

## THOUGHTS FOR STUDENTS AND YOUNG MINISTERS.

BY REV. SAMUEL MASSEY, MONTREAL.

"Serving the Lord, with all humility of mind, and with many tears and temptations, and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house."—Acts xx., 19, 20.

In reading over this passage of Holy Scripture, I have been struck with the suggestive character of several of the words and phrases, such as "serving," "humility," "temptation," "keeping back," "tears," and "from house to house." What a fulness of meaning there is in each of these expressions, and how suggestive of thought, feeling, caution, fidelity, toil and care! Any of these terms would be sufficient for the text of a sermon. As a "good minister of Jesus Christ," and as a writer on the Christian religion, St. Paul has never been surpassed, therefore he may be safely taken as a model, in all things relating to the ministry of the Word. Most young men entering the ministry, take a model of some kind, and often their model is some popular preacher. Of late years it has been the fashion among young men in the Old Country, and also in this country, to imitate the late Mr. Spurgeon and other famous preachers. But, having imitated their defects as well as their excellencies, they have often made themselves ridiculous and conspicuous failures.

Every young preacher should be himself. In spite of temptations to be otherwise, he should preserve his own natural personality, and then the Church will have the diversity of gifts, which was so conspicuous among the Apostles. Luke, Mark, John, Paul and Peter were all very much unlike each other. In them we find a great diversity of gifts, and this diversity was doubtless designed as a blessing to the churches, therefore it is wise for every young minister to be himself. At the same time a young minister should try to find out his own defects, and then prune and lop off any personal or constitutional peculiarities that might tend to attract attention from the great object of his ministry, the glory of Christ in the salvation of men.

A great London preacher lately said, when giving advice to young ministers, "If we would make men feel, we must feel ourselves. He who preaches to broken hearts, always preaches to the times." It is said that Rowland Hill once said to his curate, "Never mind breaking grammar if you can break hearts."

I will now briefly consider several of the most suggestive terms contained in the text. The first is that of service, "Serving the Lord." The holy ministry is a service, a service of the Lord, and a service to man. This Apostle in another place saith, "I have made myself servant of all, that I might gain the more." He served men that he might glorify Christ in and by their conversion, but no man could claim him as his servant; he could say, "we are your servants for Christ's sake." He did all for Christ. Although a minister for Christ's sake allows himself to descend to this level, he is in no sense any man's servant, nor is he under human control, except in so far as the Holy Scriptures warrant.

We find, however, in some churches, where democratic supremacy has usurped authority, that ministers are treated as if they were mere hirelings, and who are unblushingly told that they are paid for their services, and must therefore be subject to their control, and that often means the control of a domineering Demetrius! Such men seek to degrade the sacred office of the ministry; they too often succeed in putting a brake on the chariot wheels of the gospel, and in hindering the usefulness and breaking the heart of the minister.

Although the true minister is a servant, not a master or usurper of authority, he occupies the most honorable, the most dignified, and the highest office upon earth.

The late Rev. Dr. Carey, the great and learned missionary of Serampore, had a son who was a missionary. This son left the mission and became an ambassador to the court of Burmah. His honoured and revered father deeply regretted this step, and when he spoke of it, always with sorrow, he said: "Yes, alas, Felix has shrivelled up into an earthly ambassador!" Have we not also known men who were shrivelled up in a similar way? All earthly offices, however good and high, are less than nothing in dignity and importance when compared with the office of the Christian ministry. The true minister is a co-worker with, and "an ambassador for God." Could any office be higher than that! The true and faithful ambassador for Christ will never degrade himself or his office by "serving tables." His office is always one of service, watchful diligence, and unceasing toil. It is not a sinecure, a mere professional office, without duties or responsibilities. The term implies work, hard work, fidelity and diligence in the discharge of onerous duties. The work of the holy ministry of Christ calls for much self-denial and self-sacrifice. He who takes upon himself the orders of office and shirks the work and lives at ease

and in comfort, while the Church is languishing, millions of men are without the gospel, and sinners are perishing around us every day and every hour, cannot and will not escape the just consequences of his conduct. The writer of our text felt the awful responsibility of the office resting so heavily upon him that he exclaimed, "Who is sufficient for these things?" and "Woe is me if I preach not the gospel." He magnified the office in season and out of season, by faithful toil and by patient and heroic suffering; and at the end of a long life of peril and pain, he died a martyr's death. Mr. Spurgeon has well said that no man should take upon himself the office of the ministry, unless he felt that he could not live without preaching the gospel. This he might safely take as a divine call to the office and to the work of the ministry. The office is one of work and service, and of great responsibility. "The Master," our great example, when speaking to His disciples with regard to His own mission, said, "The Son of Man came not to be ministered unto, but to minister." He wished to teach them that while their office was one of great honor it was also one of service. He was the greatest, who was the "servant of all." St. Paul used his knowledge of human nature with much tact and wisdom. He admits that he used what he calls "guile," in adapting himself to the circumstances, prejudices, and mental habits of his hearers. Some have even thought that he almost went a little too far in this line, and therefore, those who take him as a model have need of much care, lest on this point they overstep the boundary of consistency, for too much policy is a dangerous thing, as it exposes a man to the charge of insincerity. But St. Paul being wise and inspired, knew well how far to go and where and when to stop. But while there may be some need for care on our part in relation to this point in our ministerial life, there is some danger of being too stiff and professional: for if the people amongst whom we are called to labor once get it into their heads that the clergyman is haughty and vain, his usefulness is gone, and the sooner he seeks another field the better. But better still, if he pray for the Lord to make him humble and poor in spirit.

(To be Continued.)

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## NOVA SCOTIA

CHARLOTTETOWN.—Jedediah Slason Carvell, Lieut. Governor of Prince Edward Island, departed this life on Wednesday, Feb. 14th, 1894. The deceased was one of the founders of St. Peter's Cathedral, Charlottetown, and for many years took an active interest in the work of that church. The remains, encased in a plain oak coffin, lay in the reception room of the Government House on Thursday, a large silver crucifix being placed at the head and three tall candles on either side. The funeral services began on Friday with a requiem celebration of the Holy Eucharist in All Souls' Chapel at 7.45 a.m., at which the relatives of the deceased communicated. At 9 a.m. the coffin was met at the west door of St. Peter's Cathedral by the priest incumbent, the Rev. James Simpson, vested in a black cape and attended by acolytes and crossbearer. The opening sentences of the burial service were said as the body was carried to the foot of the chancel. A solemn requiem was then sung. The altar hangings and frontal were black, two lights only burning on the retable. The celebrant, the Rev. E. T. Wollard, rector of Georgetown and Cherry Valley, was vested in a black chasuble and the acolytes wore black cinctures round their albs. The service was most devotionally rendered by a large choir, and was choral throughout. The special collect, epistle and gospel sanctioned for such occasions by the Bishop of the diocese were used; hymn 252 A. & M. (Weary of earth and Laden with my Sin) was sung as the introit; Dies Irae as Sequence, 499 (On the Resurrection Morning) as offertory, and 322 (And now O Father, mindful of Thy love) at the communion. After the benediction, "De Profundis" was solemnly chanted, and the white robed choir then filed out singing the "Nunc Dimittis." After the service, the body, surrounded by six mortuary candles, was exposed to view, and during the morning many people passed reverently round the bier. At 3 p.m. the choir again entered the church, crossbearer and acolytes taking up their positions at the coffin as if guarding the remains. The church was crowded to its utmost capacity. The burial service was taken by the priest incumbent vested in surplice, stole and black cape; hymn 184 was followed by Psalms 90 and 130, and after the lesson hymn 255 was sung. The body was then taken from the church to the hearse; as this was done a salute of minute guns to the number of fifteen was fired from Fort Edward by a detachment of artillery drawn from No. 2 Battery under the command of Captain Moore; and the various bells

in the city were tolled. The order of the funeral procession was as follows:—

Officers of Militia  
Police  
City Council  
Mayor  
Free Masons  
Pall Bearers  
Priest  
Hearse  
Family  
Members of the Government  
Friends

On arriving at St. Peter's Cemetery about two miles away, the burial service was concluded by the Rev. James Simpson, after which the Free Masons performed their usual impressive rites over their departed brother, and the mourners returned to their sad homes.

## QUEBEC.

Church Society.—Arrangements have been completed for the annual anniversary meeting of the Church Society of the diocese, which will be held in the Academy of Music or some other large hall in the city on Thursday evening, April 6th. The Right Rev. A. C. A. Hall, D.D., Bishop of Vermont, one of the most eloquent divines of the present day, will be the principal speaker on the occasion.

LABRADOR.—Word has just been received from the Rev. D. N. Kerr, missionary, and G. W. Willis, Esq., lay reader, who left Quebec last fall to labour in this distant mission. Mr. Willis is stationed at St. Paul's River at the extreme east end of Labrador near the Straits of Belle Isle where he has organized a very successful day school with an attendance of 31 scholars, besides which he does duty in that vicinity as lay reader, and conducts a Sunday school. The Rev. Mr. Kerr is at present some 70 miles further west, but as soon as the bays are well frozen over he will start for the extreme western part of the mission (Natashquan), when they will be 200 miles apart. Towards spring Mr. Kerr will travel to the eastern part of Labrador, and Mr. Willis will work his way west and organize schools and do mission work in that part of St. Clement's mission. They experienced very mild weather during the fall until Dec. 12th, and between that and Dec. 22nd, when the letter was written, the weather turned very cold, 25 to 30 degrees below zero with plenty of snow. These two missionaries are working in about the most difficult place in the mission field, in fact a former missionary said that he had been in the wilds of Africa, and in the American plains, but had never had a similar experience. The Lord Bishop of the diocese purposes going on a confirmation tour in this district during the coming summer, which will occupy a couple of months of his time.

## MONTREAL.

MONTREAL.—The Rev. C. J. James, the new assistant minister of St. George's Church, will enter upon his duties immediately. Mr. James, who is of Irish descent, was born in Toronto in 1857. He received his theological training at Wycliffe College, and in his last year was president of the Alumni Association. He graduated as B.A. at Toronto University with honours and commenced his active ministerial work as assistant to the Rev. Hartley Carmichael, at the Church of the Ascension, Hamilton. He then, for three years, assisted the Rev. W. H. Rainsford, of New York, whence he was called, seven years ago, to be rector of St. James' Church, St. John, N.B. Mr. James was married in 1887 to Miss Birkett, sister of Dr. Birkett, of this city, and will reside temporarily at the latter's house, 801 Dorchester street.

MONTREAL, Feb. 8th.—The monthly meeting of the Montreal Diocesan Theological College Missionary Society was held in the students' parlor. The Rev. Principal Henderson delivered an earnest address to the members on "The Missionary Aspect of the Church's Work." Mr. Fred H. Graham then read a letter, which he had received from Bishop Reeve, of Mackenzie River. The letter was most interesting and dealt with Church missionary work at Fort Simpson, Mackenzie River. Especially interesting was the description of the ordination of a native—the first ever ordained within the arctic circle. The next thing described was the establishing of a new mission at Hay River, Great Slave Lake, and the favourable reception of the missionary, Mr. Marsh, by the Indians. It is proposed to call the new mission "St. Peter's." The lack of missionaries for the new post and the great need for good men was referred to, and the welfare of the older and equally important post was described. Contributions are required for the work among the Eskimo, for the new mission at Hay River, for the one about to be started at Wrigby, and for the diocesan school.

ST. GEORGE'S, Feb. 21.—The Rev. C. J. James, B.A.,

March 1, 1894.

arrived by the 4 N. B., where Dr. G. F. C. Smith several other clergyman a he

ARRPRIOR.—T largely attended of Franktown its conclusion s in his own paris cards be tried young men and different canvas passed by who l This is such worked so suc parish, that its trial as calculat Mr. Waterman his Cobden mee unanimously ac heavy storm of t the roads that M engagements, bu the meetings bei bouring clergy.

BEACHBURG.—Robert Orr, was when two energy McLaughlin, dr load of oats, and preciation of tl them and the Orice, William Smith. It is ki cheer and bright as they do to sl people.

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RENFREW.—Th the Rev. Mr. Ch the collections le in conjunction wi parish, which is of collections its more pretentious

STAFFORD.—Th pushing ahead th posed new church that the good Ch blessing of God, world's goods, wi and worthy bilti ture which for s weekly gathering has become far t congregation. A bers of St. Patric church, has just scribed has exce further subscripti held in the old ch at which it was u church of stone. Donald and John mittee, with Rev man, The contri was given to Me work of building

KINGSTON.—Th has left these b missions, \$1,000; sion, \$1,000; to C