

Suggestive to Fault Finders.

"Now, deacon, I've just one word to say. I can't hear our preaching! I get no good. There's so much in it I don't want, that I grow lean on it. I lose my time and pains."

"Mr. Bunnell, come in here. There's my cow Thankful—she can teach you theology."

"A cow teach theology! What do you mean?"

"Now, see, I have just thrown her a forkful of hay. Just watch her. There now! She has just found a stick—you know sticks will get into the hay—and see how she tosses it to one side, and leaves it, and goes on to eat what is good. There again! She has found a burdock, and she throws it to one side and goes on eating. And there! She does not relish that bunch of daisies, and leaves them and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or weed which she leaves. But if she refused to eat and spent the time in scolding about the fodder, she too would grow lean, and the milk would dry up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood quiet for a moment, and then turned away, saying "Neigh, bor, that old cow is no fool, at any rate."

THE RELIGIOUS PAPER.—Dr. Nevins well states the value of a religious paper. He says:

Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope some one to whom the circumstance is known will volunteer the loan of this to him, directing his attention particularly to this article.

Who is he? A professor of religion and not taking a religious newspaper! A member of the visible Church, and voluntarily without the means of information as to what is going on in the Church. A follower of Christ, praying daily as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making.

But I must not fail to ask if this person takes a secular newspaper. Oh, certainly he does. He must know what is going on in the world, and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the Church, and this being the case, it is not difficult to say where his heart is. How can a professor of religion answer for discrimination in favor of the world? How defend himself against the charges it involves? He can not do it, and he had better not try; but go or write immediately for some good religious newspaper; and be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for. But perhaps you take a paper and are in arrears for it. Now suppose you are the publisher, and the publisher was one of your subscribers, and was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care for an answer.

A shoemaker, of simple and joyous life, was asked by a neighbor, "Well, have you got any religion to-day?" "Just enough to make good shoes, glory to God!" he replied, as he pegged away at his work. And that is just what religion does—helps a man do his work thoroughly. It is needed by men in every business.

It is a significant fact that the tide of emigration is to Protestant countries. There is not a heathen or Catholic country in the world that is drawing to it population from other lands. Even Mexico and Brazil, the two richest countries on the globe, are not attracting any immigration.

A writer to the *Baptist Weekly*, referring to the value of a religious paper in family, used the following strong language: "So deeply do I feel the need of such a paper as an educating force in my life and home, that I count it not among the luxuries, but necessities, of my table. And I am sure that where it is taken and read it will be an invaluable educator of both the home and the Church into the life which we live by the faith of the Son of God."

For the Christian Messenger.
Our Financial Progress.

Dear Editor,—

It may be of some interest to the readers of the *Messenger*, to know what measure of success has been attained in connection with the Financial Agency.

Full reports of the work performed during the month of November are in the hands of the Finance Committee of the Convention, and also in those of the Executive Committee of the College. My purpose in writing at present is merely to mention a few facts in the way of showing what progress has been made in the work with which I have been entrusted.

One of the chief aims of the agency has been to endeavor to promote the Convention plan of raising funds for denominational purposes. To this end public meetings have been held at as many important centres as possible, the progress and claims of our educational and missionary enterprises have been laid before the people, and collectors have been appointed, in almost every locality visited, to gather contributions and subscriptions toward the Convention funds. The financial results of the agency cannot, therefore, be estimated until the contributions from the churches shall have been forwarded to the Finance Committee.

The Convention Scheme is becoming popular among the churches in proportion to the clearness with which its methods and details are understood. It is generally regarded as the simplest, and most reasonable plan of raising funds for such purposes that has yet been placed before the people. There is every reason to hope that this plan will be heartily adopted and vigorously acted upon by all our churches in the Maritime Provinces.

Special efforts have been put forth in behalf of the College Endowment and Building Funds, especially the latter. Upwards of \$600.00 has been secured in the form of new cash subscriptions and payments on old notes and pledges. A list of the latter, culled again and again by previous agents, does not present a very flattering prospect of obtaining large returns. Under these and other unfavorable circumstances, the amount secured may be fairly regarded as affording grounds for encouragement. It is hoped also that not a little good has resulted from the agency in the way of awakening a deeper interest among the people in behalf of our institutions, and a better acquaintance with our educational policy and prospects than have hitherto existed in the minds of many.

A number of young men and maidens have been induced seriously to consider the propriety of spending a few years in study at Wolfville. Some have already reached a favorable decision on this question. Circulars and catalogues have been freely distributed to furnish information and to awaken thought on this subject, and copies of the "Memorial Volume of Acadia College" have been sold to a number of persons.

The personal kindness with which I have everywhere been received, and the assistance cordially afforded by pastors and other brethren, inspire me with the hope that the results of the efforts that shall be put forth during the present month will far exceed those of the past.

It is my purpose to try to visit the following places during the current month: Gaspeaux, Hantsport, Windsor, Falmouth, Upper and Lower Canard, Canning, Pears, Aylesford, M.ristown, New Albany, Springfield, etc. Appointments in relation to public meetings will be made by correspondence, as a printed programme is but little noticed by the people generally, and is often rendered useless, if not misleading, by unfavorable weather and other unavoidable causes. Many points of the grounds already gone over will have to be revisited briefly—an experience with which most agents are tolerably familiar.

W. H. WARREN,
Financial Agent.
Wolfville, Dec. 1st. 1881.

For the Christian Messenger.

Appeal for Christian Workers.

To the Editor of the Christian Messenger

The sphere of Christian labor in connection with Albermarle St. mission, Halifax, having been greatly increased, by the success attending the open-air meetings which closed the middle of October—an urgent appeal for more workers is now made.

At our gospel meetings held on Sunday, Wednesday and Saturday evenings, in Inglis School, we have to turn away

many who come, seeking admission to our meetings, because we have not a sufficient number of workers to maintain order. The class of people we aim to reach, being those who are more familiar with street and liquor saloon life than with Christian home and church life—it is impossible for 3 or 4 workers to conduct the meetings and maintain order, when the room is full. The pastors of the Baptist churches will, I doubt not, gladly consent to a half dozen of their workers offering themselves for this great work.

It is worthy of the most earnest consideration and enquiry by the Baptist and other Evangelical churches—whether or not all is being done on behalf of the scores and hundreds in Albermarle, South Brunswick and Grafton Streets, who do not go to any church? Without doubt, the efforts put forth are not commensurate with the greatness of the work to be done, and we therefore confidently ask for 20 more Christian men and women from the Baptist churches of our city, for district visitation, Bible reading, or assistance in the gospel hymn singing &c. at our meetings. I believe the loudest calls for Christian laborers comes from the heathen world, but the second loudest comes to us in Halifax (who do not go away as missionaries) from Albermarle Street.

"May Christ's Kingdom Come" (and what a part we have to perform in this) and "His will be done"—in our city and throughout our land.

Yours &c.,

D. MacGREGOR, Supt.
Halifax, Dec. 3, 1881.

For the Christian Messenger.

Aged and Infirm Ministers, have they any claims?

BY J. F. AVERY, HALIFAX, N. S.

We say most emphatically they have not only a claim upon the church and Christ's people, but claims? If they, in obedience to a divine call, go and preach the gospel, and minister in things spiritual, they have a right to live of the gospel, and to live especially among those who have, by their instrumentality, received the glad tidings. Dr. Crosby thus speaks in one of his Yale lectures:

"What is a preacher of mature years to do, when he finds himself deprived of a charge?" He has for twenty or thirty years been accustomed to preach and administer his parochial work, and for this only he is fitted. He cannot obtain a clerkship, nor can he perform manual labor in any competition with the many who are ever to fill the offered situations. He has, perhaps, a family dependent upon him, and it is his duty to support them. How is he to do it? Must he not perforce become a beggar for a position? Must he not seek a charge with the plea that he must have bread?

This is one of the most trying and difficult cases involved in this subject, and the answer cannot be a simple one. The case will have varying aspects, and the answer must be modified accordingly. If the man is superannuated or disabled by sickness, it is as much his congregation's duty to provide for him as for a family to provide for an invalid father. A congregation that would not provide for a disabled pastor who had faithfully served them in his health might profitably receive a missionary from the Zulus. When a Church recognizes in its preacher a man of God, a messenger of the truth, an ambassador for Christ, it will dismiss all ideas of trade in the solemn contract it has entered into with him, and be governed in all its conduct toward him by considerations of a spiritual order. Pastor and people should so act in harmony that no pecuniary question should ever be allowed to arise; and when the faithful creature is disabled, the church will naturally see that his wants are met.

But, alas! it too often is the case that the old minister, the infirm minister, has to give place to the young, the strong and smart minister, who enters not into the labors, but often reaps the material as well as the spiritual results of the labors of the man who verily sacrificed his life and talents to accomplish for Christ's and the church's sake this upbuilding of Zion's material and spiritual interests. Had the same energy, brain power, and continued zeal been shown in the interests of a company or corporation, a retiring allowance or pension would have been considered a rightful and righteous charge upon themselves and shareholders, as a consideration for the permanent benefit received. Could not, should not many of our stronger churches look at it in this light? Would not God more abundantly bless the members in their basket and store if they did, and moreover, give the abundant blessing spoken of by the prophet? A person qualified to speak said:

"We have known instances of congregations deliberately ridding themselves of the burden of an invalid minister while they were perfectly well aware that he had no means of living but what they furnished him. He had given them many of the best years of his life, while they gave him a very scanty support. He never complained, but toiled loyally on. At last an overtaken frame demanded rest. The congregation then discovered that their minister's services were by no means essential to their existence—they in fact gave him good reason to understand that a severance of the pastoral tie would be by no means unacceptable. The tie was severed. The invalid pastor with a family was left stranded on the bleak shores of penury.—We think our readers can point out cases more or less closely resembling this case."

We at once confess that it is a hardship to a congregation to bear the entire burden of an invalid minister. It is a hardship; but the dark side of the matter is that so few are willing to bear that hardship. They fling off the responsibility, and it must be borne by, say, a wife and children—a wife soon to be a widow, or children soon to be orphans."

It may be, yea it is well to consider this subject now, or else to gather at the grave side and join in singing these beautiful words, "Servant of God, well done! Rest from thy loved employ!" which may sound as mockery in the ears of His Father and our Father in heaven.

"Servant of God, well done! Rest from thy loved employ." How suitable when an aged minister passes away to his everlasting rest! Ay, and with what unctious we are apt to say or sing such words concerning good and true men whose ears are no longer open to our words of sympathy, or to any kindly deed we may be able to perform. We pen pathetic eulogies of the dead, or we read such with heaving breast and tearful eyes. How good a man our late minister! And we loved him—and how blessed his labours! Yet while he lived amongst us his days would have been brightened somewhat, and his burdens lightened, by deeds of genuine sympathy and love. Words are cheap, but it not seldom happens that words of tender regard are scanty enough in that most trying hour of a minister's life when ill-health comes, when "his usefulness is gone," when he has actually broken down in the midst of his labours."

Brethren, let us consider this matter. What can we do? what should we do? what are we doing? However divided or united our opinion as to ways and means to this end, the main consideration is that the fund should be ample,—that it should cover cases which now unfortunately it cannot reach,—that ministers who have served the church with faithfulness and ability for thirty or forty years should feel perfectly justified in retiring when increasing infirmity gave them the hint,—that young ministers, too, who may have broken down in harness, may be secured a period of rest, and thus prolong their working days, and increase their physical as well as spiritual power for work for God and His cause. I am a young man, but know the strain of overwork, and the consequent sickness, expense, and anxiety, which, in part, should and could be avoided, by a practically sufficient Aged and Infirm Ministers' Fund. Brethren of means, consider and help such institutions.

The Christian Messenger.

Halifax, N. S., December 7, 1881.

DEATH OF REV. DR. CRAMP.

REV. DR. CRAMP, who has been in a very feeble state of health for some time past, was taken seriously ill on Saturday last and continued to grow weaker, leaving his family without any expectation of his recovery, until yesterday morning at ¼ before 10, he departed peacefully to the blessedness of the state for which he had long been looking and preparing. He has given every indication during his illness that while the outward man was becoming more and more enfeebled, he was enjoying the consolations which nothing but trusting wholly on the Lord Jesus Christ could give.

We shall be able to give a more lengthened notice in our next.

The *Watchman* continues to bring its weekly supply of valuable reading matter to the friends of Temperance. It received a subsidy of \$300 last year and \$400 this year from the Grand Division funds. By that means it is put at one dollar a year, so as to secure the patronage of the Temperance public.

THE PULPIT AND THE PRESS.

The Mission of the Religious Press is recognized by all Christian denominations. The power it possesses is what no church can lightly esteem without suffering loss. By some it is used more effectively than by others. As a medium of intercourse between the members of churches it is of prime importance. As an auxiliary to other Christian work it cannot be undervalued without damage to all the interests concerned. It is difficult to set forth the full import of a vigorous employment of this arm of the churches' power without appearing to lay undue stress on it, or leading some parties to suppose that it is done merely with a view to financial advantage. Some bodies have hence employed common funds in carrying on the business, and have made their ministers personally responsible for the success of such undertaking. The result has been that they have, from time to time, been obliged to make money contributions to extricate their organ from difficulty. Taking all things into consideration, even this has been found under the circumstances, to pay rather than suffer the work to fail altogether. During such temporary embarrassments such a course of proceeding is not desirable. Neither is it fair to the ministry in the work which properly belongs to them. It presents a mercenary motive which is, at least, questionable. Still combination of effort is necessary in this and every other good work to render it efficient and continuous. Hearty sympathy must exist between the Christian ministry and the religious press to enable both to bring these two arms of power to exert their good influence in their highest degree on the church and the world. The following article from the *Pastor and People* will, perhaps, put the matter before our readers clearly, and may suggest modes of proceeding better than any words we might use:

While indeed it is a duty common to the pastor and his members to secure the proper circulation of the Church paper, it falls in more particularly with the work of the former. It is his duty, both as preacher and pastor, to promote it by the circumstances surrounding him. He will have no trouble on this score if he keeps himself properly in the current of thought, spirit and work of the Church as represented by the good Church paper—none but a good one ought to be allowed at all. A right use and appreciation of it on his part will suggest all the expedients and efforts he need employ. In such a state he will not think it sufficient merely to make an announcement once a year, it may be in a cold, forced, business way, respecting the paper, or speak of it privately only when he can not help it, or happens not to forget it. No; the Church paper will be a live recognized element in his preaching and in his pastoral intercourse. He will lift others up to the pitch of taking the paper, and reading it too, by the force of his own animus respecting it. They will come to feel that they can not do without it. Yes, his work is not half done by simply getting his members and others to subscribe and pay for the paper. He must secure the proper use of it—its reading with promptness, interest and profit. He must draw first some, then more, and still others into sympathy with him in this matter. Then he will be sure to secure increasing aid in his purpose and work.

A pastor who is unwilling or too lazy for it, should see that it is done. And to what extent? To the extent that every member has the opportunity to read the paper. This means that the paper should at least go into every household of the congregation. Such as are not able to pay for it should be supplied with it. Not only so, but all families who are in part connected with the Church, and many not at all connected should be secured to receive it. With these latter it may in fact be of the greatest service oftentimes. This general range of circulation should be aimed at and secured for the good the paper may do individually and to the congregation. There is, however, another important end which is thus secured—the benefit of the entire denomination the paper represents. It is simply a pastor's duty to have his denomination known, understood and appreciated as far as possible by this most available means. Neglecting this duty argues on his part either a shame to present the claim of his denomination, or a want of interest in it; and he ought not to complain that there prevails around him an ignorance respecting it.

What means shall the pastor use to circulate properly the Church paper? They are varied and must be suggested. Unable to overcome and banish the wretched excuses for not taking the Church paper—"no time to read," "other papers are cheaper," "not able to subscribe," and such trash he is to be pitied. He will have a hard and long uphill pulling with his membership. He will find help in his work to be very little and weak, Christian activity at a very low ebb, benevolence all the while tending to dry up, and religious know-