they who desire to enjoy intimate converse, with those who possessed miraculously bestowed gifts of tongues, or with him who was brought up at Gamaliel's feet, must submit to the training long, or short, severe or otherwise, indispensable for such purposes.

By the foresight and liberality of those to whom the denomination are indebted for these halls of learning at Wolfville, the Baptists have provided schools, and teachers, ready and willing and eager to train (not the youth of their own denomination only, but all who may apply, in the learning of the age, and for the better accomplishing of the design of the founders of the College, more has been done,—a fund, small as yet it is true, but the nucleus of a fund has been provided, to assist such scholars desirous of entering the ministry, as may not themselves possess the means required to take Collegiate course. What the contributions of the three Associations of Baptist Churches of Nova Scotia amounted to in 1870, I have not the means at hand of ascertaining, but the Treasurer's account printed in the Minutes of Convention for 1869, p. 41 shows a total of \$121.11—less \$2.66, balance brought over from the previous year. Eighty two dollars and sixty one cents of this, it appears was divided among seven students, being at the rate of a little less than twelve dollars to each.

The report of the Treasurer of Acadia College, see Minutes of Convention for 1870, p. 28, exhibits a sum of \$100 as paid to ten students being at the rate of \$10 to each—but such a pittance as \$10 a year is, methinks, scarcely sufficient to be of any material benefit to the recipient.

By what principle, the authorities and trustees of this fund have been guided, in this equal distribution of the sums named, I am not aware—unless indeed the rule for gathering of manna in ancient times may have afforded an example. One can hardly suppose that ten young men, could be found to stand in such a relation to the fund, as to justify this uniform ratio for supplementing their private resources. And yet for aught I know to the contrary, such may have been the case. I can easily imagine however, the very delicate and difficult duty devolving upon the distributors; and as a solution the happy thought suggesting itself, of an equal appropriation to each applicant or recipient.

Without further reference to the past, and with no intention of casting any reflections upon the trustees, or the donees of this fund, which has up to the present been too trifling, and too insignificant in the aggregate to be of much benefit, I have prepared this essay with a view of inviting the attention of the denomination, and that of the governors and faculty of the college as well, to the necessity for a reconstruction in reference to this department of education, and the collection and distribution of funds for its support and encouragement.

I do not think the scheme in operation, the one best adapted to promote the object in view, I am of opinion that there are pious young men in many of the churches in these provinces, who, like the Apostle are in a strait between two opinions. They have a desire to devote themselves to the work of the ministry, but the way seems so hedged up with obstruction and difficulties, that, without means to secure an education to qualify them for the pulpit, and

public exercises, such as are expected and required of those who assume the responsible duties of preachers or pastors, after many inward struggles, they lapse away, and accept other vocations. In the language of another Apostle, I would say, "my brethren these things ought not so to be."

Having said thus much and after condemning the scheme at present in operation it will probably be expected, that I should be prepared to substitute something instead. Well, I have a scheme, one of my own devising, crude as yet, but such as it is I present it, not as a measure perfected, nor one altogether provided with details, but as the skeleton of what might I think, be moulded and put into working order.

In addition to any amounts obtainable from the churches under present and future, and improved arrangements, I propose that there be raised and consolidated therewith a Fund to be known as the "Ministerial Education Loan Fund," in connection with Acadia College and the Wolfville Academy. That a trust be created, and trustees appointed, who shall have the control and management there, that exertions be made and donations, bequests, and aid be solicited for the purpose of enlarging and endowing this fund as occasion may require. The Trustees might be appointed, one from each Association contributing, one by the Convention, and one by the governors or the faculty of the College, or otherwise as considered desirable.

But instead of making donations to students, desirous of being educated for the ministry, I propose that the necessary means required, be loaned to them, and their own obligations be taken for repayment at intervals, more or less but uniformly distant from the date of the loan; and which should in all cases bear interest, and at a uniform rate that this interest should be payable and paid annually from the date of the loan. To obtain access to the privilege of borrowing it should perhaps be a prerequisite that the students should come provided with a certificate from some church of the denomination, and, with such other testimonials, as the Trustees might prescribe.

But supposing the student unable to meet his obligation when pay day arrived—what then? Why, do as is done in like cases. Let him renew. The interest, it is supposed is punctually paid. But suppose he should be unable to pay principal or interest—then what? Why forgive him the debt, or such portion of it, as the Trustees in their discretion should see fit.

Without further details at present, the foregoing will probably suffice to shadow forth the outlines of the plan proposed. But would young men anxious for an education, and having the ministry in view, would they accept funds on such terms? I cannot say. One thing I know, and that is, that when young myself, if I could have obtained aid and assistance to complete a College or Academic course on such terms, most gladly would I have availed myself of the opportunity and of the facilities such means will afford.

The student struggling through, aided in this way, would start in life with the proud consciousness that he had taken his degree at no Elymossinary Institution, nor under any humiliating circumstances. The training to which he would necessarily be subjected, in a three or four years' course the necessity of limiting his expenses in view of liquidating the amounts borrowed from time to time, would be a lesson in economy that would probably characterize his entire future life.

But where it may be asked, are the Churches, that could afford to extend calls to young men coming from College with a burden of four, or five, or six hundred dollars of debt weighing them down? The best answer to that question, perhaps, will be that suggested by President Lincoln in one of his many epigrammatic stories. "Never try to cross a river till you get to it."

The Churches of our denomination have got to be trained up to the virtue of paying their pastors higher salaries than they have ever yet done—otherwise, to put up with a very inferior article. I have no doubt, but they will keep abreast of the time in this respect. But to keep the ministry abreast also, our young men must be educated and trained—and when qualified to take the oversight of churches be comfortably provided for.

As the Saviour declared on that memorable occasion when he invited the attention of his disciples to the multitudes that stood around: "The harvest is truly plenteous, but labourers are few," so it remains at the present time.

Some of the reapers with us, are already hoary, and their work on earth about done. Their venerable countenances will soon be seen in our annual gatherings no more, and the sage advice and wise counsels that have fallen from their lips from time to time, will ere long cease to instruct, admonish, and guide. It is that the ranks may be recruited, the vacancies supplied and that others may be qualified to take their places upon whom thus mantles may fall, that this essay, number one, has been written, and is now submitted for consideration, and criticism.

ESSAYIST.

For the Christian Messenger.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Dear Brother,—Being laid aside in measure from active service in the Master's vineyard, I have been led to day to re-peruse a Christian Brother's letter in your issue of Feb. 8th, headed—"Adventism; its creed and contradictions." Will you allow me space for a few lines bearing on the subject. First however I might say, I most cordially reciprocate in the gratification of our brother W. E. Hall, in the timely appearance of Dr. Angus's letters in the "*Christian Messenger*" on the subject of "Future punishment." Also, our brother is to be commended for his warning to all within his reach, whether by word, or pen, against the errors he enumerates in his letter, as propounded recently it would appear by an "Advent Preacher;" and contained in tracts distributed by him. We cannot be too decided in faithfulness to the Head—our Lord and Master—and for the good of souls, in meeting all fundamental error—doing so in the spirit of the Master—and thus it may be "gaining some."

I have sometimes thought that the term "Second Adventists" as applied to a certain body of professedly religious people, is after all, a misnomer:—and especially so, if, as our brother affirms they have "a creed without a Christ," and certainly this must be so, if they impugn the authority of Christ, either as "THE TEACHER" the Lord from heaven—or the doctrine of the great Atonement made by Him, in his sufferings and death upon the Cross for guilty man.

Some years since, a man from the United States, called on me, evidently expecting a fraternal reception as "an Evangelist." (!) He was a perfect stranger to me; without credentials of any sort; save as he said, "his Bible and the truth." In conversation however, I detected he was what is termed "an Adventist," moreover, I was pained to find that he held, as I judged from the scriptures, many serious errors, touching the essential Divinity of our blessed Saviour; the Atonement made by Him and also on the Personality of the Holy Spirit; and the special operation of the Spirit of God upon the soul in conversion! Being now pressed closely, he objected to the doctrine of "Future Punishment," accepting fully the annihilation error; together with the "unconscious" theory; viz,—the sleep of the pious dead—spirit as well as body—and when again pressed, he utterly ignored the idea of a personal devil!—and the just and awful retribution awaiting both the hosts of evil spirits, and the

finally impenitent wicked as most clearly taught by Jesus, and reproduced in Rev. xx-xxii. I asked him if "these were the views generally held by the people he represented?" his answer was, "Yes, substantially so." Of course I could not reciprocate the proffered fellowship.—He, poor misguided man has since gone to his account. Now how, consistently with scripture teaching, can such persons be really looking for the Advent," or the "second coming of our Lord and Saviour Jesus Christ?—If they ignore his person in his Divine character, they necessarily impeach Him, and his teachings—for nothing can be plainer than that He distinctly affirmed his GODHEAD—"I and my Father are one"—"He that hath seen Me hath seen the Father"—and by mighty works testified that He was—is—the wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isaiah ix. 6.

Again if the "Atonement" is denied—then on what ground can the lost and guilty sinner stand before an infinitely just and holy God?—all is sinking sand—apart from an ALMIGHTY Deliverer the Saviour Jesus!—going down, down, down to the inextinguishable abyss of woe.

We are forced to the solemn conclusion then, that such persons cannot be looking for the Christ of the Scriptures? They may indeed look for a Christ—alas some delusive ideal of their own poor misguided mind; but they look not for the Christ of God—their eyes are blinded—under a direful delusion. God forbid that they should finally be "given over to believe a [the] lie" which is we fear culminating to its climax, viz—rejecting God in Christ, with fearful rapidity; helped on alas, by men in high places; men of power and place; highly gifted and educated; bearing even the Christian name; for in them "Satan is transformed into an angel of light;" and through them, doing his deadly work—the destruction of precious souls.

Yet—shall christians ignore the blessed, soul-energizing, sustaining and elevating truth of the "Advent" or "Second Coming" of our Lord and Saviour Jesus Christ? What true christian would be prepared to do so? Nay then, let no child of God be ashamed to confess this glorious doctrine as a part of his cherished belief—and his hope too! Though Satan has, as in almost every other department of christian truth, mixed up fearful error with it. Reject by all means every shade of error: but cleave to the truth with full purpose of heart; and bless God for it. Give this truth its own proper relative place as found in the Divine Record; and let it have its own appropriate place in our hearts; influencing necessarily our lives accordingly; and then we shall surely be as "lights" in a dark place—a world, still opposed to God, and to His Church.

How blessedly consoling the words of Christ are to the dying, yet tried and tempted disciple in every age. "I will come again and receive you unto myself." Is it not my christian brother and sister like the "Balm of Gilead" upon the wounded or stricken heart—do you not often feel it to be so? Again, when Jesus ascended to glory—the heavenly messengers proclaimed to the wondering disciples as they gazed up into heaven—"this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts. i. 11. More—when Peter exhorts the elders to feed the flock of God—it is with direct reference to the future hope—"and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1. Peter. v. 4.

The doctrine is highly practical where held scripturally. e. g. "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord." Luke. xii. 35. 36.

"Teaching us that denying ungodliness and worldly lusts, we should live