

ligionists were not willing to acknowledge, is too painfully apparent to be denied among Baptists?

What connection there can be between Infant Baptism, when the child was made "a member of Christ, a child of God and an inheritor of the Kingdom of Heaven," and the *neglect* to open their grief to their spiritual guide when of mature age, we are at a loss to understand. Rather it is plain that Infant Baptism suggests in after years the duty of living as God's children, having been adopted as such in tender childhood through the great mercy and free love of God. Certainly the Church so expects her children to act and so rules, and it has been because they have been surrounded by those who make light of the glorious heritage which was assured to the child by Baptism, if the subsequent life is lived aright, that Church people have neglected to comply with the terms of membership provided for their after growth in grace.

It seems to us a very regrettable thing that the editor of the *Messenger* should feel disposed to make capital out of honest efforts on the part of any Christians to improve the spiritual condition of their people. It displays, we only hope, an imperfect idea of the Christian *development* to be found among Baptists. Any efforts to inculcate and promote a better life, a higher Christian life, made by any body of Christians within themselves, if not approved of as the best mode, should at least command the respect and sympathy of all who profess Christ's name. When the Baptists have no sins to deplore, and no coldness and indifference to lament, it will be time enough for the *Messenger* to cast a stone at the Church of England, or sneer at efforts to improve the spiritual condition of her members.

#### MISTAKES OF SCIENTIFIC MEN.

WE cheerfully give a place to Mr. Poole's letter under the above caption which will be found on page ten, and in reply have first to say that the article complained of was not an editorial but a clipping, and published as selected matter. As to the article itself we think the writer, whoever he may be, would be quite willing to accept what Mr. Poole says, as there seems to be no disagreement in the main between them. No doubt he had in view principally scientific writers described by our correspondent "who outdarwin Darwin, who have taken science as a profession, and who desire notoriety at any cost, truth or no truth," and that this is a large class, there can be little doubt—the largest and the noisiest; and it cannot be denied that this class is not unknown among those who claim to be theologians, as Mr. Poole points out, although we think his reference to Balaam's ass an unfortunate one.

After all, we cannot see that our correspondent has denied any statement made by the writer in the article under consideration. Indeed there can be no denial for "facts are facts," and the mistakes which were alluded to are matters of common knowledge. If Mr. Poole will take the trouble to re-read the article he will find that there is really nothing to refute in it. It is not sweeping, it is particular in its statements, and its particulars are well known facts. The writer does not deny any well-established scientific truths, nor does he seek to disparage the discoverers of those truths, but what he evidently wishes to do is to put people on their guard against placing too much confidence in the utterance of any scientist, be his position what it may, until the scientific world are at one in admitting the statement to be beyond doubt a truth; and in

making this warning he is sustained by the mistakes and misconceptions which he has so well pointed out.

#### CHURCH SUPPORT.

OUR correspondent, whose letter elsewhere in this number condemns the too prevalent practice of engaging in entertainments, concerts, bazaars etc., for Church purposes, will find very many who deeply sympathize with his remarks, and who deplore equally with himself the extent to which the evil has been carried. Our personal religion must be dwarfed until we learn to give as a religious duty freely as God has prospered us to the maintenance of His Church at home and abroad.

By raising funds for Church purposes in the way our correspondent points out, the true idea of Christian giving has been lost sight of, and men and women have been supporting their Parish as they would sustain any human organization, as the whim or their likes and dislikes prompted them, sometimes perhaps giving liberally, sometimes giving little or nothing.

When the higher view is taken of our responsibilities and duties, when a proper recognition of God as the Author and Giver of all good things is felt, we may hope to find the things complained of no longer known among Christian people.

OUR readers will be glad to read what the Ven. Archdeacon Lindsay, as Chairman of the Central Board of Foreign Missions, has to say upon the subject in another column.

#### SOME THOUGHTS AND FACTS ON SOME NEGLECTED ASPECTS OF PASTORAL WORK.

##### CHAPTER I.

*Points for serious reflection, without the feeling of a lecture of private and personal pastoral intercourse, showing especially the various points which let us more fully into the life.*

(Continued.)

##### BISHOP OXBENDEN.

The late Metropolitan of Canada, of a very different school from the eloquent Prebendary just quoted, yet, Low Churchman as he is, he is at the less very urgent insists upon the great importance of the various aspects of the Pastoral intercourse between Priest and people, the neglect of which is regretted.

"And here let me put in a further word of advice. Besides receiving thankfully the truths which your minister proclaims to you in public, you should look upon him as your *Counsellor in all spiritual matters*. It is written, 'The Priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts.' (Mal. ii. 7.) Then go to him in all your difficulties; fly to him for advice; open your heart to him; tell him of all that perplexes you. Many things which he has set before you from the pulpit he may be able to unfold to you more fully in private. And if there should be anything, either in God's word or in God's dealings with you, which causes you some little anxiety, he may be able to throw such further light upon it as may greatly relieve your mind. Regard him, in short, as the messenger of God to you, and as the spiritual physician who can administer healing medicines to your soul."—*The Pathway of Safety*, p. 35.

"How often it happens that among our flock there is here and there one desiring to have a few words of private conversation with us. And if we do not throw ourselves in his way he will not have the courage to make a formal application to us. He may be longing for a word or two of instruction, or advice, or encouragement from us; and it is by

a ministerial call that such an opportunity is often happily afforded. It is thus, in the secrecy and stillness of pastoral intercourse, the poor man fully feels that his sorrows, his cares, his burdened conscience, his doubts, his highest concerns, are a matter of a deep interest to his minister, as are those of the rich and noble."—*Pastoral Office*, p. 180.

"There is a special visiting which seems to have a still more pressing claim on the attention of the clergyman. If we know, for instance, of any parishioner being in an *awakened and inquiring state*, it is important to go at once and give him a helping hand. He needs counsel and direction; and a little well directed advice may speed him on his way, and steer him through many difficulties which beset him in his course. Many a one in this state has lapsed into dissent or fallen back into carelessness from lack of advice and guidance just at this critical moment. Again, we hear of another *growing cold*, who 'did run well.' Possibly a word in season may recall him. He may need warning or encouraging and this may be for the saving of his soul. We may find another *perplexed with difficulties*. He has either taken a wrong view of some passage in God's Word, or has misunderstood some statement made in the pulpit, and his mind is harassed by it. Now, half an hour's private conversation with a person in this state may do much to correct mistakes, to convey instruction, to relieve solicitude, and to settle doubts. In such cases it is desirable that the spiritual guide, whilst he speaks with all faithfulness, should also use great tenderness. This will inspire confidence. The heart, which was shut up within itself, will now be thrown open. Difficulties which have long perhaps existed will be freely spoken of, and the poor soul that has mourned and struggled in secret will find unspeakable relief in discovering that there is one human friend at least who can sympathize with it."—*Pastoral Office*, 185.

##### BRIDGES

##### On the Christian Ministry.

I now adduce some forcible extracts from this old, well-known and valuable book.

"We must therefore make it our constant aim to advance to nearer contact and closer interest with them, winning their hearts as the way to win their soul—living among them in the interchange of those kindly offices which (as Bishop Gibson admirably observed) are the means of endearing ministers to their people and of opening a passage into their hearts for spiritual instruction of all sorts. This is done by combining the office of Minister and pastor that Elliot 'was indeed' (as a contemporary wrote) 'the father of his people.' But I think the great intercourse with them he really entered and himself to them, and became acquainted with the extent of their knowledge of their things, with their trials and difficulties, with their joys and sorrows. He was in this manner enabled to act as their instructor, counsellor, and comforter. A congregation thus used to see their minister in private is like a family listening to a father's instruction. When, after the example of our Great High Priest, we are 'touched with the feeling of their infirmities,' and tenderly enter into the details of their several trials, a mutual sympathy is excited; their confidence is encouraged; they readily apply for more personal counsel and consolation than can be given from the pulpit; and they bring to us their cases, doubts, and perplexities, that we may make them our own. Indeed how else can we mould our ministerial counsel in the endearing form of brotherly sympathy, so as to be ready to say—'Who is weak, and I am not weak?' In what other way can we ascertain the real state of religion among us, its progress or decline, the drawbacks, or the means of advancement or the besetting temptations of our people, so as to provide them 'with the armour of righteousness on the right hand and on the left?' The character of this pastoral intercourse may be defined to be a conciliating, close, affectionate, and spiritual contact with our people, combining the dignity with the condescension and humility of our office—as the messengers of the Lord of Hosts; and yet their servants for Jesus sake." This character will at once invite confidence, and repress familiarity. We may thus, without sinking our dignity, clothe it in the garb of a friend; enter-