

but in the night of the week. . . . There was no preacher and no preaching, is some not even a minister present. . . . The difficulty is sometimes to break them up. There is no advertising of bishops or infant preachers, because the work is the work of the Spirit of God. . . . I hailed a police sergeant on the road and asked him what he had to say about it. He said, 'This is a pretty rough part; they don't think much of kicking a policeman like a football, but there's been none of that these two months. There are twenty-two licensed houses in my district, and they are not drawing enough beer to pay for gas; the men are all in the chapels.'"

### Neglectful Pastors.

DEAR EDITOR.—How dare we reply to an editorial? Only that we sometimes think probably those in active service may know nearly as much regarding certain work as the man in the editorial chair who has not been on the ground. The acting editor has referred to late to pastors' salaries and neglect regarding denominational funds, and we feel that a few words of explanation may not be amiss from the neglectful pastor. When beginning our work we found many people in a discouraged, indifferent condition. The late pastor after a lapse of six months was not all paid yet, and he was a man that cared for financial matters carefully. There was a debt remaining on our church building. Our members had pledged liberally to 20th Century fund. The leading women are members of a missionary aid society, which means \$1 a year and more for missions. We have also mission band and B. Y. P. U. There is the general expenses of church, such as wood, oil, care etc. Leading members have to contribute very liberally in order to sustain the pastor whose salary is often quite in arrears. Notwithstanding all this we are asked to contribute extra to Home, Foreign, Grand Ligne and Northwest Missions. We thank God for these activities, but should not forget that all money coming from any small church is largely from the faithful few who are already doing their share, actually more than they are able. Christian people have to live. If they do not pay their debts the name "dishonest" is soon applied to them.

We are expected to raise an amount every year for denominational funds. I have always had brass enough to get along through the world so far, but cannot as pastor of a weak, struggling church be all the time asking for more. To meet all demands would require a special appeal every Sunday, which explains an expression of two young men not long since, "Religion is dollars and cents to everybody." Do not misunderstand me, these objects are all right but our churches should get on better financial footing before they try to meet all demands. There is much wondering in our day why pastors are so hard to get and keep. They have to live to be respectable, but are often neglected because churches are overburdened.

While writing please permit a word in regard to our Home Mission work especially in N. B. It is hard to get men for two reasons. Churches are too particular. A young man was sent to one section, and entered the work as best he could. They said he was no good, was not educated, (although he had attended good schools and knew far more than any in the place) and the majority finally decided he could not preach and sent him away. Today after a few years he is pastor of a city church with \$900 salary. People should be careful, patient, and encouraging toward young men. The Board should be careful also. One young man was sent to a small town where the Baptist cause was very low. He worked very hard for some time, had good meetings, paid his own expenses; expecting aid of course as promised, sent in the required report and has been waiting at least a few years for reply. Young and old ministers have their struggles and we should use them right.

Another word probably will be enough, but we hope not too much. I for one fail to see the wisdom of having a Sept. of Home Missions. We have given it a trial with small success or returns. A live general missionary should be sufficient in connection with Board to handle the work, thus saving salary and expenses of an extra man who might fill an important vacancy on some field with quarter the outlay.

WEAK PASTOR.

### Acadia Notes.

#### INTER-COLLEGIATE DEBATE.

For weeks past a topic of keen and growing interest among the students has been the approaching inter-collegiate debate between representatives of the students of King's College and Acadia College respectively. The debate took place on Friday evening last in the Opera House, Windsor. The subject of debate was: "Is the United States justified in enforcing the Monroe doctrine?" King's College supported the affirmative, her speakers being G. Tobin, E. B. Spurr, and G. W. Warner. Acadia took the negative side and her speakers were A. B. Balcom, V. O. Chetick, and J. W. Margeson. The judges were A. MacKay, Esq., Supervisor of Schools, Halifax, Principal H. Bradford, Annapolis, and A. E. Dunlap, Barrister, Kentville. All the arrangements at Windsor had been admirably made by the students of King's, with a view to the

interest of the occasion and the comfort of their guests. The trip to Windsor by the Acadia students was greatly facilitated by the fact that Mr. Giffins of the D. A. R., as a gracious acknowledgment of the services of the students during the recent snow blockade, placed at their disposal a free special train. Almost the entire body of students from the College and the Academy availed themselves of the privilege, together with most of the professors and teachers of the two institutions. The party numbered about two hundred and fifty. The outing had been splendidly organized to the smallest details by the students themselves, and was a well conducted and spirited affair throughout. The climax was very agreeable to the Acadia party, as the judges decided that in respect both to weight of argument and excellence of form the honors belonged to the Acadia men. The King's men were courtesy itself, and the best of feeling prevails between the two colleges. President Hannah is growingly popular in the country, and under his vigorous and broad-minded administration King's is taking on new life.

#### TIMES OF REFRESHING.

Two weeks ago I reported to you that Wolfville church, was engaged in special services under the leadership of Pastor L. D. Morse. There was promise then of a deep and genuine interest; that promise is being most graciously fulfilled. Night by night a large congregation has assembled many Christians have been quickened, a goodly number of others have been converted, and a large number have publicly acknowledged their concern. The interest is steadily deepening and widening, and God's people are looking for a great ingathering of souls. The institutions are co-operating with the church, large numbers of students are in daily attendance at the meetings, and already the movement has taken a deep hold upon the student life. The meetings are characterized by an absence of everything that savors of mere mechanism and artificiality. The leader believes in the power of the truth, and each night sets forth briefly but thoughtfully some vital phase of the Gospel of God. He then sits down and leaves the meeting to develop according to the measure of God's Spirit in the hearts of the people. A gracious spontaneity and liberty has come upon the people in this way. Then there has been no urging of the unconverted or the seekers to speak or even rise. There has been a simple invitation in the briefest words to such as felt it would help them, and that only occasionally, but nothing more. For a while it seemed to some that a more positive leadership of the social part of the meetings would be advantageous. It was evident however that the pastor viewed with intense aversion any possible substituting of human management for the deep free working of Divine Spirit. We are likely all to be converted to his way of thinking. The meetings have steadily gained in power, and in power that is evidently from above. They are conspicuously favorable to thoughtfulness, to reality, to deliberateness, and to pure voluntariness on the part of any who shall commit themselves. The pastor is a man of God with a deep comprehensive understanding of the "glorious gospel" and with no hope of effectual enduring work apart from the power of the Divine Spirit. His life also is eminently a life in the Spirit. It looks as if God had set him in his place of power for very gracious ends. Will not all the brotherhood and sisterhood whose hearts turn to Wolfville with loving concern, pray for this pastor and all who are cooperating with him, that their spiritual desires at this time may be fulfilled in the largest measure.

#### GONE HOME.

While these things have been in progress another great event has transpired in the experience of one who was formerly a student of the Seminary. On Sunday March 26th, Carrie Irene D. Witt, daughter of Dr. G. E. DeWitt entered into rest. The deceased was the daughter of Dr. DeWitt's first wife, Henrietta, daughter of the late deacon William Chipman of Bridgetown. The mother passed away at Chester on the 29th of December, 1878. Carrie was born at Chester on the 23rd of May 1876. She was baptized by the late Rev. H. F. Adams then pastor of the First church Halifax. For many years the deceased had made a brave fight against the insidious disease, consumption. For two or three years her health improved, but for the last six months there had been unmistakable signs that strength was failing and the end drawing near. She was beautiful in person, amiable in disposition and gracious in manner. Best of all, she was a true Christian, radiating the graces of the Spirit whether in health or in sickness. Her closing days were full of sweet trustfulness and acceptance of the divine will. The memory of her will be very precious. At the funeral which was largely attended, Dr. Chute and Rev. L. D. Morse spoke tender, beautiful Christian words, and the sympathy of all hearts went out to the bereaved family.

Wolfville, April 1st

THOS. TROTTER.

### Candidates for the Ministry.

DEAR EDITOR:—I have been reading the article in the last number of the MESSENGER AND VISITOR entitled "Candidate for the Ministry," and have noticed very carefully the reasons given why more young men are not entering the ministry. I cannot see that any of the reasons given are such as they

should be. To the mind of every true child of God, there is one supreme motive, and only one, that should lead any one to enter this holy service, and that is that he feels that God has called him. "We need to always keep clearly in mind the fact, that no one should enter this sacred office simply because he may be possessed of good natural ability, and also of good acquired ability, for it is plain to every true servant of Christ, that we may possess these qualities and yet may never have felt a call to this special work for the Lord. There is another danger that needs to be guarded against, that is looking upon the ministry as a mere profession. When this is the case it has a tendency to lower the sacred profession for which God calls his servants, all believers in Christ know fully well that when this holy calling is placed on a basis with any secular the cause of our Lord must suffer. It is to be feared there are many who enter this service merely as a profession. The writer is now speaking from what has come under his own observation. A promising young man was pursuing his studies at college. He said one day to the writer. There are two professions, and he had not decided which to enter, that of the law or the ministry. An aged servant of the Lord was holding revival meetings, in a certain place, there was a young man in the congregation, who could exhort fairly well. After the service, the aged brother, putting his hand on his head said: My young brother, you ought to preach. The young man started out to preach the gospel, but did not continue long in the service. There is another reason given, which to the mind of every true child of God is no good reason at all, that is in the matter of remuneration. It is said the reason young men are not entering the ministry, is that in other professions, the salaries are much larger. The question is, should a brother who has felt his call from God to this Holy service, make the salary the first importance, there is reason to believe that this part is looked at more than it should be, and thus the work of our Lord is hindered, simply because a brother says I will not go to church because the salary is too small. Is it not to be feared that many times we seek our own good instead of being more willing to make sacrifice—the Master's sacrifice? What if we can't have all the things we feel we ought to have, should we not be willing to practice self denial for Jesus' sake seeing that our Master suffered these things, and the servant is not above his Lord. I have been reading the Life of that sainted servant of God, Christmas Evans, and he tells how in Anglesea his salary was only £17 per annum, and for twenty years he never asked for more. Out of this he gave considerable to the Master's service. The writer could mention many good brethren that are not receiving more than four or five hundred a year, and yet for their love of him and salvation of souls, are managing to live. When the salary is made of so much importance, and this given as a reason why more men are not entering the service for the Lord, it has a strong tendency to bring down the sacred calling too much with that of the secular. There is a great need that in the setting apart of young men to the work of the ministry, that more careful examination be made in regard to the spiritual qualifications, and the call from God to his service. When this is the case and men do not look upon the ministry as a profession to make money or something in which to have an easy time, the one little struggling home mission fields will have pastors to care for them, for instead of a brother looking for an easy field, and large salary, there will be more willingness, to do what the blessed apostle commanded Timothy, when he wrote him, "Thou therefore endure hardness as a good soldier of Jesus Christ." May our Lord speed the day when his servants will not shun his service for any worldly trials. It would be well for some of those who are enjoying all the blessings of life, to read Christian on his way to the Celestial city. Oh that our Lord may forbid that any of those who are his true servants, should ever offer such flimsy reasons, for not serving him as we often read through the press.

W. E. C.

### The Ministry of Suffering.

Time and suffering, and self-knowledge, the mystery and vanity and misery of life, quicken and exalt our sense and relish of that more ample greatness, that more exact goodness, that sense of God, which the contemplation of nature and art, at their utmost of power and beauty, ought always to awaken and fill. It is the clear shining after the rain. Pain of body and mind, by a double-edged, but, in the main, merciful law of God and of our nature, quickens and exalts other senses besides that of itself. Well is it that it does. Sweetness is sweeter than before to him who knows what bitterness has been, and remembered sweetness too. The dislocation of the real and the ideal—the harsh shock of which comes on most men before forty, and on most women sooner, when the two lines run on together, sometimes diverging frightfully, from the most part from their own fault—but never meet, makes him look out all the more keenly for the points where he shunt himself: it is a secret worth knowing and acting upon and then you can go and come on as you list. This is our garden, every one's garden of Hesperides, into which, if we only know the right door, we may at any time enter, and find sunshine and shadows, and soft air and clear waters, and pluck the golden apples from the laden boughs.—Dr. John Brown.