

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXIX, No. 46.

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WHOLE SERIES.
Vol. XLVIII, No. 46.

The Christian Messenger,
A RELIGIOUS AND GENERAL
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25 words charged at 2 cents a word, pay-
ment in advance.

THE CHRISTIAN MESSENGER
for two dollars till January 1, 1886.
Now is the time to send us names.
A most interesting New Serial be-
gins 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 es-
teemed 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, recom-
mending the appointment of a Mission-
ary 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 glori-
ous 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-men-
tioned 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, Jno. 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 nomi-
nation accepted by the Convention.

WOODSTOCK COLLEGE is to be
liberally endowed by an equivalent of
\$2.50 from every Baptist Church mem-
ber in the Upper Provinces, said sum
to be paid in two years. Senator Mc-
Master will make a large addition to
this amount. And he also plans to ex-
pend about a half million of dollars in
building, equipping and endowing an
Arts College at Toronto, to be con-
trolled 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 pos-
sible 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 stu-
dents and Professors at the next meet-
ing 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 Mar-
tyr." 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, ad-
dressed 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 mem-
ber 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. Hav-
ing 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 posi-
tion 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 Chris-
tian man, Mr. Selden retires from the
field of active journalism.

We are unable to summon suffi-
cient courage to republish the eulo-
gistic 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 manage-
ment, esteeming it, in part because of
long continued acquaintance, but cer-
tainly 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 min-
istry. 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 un-
diminished 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 Con-
vention was reported in the *Canadian*
Baptist. The religious bodies are
fusing the people of Canada. Politi-
cians 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 civi-
lized 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 mis-
sionary 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,
'that 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 re-
specting 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 humili-
ation of bowing before railway officials,
publishing companies, etc., for special
favors; and released from the mortifica-
tion of depending upon the "slow
charity" of the people in the time of in-
firmity and old age.

When the Christian minister asserts
his independence as "a workman that
needeth not to be ashamed," and re-
fuses 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 apprecia-
tion and proper means of support in any
given place, he will be obliged "to
shake off the dust of his feet for a testi-
mony 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 Gen-
tiles."

We may laud self-sacrifice and patri-
otism; 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 indis-
criminate 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 pre-
sent time is more faithful pastors. At
the lowest estimate," he continues,
"there are in the Provinces, embraced in
the Convention, thirty pastors 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 "call-
ing loudly for ministers." When all our
churches call loudly for more minister-
ial, 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 di-
rection 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 com-
mand to pray for more laborers, reveals
too clearly the painful fact that the
churches do not really desire a replen-
ished ministry.

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

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 ad-
vice may be questioned, yet it was
given in the light of indisputable facts.

The demand of the churches for an in-
creased number of ministers means a
higher appreciation of ability, a greater
willingness to support the Gospel, and
a better assurance of spiritual prosper-
ity. As a natural consequence, a strong
demand lays all available sources under
tribute, and the coveted supply is im-
mediately forthcoming. In this way
the more inviting fields gather up min-
isterial 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, that their money supports him,
and that their mutual co-operation in-
sures 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 min-
istry; they also proclaim "the decline
and fall" of those already in the pas-
torate. The demand of the churches
being less than the ministerial supply,
and the income falling below the out-
lay, but one course is open to the
pastor, and it ends in ministerial bank-
ruptcy.

The fatal shoals that "make ship-
wreck 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 re-
sult 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 ill-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. Besides this, they remem-
ber that an old book says, "If any pro-
vide 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 labor-
ing to secure their preaching at the
least possible outlay, are adopting a
principle which means the destruc-
tion 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 expen-
sive services must be followed by cor-
responding 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 minis-
trations, and a universal acceptance of
the true philosophy of ministerial sup-
port. 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..... 268 04

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. B. M. 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 Mis-
sionary 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 interest-
ing 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 evan-
gelizing 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
Social, Envelope Party, Entertainment
or in some way add to the usual con-
tributions 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 Hal-
ifax, whether the proprietor is present
or not.