

The Distribution of Ministers.

There is no law, civil or ecclesiastical, directing any minister of the Gospel to any particular field; or commanding any church to engage any particular class of ministers. Nevertheless there are considerations which lay every minister under imperative obligations, in the choice of a field, and all churches the same in the choice of a pastor.

These reasons are not like those which influence men in other pursuits. In all secular pursuits, this question is perfectly legitimate; By what labor can I secure the largest income, and the greatest comfort? But the supreme question of the preacher must be: In which of my Master's fields am I most needed?

In calling ministers also churches are morally bound by the commands of our Lord, to consider their relation to the kingdom of Christ at large, as well as to their home pulpits.

Now are these obligations being considered in the distribution of ministers?

We are told that there are about eight hundred millions of heathen who have never heard the Gospel, and about thirteen millions of them now belong to the recently acquired territory of the United States.

On the other hand we notice the following reports of home churches. It is said of one of the New England States that there are a few pulpit vacancies, but the writer adds, "The applications for them are legion." Another paper mentions one vacant pulpit in another State, and declares that the applications for this one are "legion." Still another informs us that over one hundred applications have just been made for a single pulpit.

The result of this crowding of home pulpits is— First. Ministers of experience are driven out of their pulpits by young men at a time of life when it is impossible for them to go to mission fields, and suddenly forced into great destitution with their families.

Second. Business men, accustomed to respect experience, are losing respect for churches that prefer the leadership of inexperience. "I don't care to be taught by that boy," said a business man in New York as he turned from a Sunday service conducted by a preacher younger than most of the clerks in his store.

Third. The example of entering a profession for the avowed purpose of promulgating the Gospel throughout the world, and then competing in legions over single pulpits at home, is destroying public faith in the profession.

So long as the tide of pulpit candida es continues, churches may justly turn their contributions from the ministerial education funds, to the support of missions, and to the care of those ministers and their families, who, after giving most of their money to rich benefices, and their lives so far, in public service, are now suddenly, and permanently, and without cause, and while able and willing to do their best work, and without any means of protection whatever, or a protest or support, deprived of a livelihood—the result of a whole lifetime of preparation made fruitless, because those ministers just coming into service are not distributed to destitute fields. Churches and ministers are both responsible for this enormous evil.

COLD SPRING, N. Y.

The Word Endures.

F. W. OVERHISER.

Gladstone gave the world a thought not unworthy of his greatness when he called the Bible "The Impregnable Rock of the Holy Scriptures." He is obviously referring to Gibraltar; a fortress which has withstood a siege of four years, and has since been so strengthened as to be absolutely impregnable against all the forces which could be sent against it.

Thus it is with the Word of God. In spite of all the assaults of its many foes and many mistakes of its friends, the Bible stands. Its place in the affections of the people is growing larger

every day. It is consulted, and studied, and revered, and obeyed, as never before in the history of the world.

The critics die and are forgotten, but "the Word of the Lord endures forever." Even as one has beautifully said:

Last eve I paused beside the blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then looking in, I saw upon the floor  
Old hammers, worn with beating years of time.

"How many anvils have you had?" said I,  
"To wear and labor all these hammers so?"  
"Just one," said he; then said with twinkling eye,  
"The anvil wears the hammers out you know."

And so, I thought, the anvil of God's Word  
For ages skeptic blows have beat upon,  
Yet thought, the noise of falling blows was heard,  
The anvil is unharmed—the hammers' gone.

But every once in a while some man arises with the loud proclamation of his purpose and his ability to destroy the Word of God. Poor simpleton! He might just as well get into his mother's wash-tub, paddle out in front of Gibraltar, and assail that stronghold with a pea shooter.

Then he not dismayed when you hear the dreadful threats of the enemies of "The Book." They will make a great fuss and bluster, but it will amount to little more than noise.

The men who announce, now and then, they have discovered in the Bible, things which make it utterly untrustworthy, or that they have found new weapons which will speedily demolish "The Impregnable Rock," remind me of an old Shanghai rooster that used to strut and crow in my uncle's barn-yard. Every once in a while, that rooster made the air resound with the vociferous announcement of his great and new discovery of some delicious tidbit; to feast on which he called the hens. And when they came with haste and great excitement, what do you suppose they found? Why, nothing but an old, dried, year before-last, snail shell, that had been investigated by every ant, and turned over and picked at by every hen and chicken and lantam and duckling on the place.

And so, when a man announces his discovery of some brand new proofs, against the divinity, or the inspiration, or the trustworthiness of the Bible, I would recommend that you imitate some of the older hens of my uncle's flock, who, without so much as glancing in the direction of the rooster, went on, quietly, and calmly satisfying their hunger with food of their own finding.

BEDFORD, N. Y.

Married.

HUGHES-KINCAID—At the residence of the bride's parents, East Scotch Settlement, Kings Co., N. B., on January 24th, 1890, by Pastor S. D. Ervine, Adam H. Hughes of Johnston, Queens Co., to Miss Ida M. Kincaid, of Springfield, Kings Co.

WASSON-SMITH—At 135 Queen Street, St. John, on the 13th inst., by Rev. G. O. Gates, D. D., J. Hollie Wasson and Adelia J. Smith, both of St. John.

Died.

MASTERS—At Canning, Kings Co., N. S., on December 20th, James E. Masters, aged 77 years. Our brother's death was very sudden, preceded by a single day of what seemed a slight illness. Mr. Masters was an intelligent, devoted and earnest Christian, with unabated zeal and unwavering faith to the last. He was baptized into the fellowship of Germain Street Church, St. John, in early life. Subsequently he joined the Ervins Street Church of the same city, and became actively interested in the mission established at the Marsh Bridge, under the fostering care of the two city churches, and was for a time the Superintendent of the Sunday school. This mission was organized into a church on March 29th, 1858, which afterwards became the Leinster Street Church, under the pastoral care of the late Rev. E. B. DeMill. On the 15th of December, 1859, Mr. Masters joined the church by letter, and for many years was an active and devoted member. He filled the office of deacon, and in the later years of his residence in St. John, took quite an active interest in the work of the denomination. After the death of his wife, who was a daughter of the late Mayhew Beckwith, of Cornwallis, N. S., he removed to Canning. The pastor

of the church there writes of him, "His presence among us was a strengthening addition in every part of our work. To the pastor he was a friend whose death was a personal loss. In these last years made long by the death of his wife, our brother has lived much in the other world, and dying with him was a glad surprise." Mr. Masters had much of the missionary spirit. He felt that the Baptists of these provinces had a work to do that no other denomination had done, or could do, and so he was constantly reaching out a helping hand. Home and Foreign Missions and the work of a higher Christian education, were interests very dear to him. In death these were remembered, and so the cause of God which rested upon his heart will continue to be blessed by him.

DYKEMAN—On January 9th, William C. Dykeman, formerly of Jemseg, passed away in the 84th year of his age. He was baptized, we think, by Rev. David Cranall, in 1854, and has ever since been a member of the Jemseg Church, where in earlier days, he shared in bearing the burden for the work of Christ. He was favored to witness more of God's mercy than many of us of this generation, being contemporaneous with Baptist progress in these provinces, from when we were a struggling few until we have gained our present influence. However, the weakness of age made the last few years not so pleasant to him as might be desired, but having Christ's end was perfect peace. As the mind would lose sight of the present, and wandering back to times of earlier Christian experience, he cited familiar hymns of those days. The funeral attended by a large concourse of people, took place on January 11th, at the home of his son, David C. Dykeman, of Margerville. The deceased leaves three sons.

HARPER—At Bale Verte, on the 19th inst, Cythia Reall, beloved wife of William Harper, in the 76th year of her age. Sister Harper was baptized by the late Dr. Hopper, and united with the Crosses Street Church and afterwards removed to this place. Her illness was brief, but it seemed as if her life work was done and God took his servant home. She was a lady of true Christian character, whom to know was to love and esteem. She leaves a husband over eighty years of age, who is only waiting the summons to meet her in the bliss beyond. The memorial service was held at her late residence, and afterwards the remains were taken to Sackville for interment, where services were held by Pastor Bailey.

BLAKNEY—At her home in Woodstock, on January 19th, Mrs. Ella, beloved wife of Rev. J. C. Blakney, in the 55th year of her age, leaving a grief-stricken husband, one daughter, (the wife of Dr. Baker), two adopted daughters, four sisters, and three brothers to mourn. Mrs. Blakney was the eldest daughter of the late Deacon Churchill. In early life she experienced religion, and was baptized by Rev. Thomas Todd, who in later years had the pleasure of performing the marriage ceremony. As a wife and mother she was true and devoted. As a Christian faithful and exemplary. In her protracted sickness, patient and resigned. She was truly a right hand supporter to her husband in his work as a Christian pastor. All that medical skill could suggest was done by her physicians, Drs. Keirstead and Baker. The large attendance at the funeral marked the respect in which the deceased was held.

REED—On January 10th, at Sherstone, N. B., Miss Ruth Reed, aged 50 years. This sister had been for some time suffering with consumption, and her death was a blessed release. As she was a native of Caledonia, her remains were there laid to rest in the Baptist burial ground, and in the adjoining meeting house the Rev. C. W. Townsend conducted a memorial service, delivering an earnest discourse from the words, "The time is short."

Foreign Mission Board.

It will be good news to the many friends interested in our Foreign Mission work to learn that missionaries who went from us last Autumn, some of whom were detained in London, have all reached their destination about the middle of December, also that Mr. John Hardy and Miss Williams have been married. To both of them congratulations are extended, and the hope expressed that they may be long spared to do much work for the Master among the Telugus and be very successful in extending the interests of the Redeemer's kingdom. —M. & V.

At the children's bedtime on a Sunday evening, a father overheard his little girl asking anxiously: "Mamma, is papa going to die?" "Why, no, my child; what made you think of such a thing as that?" "Because he has been so good and kind to-day!" Many a man would have his eyes opened to some things if he could know what his children are thinking about him.

SENSIBLE ADVICE.—Don't stop your paper because you receive a notice of arrearsages. You would not stop eating because you had a bill from the grocer.