

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
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WHOLE SERIES.
Vol. XXXVI., No. 10.

Poetry.

For the Christian Messenger.

BEYOND.

Out of the darkness,
Into the light—
Out of the shadow
Into the sun;
No more plunging
Into the fight—
No more toiling,
For work is done.

Over the river,
Lay down the oar:
Pause at the portals,
For garments white.
All that is darksome
Leave on the shore—
Nothing can enter
Save what is bright.

Souls that were trailing
Deep in the dust,
Hearts that by sorrow
Were purified
There never murmur:
Perfect the trust;
Learn they the secret
Why they were tried.

Out of the mystery,
Into the truth,
Never to wander,
Never to stray,
Clothed with the vigor
The bloom of youth;
Hasten oh Father,
That long'd for day!

Jan'y. 26th, 1872. VIOLET.

Religious.

UNFAILING, INEXHAUSTIBLE!

Look up at the sun, and reflect that for thousands of years he has been pouring out his floods of light, illuminating, age after age, the vast realms of space; yet he shines as brightly as when he first started on his journey in the east, "rejoicing as a strong man to run a race." Though "he has melted the snows of so many springs, and painted the flowers of so many summers, and reddened the fruit of so many autumns," he shines as brightly as ever. "His eye is not dim, nor his natural force abated, nor his floods of light less full for centuries of boundless profusion." He rises out of his ocean-bed, climbs the eastern sky, and mounts to his meridian height as gloriously and as gorgeously as ever. Behold in him an image of the Sun of Righteousness. The latter, like the former, has lost nothing of His fulness and might and majesty. Like that sun of centuries, Jesus Christ is the same—yesterday, to-day and forever. That sun, in his sky-march, has lighted up millions of days, yet there is no perceptible abatement of his power or plenitude. So with Jesus. What numbers now on earth, what countless myriads now in glory, have taken and tasted of the riches of Christ! Yet those riches are as full and free as ever. Oh, "the unsearchable riches of Christ!"

BUILD STRONGLY.

Twenty years ago there was being built in my native village the largest vessel I ever saw. She was the marvel of the town, and all the leisure moments I could command I spent near the carpenters with youthful questions and amazement. I wondered why the timbers were so large and placed so near together; why so many large iron bolts and clear-wood and locust trunnels were used; I could not see why such care and strength were needed. But when I became a man, and one night was upon the ocean in a violent storm, all the wonder of my boyhood was thoroughly answered.

Young man, build strongly in youth your ship of character. Mark how the shipwright does his work; so when you are launched upon the sea of life—often more stormy than the ocean—when business cares and temptations, with all the world's allurements, beset you, you may, like a well-constructed vessel, withstand the tempest, and accomplish your voyage of life with profit and safety.—Am. Messenger.

Correspondence.

For the Christian Messenger.

MINISTERIAL EDUCATION LOAN FUND.

Dear Sir,—

I am glad to find by the last Messenger, that the new Loan Fund in aid of Students for the ministry, is attracting the attention and exercising the brains of leading Baptists.

It will be far better to ventilate the project well at its inception, and look at it in all its bearings, and in its probable results, than to enter upon it too hastily, and afterwards have the unpleasant task of retracing our steps and rectifying mistakes.

The subject has engaged my attention for some time past, and I am favorable to it, believing that by the exercise of common sense and Christian charity, it may be so carried out as to prove very beneficial. All will acknowledge that if any good plan can be devised, which will tend to draw out the talent of our churches and increase the number of ministers, it will be a great boon.

The destitution is well known: Do we realize it? Can we do so? If we once in any degree realized how great is the evil, and how far reaching in its sad results, we would not give "sleep to our eyes or slumber to our eyelids," till we had agreed upon some remedy. I do not conceal from myself the fact, that the proposed plan is open to objections, but I believe it is better than the existing methods,—only needs to be cordially sustained and properly conducted, to be of incalculable service—and we can devise no plan which will not be marred more or less by the imperfection and error incident to humanity—we do not claim that it is perfect. Let us unite our energies to make it as nearly so as possible.

I think "Wolfville's" arguments clash. He argues that if you lend a student money on interest, he will be induced to undervalue it, and spend it freely, thereby burdening himself with a debt which will be a hindrance to his usefulness and happiness.

Further on he advises giving pecuniary aid to students. Which plan is the most likely to lead the student to "spend freely"? In the one case, if blessed with common sense and honesty, (which I hope all our Ministerial students do possess,) he will not borrow one cent more than is absolutely required by his necessities, knowing that if able he must at some time refund it, while if he gets the money as at present, he may be as lavish of it as he likes. Undoubtedly the tendency is just the reverse of that feared by "Wolfville." I presume there will be trustees appointed to manage the funds, who will be selected because fit for the office, who will see that it is not advanced to persons not really needing aid, and who will also be careful not to lend larger sums than are absolutely required by the applicant. I intend to "take stock," in the Fund, but should be sorry to do so if I thought it would be used merely to make it easy for the borrowers. My idea is, that it should be a helper in their struggles, an aid in overcoming the difficulties so many must encounter, and not an instrument to sweep away every obstacle, and make the educational pathway one of flowers. It is much better that our ministerial students should endure hardness, it will be a gain to them in after life. As to "W's" objection that the debt to the loan fund will prevent early marriages, I am not so sure that it would be an unmixt evil, or that it is of vital importance that our young ministers should get married immediately on graduating. Mechanics, tradesmen, and others have to wait, sometimes for years, till they are able to marry, and possibly it may not hurt a young minister to have several years experience of life before assuming the cares and responsibilities of matrimony.

I hope Mr. Editor those who ap-

prove, and those who differ will freely but courteously and in a christian spirit, discuss this very important subject. It is worthy of a careful and unbiased consideration, and an earnest effort to perfect it. There will be no necessity for the writers, pro or con, to suspect each other of any but the best of motives—no necessity of using sneers or ridicule—of calling unchristian names, or bringing a "railing accusation" against our brethren. Let each accord to others, the privilege he claims of giving a candid expression of opinion, and offering such advice as he believes will be of use; in the hope that all at last may unite upon the very best plan to accomplish what we all so heartily desire, and that all will then devise liberal things in its behalf, until with the blessing of God it shall become an unfailing source of good to our many destitute churches.

Yours truly,

SYDNEY.

For the Christian Messenger.

MINISTERIAL LOAN-IN-AID FUND.

Mr. Editor,—

I hardly know whether it were not wiser on my part to allow the article published in the last number of the Messenger, signed "Wolfville" to pass unnoticed. If the project be not proof against that and like criticism, I should be disposed to think it had been erected upon the sand indeed.

First, as to the signature, perhaps, as a *nom de plume*, it is intended that it shall serve merely for reference to some individual anonymous correspondent. If that be all, I have no reason to object or complain. But as Wolfville is the seat of our Educational Institutions, where those desirous of availing themselves of the benefits of the fund in question are to be trained, such a signature may be misunderstood. I hardly imagine that this writer proposes to speak for Wolfville, as a place, collectively, or for Wolfville, its faculty &c., as a seat of learning—and yet the writer, who, on such a topic would in England sign "Cambridge" or "Oxford," might be supposed to speak or write somewhat *ex-Cathedra*.

Waiving further reference to that feature, I turn now to the contents of his communication; I shall briefly review what the writer advances as a reason why the project, "looks to him in its present shape as (affording) a doubtful aid."

He fears it will relieve young men from "struggles with perplexities," and "self-reliance," which better suits them, "to enter upon their subsequent course, to face difficulties, &c."

The primary object of this fund, it must be understood, is to encourage young men, possessed of other requisite qualification—to fit them for the ministry, but who lack educational training, and have no present available means. If I mistake not, most of the youth who attain to any eminence in any of the professions, find "perplexities" enough, to struggle with, even if they are enabled to borrow the funds required, to complete an Academical or Collegiate course.

And the writer argues, that the facilities thus afforded will engender habits, of "too freely spending," and so the recipients "will fail to receive the training of rigid economy, so highly important for them in future life."

I concede to "Wolfville," that we should be careful, how we do anything that would, among students, undermine habits of "rigid economy," which Baptist ministers of the present time, or the future, are expected to exemplify. Beyond doubt or cavil, there is no class of men of their training and qualifications, to be found in the Provinces, who have heretofore been kept so near the confines of downright mendicancy, as these same Baptist ministers. So, by all means, they should be trained up to "rigid economy." But my good friend need not distress himself about any probable absence of trainers for that department. They are legion—volun-

taries all. A new coat on the minister's back, or a new coat of paint on his house, if his previous "training" has not precluded him from ever owning one, a new bonnet for his wife, or a winter suit for his children, will often galvanize into organization an army of minister "trainers," whose keen eyes discovering the threatened danger, thus have only to stop the supplies for the next quarter or year, that duty will be faithfully discharged on their part. We have enough of these "rigid economy" trainers in the field now I apprehend without inviting more.

But then, I hardly understand my friend's logic. In the closing part of his letter he thinks it is better to give the students out-and-out aid, say \$40 a year—whence to be derived he has not exactly explained—better to do this, though it places the student in the humiliating position of a mendicant, as I think, than that he should, as young men in many of the other walks of life do, borrow a portion of the needed capital with which to commence business. "Wolfville" must, I think, see that there is great inconsistency in contending that no fund should be provided to loan to young men desirous of educating themselves for the ministry, which in after years they are to refund to assist others similarly situate, for fear of engendering habits of "spending," and sapping the principles of "rigid economy," and yet in the same breath advocates a tax upon the churches and the benevolence of the denomination to be given away outright to the same class of people!

But then he may reply—I only propose to supply each student with \$40 dollars annually, whilst out of the Loan-in-Aid Fund, the student may require \$100. Be it so, yet which of these two courses is most likely to make the man economical? That is the point I am at present enquiring. Every time he borrows of the Loan-in-Aid Fund he does it with the full responsibility attaching, that the money is to be repaid. Every time he gets the *dole* he goes away without any thought as to any present or future liability.

Supposing now, that every young man desirous of obtaining an education for the ministry, has facilities for that purpose placed within his reach on the condition that the means used or required, are to be refunded, for others who may follow,—will our Churches continue to respond hereafter as heretofore, and contribute annually to the Ministerial Education Fund? Will they ask for, and collect means of the membership to be given away promiscuously as has been done, to half a dozen or more students, some of whom may need it badly I grant, and some, perhaps, not at all? I doubt it. We shall see. Ought we longer to require or invite it? Have we not other claims upon our Churches just now, sufficient to make it most desirable, if possible, that they should be at liberty to turn the stream of their beneficence into channels imperatively requiring it? Some persons think so.

Suppose that a talented worthy young man, at the close of his Collegiate course does find himself in debt to the extent of \$400, as "Wolfville" puts it, what of it? How many men of the world, how many legal, medical, and general students commence life with vastly greater liabilities? He would be but a fifth rate man I take it, who could not in a couple or three years at furthest, even as things are in the Churches—who could not support himself and liquidate the amount. All the while, buoyed up as he would be, with the proud satisfaction that he had not been a charity scholar, that "he owed no man aught" that he could not reasonably hope to refund almost immediately. Appeal to the churches, annually for aid to support sick and superannuated ministers—that is right, and reasonable; but I am of the opinion that it is a wiser and better principle, to advocate a Loan Fund for the young aspirant who desires to go into the Master's vineyard, and yet has not the amount of means that will enable him to perfect a course of Educational training.

These self-reliant men are the students it seems to me that the Home Missionary Board will, henceforth, wish to encourage and employ,—other things being equal,—during vacation, in order, *First*, that they may be in early training for their life work, and *secondly* that they may as far as possible obviate the necessity for increasing their liabilities to the Fund in question. "Wolfville" writes as if this was to be the heritage of other students only.

I may here add, that I hope this discussion will tend further to prompt the liberality of these who can afford to assist by large donations to educate a rising ministry. Let us be our own executors in this respect.

Groping their way in early life and grappling with difficulties that a young man necessarily encounters who have never had a thorough educational course, or ought else than an academical training, and are more or less self-educated, I feel a keen sympathy for ambitious scholars and the youth, who aspire to be men, and take high positions in what literary department soever they select to prosecute.

But for those who declare themselves willing to abjure the honors and vanities of the world, and go forth in obedience to the MASTER'S command, disciplining the nations, baptizing them in his name, and teaching whatsoever things he has commanded, I feel something more even than a keen sympathy, and I invite and shall continue to invite others to unite with me and enjoy the common gratification.

"Wolfville" approves of raising funds, but dislikes the mode of distribution. He would give them all away without restriction or condition. Well most assuredly the opportunity for such liberality, has not only been long manifest, but is likely still to exist, I think for an indefinite period. I certainly have no desire to dam back such a generous fertilizing stream as that. And when his resources are exhausted, if any applicants remain unprovided for, why they can apply to the common public Fund. It seems to me now that a benefactor professing such sentiments as those I refer to, ought no longer to hide such a light under a bushel, but should in some way signify to the young men of our denomination to whom, or where, or how they can apply for the proffered aid, and where "Wolfville" is to be addressed. For if it be so indeed, and not upon paper merely, that there is actually among us, and "at Wolfville," a person or a class of persons, who "would in all cases listen to the appeal for aid, and would even encourage that appeal, and when made, would supply the funds as a gift—a sympathizing bestowal of christian love—without condition or restriction,"—then my mission is about ended before it is well begun, and I confess that I have been labouring under a great and grievous mistake. I was not aware of the fact. I feel pretty confident, that, if "Wolfville," will now, just discover himself to the denomination, doff his visor, or still arrange it under the anonymous, if modesty so dictates it,—any way however, so as to carry his promises into operation, he will prove himself one of the best benefactors of the denomination.

But is "Wolfville" prepared to do all this? If so, why has no sign been made heretofore? Looking over the vast fields, white unto the harvest, where labour might be hopefully bestowed, where souls seem to be perishing for lack of knowledge, I have again and again had my spirit stirred within me, and the result of my thoughts and my cogitations as to the best means of procuring a supply of ministerial labour, is embodied in the scheme I have submitted through the press to the denomination.

Others whom I consulted, encouraged me to go forward. I have acted accordingly. I now commit it to Him who "tempereth the wind to the shorn lamb," hoping that any who have faith in the project, will, rally round the scheme, and prevent its miscarriage.

That amiable young man, Luke ix.