

The Christian Messenger. Halifax, N. S., July 5, 1882.

The following paper is on a most important subject. It comes to us without the name of the writer and we must not therefore append it. Yet if that were done it would add weight to its statements and secure for it a careful perusal. We can only commend it to the serious consideration of our readers, and trust that it may produce some more active effort than has been heretofore employed:

OUR BENEVOLENT FUNDS.

The subject of Benevolent Funds presents a wide field for reflection and consideration. Books in large numbers have been written to enforce the duty of giving freely to the funds of Christian charity; much good has been done by these means, still most of the treatises on specific or systematic benevolence are laid on library shelves, overlooked or forgotten, and their influence is far from being permanent.

The Christian church and its individual members, have a higher and more enduring treatise on the subject of contributions than that of the mere human author. The inspired volume sets forth this Christian duty of Benevolence, fully and plainly. Its truths do not grow old, its commands become not obsolete; what it enjoins must be obeyed; the fallest attention must be given to its wise directions, or consequences of an injurious tendency will certainly follow.

The Church of Christ was instituted for a purpose, it was designed to establish its members in faith and piety, and through it the extension of the gospel in all directions. "Go ye into all the world and preach the gospel to every creature" was the early command of our Divine Master. This duty stands as binding on His christian followers to-day as it did on those who first received the command.

The extension of the gospel is the chief work of the church; as the church is composed of individual christians it necessarily becomes the duty of each to take part in this service.

The proclamation of the gospel is too often limited to the services of preaching from the pulpit from Sunday to Sunday; whilst this is an essential part of spreading the truth, still each member has his work to perform; especially in that part which supplies the necessary funds to carry forward the work of gospel extension. In this way each church member, however small his gifts, or however humble his position, may exert an influence beneficial to others, and resulting in great good to himself.

The Christian is exhorted to grow in grace. This growth is not the result of some mental effort, but is accomplished by constant acts. One who enters a Christian church, who contributes nothing to the funds to spread the gospel, and feels no responsibility in the matter, makes but slow progress in adding to his spiritual graces. It might be doubted in many cases whether with their names on the church records, they ever had any grace from which growth could be expected.

Contributing of their means to the Lord's treasury, ought to be a great privilege to every member of a christian church. The cattle upon a thousand hills are the Lord's. He has no need of sacrifice or burnt offerings, yet he is graciously pleased to accept the tribute of his people as a recognition of their obligations for sovereign mercy and redeeming grace. If this is withheld or grudgingly bestowed, it is equivalent to feeling our obligations to be small and the privilege as such is not enjoyed.

When the Tabernacle was to be built, the permission was granted for all those who were of a willing mind to contribute towards its erection. It seemed no grievous command laid upon them, but was esteemed as a gracious privilege granted the children of Israel. All those of a willing heart went joyfully to work. The gold and precious stones were contributed by the rich, the less able brought skins and goat's hair. None were too rich to feel above obligation, none too poor to be excused. Where goods were not forthcoming, labor was accepted. The

men labored, the women spun linen and goat's hair, and all joyfully stimulated each other in the work they had set their hearts upon to accomplish. The willing contributors were so many that the word went forth, stop the donations, as the supply is more than enough. When will the day arrive that it can be announced to our spiritual Israel that the treasury of the Lord is over-filled with donations from a willing people; that no more is required; the heathen are all converted, and the spiritual temple is complete with the top stone put on with Hallelujah shoutings.

In joining a church, each christian assumes responsibilities which he cannot ignore.

In societies, founded by men on worldly principles, membership ceases when stated dues are not paid; fixed dues have to be punctually met to enable the society to propagate its principles or to sustain its operations.

In the church of Christ, the contribution of its members is fixed by divine authority; none can escape the obligation to aid in carrying on the work of the Lord. The command is, let each one lay by him as God has prospered him. This rule is wise and equitable; binding on the conscience of every member in a christian church.

The early christian churches were gathered principally from among the poor, yet the Apostle Paul seemed to judge of their steadfastness in the faith of the gospel, by their willingness to contribute of their substance to help those christians more needy than themselves.

Speaking of the churches of Macedonia, he says: "Their deep poverty abounded to the riches of their liberality," for according to their power—he testifies—and beyond their power, they were willing of themselves. When to the Corinthian church he speaks of their various graces, he adds, "see that ye abound in this grace of contributing, also: all other commendable traits of character would have been deficient had this one been wanting."

The criteria of christian character seemed to rest in the Apostle's view on the liberal contributions. To the Phillippians, he says, "once and again ye sent to my necessities, not that I seek for the gift, but I seek for the fruit that abounds to your account."

Hardly any of the Epistles are free from the jealous care manifested by Paul lest this important duty of contributing should be omitted by any of the churches to which his letters were written.

The great motive urged by the Apostle and which is still placed before the churches to stimulate to action was, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes He became poor, that ye through his poverty might be made rich," and adds as inciting to this important duty, "He that soweth sparingly shall also reap sparingly. He that soweth bountifully shall reap also bountifully." But Christ's words on this subject, are more strongly expressed when he says, "Give and it shall be given to you. Good measure, pressed down, shaken together, running over, shall they give into thy bosom." Whilst the duty of contributing liberally to objects of benevolence is readily admitted, it must be confessed as a fact, that our churches as a whole do not feel sufficiently their obligations in this matter. "It is better to give than to receive," yet how difficult to make this a standard of christian action.

It is evident that many of our churches contribute far less to our benevolent funds than they should. Of others it may be said they give nothing. How to remedy this state of affairs is a problem difficult to solve.

There must be training to bring more into this true path, that they may learn to contribute liberally; as the benevolent schemes of the denomination can only be effectually sustained by increasing the funds so continually called for.

Probably no place is better fitted to commence this work of instruction than in the Sunday School. The few cents given by the children from Sabbath to Sabbath for missions, is leading them to habits which will not easily be forgotten when from the S. School the young enter the church. Training

each member in the church so that none may shirk their responsibility in contributing, is all important. No name of a church member should be left off the contributing list where it is possible to obtain it.

As it is binding on each christian to contribute "as God has prospered him," so no church however few its members, or however limited its financial ability, should feel excused from aiding in sustaining the many pecuniary schemes of the denomination.

With much training, will be required more system in gathering the funds. Often it is not for want of means in a church, nor for want of willingness to give, but a lack of contributions rises from want of a plan well worked out in collecting. Much could be said in this connection, but my paper is already long and needs to end.

The religion of Jesus is one of self-denial. Let each of his followers then, in all their pursuits, avoid superfluity in dress, living, and general expenditure, that they may have wherewith to meet the claims of the treasurers of our benevolent funds.

AT THE N. S. CENTRAL ASSOCIATION.

As reported in our last, the meeting on Monday afternoon was appropriated to Education.

The chairman of the committee, Rev. T. A. Higgins, made a few remarks in harmony with the report, after which:

Dr. Higgins referred to the changes that had taken place in public sentiment respecting educational matters and the general appreciation now of mental culture; whilst formerly it was thought by many that religious fervor could not be expected to continue to the same extent when the ministers were highly educated. He was glad to say that it was now far otherwise—a goodly number of our best and most respected men in law, medicine and politics, have come out from Acadia College. Progress is seen in all other things—in the mechanical arts and in locomotion by land and water, in our houses, our furniture, and all other things; and if there be not progress in our educational arrangements, we shall find that we are actually retrograding. He warmly commended the Ladies' Seminary at Wolfville, and described the corps of excellent teachers and the superior advantages offered there for mental culture—fully equal, if not superior, it had been affirmed, to anything in the Dominion of Canada.

Rev. S. B. Kempton expressed his conviction that the work done at the Acadia Seminary, was worth all the effort put forth to secure it. In the college too we see good progress made.

Rev. Dr. Saunders referred to the recent removal of Dr. Scurman, and the teaching it gave us respecting the salaries of our professors. He thought we should consider that unless something were done, other professors might be approached and their connection with us endangered. He thought some arrangement might be made by having a Winter course, at which young men might be pursuing their studies, and in the summer working on their farms, or at other occupations, and the usefulness of the institution by that means be greatly enlarged.

Dr. Higgins said in reply to Dr. S., that it was not necessary to anticipate the presenting of tempting offers to members of the faculty, for that had already been done to more than one, and the temptation had ranged from \$15,000 to \$25,000 a year, but whilst they know the value of money, yet such offers had been ineffectual.

Dr. Welton took a brighter view of matters. He noticed that some of the greatest and best institutions had begun in a very humble way, and had been in difficulties all the time. Newton had been, within the recollection of some present, in a very precarious position. Even Harvard had been, and is now, complaining of want of adequate support, whilst its funds amount to millions of dollars. He did not consider that there was any cause for discouragement. The child of Providence had had its trials and difficulties, but still lived in the hearts of thousands of friends. Any attempt to consolidate

would be in vain. Consolidation is dead. To attempt this operation would be like trying to make a big baby out of several little ones. It could not be done. The Professorships already projected would soon be considerably enlarged; and if the Convention Scheme were faithfully worked there need be no alarm. We have a fine corps of students and a growing number of graduates that would stand faithfully by the institution in its times of trial and success.

Rev. E. M. Kierstead and others also spoke briefly in an encouraging strain until the time of adjournment.

We may now state that the statistics of the Association showed that the Number baptized during the year in the Churches of this Association was..... 265 Number received by Letter..... 72 " by statement..... 9 " by restoration..... 10 The Number dismissed to other Churches, was..... 99 Number excluded..... 43 " of deaths..... 103

There were additions received in 27 of the churches of the Association.

In 22 churches there had been no additions during the year.

The Association is to meet next year with the church at Canard, Cornwallis.

The delegates from this Association to the Convention at St. John, are brethren J. O. Redden, L. S. Payzant, J. W. Bars, W. C. Bill and S. Selden.

Delegates to the P. E. Island Association, bro. S. Selden, Revs. Dr. Welton and Dr. Saunders.

Delegates to the N. S. Eastern Association, Rev. W. J. Swaffield and S. Selden.

Delegates to the N. S. Western Association, Rev. S. March, and Rev. A. W. Bars.

We have taken some pains to ascertain the truth of the statement made some time since, that Mr. Moody, the evangelist had been baptized somewhat privately, but declined to declare his position. It appears from all we hear, that there is no foundation for the report.

It was said that Dr. Culross, of Glasgow, Scotland, had baptized him while staying there. Dr. Culross writes to a friend of ours, June 1, 1882, who had written him making enquiry, as follows: "I am sorry to say the report to which you refer is not correct. I did not baptize Mr. Moody. Possibly the report has its origin in the fact, that all the time he was in London in 1875, he was the guest of the deacon of the church of which I was pastor—my noble hearted and venerable friend, now gone to his rest, John Sands." This will be very satisfactory to those persons who have believed the report, but blamed Mr. Moody for not showing his colors. We shall be glad, however to have the report confirmed by Mr. Moody himself, until which time we shall regard him as not a Baptist.

It requires but little piety to find out faults in christian people. It is not those who are the most pious who are the loudest in denouncing the members of a church for either apathy or wrong doing. We often find those who are guilty of the greatest inconsistencies who are nevertheless of quick discernment to see inconsistency in other people, and not only to see it, but are also willing to proclaim it, even of their own brethren. It is evident to the public if not to the parties themselves, that they see their faults reflected and so condemn themselves.

THE DISESTABLISHMENT of the Church in Scotland, is one of those inevitable events which is only delayed by the strength and ability of its opponents, but cannot be much longer prevented. The discussion of this question, which has recently been carried on with much vigor and by Principal Rainey and others, who are advocating a more equitable distribution of the patronage among the other Presbyterian bodies, rather than the disestablishment of the state pare and simple, has brought to light some very suggestive facts. The Edinburgh Review, for example, prints a list of forty-six parishes with a population of 68,118, where the ministers received \$48,000, or an average of nearly \$1,000 each

per annum, and yet the communicants in all, number only 504, an average of eleven each, while in some of these parishes there are only one or two communicants, no sessions, and the communion has not been administered for years. It is alleged that the people are church-going, but they are connected with the Free Church. For instance in one case, with a population of 2,425, the State Church has six communicants and about a dozen attendants, while the Free has 890 members and adherents, and an average attendance of 800. Several other parishes disclose a similar state of things. These are telling facts against the continuance of the establishment.

POLITICAL.—The recount of ballots has been in progress in several constituencies, as intimated by us last week, but so far, there has been no material change made in the results reached. In Bothwell, Ont., Hon. D. Mills, who was at first counted out, was subsequently counted in, but we observe that his opponent, Mr. Hawkins has finally won the seat and has been declared elected. In Lunenburg the recount by Judge Desbrisay, has increased Mr. Keefler's majority to 137, but this cannot be regarded as final, as it is said that in consequence of some irregularities, the Judge refused to count the ballots cast in about one fourth of the County, and an appeal will be made to a higher tribunal. In the Halifax Local Elections, the recount has not altered the returns, but it is alleged that a number of ballots, sufficient to change the representation, are missing, which may necessitate a new contest.

The nominations have been made in Manitoba, and Mr. Royal, Ministerialist, has been elected by acclamation. It is quite probable that all the five members from that province will be elected to support the Government. The elections to the House of Commons in this province as well as in the N. W. Territories and in British Columbia, will be held on the 5th inst. In the latter province, there are no opposition candidates at present in the field.

THE CHINESE are invading British Columbia in great numbers. Upwards of 7,000 have arrived at Victoria this year. The city is full of Mongolians, and their presence there in such numbers, is cause of alarm.

MR. SPURGEON, whose sermons are being translated into the dialects of North Russia and Southern India, has now attained the dignity of having mantes and corsets named after him in the shop windows of London.

THE QUEEN.—Last Wednesday was the forty-fifth anniversary of the coronation of Her Majesty Queen Victoria. The citadel and the ships of war in port were gaily decorated with bunting, and at noon royal salutes were fired in honor of the event. Only three English Sovereigns have exceeded her reign in length, viz: Henry III, Edward III and George III, while in character it has been unequalled. She is to-day the most honored and the most beloved ruler in the world. "Long may she reign."

MISS STEMATZ YAMAKAWA, the Japanese young woman who lately graduated with honors at Vassar College, is said to be possessed of remarkable ability. Her oration upon "British policy in Japan," showed a comprehensive grasp of the subject, and was delivered with unusual force and brilliancy. She returns home to take charge of a school for the higher education of women to be established by the Empress. This is a new and significant departure in Japanese civilization.

PURGATORY.—A Roman Catholic gentleman in Australia, left in his will a bequest of \$7,000, to be used in delivering his soul from purgatory. The Executor requires legal proof from the priests that the conditions of the bequest have been complied with before he will pay over the money. This involves legal evidence that there is really such a place as purgatory, and

that prayers or masses have power to release men's souls from it, and also that this particular man's soul has been so delivered. The priests have a difficult task upon their hands, we may say an impossible one—there being no proof either scriptural or legal of the alleged facts. We will watch with much curious interest for the decision of the matter in the Courts.

Our London exchanges inform us that the General Baptist Association, would hold its 113th anniversary at Derby, during the past week. This body corresponds to the Free will Baptists on this side the Atlantic, except in the matter of communion; here they are open so-called, but there they observe restricted communion. They are doing good work in Foreign Missions.

In speaking of Derby, the London Freeman says: "Derby is celebrated as the centre of the Midland Railway system, and it is a very pleasing instance of evangelistic effort which is furnished in a meeting held amongst the mechanics and labourers of the Locomotive and Carriage Building Departments every morning. Whilst the men are at breakfast in one of the large mess-rooms they are addressed for half an hour by the ministers of the town of every evangelical denomination in turn, or by any minister who may be in Derby for special services. The hearty singing of the men is an incident not soon to be forgotten by those who have heard it. It will be no wonder if General Baptist ministers, more or less illustrious, are not engaged to conduct it in turn every morning next week. And no doubt, when the Church Congress holds its meetings at Derby in the course of a few weeks, several "right reverend prelates" will enter into a similar arrangement.

The Baptist Associations are holding their annual meetings in the various parts of England. The Baptist papers give reports of the same. Their experience seems to have been very much of the character of our own. The care for the small village churches seems to be a marked feature in most of them.

In Wales, where there are many large Baptist churches, the services are held in Welsh and English. At an associational meeting held in Hereford, the Rev. H. W. Wilkins of Cheltenham, in putting the case of Home Missions said:

Among the methods of evasion, none was, perhaps, more common than to plead that they were waiting to be hired—"I was never asked to do anything." Never asked? Why, what would this world be, spiritually or socially, if all who had left it better than they found it had waited to be asked to do some indicated work? No; they had not only set about a task to which none had invited them, but, as a rule, such works as they did undertake took a novel direction, and struck an entirely new vein of usefulness. Was the Almighty asked to send to make the unparalleled sacrifice of offering His own Son as an atonement for the sin of man? No; man—beside not recognizing his danger, and therefore unable to suggest a remedy—had as such exalted thought in his mind. Was Mary asked to break her ointment-pot? Was Milton asked to write "Paradise Lost"? Was John Wesley asked to set out as an evangelist? Look where you will, and ask the same question, and you will receive the same answer, "No." Then why should one single member of a Christian church wait to be asked to do that which ought to be a tempting duty, to which he should be prompted to aspire out of very gratitude to Christ, who had loved him and gave Himself to die for him? Consecrated weakness has often done more good for the world than unconsecrated strength. If life and strength be our felt wants, our need will find an ample supply at the inexhaustible Fountain of every good and perfect gift—God in Christ.

We learn from the Canadian Baptist that the newly formed Publication Society in Toronto, have purchased that paper and will commence its issue under the new arrangement on the 3rd of July. The Baptist says "the promoters of the proposed Society to whom the sale has been made are Hon. Wm. McMaster of this city, and Mr. T. James Claxton of Montreal. It is understood that the Rev. S. A. Dyke will be Business Manager of the new Society, and that he will enter upon his duties on the 3rd of July, receiving temporarily such assistance from the present editors as may be required and agreed upon. We believe that no appointment of Editor will be made till