

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXIX, No. 46.

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Vol. XLVIII, No. 46.

The Christian Messenger,
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THE CHRISTIAN MESSENGER
for two dollars till January 1, 1886.
Now is the time to send us names.
A most interesting New Serial begins next week.

The present week is set apart as a week of prayer for Young Men's Christian Associations. The hearts of all Christians in the world should go up to God unitedly in this prayer.

STRESS of work caused us to neglect last week a proper notice of our esteemed neighbor, the *Presbyterian Witness*, which appeared in a new dress that makes it aesthetically what it has ever been in its literary merits.

THE Baptist Foreign Mission Society of Ontario and Quebec had a balance on the right side at the close of the past year.

The Committee appointed to devise means whereby to advance the interests of Home Missions among the Baptists of Ontario and Quebec, reported, recommending the appointment of a Missionary agent, who should give his whole time to the work. We think this is good advice. If good for the Upper why not for the Lower Provinces? We have a tried man, a man in every way qualified for the work. More than this, his whole soul is in the work and has been for years. In our opinion, the denomination would be glad to learn that the Board had secured the entire services of Bro. Cohoon for this glorious work. It would be a sacrifice for the Hebron Church; but it might be made in the general interests of Home Missions.

The following is the Committee of the Baptist Convention of Ontario and Quebec, to confer with the Committee appointed at our late Convention for the purpose of general denominational work:

Dr. Castle nominated the sub-mentioned Committee to confer with the Committee appointed by the Maritime Provinces to form a plan for united effort in extra provincial work, viz: Hon. Wm. McMaster, Jas. Dryden, M. P. P., Thos. Lailey, Esq., Hon. J. A. Boyd, Chas. Raymond, Esq., Rev. J. W. A. Stewart, John Dempsey, A. Murdoch, R. Cameron, Thos. Trotter, and D. E. Thompson, Esq., the name of Dr. Castle was added, and the nomination accepted by the Convention.

WOODSTOCK COLLEGE is to be liberally endowed by an equivalent of \$2.50 from every Baptist Church member in the Upper Provinces, said sum to be paid in two years. Senator McMaster will make a large addition to this amount. And he also plans to expend about a half million of dollars in building, equipping and endowing an Arts College at Toronto, to be controlled by Baptists, but in affiliation with Toronto University. One thing is certain in connexion with this project, Mr. McMaster has resolved to give his great wealth to Christ for

immediate service. The Lord be praised for this; and may the God to whom he is giving his riches guide him and his advisers to make the best possible arrangements for future work.

Mr. and Mrs. Cline were presented with a handsome silver tea service by Montreal friends, while on their way to Halifax. Mr. Cline's address is 158 Pleasant St., Halifax N. S.—*Canadian Baptist.*

FOR years past there has been a Missionary Convention of the Colleges of America. This has resulted in a Canadian Convention of a similar kind. Its first session was held a few days ago at Toronto. The meetings were deeply interesting. Acadia College should have delegates from both students and Professors at the next meeting of this Convention.

Dr. Castle gave the address of welcome in the Metropolitan Church. Dr. Potts of Montreal, spoke on, "The baptism of the Holy Ghost, the need of the church." There was a paper on "Zenana work" by Mr. Davidson, and one by Mr. Daniel on, "Henry Martyn." Mr. Wier, of McMaster Hall, gave a very interesting paper on, "The needs of the North West." The writer was a student who had labored in that field.

Mr. Andrews of Victoria College gave a paper on, "Japan." In twenty-five years one million of the 35 millions of that country has been evangelized, and the number of Missionaries is now 145. Mr. Craig, returned missionary, addressed the meeting. Other papers and addresses were given which, like all the exercises, are reported to have been very interesting.

THE Rev. A. A. Cameron writes an interesting letter in the *Canadian Baptist* of a visit made to the North West. He closes his letter with the following paragraph:—

"Finding Morden was the nearest railway station, your correspondent drove in that direction with one of the new made deacons—Mr. Gunn, a member of the Olivet church, Montreal, Mr. and Mrs. Mott, who own a large farm near Morden, kindly invited me to remain with them a few days. Having driven ahead of the other party, supper was ready for the whole company who attended divine service from the south. It was in every sense of the term a love-feast. Mrs. Mott, during supper, remarked, "My husband and myself left Ontario some eight years ago, shortly after our marriage. For years we saw no Baptist, till by chance Mr. Frith and his brother passed our way. We despaired ever seeing a Baptist church in this far land; and just to think that to-day we have a Baptist church of our own." Thus she spoke beaming through her tears. There are hundreds just in Mrs. Mott's position in Manitoba. There are men and women, brave, loyal and true, hungry first for the gospel and next for a gospel church after the New Testament order. Eastern brethren, the fields here are not merely white for the harvest, but they are spoiling for want of reapers."
A. A. CAMERON.

THE *Presbyterian Witness*, for a score of years the neighbor of the CHRISTIAN MESSENGER thus speaks of our associate, Mr. Selden:—

CHRISTIAN MESSENGER.—Mr. Selden who has been Editor and Proprietor of the Messenger since 1856 intimates in this week's issue that he has disposed of the paper to Rev. E. M. Saunders, D. D. Mr. Selden has been a very painstaking, prudent and faithful Editor. He has bravely and consistently maintained the cause to which he devoted himself. Without reproach, without stain, crowned with the blessings that descend on a kind-hearted honorable, unselfish Christian man, Mr. Selden retires from the field of active journalism.

We are unable to summon sufficient courage to republish the over eulogistic words in the same connexion, said of Mr. Selden's successor; but trust we shall not prove to be alto-

gether unworthy of the kind regards of the editor of the *Witness* who, as a true friend, a devoted Christian labourer, and an able journalist, has praise in all the land.

We also take the liberty of quoting a few sentences from private letters received since our connexion with the MESSENGER was formed. One of our highly esteemed young pastors says:—

"I have always enjoyed the perusal of the paper under its former management, esteeming it, in part because of long continued acquaintance, but certainly in part for its intrinsic merits as a general denominational record and family religious journal."

There may be added to this a good word from a venerable father in ministry. Here it is:—

"I cheerfully concur in the transfer which has taken place, especially as the co-operation and sympathy of Bro. Selden are to be retained."

Letters from the three Provinces have reached us, filled with good words for the CHRISTIAN MESSENGER. These kind friends will please accept this acknowledgement instead of formal replies which we have not time to write.

Of all the newspapers at present in Halifax, we learn that there is not one that has been so long in the hands of the same proprietor as the CHRISTIAN MESSENGER was in Mr. Selden's hands. Several papers have in the mean time been started, and have lived a while and died, whilst some of the existing ones have changed hands several times. Of the papers in the country towns we understand there is at present but one—the *Yarmouth Herald*, held by the same proprietor as in 1856.

It is a mistake to suppose that Mr. Selden has retired. For twenty-eight years he has been found at his post—the CHRISTIAN MESSENGER office—industrious, kind and genial. He will still be found there at work with undiminished strength and cheerfulness. The entire separation of Mr. Selden from the CHRISTIAN MESSENGER, we think, would be a useless wrench on the sympathies of the Baptist body of these Provinces. The work goes on, and the sentiments of the friends of the MESSENGER flow on in undiminished volume in their old channels.

HONORABLE MENTION is made of Dr. Parker's visit to St. Thomas, in Ontario. His address at the Convention was reported in the *Canadian Baptist*. The religious bodies are fusing the people of Canada. Politicians talk complacently of what they have done to unite these Provinces. We are of opinion that more real heart union, the essential to political union, is begotten at one religious meeting than at a dozen meetings for merely civil purposes. We think Dr. Parker did more to unite Canadian hearts in his one speech at the Baptist Convention at St. Thomas, than in all the speeches made by him in the Legislative Council Chamber. At St. Thomas he had nothing to say about politics, but much to say about the educational and missionary work before the Baptists of the Dominion. The undergirding strength of any country is its religion.

RESPECTING THE LORD'S SUPPER.—A correspondent makes the following points:—So far as I have noticed, all our ministers when passing the bread for distribution, say: "This is my body which is broken for you." Now most of them must be aware that the approved Greek text reads, "This is my body for you." This is no recent discovery. They must be aware, also that John explicitly records (xix. 33-36) that no bone of Christ was broken, "for the scripture should be fulfilled, 'for Christ was the true Paschal lamb. Is there not, therefore, a laxity in our general practice on this point which ill comports with our careful observance of scripture teaching respecting Baptism?"

Correspondence.

For the Christian Messenger.
The Philosophy of Ministerial Support.

The millennium may be far away, but when it comes, may we not hope that the alms-giving system of maintaining the Gospel will be superseded by "a more excellent way," and that the ministry, so long crippled by begging for support, will be spared the humiliation of bowing before railway officials, publishing companies, etc., for special favors; and released from the mortification of depending upon the "slow charity" of the people in the time of infirmity and old age.

When the Christian minister asserts his independence as "a workman that needeth not to be ashamed," and refuses to give his services in exchange for "hay, wood, stubble," the churches will learn that "the laborer is worthy of his hire." Called of God to preach the Gospel, they will discover that his field is the world. Without due appreciation and proper means of support in any given place, he will be obliged "to shake off the dust of his feet for a testimony against the people," and to depart from them with the Apostolic rebuke, "seeing ye judge yourselves unworthy of eternal life, lo we turn to the Gentiles."

We may laud self-sacrifice and patriotism; we may talk pathetically about our home churches, and lament the diminution in the number of ministers. We may even argue that the rising ministry is over ambitious and inordinately fond of gain; but we cannot set aside the immutable law that adjusts all labor—"demand regulates supply." The demand of the churches fixes the supply of the ministry. The late Dr. Cutting wisely says, that "a lack of piety in the churches themselves is the one all-sufficient and comprehensive reason for a scanty supply of ministers."

The present need may be great; but need and demand are not identical. A recent correspondent to the CHRISTIAN MESSENGER affirms that "the greatest need of our denomination at the present time is more faithful pastors. At the lowest estimate," he continues, "there are in the Provinces, embraced in the Convention, thirty pastorates that should be filled at once. Some of these fields are calling loudly for ministers, others are more indifferent, but all greatly need what Christ has appointed for the building up of His churches, the faithful pastor."

In the above quotation, the writer draws a careful distinction between the need, which is common to "all" the thirty fields ("all greatly need"), and the demand that comes from "some" of them only, expressing itself by "calling loudly for ministers." When all our churches call loudly for more ministers, and are ready to meet the consequences that "loud calling" involves the urgent demand thus created will draw or send into the vacant fields—home and foreign—an ample supply of willing and competent laborers. But so long as the demand of the churches is less than the supply of ministers, we may expect a gradual but fatal diminution in the number of young men entering the ministry.

A few straws may indicate the direction of the current "in our own Provinces."

1. The churches, to a great extent, have forgotten to employ the Divinely-appointed means for replenishing the ministry. They have sadly ignored the command of the great Master,—"Pray ye therefore the Lord of the Harvest to send forth laborers into His harvest." Coldly and wilfully disobeying the command to pray for more laborers, reveals too clearly the painful fact that the churches do not really desire a replenished ministry.

2. The churches frequently dissuade young men from preaching the Gospel. Sometimes they strongly oppose candidates for the ministerial office. From this opposition to the rising ministry, we learn that the churches do not demand more preachers.

3. Those who secure the approval of their brethren for entering the ministry receive but few inducements to remain in their native provinces. When our young men have completed their studies for the ministry, our churches in most instances seem indifferent as to whether they are retained in our provinces, or are allowed to drift away into other countries. A short time ago a young preacher studying in the United States, wrote to a minister of his acquaintance, asking him if he knew of any vacant fields for him in his home province. The reply was given, "If you can get a salary in the States you had better remain there for there are more preachers in Nova Scotia now than the churches are willing to support." The wisdom of such advice may be questioned, yet it was given in the light of indisputable facts.

The demand of the churches for an increased number of ministers means a higher appreciation of ability, a greater willingness to support the Gospel, and a better assurance of spiritual prosperity. As a natural consequence, a strong demand lays all available sources under tribute, and the coveted supply is immediately forthcoming. In this way the more inviting fields gather up ministerial talent—home and foreign—and thus to a great extent create their own ministry. The greater demand of our Republican neighbors has much to do with the constant exodus of ministers from these Provinces to the United States.

It will thus be seen that the churches virtually make the minister: that their prayers to the Lord of the harvest calls him, and that their money supports him, and that their mutual co-operation insures his success as a preacher of the Gospel. The Christian ministry is therefore very largely a church-made ministry.

The churches are the custodians of the ministerial office. They say to this one, come and he cometh; and to that go and he goeth. They thus create or destroy at pleasure the supply of the Christian ministry.

Failing to properly support the Gospel, the churches chill the zeal, and diminish the number of candidates for the ministry; they also proclaim "the decline and fall" of those already in the pastorate. The demand of the churches being less than the ministerial supply, and the income falling below the outlay, but one course is open to the pastor, and it ends in ministerial bankruptcy.

The fatal shoals that "make shipwreck of the ministry" may be briefly outlined as follows:

1. *Frequent removals.*—An unpaid salary frequently results in ministerial changes, and thus leads to dissatisfaction with the ministry, and kindred evils.
2. *The doubtful experiment of devoting six sevenths of time to the secular and the remaining seventh to the spiritual.*—Preachers, encumbered with family and other cares, often find it impracticable to make pastoral changes; but "fearing dark-browed poverty," "one goes to his farm, another to his merchandise," &c., and but little time and attention can be given to the Gospel ministry. The result is ministerial dissolution.
3. *The calling abandoned.*—When all these efforts have failed, the preacher, still suffering want, is obliged to wholly abandon his chosen profession. This is the logical and lamentable termination of an unpaid Christian ministry.

We may philosophize respecting "the call" and "the woe" of the preacher; but we must adopt some other means for retaining our illy-paid brethren in the ministry. They can "adjust their consciences" by choosing some other profession, believing that there are many ways of preaching Christ to their fellow men. B-sides this, they remember that an old book says, "If any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel."

From the foregoing discussion, it is evident that the churches, while laboring to secure their preaching at the least possible outlay, are adopting a principle which means the destruction of the ministry. The low salary offered, implies a proportionately low demand for preaching; and the discount thus placed on ministerial labor leads to an

ultimate diminution in the quality and quantity of Gospel preachers.

When our churches learn that expensive services must be followed by corresponding expensive sacrifices, and believe that their demand regulates the supply of the ministry, both in quality and quantity, then may we expect to see a due appreciation of Gospel ministrations, and a universal acceptance of the true philosophy of ministerial support. But how this much-desired revolution is to be brought about may still be considered an open question.

DULOUS.

For the Christian Messenger.
Statement of moneys received for W. B. M. Union for quarter ending Oct. 31st, 1884:
Collection at Moncton..... \$ 12 25
From Nova Scotia..... 276 15
" New Brunswick..... 74 81
Total..... \$363 21
Funds on hand..... 265 04
\$631 25
Paid J. March, Esq., Treasurer of Foreign Mission Board..... 631 25
S. J. MANNING,
Treasurer of W. B. M. U.
Halifax, Nov. 3rd, 1884.

TO THE W. M. A. SOCIETIES.

Dear Sisters,—In presenting before you the statement of moneys received for the first quarter I want to say a few words. You remember that at our Annual Meeting held during Convention we pledged to assist the Foreign Missionary Board, by supporting various objects to the amount of \$2525.00. And to send this Quarterly. At this date then the sum of \$631.25 is due. Only \$363.21 have been received. Fortunately we had a balance on hand from last year which has enabled us to meet our obligation without serious inconvenience; but we are looking to you for the next quarter's payment. Do not disappoint us! Perhaps some thought the quarter ended the last of November and this may account for the small number of Societies that have reported themselves. We wish to close our accounts the 31st of July so as to be prepared for the yearly meeting. In order to do so the first quarter must end the last of October. All moneys received will be acknowledged in the Messenger and Visitor. If any money is sent and not reported within two weeks please inform me at once.

You have doubtless read the interesting account of the Frewell Services and the departure of our missionaries. Remember we have two now instead of one and must double our efforts to support them. They go forth full of zeal and enthusiasm, with perfect trust and confidence in the Master and the sisters composing the W. B. M. Union. Let us never fail to bear them daily in the arms of faith and prayer and encourage them by words and works.

We as certainly as they have our part to perform in this great work of evangelizing heathen women. May we be equally faithful. Will not each W. M. A. Society and Mission Band make some extra effort during the winter? The long pleasant evenings are coming now and with a very little effort we could have a Tea, Fancy Sale, Basket Sociable, Envelope Party, Entertainment or in some way add to the usual contributions of our Societies. Let every one who reads this suggestion determine that she will undertake one of these mentioned. Do not wait for your President, she will be very grateful for a little assistance. It just wants some one to start these things and the result is marvelous. Dear sisters let us work as well as pray.

With a small effort on the part of each of the proposed sum can be raised and at the end of the year we shall have great cause for thanksgiving and praise.

Do you not hear the voice of the Master saying "Go work to day in my vineyard?" Let us hasten to obey for the night cometh when no man can work.
S. J. MANNING,
Halifax, Nov. 5, 1884.

ANY subscriptions can be paid at the CHRISTIAN MESSENGER office in Halifax, whether the proprietor is present or not.