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WHOLE SERIES.
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Poetry.

WAITING FOR THE KING.

We sit alone in the stillness,
My soul and I,
And hear, outside of our cloister,
The world go by—
The world, with its toiling and buying,
And striving for gain;
The pitiful world, with its crying
And moaning for pain.

We have no part in its aching,
My soul and I;
No part in its giving and taking,
So let it go by.
We have shaken off from our sandals
The dust of its mart,
And smile to think of its tumult,
Where we sit apart.

Closed are the portals forever,
Lest any come in—
To soil the snow of our vesture
With fingers of sin;
But lost in visions supernatural
We wait till the King
The gates of the city eternal
Wide open shall swing.

A PICTURE.

Only a bit of the woodland odd,
Dressed in crimson, and purple, and gold;
Royal robes that the Autumn flings
Round the stately forms of the forest kinge.

Overhead, in the deep blue sky,
Whitest, fleeciest cloudlets fly.
Underneath, in a tangle of green,
Softest of ferny mosses are seen.

There's a whispery hush, as of angel wings
Under the elms, where the brooklet sings;
And a growing glow in the western sky
That tells of new glories by-and-by.

O, how can we dream of the world of bliss,
When we gaze on the glories filling this!
W. & R. Newton Centre.

Religious.

For the Christian Messenger.

THOUGHTS FOR THE TIMES.

No. VI.

THE FLIGHT OF MINISTERS.

I once heard an old minister say, when the removals of ministers to other places were spoken of, "This is all wrong; it was not so formerly. When a young man was ordained over a church it was like marrying a wife, and that, you know, is for life." He was sustained in this representation by the state of things in his own neighbourhood. Two miles from the village where he lived was a minister of the Congregational persuasion; two miles in another direction was a minister of Lady Huntingdon's Connexion. He himself was a Baptist. All three had been preaching to their respective congregations more than forty years. They continued to do so for years afterwards; and each man "died at his post."

The restlessness that appears in the ministry at the present time is distressing. Settlements are sometimes hastily made, and then it is no wonder that they are hastily, and perhaps suddenly broken up. It is no uncommon thing, nowadays to hear of ministers who change their residences every year or two. If you wish to write to them it is necessary first to inquire where they are now living, which may be a fact not always easy to be ascertained. Those who compile our statistics are every now and then at fault. "You put down A. as pastor of— Church. Why, he left that place last year. Where he will be next year it is impossible to say."

It cannot be doubted that the results of this changeableness are hurtful to the cause. The ministers have not time to adapt themselves to the special wants of the districts in which they are located, or to gain a secure lodgment in the hearts of the people. And the people are in danger of becoming as changeable as the ministers. There are "itching ears" among them, and the disease is communicable. Sermons are listened to with feelings

ill adapted to promote edification. The disposition to criticise and complain stands in the way of profit. The churches may fall into a state of chronic fermentation.

To what extent we have suffered from this cause may appear from the fact which the Association Reports disclose, that there are at the present time but three pastors in Nova Scotia who are presiding over the same churches to which they ministered in 1850; when the old Association held its last meeting previous to the division. The three brethren are the pastors of Sissiboo, Digby Neck, and St. Mary's. Between thirty and forty ministers in this province have changed their residences within the last five years.

The causes of these changes are manifold. Some of them may be noted: 1. A brother is licensed to preach, and his labours are acceptable to the people among whom he lives. If he would continue evangelising on Lord's days, and getting his livelihood as he best may during the week, he might be permanently useful. But some injudicious admirers advise him to devote himself to the ministry. The neighbouring pastors yield to the pressure put upon them by a destitute church, and the licentiate is ordained. Now comes the difficulty. Before, though he preached often, it was generally in places distant from each other. He could repeat his discourses, and they were of equal value wherever they were preached, and new to every congregation. But he is now mostly confined to one place, and preaches constantly to the same people. If he can study, he will work his way and be found at last at the front. If otherwise, his little stock is soon exhausted, and he runs down, as the saying is. The Methodist plan of stationing and changing ministers would suit that class of preachers; but we lack the authority to which Methodists are willing to submit.

2. Thoughtlessness in the hearers is another cause of these changes. Some people cannot be plain without being pungent and piercing. They think that they are faithful when they are in fact impudent. Free remarks on the pastor's sermons, or his manners, or his family may be bandied about so recklessly that at last they come to the ears of the object of them, and cut him to the quick. He cannot remain among such heart-breaking beings. He vacates his charge and goes elsewhere, in search of "brotherly kindness and charity."

3. It must not be concealed that the minister himself is sometimes to be blamed. He may be too sensitive. He may take offence where none is meant. He may mistake inborn coarseness for intentional insult. He may expect politeness from a clown, and will of course be disappointed.

Or, he may underrate the capacities of his congregation, and imagine that he can supply their spiritual wants at little or no cost of mental labour. This is a very grave and damaging mistake. Men everywhere are learning to think and reason as they were not used to do before the age of free schools. The minister who supposes that he can sustain an interest in his preaching without constant effort and close study of the scriptures and of the ways of God with the church and the world, will find that he has made a wrong calculation.

"The hungry sheep look up, and are not fed." Another remark may be added. It is very unfortunate when a minister is known by his fickleness of disposition, or his readiness to listen to the voice of flattery. He is asked to preach to a church which is destitute of a pastor; and takes thither one of his best sermons. It makes a great impression. The people hastily conclude that he is just the man for them, and as hastily invite him to fill the vacant pulpit, and he as hastily complies with the invitation. Perhaps the same process may be repeated next year. It is the case of the "rolling stone" which "gathers no moss."

4. The insufficient support rendered

to the ministry is the principal cause of the frequent removals that are taking place.

What would be said of a merchant who should offer a clerk three or four hundred dollars a year for his services? Would he get a competent man for that pittance? Yet there are churches which deal no better with their ministers. They expect those ministers to occupy a respectable position in society, but refuse to give them the wages of the carpenter or the mason, whom they employ about the work of their houses.

A pastor cannot comfortably support his family in the country districts of this province, and provide for the supply of his own mental wants, at a salary of less than from \$600 to \$800 dollars a year. In the towns, where rents are high, and other expenses heavy, a larger sum is required. It is notorious that a much smaller amount is furnished in many places. Ministers know that by crossing the border they can materially improve their temporal condition, and be far better able to "provide things honest in the sight of all men." Can we wonder at their listening to the calls of churches in the neighboring country, or, as is sometimes the case, in a neighboring province, and thus escaping the painful anxieties and racking cares under which they have so long groaned? Ought we to be surprised if our young men, so many of whom get their theological education abroad, and largely at the expense of brethren there, should resolve to remain in a country where their earthly prospects are so much more favourable than they are likely to be here?

Then, another question occurs. If some of our strong men leave us for other lands, and others who are rising up into usefulness, are drawn away, how shall the vacancies which are thus occasioned be supplied? Can we hope to retain those in their posts who still cling to them, or to persuade any but the imperfectly qualified to take up their abode among us?

It is for the churches to give the answer. In some instances, the union of two or three churches under one pastor may prove the only practicable solution of the difficulty;—the regular employment of the gifted brethren in those churches will become a special necessity. In others, all that is required is that Christians should give "as God hath prospered," with cheerful liberality. The ability to sustain the cause exists. All that is needed is the will—the "willing mind"—and that willingness the fruit of the love of God "shed abroad in the heart."

It may interest our readers to learn that Baptist Ministers are not alone in their poverty. The great and rich Church of England furnishes examples. There are in that Church 13,168 benefices. The gross income derivable from them would, if equally divided, give to each incumbent £293 a year. But the inequality is so great that there are "in the Church of England 1,774 benefices of less value than £100, 1,846 more whose value did not exceed £150, and 1,838 whose income was less than £200—in all, 5,458 so-called livings, the value of which did not exceed £200, a year." So stated the Bishop of Manchester, in a sermon recently preached. The case of the Curates is not referred to: many of them, it is well known, are awfully poverty-stricken, owing to the niggardliness of the incumbents who employ them.

5. Let it not be supposed, however, that changes are always undesirable. They are sometimes expedient, and even necessary. There may be a want of congeniality between a pastor and a church, which was not suspected when the union was formed. It may arise from various causes which need not be enumerated here. But if the parties are not suited to each other, the work will drag on heavily. If, for instance, the preaching is not attractive to the young and thoughtful of the place;—or if the people have been accustomed to a larger amount of pastor-

al visitation than the present incumbent thinks desirable, or is fitted for, coolness may result; it may be followed by indifference, which may issue in estrangement. But before it reaches that point, it is better that an amicable separation should take place, than on each side a more suitable connection may be sought. It is not improbable that the trouble would have been avoided if there had been a longer mutual probation before the union was consummated. It sometimes happens that a minister makes trial of himself and a church in several places, and at length settles down in a congenial atmosphere, and location, where he lives and labours till death, and is followed to his grave by weeping multitudes.

What remains, then, but that we earnestly seek for the spread and the triumph of intelligent, whole-hearted Christianity throughout our churches? The revival of primitive godliness will be accompanied by blessed changes. Thus the people will esteem their ministers "very highly in love for their work's sake," and exert themselves to the utmost to promote their comfort. Then, the ministers will spend long years with their churches, blessed and blessing. Then, the "flight of ministers" will be heard of no more. Each will "dwell among his own people." Pastors and flocks will be continually happy in each other, and it will be said of the Church, as Balaam said of God's chosen people, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel?" "Surely, there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!"

SENEC.

Nov. 7, 1873.

CHURCH AND STATE.

An address delivered before the New York Evangelical Alliance Conference by Hon. J. L. M. CURRY, Richmond College, Va.

The following is the portion of Dr. Curry's Address which was not delivered before the Alliance in consequence of the interruption and subsequent remarks of the chairman, Dr. Crooks, of New York.

A WRONG TO CITIZENS GENERALLY.

III. It (a Union of Church and State) is a wrong to citizens generally. It pro-cures merit and makes another qualification for office. In England, under Henry VIII., a good subject "accepted the Mass without the Pope; under Edward VI. he eschewed both; under Mary he took back the Mass, and after a while the Pope to boot; under Elizabeth he gave them both up again;" during the interregnum Presbyterianism was established, and the Prayer Book was interdicted in private houses as well as in churches; after the Restoration Parliament reinstated the Episcopal system; and now in Great Britain the union of Church and State makes a citizen a turn-coat if, in crossing the border, he would keep pace with "the corporate reason." It deprives citizens of an equal participation in rights and privileges, because they cannot conform to a religious standard set up by men who have not the logical aptitudes, and who were not selected for their piety. It makes a college, a commission in the army or navy, a foreign mission, a crown dependent on being loyal to the sect which happens for the nonce to be favorite of the government. It compels support of a denomination which has not the approval of the tax payers. It robs of property, for whenever a government takes from its citizens more than is necessary for a just and economical administration of its legitimate affairs, it commits robbery. In making itself a party to a monstrous imposture, government leads its own people into a most fatal delusion, causes them to neglect personal regeneration, lulls them into a false security by their membership in a national church, and

thus makes itself an accessory to the spiritual murder of scores of those whom it governs.

A WRONG TO RELIGION ITSELF.

IV. An Establishment is a wrong to our holy religion. Much of what has been said, especially concerning the identity of citizenship and church membership, has equal pertinency to this point. Public profession of a State religion is sometimes conjoined with private incredulity. Infidelity has taken refuge under cover of an Establishment, and abounds where religion is enforced by law. Germany and France, with skepticism, are not persuasive of an Establishment. All the sovereigns of England, from Henry VIII. to James II., during a period of 140 years, the boy Edward VI. excepted, employed their supremacy to extinguish vital religion. (Noel's Union of Church and State, 59.) Froude states that at one time ordinations were bestowed on men of lewd life and corrupt behavior. Moral defects were accepted in consideration of spiritual complacency.

The *Cornhill Magazine* of a late date says, (I quote not to indorse, but to show tendencies), "The church of England is broad as to rationalism, high as to Romanism, and low as to Dissent; feeds all alike with the dew of her fatness, and decorates each indifferently with her ecclesiastical honors." Bishop Colenso holds official connection with a national church. Union of Church and State degrades the Christian religion by making it dependent on the civil power. It submits questions of eternal significance, involving the essence of divine truth and man's personal relations to his Creator, to men of most varied characters. They may be men of high principle or of no principle, religious or profane; young men of gaiety and fashion, or old men of inveterate immorality; they may be wealthy or steeped in debt; absolutists or democrats; sportsmen ever foremost at the death of the fox, or keener civil hunters after gold; lovers of pleasure, whose employments are seldom more serious than the opera or the race track, or lovers of party, whose highest ambition may be to keep one minister in or turn another out. It dishonours the Holy Spirit by doubting His omnipotence. It calls in the sword to do the work of spiritual weapons; it encourages distrust of God, and promotes weakness of faith; it is adverse to humility and spirituality, and seeks for other elements of strength than righteousness, peace and joy in the Holy Ghost.

AN INJURY TO THE SECT IN ALLIANCE.

V. It is injurious to the denomination in alliance. If the strength of a church or a denomination be in its spirituality, what has been said may be sufficient to demonstrate the injuriousness of the alliance. An Establishment is injustice and oppression. No argument is needed to show to an assembly of Christians that injustice and oppression injure the wrong-doer as much as the sufferer. Unjust discriminations engender discontent, irritation, resentment, hostility, sometimes aversion and hatred. Patronage is invariably a source of corruption; and the history of State religions shows that religious communities are not exempt from its evil consequences. An endowment secularizes a denomination, and attracts the worldly, the selfish, the ambitious. The system of presentation to benefices is an afflictive malady. Advowsons are regular articles of merchandise, advertised in the newspapers, and sold at public outcry or private sale. From this legal right of presentation, regardless of the consent of the inhabitants of the parish, have come non-residence, huge salaries, starving incomes, sporting and dissolute clergymen. Men of frivolous characters, of infidel principles, hold livings as property, and bestow them for other considerations than a desire to save souls or promote the Redeemer's kingdom. To prevent the presentment and induction of