

HELP YOUR MINISTER.

Moses was a mighty man of God, and yet how much he needed the help of others. Aaron and Hur could do for him what he could not do for himself. From the days of Moses down to the present hour there has never been a prophet or preacher that might not be helped by human prayers and sympathy. Every genuine and devoted minister feels the need of these things, and his heart yearns for them. He knows, that he is not to expect them from the world. The world will love its own. The world hated Jesus, and the disciple is not above his Lord and Master. The love of the world may be purchased by a weak compliance with its demands. Its ill will and wrath, more or less, will be evoked by a faithful, Christlike presentation of divine truth. The good minister of Jesus does not count on overmuch popularity with scoffers and the ungodly. This being so, he needs and deserves all the more the affectionate support of the people of God. Many a man of medium capacity has been able to render great service to the cause of pure religion, for the reason that devoted men and women have held him up in their arms of faith and love. Sometimes a man of rare ability, piety and eloquence has been shorn of his strength, and his usefulness hindered, because an unbridled tongue has voiced some unfounded suspicion, or exaggerated, a baseless, flying rumor about the preacher, or his wife, or family.—Graciously gossip is the curse of more than one society of believers, and has rendered nugatory all the prayers and tears and pleadings of the faithful servant of God. Hold on to that tongue, and let it never utter an unkind criticism of your preacher before any mortal. If he needs reproof or exhortation, go to him and tell him kindly what you think, and what you would have different. Hold on to that tongue; that fault-finding about some little insignificant thing, to which your child is listening, may turn that child away from the ministrations of the sanctuary and your own thoughtlessness may send a soul near and dear to you to perdition. Hold on to that tongue! It's only a word or two you have spoken as you are walking down the aisle as you pass from church; the sermon has not pleased you, or the manner of its delivery has made you nervous, perhaps, and you give expression to your ill feeling, and some unconverted person who overhears you, finds the conviction that came to him while listening to the very same sermon, has been completely dissipated, and he goes his way and dies and is lost, when if you had prayed in silence, instead of speaking out, you might have saved a soul from death and hid a multitude of sins.

Help your minister! God help you to help him. He needs your help, and the help of every other member of the Church. Yes, help him in your prayers. Eternity will alone disclose to you how grateful he will be to know that you pray for him.—Pray God to assist him in his study, and in his preaching, and in his pastoral work, and in all his duties.

But do more than pray for your minister! Speak well of him in the community. Remark upon his good qualities, and upon the good things in his sermons; speak kindly of him to the unconverted, it will draw them to the sanctuary, and help fill up the empty pews; it will greatly assist him in leading the unsaved to Jesus; it will enable you to speak a word of invitation to the wandering, and perhaps your manifestation of love for your pastor may lead them to realize that in you dwells the mind and spirit of the blessed Saviour; and thus they may be brought by your words and example into the ways of life and salvation. Help your minister! Do it by all means, for thus you will increase his faith and zeal, his courage, and above all his usefulness, while at the same time you will add to your own spiritual prosperity and comfort. It is only a little you have to do, but Christ will notice it; and just as surely as the cup of cold water given in the name of a disciple shall not fail to receive the Divine recognition and reward, so sure you will not fail in this greater service to receive a proportionate recompense.—*Zion's Herald.*

A lady teacher enquired of the members of a class of juveniles if any of them could name the four seasons. Instantly the chubby hand of a five-year old was raised, and promptly came the answer: "Pepper, salt, vinegar, and mustard."

Be careful of your promises, and just in your performances, and remember it is better to do and not promise than to promise and not perform.

INFANT BAPTISM AND INFANT COMMUNION.

The *New York Observer* of a recent date contained an article by Dr. John Hall, setting forth the advantages of the baptism of infants. The *Observer* of last week contains a letter to Dr. Hall, written by Dr. Tryon Edwards—a distinguished Pedobaptist—commending Dr. Hall's article except in this, that it did not go far enough. "Why not," says Dr. Edwards, "go a step further, and say that they should be brought to the other sacrament—to the Lord's table, there with their parents to commemorate the love of that Saviour who has died for them." He thinks there is something unsettled "as to the relation that our baptized children sustain to the church." He says that "though all hold that in some sense they are members of the church, the question seems still unsettled in what sense and to what extent they are members." Then he suggests a question which is to be "seriously pondered." "Where," says he, "is the Scriptural authority for some persons being full members of the church, while others are but half-way members?" This is certainly an important question. And as Dr. Hall will probably be silent, and even Echo will doubtless have to give it up, we would suggest to Dr. Edwards that he will find the Scriptural authority for half-way membership in the same chapter and verse where he gets the Scriptural authority for infant baptism.

Dr. Edwards rightly urges that the Confession of Faith of the Presbyterian Church directs that the "baptized children" of that Church shall be brought to the Lord's Supper without their professing a change of heart. In the Presbyterian churches of Scotland, as was formerly the case in the Presbyterian churches in this country, no evidence of a change of heart is required in order that one "baptized" in infancy may come to the communion table. It is a recent thing, and owing to the spread of Baptist ideas, that Presbyterians have come to demand a profession of faith as a precedent to admission to the communion table. It is not strange that Dr. Edwards should censure such a weak compliance with Baptist sentiments.

On one point we should condemn Dr. Edwards as he condemns Dr. Hall—he does not go far enough. He says, "As they are brought to the ordinance of baptism why should they not be brought to the Lord's Supper, as soon as they can understand its meaning?" Why, we ask, need there be the delay indicated in the last clause? As they are brought to baptism before they can "understand its meaning," why not (as is done in the Greek Church) bring them to the Lord's table at the same age, and with the papal spoon give to them the bread and wine?

It has been suggested that Dr. Edwards is at heart an upholder of infant-baptism, and that he suggests the idea of bringing children to the communion only to show the absurdity of bringing them to baptism. It may be so, but what a practice infant baptism is, when a suggestion that men should act in accordance with it is regarded as ridiculing the whole thing.—*Examiner & Chron.*

HOW TO LIVE.

A wealthy gentleman of Boston several years ago gave the editor of the *Worcester Palladium* a short narration of his own experience. He had an income of ten thousand dollars a year (a large sum then, but not considered so now), a house in town, and a country-seat a few miles off. He had several children—a coach, fine horses, and a driver; and took pleasure in riding every day with his children.

One day, when riding, the thought struck him that each one of his children would expect to have a fine house, and coach, and horses, and driver, as their father had before them, and to live as he lived, and if they did not they would be unhappy. He did not think that all of them could have things as he had them, or live as he was living; and he rode home, sold his coach and horses to market and went then, bought a cheap carryall and became his own driver.

With emphasis he declared that no amount of wealth could induce him to return to his former mode of living, for if any one of his children should chance to be poor, as in all probability some of them would be, they should not suffer in their feelings by the reflection that their father rode in his coach, while they had to rough it on foot. The example he gave them afforded him a satisfaction greater than his wealth had bestowed.

Correspondence.

For the Christian Messenger.

OUR INSTITUTIONS OF LEARNING.

Mr. Editor,

It is with pleasure I notice from time to time the advance of our noble Institutions of learning at Wolfville. The three main points of the worthy enterprise are kept before the denomination:—Endowment, New Academy Building, and Female Seminary. There is no rivalry, nor should there be between these departments of Christian effort and benevolence. They thrive and grow best carried forward together. The College must mainly depend on the Academic department for its students. The Academy must gather from all sources those who seek instruction in the higher branches of Education.

To meet the growing demand, two important measures are now claiming the attention, pre-eminently, of the friends,—the New Building and the Female Seminary. These are now pressing necessities. If either were completed to-day the other would be no less necessary.

The College proper needs every room and hall now occupied by all the departments, and cannot possibly meet the demands of the day, when some twenty or thirty matriculates shall be ready to enter as it is expected they will be in September next.

The New Building will be filled to its utmost capacity with the additional influx of pupils; and more especially so, if as it now appears apparent some temporary arrangement must be made for females until the Female Seminary shall be ready for occupation.

Under these considerations, one feels like asking, Men and brethren, what is to be done? Shall these Institutions, prayed into existence, and now into that prosperity that demands greater accommodation, be forsaken, and the reward of years of toil and ardent solicitude, pass into other channels? Shall those whose life and energies have been incorporated with these Institutions be doomed to see the fruit of their labors-perish just on the threshold of victory? Shall the denomination that has, under God, brought into existence and reared to usefulness beyond all human estimate, now entail a failure upon its successors and the world at large, by not seeing, or if seeing, by carelessly neglecting to aid in a crisis, where success may be made certain, or destruction become the inevitable?

Brothers it is for you to answer these questions. The men at work for you cannot answer them. They have a deep interest in their work. They know from their position the importance of their labors to you, to your offspring, to the world at large. They have labored hard, at least cost to you, than they might receive in other places. All honor to them. Give them more room that their labors may be more efficient. Give thus a token that you appreciate their services. Forward to the committee your contribution to meet the present exigency. Have a door, a window or a room in the New Building, of which you can honestly say, "I furnished the equivalent for this," and as much more as possible. It is a time of great interest; and aid now, is aid opportunely afforded.

SIGMA.

For the Christian Messenger.

TOO LATE, OR SUDDENLY CUT OFF.

'Grieve not the Spirit,' saith the Apostle. To sin against the Holy Ghost, Christ taught, of all sins this was the most dangerous and fatal in its results.

Some three years since a young man was crossing the Atlantic in one of the Allan Line Mail Steamers, he was noted by his fellow passengers, on account of his vile and blasphemous language, and it seemed specially terrible poured from the lips of one so young, and moreover one on whom the death-mark was fixed—he being in very ill health. Some remonstrated, only to be greeted by a volley which was enough to make the blood run chill. A Christian friend speaking of his sin and folly, was thus answered, "It's no good to talk, it's too late, I may as well swear as pray, I know that I am lost, and the fires of hell I now feel."

At night a Frenchman was taking some whiskey, and the young man asked for some, but was refused, on account of his sickness. Whereupon with many bitter

courses he hoped the man's neck might be broken before morning.

Next morning judge our surprise and terror when we awoke to find that during the night God had answered the swearer's prayer, for by the pitching of the vessel his own neck had been dislocated, and we looked upon one 'suddenly cut off' and that without remedy."

Reader, harden not your heart. My design in thus recording a fact, is not to gratify curiosity or to make a sensational story, but to warn you, lest you should be found despising opportunities, and rejecting mercy to your own hurt. 'My spirit shall not always strive,' saith the Almighty, and to be a sinner let alone, is to be 'without God and without hope in the world.' Condemned already, and why? Because you hardened your heart, you would not come, although like Felix, you have trembled, at the reasoning 'of righteousness, temperance, and judgement to come.' You have also answered "Go thy way for this time; when I have a more convenient season, I will call for thee." Friend did it ever come? Did he ever call?

J. F. A.

For the Christian Messenger.

THOSE OVER THE SEA.

O'er the sea our missionaries,
With the Bible in their hands,
To withstand God's adversaries,
Went afar to heathen lands;
Evangelic spirits thither
Went the Gospel to declare:
Armstrong, Churchill, Sanford with their
Wives, for Christ, are toiling there.

Our united benedictions,
On their mission we implore:
Prompted by our souls' convictions
Of our duty to the Lord,
Pledged we then our all to aid them
In the work they went to do,
As fraternally we bade them,
From our hearts, a long adieu.

And can we thus left behind them
While they labor far away,
In the holy work assigned them,
Cense for their success to pray?
We, in language sympathetic,
Bade them go—and now shall we
In our zeal grow apathetic,
And forget them, o'er the sea?

All our highly valued treasures—
All the much-loved gold we hoard—
Yield not such ecstatic pleasure
As our two mite gifts afford.
When the love of Christ is burning,
In our hearts with holy fire,
We for heathen souls are yearning
With a most intense desire.

Millions are in darkness shrouded,
Destitute of Gospel light,
While their minds are overclouded,
And their vision dark as night.
They have never heard the story
Of the Saviour and his love:
None have told them of the glory,
In the Christian's home above.

O, Siam! on thee is breaking,
Gospel day-light from the skies—
From the sleep of ages waking,
Soon thy "tawny tribes" shall rise.
Hark! and listen to the teaching
Of that missionary band,
Who the truth of God are preaching
In the idol studded land.

Countless numbers there are kneeling
Down to Gods of wood and stone,
While devotion's holy feeling
In their worship is unknown.
Priests unholy, men misguiding,
Make their blindness still more blind;
And, in error's sway confiding,
They ignore the rights of mind.

From on high the day-spring dawning,
Beams upon that land afar,
Like the early smile of morning,
Bright as Bethlehem's guiding star.
Not in vain the missionaries
There Immanuel's flag shall wave;
Nor can Buddhist adversaries
Thwart designs of God to save.

Those who in the path are treading
Which inspired Apostles trod,
Are salvation's tidings spreading,
And proclaim the truth of God.
Those we know, beyond the ocean,
Toil for Christ far, far away,
And of them with deep emotion
Do we think when'er we pray.

Prompted by a "heavenly vision,"
Each has left a dear loved home,
To perform a life-long mission
In the wilds of heathendom.
There our sisters, like the Mary's,
In our Saviour's earthly day,
Are to-day, co-missionaries,
In Siam, far, far away.

Then we cannot e'er forget them—
Cannot fail to send them aid;
Perils may perhaps beset them,
Through deep waters they may wade;
But ten thousand supplications
For their welfare daily rise—
Closets, Churches, Congregations,
Prayer for them send to the skies.

PAULINE

Feb. 15/A, 1875.

For the Christian Messenger.

"CHURCH DISCIPLINE."

"Yes, that's it," says one, "that is what we want; we have a lot of members with us, who ought to be excluded;" and it is to be feared that with many, this is the only idea which they have of church discipline. Discipline in the family, the school, and army is not so understood; in these it means training; why should it mean anything else in the church? They are consistent church members who are really affected by good discipline; their lives and conduct giving evidence that they are governed by the scriptures; while discarded, disorderly members, may be said to have placed themselves beyond its reach, both before and after their exclusion. Decency and order in church matters are intended by our Lord Jesus Christ to promote personal holiness, and collective purity and power.

If then there be found on the church roll the names of a number of persons who, to say the least, attend no conference, nor other church meeting, nor observance of the Lord's Supper, to whom does the term "discipline" apply? It cannot from the nature of the circumstances apply to these individuals; there is the only alternative, and most emphatically, the church—pastor (if there be one), deacons and members—is disorderly; the training has been either neglected or thrown aside; what is required is discipline in the church; for the want of it churches are anything but what they ought to be; very far from what we would wish them to be when our Lord shall appear.

The amount of trouble which a process of "weeding out" involves, so far from being a reason for letting things alone, is the strongest argument for its being promptly attended to. The greater the trouble the more desperate the case. A gardener has no hesitation about pulling up one nettle; would it not be madness for him to allow a bed of nettles to stand? One disorderly member can be easily managed by fifty others; but a church of fifty disciplined members might well stand aghast if they were required to "deal" with a hundred or more refractory ones; but should the same policy be pursued, that of letting things alone, which has produced such a fearful result? Discipline in two particulars is evidently required—conscientiousness and courage. For the want of the first, a too tender regard for relations and acquaintances is allowed to supplant love for our Lord Jesus Christ, and to imperil all that He has put His church in trust of. For the want of the second, a fear of the displeasure of the self-willed, and a falling off in the church's finances entirely destroys the bond of union, making membership with the spiritual body of Christ, a more mercenary matter than with the most despicable human society that exists. To the first we have for direction the declaration our Saviour, "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." To the second Peter would reply, "Thy money perish with thee, because thou has thought that the gift of God may be purchased with money."

It is supposed that the roll of every church in an Association is annually revised. It is therefore no infringement of the liberty of such churches that they are required to return only communicants as members. If this were done, many pastors would have an additional motive for urging their churches to secure order; and in the case of churches that have no pastors, it would prove of incalculable benefit. Indeed it is the best time for the revision of the register when there is no pastor. The first thing that a pastor requires to know on entering upon his duties is, the number and names of the members; the second thing is, to know the members themselves. Too often he finds names, but at the Lord's table none to answer to them. Is it the pastor's duty to hunt up the absentees, and enter upon a work of renovation? Who that knows anything of such matters, but knows also that, however discreetly, affectionately and patiently a pastor goes about the work, he incurs four-fifths and a fraction of the ill-feelings which are sure to arise; and that his subsequent pastoral life is embittered to that extent. His fidelity has made the place too hot for him, and the church has, for its unfaithfulness had to bear its own punishment by the only justifiable course open to the pastor—his resignation. Such being the issue, how can the affirmative to the above question be maintained? There is only one safe policy open to the