

with, and we fancied that if we did we should soon get some of the mire on our hands. Scandal is like the hydra which lives by being killed, and multiplies itself with every cut you make at it. It is like a very bad house to let, which is ill-drained, has a leaky roof, and is generally out of repair; it is best let alone. If dogs are asleep don't wake them, they may bark; and if they are barking don't interfere with them, for they may bite.

"But surely it is our duty to put out the fire of strife!" Yes, but what is the best way? Will you put it out by heaping on more fuel? Will poking the fire damp it? Why even pouring oily words on it will not quench the flame. Very few people have wisdom enough to deal with scandals aright and these generally prefer the method of letting them burn themselves out. Be deaf, be blind, be dead to gossip, and it will grow disgusted with you and select a more sensitive victim. To bring matters before a court of law, or even before the church, is to honor the gossip and to lower yourself. "What are the wild waves saying?" They are saying more sense than the tongues of rumor: worry yourself about the rough music of the roaring sea, if you will, but about tongues, male and female, concern not your heart, O Ruth, or sapient reader, be thou equally insensible thereto. When a bull offered to toss a little party who were crossing a meadow, Courage was fighting the irate monster, Folly talked of taking him by the horns, Enthusiasm thought of jumping on his back, Credulity tried the virtue of a suddenly opened umbrella, and Obstinance dared Old Taurus to interfere with him; but Prudence got over the stile into the next field, and I went with him and mean to do the same next time. Shall I help you over the gate, Miss Ruth?—*Spurgeon.*

For the Christian Messenger.

OUR EASTERN CHURCHES.

Within the past few years eight or ten of our best pastors have removed from Eastern Nova Scotia to churches westward or to New Brunswick. We have lost the services of brethren J. W. Manning, J. F. Kempton, T. H. Porter, W. B. Boggs, J. Murray, E. C. Corey, A. W. Barss, E. C. Spiney, J. S. Neiley, and T. B. Layton, while brethren Scott and Balcom have been transferred to the Church above. Although we part with these valued brethren with regret, we do not blame them for obeying the call to other spheres, and we congratulate the churches which have secured their services. But, unlike our Methodist friends, we have received nothing in exchange—not even inferior substitutes. The fields thus vacated are, with one or two exceptions, left destitute. Commencing eastwards, we have North Sydney, Margaree, Strait of Canso, Cape Canso, Guysboro, Pugwash, Wallace River, Goose River, Maccan, Onslow, East and West, and Great Village, with a couple of score of smaller churches—all shepherdless. Of the thirteen ministers, who, thanks to a merciful Providence, are still left to us, five are either non-effective or, from some reason, not engaged in regular work. We have, then, eight ministers to forty-five churches! We need not hazard the remark that there will be retrogression. There is already a perceptible backward movement. Sloth, languor and coldness are everywhere perceptible. It is a time for alarm. The servants of God must arouse themselves, and cry mightily to the Lord to send us laborers. It will be death to our people if, at such a time, they forsake the Lord's house. "Forsake not the assembling of yourselves together," brethren. Bravely meet, and pray to the Master, and exhort one another; and let us all solemnly determine to remember one another. Let the large churches pray for the smaller and poorer ones, and let the little ones pray for the big ones, too.

Brethren in the West, while sitting in your comfortable houses of worship, enjoying the preaching of the Word, and feasting on the Bread of Life, broken, perchance, by our former pastor,—PRAY FOR US!

D. A. S.

Amherst, Oct. 8, 1872.

For the Christian Messenger.

ORDINATION AT BROOKFIELD, QUEEN'S CO.

Mr. Editor,—

In compliance with an invitation from the Brookfield Baptist Church, a Council convened on Thursday, Oct.

3rd, at 10 o'clock, in the Baptist chapel, Brookfield, to take into consideration the expediency of setting apart to the work of the gospel ministry Bro. George N. Ballentine.

The Council was organized by appointing Rev. James Parker, Moderator, and Rev. Joseph Jones, Clerk. The following churches were represented in Council:

North Brookfield—Dea P. Murray, Joseph Freeman, James Daily; and Brethren Uriah Johnston, William Burke, Burton Hendry, George Harlow, Millard Harlow, and A. J. Leadbetter.

Kempt—Dea. Jacob Kempton, David Delong, Abial Harlow; Brothers Joseph Rawding and Simon Delong.

Milton—Rev. Willard G. Parker.

Liverpool—Rev. Joseph Jones and Dea. E. Starritt.

Caledonia—Brethren Samuel Minard, Richard Telfer, Leonard Telfer and Robert Middlemas.

Bridgewater—Rev. S. Marsh.

Third Horton—Rev. James Parker. The Church invited Rev. Z. Morton and Bro. J. D. Skinner to seats in the Council.

After having listened to a very satisfactory statement by Bro. Ballentine, of his Christian experience and call to the ministry, and after having subjected him to a close examination respecting his views of "Faith and Practice," it was unanimously resolved to proceed with his ordination. The following arrangement was made to carry it into effect:

Ordination Sermon—Rev. S. March. *Questions to Candidate*—Rev. Joseph Jones.

Ordaining Prayer—Rev. Z. Morton.

Hand of Recognition and Charge to Candidate—Rev. James Parker.

Charge to Church—Rev. W. G. Parker.

The Council met at 2.30 p. m. to carry into effect the preceding arrangement. After an interesting and profitable discourse by Rev. S. March, founded on Ephesians iv. 12, Bro. Ballentine was publicly set apart, by the imposition of hands, to the work of the ministry. The exercises were impressive, and were witnessed by a deeply interested audience.

Brother Ballentine has an important field of labor, one that will tax his utmost powers of body and of mind, yet we trust those to whom he labors will assist him in his arduous work, by their prayers, their sympathy, and their zealous co-operation.

JOSEPH JONES, Clerk.

The Christian Messenger.

Halifax, N. S., October 16, 1872.

ORDINATION AND ITS QUALIFICATIONS.

THE following article is sent us without a signature. It is so much to the point, and so commends itself to our judgment, that we place it with our editorials, as deserving special consideration:—

"Lay hands suddenly on no man." 1 Tim. v. 22.

May it not be that too little caution and too much haste are sometimes used in ordaining ministers? I do not refer now so much to their secular, or even theological education, as to that practical preparation which is so essential to efficiency, even in secular and in inferior callings. "And let these also first be proved; then let them use the office—being found blameless." When I see the havoc wrought in churches through the inexperience, injudiciousness and apparent disqualification for the work of those holding the pastoral office, I am reminded forcibly of the passage, "Lay hands suddenly on no man." No matter what his religious fervor or mere Christian experience; no matter what his wealth, talents, or social position; if he have not given clear and satisfactory evidence of his suitability to the office, "Lay hands suddenly on no man." A grave responsibility rests with those who are called upon to set apart men to the gospel ministry, and especially to the more onerous and responsible departments of the ministry. Many a good and useful man might be recognized as an evangelist who should never be countenanced as a pastor—"And he gave me evangelists, and some pastors and teachers," &c. Eph. iv. 11. The preparatory course of Moses, and of other of the prophets, and of the Apostles, suggests care at least, if not delay, in ordaining ministers. The requirements laid down by the Apostle Paul as the necessary qualifications for a Bishop (1 Tim. iii. 1-7; Tit. i. 5-9) also enforce the passage, "Lay hands suddenly on no man."

The simple fact of a man wishing to be ordained, and thinking himself fit for ordination, is sometimes rather a reason against than in favor of ordaining him. "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil."

The fact of our needing so many ministers

to supply the destitute churches is doubtless a reason oftentimes for greater haste, and less of caution, than would otherwise be manifested. But to me it seems, at least, that the very increase of our ministry would be better secured by greater caution.

I believe that more than the mere question of salary—and I speak from my own experience—in influencing young men in regard to entering the ministry, is the efficiency or inefficiency, the success or failure, of those already engaged in the work of the ministry. Let the standard be high and the efficiency of the ministry be apparent, and those who would be an ornament and a blessing to the cause will "desire the office of a bishop." Let the opposite be the case, and opposite results will follow.

REV. HUGH STOWELL BROWN, IN ST. JOHN. N. B.

If the Railway to Amherst had been finished two or three months sooner, Halifax would have been favored with a visit from this talented English Baptist minister and popular lecturer. It was his intention we learn, when leaving New York, to have come on to Halifax, but finding that he could not get back to fill an engagement there by Thursday, he had to relinquish that part of his design and come no further than St. John.

In order to give the members of the several Baptist congregations an opportunity of hearing Mr. Brown on Sunday, the Baptist churches were closed and the services were held in the Mechanics Institute. Long before the time for beginning the service every seat was occupied, and the aisles were filled; and many had to go away.

The St. John News gives the following description of the preacher:

Mr. Brown is a man of fine physique, quite up to the ordinary height, broad-shouldered, and square-built, which causes him to appear shorter than he really is. In fact, he is a good sample of the John Bull type, and his general appearance partakes more of that well-to-do English farmer, than of the pale and emaciated student class commonly seen in our pulpits. His face is broad, and would have a jolly expression, were it not toned down by an evident feeling of the solemnity and responsibility of his calling. His forehead is by no means lofty, but its breadth shows him to be a man of wide views and generous sentiment. His lips are thin, and his mouth possesses that mobility only seen in those possessed of fluency and utterance. His eyes are by no means magnetic in their expression, but they have that frank, open look, which gives one an idea that they are the opening through which the soul of the man looks out upon his fellows and the objects of nature around him. His voice, like his general structure, is broad and full—not by any means elastic, but deep and resonant, the lower tones being almost entirely used.

From the same source we obtain a brief synopsis of his sermons:

In the morning the text was taken from John, vi. 66, 67, 68; the sermon being founded on the clauses, "Lord, to whom shall we go? Thou hast the words of eternal life."

The discourse was remarkable for its simplicity and practicalness. Throughout there was not one flight of fancy, not a trope of simile, nothing to awaken the imagination or gratify the aesthetic nature. It was rather what our grandfathers would have called "a good old gospel sermon," plain common sense, and to the point.

The preacher divided his subject off into the following paraphrastic questions:

1st. To whom can we go, but to Jesus, for instruction in Divine things?

2nd. To whom can we go, but to Jesus, for a perfect standard and example of all right conduct?

3rd. To whom can we go, but to Jesus, for power to follow his example?

4th. To whom can we go, but to Jesus, for pardon of sin?

5th. To whom can we go, but to Jesus for consolation and support in the various trials of life?

6th. To whom can we go, but to Jesus, for Eternal life?

The practical application of all this, was then summed up in the question, "Have we gone to Him for all these blessings?"

In the evening the text was taken from the 3rd verse of 1 Corinthians, 2nd chap., "For I determined to know nothing amongst you, save Jesus Christ and him crucified." The sermon was of the same practical character as that of the morning, with somewhat more vigour and animation in the delivery. The theme was Paul's determination—on explanation of it, and the considerations that should cause every minister of the Gospel to follow his example. So Paul felt it to be his duty and business to preach the Gospel, and like a hero he did it. In this respect, he was a man of one idea, prepared to sacrifice everything to the work he was commissioned to perform.

This determination should animate every Christian minister.

1st. Out of regard to the commission of the Great Master and Teacher.

2nd. Out of regard to the position he occupies in respect to his people.

3rd. Out of respect to his own feelings.

4th. Out of respect to the practical result sought to be attained.

These points were enlarged, dwelt upon and illustrated in the fullest manner, and

the earnest attention of the people was held from first to last.

Mr. Brown's lecture on Monday evening was at the same place on

THE PROVERBS OF THE PEOPLE.

The audience was not so large as on the preceding day. It was announced that the proceeds of the lecture would go towards the support of Acadia College.

The lecturer commenced by remarking that proverbs were to be found in all languages, but those of the Spanish were the best. Some were of very ancient origin, and some have been recently taken from books—such as, "Whatever is right." From some of these common sayings we can discover the age in which they originated.

Bowen has gathered 12,000 of them into a work, 11,000 or 11,500 being English, Scotch, or Irish. There are 12,000 in the German tongue, 4,000 in the French and 30,000 in the Spanish, the latter being in many respects the best. The Persian and other eastern languages also abound with them. These are of great antiquity, some being at least 3,000 years old. The lecturer then showed how the time of the origin of many of the most popular proverbs may be discovered by reference to the internal evidence of its age and location. Next the moral character of proverbs was the foundation of a good many interesting and instructive illustrations, showing the excellence of some and the worthlessness of others.

Some of the severest of these proverbs relate to the Clergy. The Clergy might have deserved them seventy-three hundred years ago, but not now.

The lawyers come next. There is one in which the lawyer is made to say, "God sends quarrels that I may get a living." The doctors came in for their share also, as "Medicine is free from the gallows," meaning that a doctor can kill a man without running the risk of being hanged.

The sharp practices in the commercial world gave rise to some proverbs not very flattering to humanity, as "Every man is a fool or a knave." This is not true. There is some honesty in the commercial world, or society could not exist as society is now constituted. The proverbs of the Bible were the best, for they never forgot that we were men.

Many of the proverbs were humorous. There was one with respect to alms-giving, which says: "Steal a pig and give the trotters," or "Steal a goose and give the gibles." It might be said of many a member of a Christian Church that, though he may not have stolen the pig, yet there is not much given besides the "trotters." Another very humorous one which seemed to suit the present was: "Every sprat, now-a-days calls himself a herring." The herring had not need to call himself a herring. It is the custom now for every clerk in a merchant's office, on a salary of five dollars a week, if a letter be addressed to him, to except the address to be John Jones, Esq., not Mr. John Jones, for every sprat calls himself a herring now-a-days.

During the lecture, which occupied about an hour and a half in delivery, some five hundred proverbs were quoted and the selection of many of them showed the dry vein of humor which runs through the revered lecturer's constitution. The style of delivery was colloquial throughout and thoroughly adapted to secure and hold the attention of any audience, and all present were surprised when the lecturer intimated that his allotted time had expired.

The lecturer in concluding, moved a vote of thanks to the Chairman, Governor Wilmot, who at the conclusion made a few pleasing remarks commending Bible Proverbs. The Governor's remarks were warmly received. The lecture was a real treat, elicited roars of laughter, which must have been good for a mercantile audience in the present state of the money market.

We are in the habit of thinking New York in its churches and social religious meetings as something like models, but from a glance into one of them given by a contemporary, they appear very much like the meetings in many other places. Here it is:—

Mr. Cuyler usually attends his church prayer-meeting, but does not conduct it. The elders lead, and run the meeting in the old fashioned orthodox style. Long hymns are sung, long chapters are read, and in a tone thoroughly evangelical, but thoroughly unnatural. The five minute rule is announced, which the leader nor any one else observes. On Friday evening, after the pastor had given an exposition of the chapter read, a brother arose, and with a foreign accent treated the audience to an exposition of another chapter. The appearance of the meeting indicated that though the exposition was an infliction, it was not unusual. The attendance was large, the singing excellent, but the audience evidently wearied.

At the close of the meeting, Mr. Cuyler made an address on changes needed to make the prayer-meeting an edification. He wanted the brethren to confine their remarks to the chapter read. He hoped the young, active and intelligent members now silent would speak. He wanted the same brethren not to talk every night, but to give others a chance. He proposed that those who spoke or prayed one night should keep still the next. He offered to conform himself to the same rule. This prayer-meeting is a type of hundreds in the land. Meetings, which of all others should be crisp, social, exhilarating, are often heavy—not to say stupid—the terror of the young, the abhorrence of the world not to be

tolerated a moment in the services of the Sabbath. Routine prayers, crude exposition of Scripture, tame and long harangues are heard, that if indulged in by the minister in his pulpit, would bring down the rebuke of the very people who consume the time in social meetings. The universal cry of the church is that devotional meetings shall be taken out of the rut into which they have fallen, and be made edifying and exhilarating.

The suggestions offered might be very appropriate for quite a number of prayer-meetings in other places.

REV. W. S. MCKENZIE.

Our readers will be no less surprised than we were to learn that Rev. W. S. McKenzie is about to leave St. John to undertake the Secretaryship of the New England Department of the American Baptist Missionary Union.

The Editor of the *Visitor* expresses the "serious loss" the removal of Bro. McKenzie will be to our missionary and other work. When he was just getting "the hang" of our own missions, and able to render invaluable service to the present operations and prospective movements, for him to lay down his pen, and leave it for some other man to take up and carry on, will, we fear, be a great discouragement to the Board at St. John. The lamentations of our brother, the editor of the *Visitor*, will almost make our brother McKenzie, except he has a very hard heart, wish to change his purpose. Our contemporary says:—

"Our denominational press is largely indebted to him for his readiness in all times of need to infuse into it the full strength of his mental vigor and religious power. Personally, we could weep tears of anguish over his separation from us if it could do any good. Ever since his settlement in the Province he has not only shared in our deepest Christian love, but we have given him the entire confidence of our heart. His kindly consideration, his judicious counsels, and his whole-hearted co-operation in seasons of special necessity we can never forget, and we frankly confess that we find it most difficult to be resigned to the providence that takes him from us."

We sympathize with the Leinster Street church in the removal of a pastor they so highly esteemed, and one who, with them, so fully identified himself with all our denominational institutions and operations. If every minister in the Provinces were equally concerned in our general denominational work, the labor would be far more readily and efficiently done.

We are ourselves sorry to hear of any of our ministering brethren going over the border; but for one who has taken so prominent a position, we have no words to express our regret. We trust it may eventually appear to all parties that it is a step directed by our Divine Master.

There is something striking in the following comparison, which we copy from the *National Baptist*:—

A minister of the State church in Berlin refused to give what they call baptism to an infant, because the mother could not pay the prescribed fee. As the mother was on her way home, weeping, a Jew learning the fact, handed her a gold piece and told her that he would wait for the change, which the clergyman promptly gave her, and baptized the child. The coin was a counterfeit, and the minister was laughed at for being so mean and so easily imposed upon. In truth, the woman paid him in his own coin. The thaler was as genuine as the rite. The coin was not gold; it had not the government stamp. Both the woman and the minister thought so; but it was not so. The Jew had as good a right to put that substitute in the place of the real money, as the Lutheran church, or any other church, has to displace any gospel ordinance by something which may "do as well" and "be more convenient." Sprinkling cannot signify what baptism signifies. Nor does an unconscious child signify anything by what is called its baptism.

What a narrow, uncharitable, bigoted man the trader was, who refused to accept as good and genuine the piece of metal which the good Christian woman and minister really thought a genuine government coin!

We must render unto Caesar the things that are his. But obedience is not his due when he changes the ordinances which are the signs of value in the kingdom of the Lord.

A NOVA SCOTIA PASTOR IN NEW YORK.—The following item from one of our New York exchanges will interest many of our readers.

We are sorry that Rev. Henry Angell has resigned the pastorate of the Sixth street church of this city. He preached his farewell discourse on Sabbath last, in which he acknowledged the uniform kindness of the church to him, the unbroken harmony which had prevailed in the five years of his ministry and the usefulness which had attended his labors—200 persons having united with the church, 140 of them