

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXVIII., No. 4.

Halifax, Nova Scotia, Wednesday, January 24, 1883.

WHOLE SERIES.
Vol. XLVII., No. 4.

Humility.

What is humility of mind? Humility is to make a right estimate of one's self. It is no humility for a man to think less of himself than he ought, though it might puzzle him to do that. Some persons, when they know they can do a thing, tell you they cannot; but you surely would not call that humility? A man is asked to take part in some good work: "No," he says, "I have no ability;" yet, if you were to say so of him, he would be offended at you. It is not humility for a man to stand up and depreciate himself, and say he cannot do this, that, or the other, when he knows that it is untrue. If God gives a man a talent, do you think the man does not know it? If a man has ten talents, he has no right to be dishonest to his Maker, and to say, "Lord, thou hast only given me five." It is not humility to underestimate your endowments; humility is to think of yourself, if you can, as God thinks of you. It is to feel that if we have talents, God has given them to us, and let it be seen that, like freight in a vessel, they tend to sink us low. The more we have, the lower we ought to lie. Humility is not to say, "I have not this gift;" but it is to say, "I have the gift and I must use it for my Master's glory. I must never seek any honor for myself; for what have I that I have not received?" Humility is to feel that we have no power of ourselves but that it all cometh from God. Humility is to lean on our Beloved, saying, "I can do all things through Christ who strengtheneth me." It is, in fact, to annihilate self, and to exalt the Lord Jesus Christ as All in All.—*Spurgeon.*

The Lord's Jewels.

Goldsmiths make exquisite forms from precious material; they fashion the bracelet and the ring from gold. God maketh His precious things out of base material; and from the black pebbles of the defiling brooks He hath taken up stones, which He hath set in the golden ring of His immutable love, to make them gems to sparkle on His finger forever.—*Spurgeon.*

The Refiner's Fire.

There is not an ingot of silver in heaven's treasury, which has not been in the furnace on earth, and been purified seven times; there is not a gem which the Divine Jeweller has not exposed to every sort of test; there is not an atom of gold in the Redeemer's crown which has not been molten among the hottest coals, so as to rid it of its alloy. It is universal to every child of God. If you are a servant of the Lord, you must be tried "as gold is tried."—*Spurgeon.*

Mechanical fulness is one thing, vital fulness is another. Fill a pitcher with milk this evening, and to-morrow morning the pitcher will be full. Fill a babe quite full with milk this morning, and before to-morrow morning the babe will want more. All vital fulness demands a constant supply. The trees of the Lord are full of sap, not sap enough only for the roots and the trunk, but for the bark, the twig, the branch, and the topmost bud or leaf. So with us. The trees of the Lord are full of sap, but to be full of sap, they must draw every day from the heaven above, and from the earth beneath, and they must never interrupt the drawing. There must be a dependence that is perpetual—never interrupted. The moment the cedar of Lebanon felt that it was so strong that it could do without the air, the rain, the sun and the soil—that it could live upon its own power and glory—it would soon cease to be full of sap.—*W. Arthur.*

Correspondence.

For the Christian Messenger.

Mr. Editor,—

With the first number of the *Christian Messenger* for 1883 in hand, I sat musing over its contents, my thoughts very naturally went back to its earliest history. I concluded I knew more of its first entrance into existence than any of its present readers.

I remember well the first issue of the paper in Jan. 7, 1837, I read that number, (as did many others who waited for its appearance) with great interest, and have read with but very few exceptions each number as it has come forth for the past forty six years.

Few at the present time are prepared to estimate the difficulty to be surmounted at the period referred to in bringing out a religious paper.

It was the first religious periodical in the Province. There was no press at command of the denomination to print it, and no persons at all familiar with editorial work and management to bring it forth.

But difficulties had to be overcome and there were men in the Baptist body then as there are now who shrunk not when duty was set before them.

From the dozen names suggested the one it has borne, and so faithfully sustained, was selected.

Two editors were found to work as such, harmoniously, intelligently and perseveringly. Two such men as J. W. Nutting, and John Ferguson, are seldom found working together, year after year, without fee or reward other than that derived from the consciousness of doing a profitable work for a denomination whose confidence they maintained to the end of their days. A printer was found after a good deal of negotiation, as all those who owned a press—and these were but moderately provided—had a weekly paper to bring out, and this was considered quite a work for one office. But Hon. Jos. Howe by adding a few hands to his office staff, printed the paper for a few years, till a press was bought for its own use, and it has continued since that time to be published at its own office, and free from the supervision of those who had no interest in its welfare or in the denomination it represented.

The price was fixed at three dollars and fifty cents, fifty cents going to pay postage, this, at that time, was not considered an excessive price. With its increased size, let no one think two dollars at the present time an unreasonable charge.

The getting up the first list of subscribers was no trifling matter. The writer was asked to become *General Agent*. He declined, as his own business required his undivided attention. One of the editors said, Oh, it will give no trouble, and take little or no time, it is merely to have money and subscriptions sent to your office. How little he knew and how little I knew then of the trouble, care and time required to form lists of subscribers, to have them arranged for places and persons over three provinces, of whose names we had never heard before, these had to be gone over week by week, as we found how erroneous the directions in the first instances had been. The writer spent many a weary evening in attending to this matter, corresponding with disappointed subscribers and rectifying mistakes as far as possible.

A difficulty occurred pretty often by the paper falling short, the number of each week was given the printer, but when letters came asking why papers were not sent it was found out when too late that a quire or half quire by mistake had not been put through the press.

A very great difficulty was in the frequency of the mails. Once a week was all that went East, twice a week West, frequently two or three days elapsed after publishing, before the despatch was made from the city in New Brunswick, Cape Breton and P. E. Island, frequently two or three weeks occurred in winter, before the paper reached its destination. The frequency of mails is so great now that few persons can conceive the difference that existed at the time referred to.

As I remarked at the beginning, this was the pioneer religious paper put out in the Province. I could enumerate a great many incidents connected with its early history and early struggles which I must omit as my article is already long.

It is satisfactory to know that whilst the early patrons of the *Messenger* have in a great measure passed away, still there are some names on your list of subscribers, which have been there from the beginning.

It is also a pleasing reflection, that the paper has lived and grown, both in size and influence during all these forty-six years; its present patrons predict for it a more happy and prosperous course with a much larger circulation in the future than it ever enjoyed in the past.

J. W. B.
Jany. 1881.

For the Christian Messenger.
From Wolfville,
Church Finance.

The annual business meeting of the Wolfville church was held a few evenings since, when the Financial Secretary of the church reported the following expenditures in the year ending Dec. 31st, 1882.

Pastor's Salary.....	\$800 00
Supply of Pulpit during illness of Pastor—9 months.....	450 00
Sexton's Salary, oil, wood &c.....	152 75
Insurance on Meeting House.....	20 00
" " Organ.....	6 00
" " Parsonage.....	6 00
Expenses on Fence &c.....	12 05
Convention Fund.....	470 94
Total.....	\$1917 74

This total, it should be remarked, is exclusive of moneys raised by the Women's Mission Aid Society and contributed by private individuals to other benevolent objects. These, if included, would swell the total to considerably over \$2,000. Of the amount put down to the Convention Fund, \$100 was raised by the Sunday-School, or, perhaps I should say, by the Sunday-School assisted by its generous Superintendent, J. W. Bars, Esq., who is accustomed to add an equal sum to the amount contributed by the scholars. In this school every class has its mission box, and the amounts raised by the several classes in this way are reported monthly. In every Sunday School the children should be trained in the love and practice of Christian beneficence, for it is a virtue much easier learned than in after years.

After deducting from the \$470.94 the \$100 raised by the Sunday School, there is yet left for the Convention Fund more than one dollar per member for the church, taking the membership as given in the Year Book of 1881. (What about the Year Book for 1882? Is it likely to appear before the time of the next Convention?)

The above figures furnish indeed no ground for boasting, yet they speak well for the church, considering that its financial ability is really less than that of many larger churches which have not done so much. Between Wolfville and Annapolis there are nine other churches with a larger membership and possibly larger taxable property, yet of these nine the one contributing most to the Convention Fund in 1881 gave less than half the sum contri-

buted by the Wolfville church. Indeed, as to one of these churches, though with a reported membership of nearly 500, its name does not appear in the list of Convention Fund-contributing churches.

This failure of the churches to do for the benevolent objects of the denomination what they might and ought to do is doubtless largely traceable to two causes: in the first place, many of their members have formed a very low estimate of Christ's claims upon them, in other words, they have been only half redeemed from their selfishness; and in the second place, no proper system has been adopted for gathering up their contributions. Is it any wonder that big churches make a poor figure in the Year Book when the great work of Christian benevolence is left almost entirely to look after itself? How long would some people keep from bankruptcy if they gave as little attention to their own business as they do to the Lord's?

The question of church finance includes in a certain sense that of MINISTERIAL SUPPORT.

On this point the Wolfville church cannot be said to have exceeded its duty, if indeed it has come up to it. The salary offered the pastor is only \$800, exclusive of parsonage, which is too small a sum considering the cost of living in Wolfville. But this much deserves to be said for the Wolfville church; they pay the salary they promise. They do not promise \$800, and then pay only \$700, which is but asking the minister to meet the deficiencies of his people by paying \$100 out of his own pocket. Nor do they purpose to meet deficiency of salary with a donation visit. But if the minister in Wolfville needs at least \$1,000, besides parsonage and donations in order to live in any kind of comfort, what a most bitter self-denial must be practiced by many of our ministers who do not perhaps receive more than half this sum? Just think of a church numbering 400 members offering their minister, and he a thoroughly good man, a good preacher and pastor, and an indefatigable worker, a salary of \$450, and a donation, and intimating to him that if he cannot take this sum they will be obliged to let him go! Surely this is worse treatment than muzzling the ox that treads out the corn. Is it any wonder that our young men are drifting to the States when such insufficient salaries are offered by large and wealthy churches at home?

The attendance at THE LADIES' SEMINARY promises to be very large this term. Every room will be occupied. When those arrive who are expected there will be nearly sixty boarders in the building. And the school is worthy of a still wider patronage. I believe it is second to none of the kind in the Dominion. How astonishing that parents with such splendid educational advantages near at home, should yet send their daughters to the Catholic Nunnery in Halifax, and these parents Protestant and even Baptist too! There is not wanting proof that the teaching in these nunneries is not as thorough as in many of our Protestant schools. But this is the smallest reason why Protestants should not patronize them. The greater reason is found in their silent but real tendency to undermine the faith of the Protestant pupil in a genuine New Testament Christianity. Protestant parents can set but a poor value on that Christianity or know but little of the sacrifice and blood which its defence has cost to send their daughters to such places.

Work has commenced in earnest in THE COLLEGE.

The number of students has been increased by an accession of two from Dalhousie, I know not for what reason unless it be the superior educational advantages offered at Acadia.

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Treasurer reported receipts of the month, \$221.78.

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From Brethren Lavers, Woodland, Foster, Goudy, Henderson, Knight, Spurr, Bishop, S. Smith, W. J. Bleakney, and W. L. Parker.

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From Brethren Lavers, Woodland, Foster, Goudy, Henderson, Knight, Spurr, Bishop, S. Smith, W. J. Bleakney, and W. L. Parker.

GRANTS.
1. To the Emyvale field, P. E. I., \$75.00 for the current year. Bro. W. S. Fillmore, Missionary.
2. To the Northam field, P. E. I., at the rate of \$150.00 for balance of current year. Rev. E. N. Archibald, Missionary.
3. To the Annapolis field, N. S., £60 00 for the current year. Rev. G. E. Good, pastor.

EXTRACTS FROM REPORTS.
Rev. G. H. Goudy writes:—We have started a fine meeting house at Jordan River. Shall also attempt to build one at Jordan Bay, where it is much needed. With the exception of one station the field is hopeful.
Rev. C. Henderson, on the Tobique field, Victoria Co., N. B. writes: Our little churches are doing better than they have in the past. Forest Glen has made a commencement at building a meeting house, and with God's help it will be done. Birch Ridge has a school house now ready to hold our Sunday School and meetings in. We are keeping two schools running, and expect to organize another next month. We will do what we can for Convention Fund.
Rev. W. L. Parker, Digby County, writes: The Church at Smith Cove has concluded to build a Meeting House. Thinks it impossible to continue the Sunday Schools through the winter. (In this he is mistaken as a faithful trial will prove).
Another Brother writes: "Special services not attended by professors of religion generally." The Board are surprised at this as we suppose that when churches ask us to aid them in supporting their pastor they mean to do all they can to aid in the work.
A. COHOON, Cor. Sec'y.
Hebron, Yarmouth Co., N. S.,
Jan. 10th, 1883.