

Messenger and Visitor.

25.00 per Annum: when paid within thirty days \$1.50.

All communications respecting advertising should be addressed to E. A. POWERS, publisher, 10 John, N. B. Rate per line, one insertion, 10 cents; each subsequent insertion, 5 cents.

All other communications and all subscriptions to be sent to REV. C. GOSWORTHY, 21 John, N. B.

Messenger and Visitor.

WEDNESDAY, December 21, 1887.

SUBSCRIBERS IN ARREARS, READ!!

We are glad so large a number of our subscribers pay up promptly. There are some, however, who are in arrears since January, '86, indicated by the figures "86" on the labels of their papers. Would all these kindly pay what is due or let us hear from them at once, as a rule of the directors of our Company requires these to be cut off from our lists by February 1st, 1888, unless we get word to the contrary from them or their pastors.

CHRISTMAS.

Before another issue of the MESSANGER AND VISITOR reaches its readers, Christmas will have come and gone. From our heart of hearts we wish all our readers a very merry Christmas. What a pleasant ripple of quiet contentment there is everywhere, as people are selected, family gatherings are anticipated, and the good cheer and gladness of this day of glad memories is just at hand. We wish, so much, it could be so that there would be no sad hearts on this Christmas morn. But that cannot be. The contrast with the prosperity and comfort of other days will be all the more marked in the homes of the unfortunate. Vainly men that were filled last Christmas with make heart-words bleed afresh. The general gladness will but make some hearts all the more dreary in their dark night of poverty and pain. God help those who have to sorrow while others sing. In memory of God's great gift to us on the first Christmas morn, let the prosperous and the happy do what they can to carry a ray of the day's gladness to little children that may be hungry, and older people whose spirits are darkened. If all of us who may be better off would but think of at least one family where there is need of help to make Christmas a bright day, and do a little to that end, how much might be done to spread the quiet joy of the day.

And let us not forget the great event which Christmas commemorates. In all the joy let there be the joy in the great salvation, and the gratitude and thanksgiving which it should call forth.

THE REFORMATORY.

As many of our readers know, there has been a movement on foot in St. John for a Reformatory. It had its beginning in some and disclosure in the Sun. It was found that a large number of youthful offenders against morality and chastity walk our streets, before whom there are to be no hope of anything better than the increasing misery and the final dreary and shameful ruin of the pursuit of such courses which take hold on death a vivid hell, unless a helping hand is stretched forth. The mayor of St. John was requested to call a mass meeting of the citizens at the Institute. He delayed in order to secure the co-operation of Portland. This was obtained, and on last Thursday evening the meeting was held. The night was stormy and the attendance was no larger. Addresses in favor of the establishment of a Reformatory were made, and a resolution carried expressive of the extreme desirability of such an institution.

How to reach and help youthful offenders before they have been hardened beyond the reach of hopeful effort, is one of the most difficult of questions. To arrest them and put them into the lock-up with the worst of characters but helps them to ruin the faster, while it is necessary to the security of those who do not offend. But how to gain the Reformatory and how to carry on the work in connection with it, in the smaller cities and towns where no religious organization is strong enough to undertake the work, is not so easy to decide. An institution of this kind under government control is not usually best adapted to this end. If these youth who have been playing along the first stadium of the terrible down grade to ruin, are to be reclaimed, it must be through the power of religion. Government institutions are not very well adapted to bring religion to bear upon students.

It is also hard to secure the co-operation of different bodies of Christians in establishing an institution of this kind on a voluntary basis, and to carry it out consistently. The most successful agencies for the reclamation of the falling and the fallen, are those established by Christian bodies. But where is the body able or willing to undertake this work? We hope that wiser heads will grapple with this grave question and solve it. In the meantime, and this must be our chief reliance all the time, reformatory or not, let the Christian workers in connection with the various churches redouble their zeal and activity, and seek by every means to reach the lowest who are in such desperate need of help.

WHY NOT?

How few Christians there are who devote their lives to money-making for the Lord. It seems to be the general impression that it is only as a minister or a missionary that a man can give himself up to a life of service. If a man has gifts and graces which will make him successful in this high calling, he feels a great pressure of obligation often. If a man, however, have fine business ability or skill which fits him to make money, the vast majority consider this a talent to be used for themselves. The idea that it is a gift from God to be used in his service, as the great controlling object of life, scarcely suggests itself to them. For this reason, with a shining exception here and there, private fortunes are piled up, while the great objects of church and Christian effort receive a pittance. In most cases, the great bulk of contributions are from those of moderate means and from the poorer class. Instead of giving a larger percentage of income as the income increases, it is usually the case that the percentage grows less with the growth of property.

Of course all this is directly opposite what should be. Why should not a man consecrate his talent for money-making to the Lord, as well as that for speaking? Does not every believer, whatever the nature of his talents, belong equally and altogether to the dear Saviour who has redeemed him? Is the talent for money-making excepted in the declaration of the Word, "Ye are not your own, for ye are bought with a price"? Is the talent for gathering means a gift from the devil and not from God, and therefore to be used only in the service of self and sin? If this be so, it should be crushed out; but it is not. At the present time, when the heathen world is stretching out its arms unto God, and the great need is the means to send those who are longing to go; when all manner of grand success is ready to be gained for Christ and the world, were the means at hand to enter the wide-open doors, we know of no grander or nobler service than for young men of business ability to give up their lives to make money for the Lord and His cause.

How rare it is that a man devotes his talent for money-making to the Lord can be seen in the estimate which is had of those who do this. They are looked upon as extraordinary cases, and the fame of them is continental. If they were more frequent this would not be true. While those who have the ability to make money and consecrate it to the Lord deserve all the better of their brethren, it is a shame that they are compelled to be so peculiar in this respect. Of all those who become millionaires, while the fact that they become millionaires proves them not to have adopted the rule to make money for the cause of Christ in early life, how few ever devote any large proportion of their princely fortunes to the Lord. They often put the Lord off with good intentions of what they will do, and in the end do next to nothing. If a man holds all his accumulations to himself during a long life, his nature is apt to become so narrowed and hardened that he finally loses the interest in God's work without and the disposition within himself which would prompt beneficence. It may be, in the rare instances where money is left in will to the Lord's work, that a very careless man holds it, after the man is compelled to loose his hold upon it by the icy touch of death, may be the reason why some of it goes to the Lord. It does not, in this case, in any instance, represent any self-denial for Christ, neither does it help to growth in any grace.

Who, then, will begin to consecrate the power to make money to God? Who of our young men who have latent business ability will hear the voice of God calling them to this work? Who will help to away with the absurd, soul-shrivelling, cause-hindering delusion, that it is not as much a man's duty to devote the talent for money-making to God as that for preaching the gospel? What grand characters could thus be attained! What a glowing influence would thus be shed abroad for religion and the Lord! What blessed results would be attained as the Lord's work would be urged on by the means at hand to help men in it! What grand successes could be made of life! Never did the church and the world need this kind of consecration more. Who will take it into serious consideration? Remember, it is only according to the plainest common-sense of Christianity to do this.

—FOR XMAS AND NEW YEAR'S.—What better Christmas or New Year's present could be given than the MESSANGER AND VISITOR for a year? Send it to some friend.

McMASTER UNIVERSITY.

The questions whether the Arts Department of McMaster University is to be in Woodstock or Toronto, and whether it is to be independent or in federation with the Provincial University, are being discussed pretty freely in the Canadian Baptist. Most attention has been given to the latter question, as this, to some extent, includes the former. Those who favor federation are chiefly graduates of the Provincial University, who naturally are biased in favor of their alma mater. We are glad to see that Prof. Wells, so long connected with the college in Woodstock and a graduate of Acadia, has come out strongly in favor of independence.

In reply to the objection that the range of study and discussion would be fettered if it were strictly a denominational school, he shows in the following conclusive way that it is only in an institution of this kind that research and inquiry can be free:—

Why is it that the professors in University College feel that the moment the discussion leads them to the borders of what may be deemed the religious or theological field, they are touching dangerous ground, and must make a diversion or beat a retreat? Does not this embarrassment exist simply because, in view of the main points in dispute between the various denominations on the one hand, and between believers and sceptics on the other, it would be dangerous to proper and necessary neutrality for a teacher or professor in any institution supported by the whole people to trench on the disputed territory? They are compelled to guard their neutrality so carefully and with reference to so many and various conflicts of opinion, that they cannot possibly speak freely on any question involving religious views and doctrines. The slightest suspicion of an attempt at proselytizing, or tampering with religious opinions would be deemed a betrayal of trust, and would be fatal to confidence and influence. But in a frankly denominational institution the conditions are very different. Religious as well as other questions may be freely approached and fairly discussed. No one would be more ready than I to see a University built on no broader foundation than that provided by Mr. McMaster degraded into an agency for the teaching of creeds or dogmas. If it is the truth only which makes a man free, it is the man who is thus made free, and he alone, who is in a position to seek for simple truth, the whole, broad, uncontaminated truth, in every field of research, and to follow fearlessly whithersoever it leads. A Christian, and above all a Baptist, school of learning should be, and must be, if it is to itself, a nursery of absolutely unfettered thought and investigation, for its efforts and teachers have to serve not many masters, but One, and He is the truth.

He also shows that thoroughness is not dependent upon the number of professors and of branches taught. This but means a broader range of special studies. It might be added that where a course is more compact there is a better prospect of a vigorous mental drill.

So far as we can judge, the sentiment in the rank and file of the denomination is greatly in favor of independence. So we hope, at least.

THE WEEK.

There have been some notable speeches during the week in England. Balfour addressed an immense assemblage in Manchester. Precations against assassination of a rather pretentious kind were taken which seem to give the idea that they were for political effect. There were cheers and hisses, as Balfour criticised the recent speeches in favor of home rule. The veteran Earl Granville gave an address at a banquet of the Eighty Club. He declared that not all the power of Salisbury and Hartington could suppress the Irish question. The Liberals wished to bring about a union with the disidents. The present course of the government tended to take from the Irish all respect for the law. Harcourt in an address expressed sorrow at Hartington's statement that there was no immediate hope of reuniting the Liberal party; but thought the most of the disidents better out of the party than in it. He thought that the Unionists as a party, would cease at next election.

The corporation of the city of London voted the freedom of the city to the Marquis of Hartington in recognition of his services in defence of the empire. The Gladstonians opposed the motion. Balfour still continues the policy of imprisoning the Irish leaders. Justin McCarthy has made a statement which will make a sensation. It is that the Conservatives tried, before the last election, to oust Gladstone by bidding for the support of the Irish party, offering to concede any measure of home rule acceptable to Parrell.

The Irish landlords have had a convention, and have agreed to ask compensation for the loss sustained through action of the government in reducing rents. This will be a difficult case to carry through parliament.

The Church of England Defence Association has issued a memorandum for signatures, in view of the promise of the Liberal leaders to make disestablishment in Wales a plank in their platform. Its declaration that disestablishment in England and Wales are inseparable may be all the worse for the establishment in England. It avers that an attack upon the establishment is an attack upon the national recognition of Christianity. It also asserts the number of churchmen in Wales to be larger than generally supposed and calls upon all good churchmen to rally to the support of the Establishment in that country. It is a little queer if there can be no national recognition of Christianity unless one form of Christianity is not supported by

government, and all of the forms made to assist in paying the bills.

It appears as if the charges against the most of those said to have been implicated in the French scandal, now that Grey has been overthrown, are to be dropped. France has a government again with Tirard as prime minister. Both the president's message and that of the new cabinet are very pacific. It is evident that the old policy of braggadocio will not be followed; but the policy of their immediate predecessors will be followed. This, however, is no great assurance, as the nation is so changeable that a new government may soon be in power.

It is stated that the British government, in return for some very heavy concessions to the Pope, has secured his aid in connection with their Irish policy.

The Crown Prince's throat has become worse again. Dr. McKenzie has been summoned from London and speaks less hopefully than had been feared.

The war scare seems subsiding. Still the Russian troops are massing near the Austrian frontier, and it is said, the only reason there is not war is the refusal of the Czar to yield to the pressure of the nobles. The Fisheries Commission has adjourned. The situation appears more hopeful. Chamberlain is said to be backing up in the Canadian contention. Sir Chas. Tupper says he does not despair of a settlement satisfactory to both parties.

Considerable of a sensation has been caused in Montreal by the discovery that an ex-detective and a member of the police force have been engaged in robberies. Their game was unearthed by a detective from New York who was received as one of their gang.

Another bank has collapsed. This time it is the Central of Toronto. Treachery and mismanagement of directors are the cause. Joint stock concerns are becoming more and more untrustworthy. There seems to be an increasing mania of dishonesty as the race for wealth grows fiercer.

The French Chambers have refused to grant a military credit of 11,000,000 francs asked for by the new government and have voted 4,000,000 instead.

The Marquis of Eli some time since refused to grant a reduction of 25 per cent. of rent to tenants on his Irish estates and evicted them by wholesale. He has just visited his estates the first time in ten years, and has been induced by what he has seen to grant a reduction of 50 per cent. and to restore the evicted tenants. Were all landlords to do the same, the Irish question would soon be settled.

In Toronto there is some interest in the question of exemption from taxation of the Roman Catholic clergy, while all others were required to pay. Rev. Dr. Macdonnell of St. Andrew's Presbyterian church declares he will not pay taxes longer. It is to be hoped that all the Protestant ministers will take a similar stand and secure exemption for all or payment for all.

A terrible accident occurred on the Carleton railway on Saturday. An engine and snow plough went over a bridge into the river, twenty feet below. Fifteen persons were on the engine, and all went over. Eight were killed. What caused the accident is not yet known; an investigation will be held. Such occurrences are happily rare in these provinces. This one is the most horrifying in New Brunswick's history.

Stray Shots from Halifax, etc.

Walk right in and see for yourself. The Baptist Book Room, 94 Granville street, presents a fine appearance. The manager, a real live, energetic man, and his excellent assistant, can supply you, good Baptist reader, with nearly everything you want in their line. The manager recently took a trip to New York, Boston, etc., in the interests of the Book Room, which has been of much value. A greater variety at lower prices is a noticeable feature. Some books and booklets are very low in price, excellent books too. The Book Room is growing and is destined to fill even a far greater sphere of usefulness to the denomination than at present. If anyone has a dollar or more to give for the circulation of the scriptures and good books, don't run to the British and Foreign Bible Society, which has treated Baptists with so much discourtesy and unfairness. Here is a society which needs every dollar that you can send and will make a most excellent use of all moneys received. Patronize our own institutions and see that they are flourishing and not suffering, before we become very generous to others of not-too-friendly a character, is a good principle on which to work.

The dedication of Chalmers Hall—a wing of Chalmers church, (Presbyterian) Barrington street, took place last week—cost about \$7000. This provides Chalmers with a fine Sabbath School room, vestry, class rooms, etc., and enables this church, situated in the heart of the city, to do better work for the Master. A nasty remark by the superintendent of the Sunday school about other churches was neither creditable to the man nor suitable to the occasion.

The Temperance League of Halifax has petitioned the city council for the dismissal of Chief Inspector of Licenses, Mr. Mackasey, for non-performance of duty. It is notorious that the law is openly violated. Not only are there many unlicensed rum shops, but many of the licensed are selling by the glass, and bars and hotels are doing a flourishing business. The County Inspector testifies that there is

no difficulty in enforcing the law. Probably the city council will not mend matters very much. The elections must wait until next May and then put in true and staunch temperance aldermen and mayor.

The year 1887 has witnessed the death of several wealthy Halifax men. Sir Wm. Young, Bishop of Nova Scotia Binney, Mr. Jordan, and last week, Dr. J. F. Avery, have been called away. Sir Wm. Young was the most generous of all—a noble benefactor to the city and the province. The Bishop and Mr. Jordan left nearly the whole of their wealth to members of their families. Of the \$200,000 belonging to Dr. Avery, he willed \$2000 to benevolent institutions and the church to which he belonged. Five hundred of this goes to Dalhousie to found a scholarship.

The Association for the Relief of the Poor have decided not to open the stone shed this winter. It expended about \$4000 last year in relief and the employment of men in breaking stone. The city owes for stone bought from the Association some \$2000. It is a great pity and shame that this is so, and will cause many men and their families to accept relief or suffer want.

The opening of the Branch Railway from Stellarton via Westville to Pictou, places Pictou county and its chief towns in splendid position for future development and improvement, and is a mark of progress in the province. The railway in Cape Breton Island is being pushed vigorously forward. Soon the eastern portion of the province will be well supplied with railways, and then the western and southern counties may hope for the same privileges from the Dominion Government.

The explosion of a boiler used for service, at Stellarton, last week, the killing of three men thereby, and the suffering and want of three mothers and twenty-one children, call loudly for government inspection of boilers at regular periods by competent men. Human life is too precious to be needlessly thrown away, but in the present times there seems to be less value set upon human life than upon property. Witness the appalling disasters and terrible destruction of human life during the present year and in some quarters and by many officials the utter callousness.

The present year has been a remarkable one for the North church in one respect. It has granted licenses to preach to two of its members and a third has entered upon his Arts' course as a student for the ministry. Bro. A. F. Browne is now laboring in Jeddore. Bro. C. L. Eaton has entered Newton Theological School and Bro. Norman Hutchins matriculated from the Halifax Academy into the College last September. There is no doubt that all of these will give a good account of themselves. Bro. Browne and Eaton have long been struggling with their consciences and the calling of the spirit, and have at last yielded to the call of duty. Bro. Eaton nearly completed his Arts' course at Acadia in 1880, but his health gave way in the last term of his senior year. Bro. Hutchins stood high in the Halifax Academy, and is a young man of good promise. They are all men of sterling integrity, and devotion to the Master's cause. May they all be blessed.

The pastor of this church has returned from his trip to England much improved in health and strengthened for his loved work. Bro. Baker, who has been preaching for the Free Baptist church here, intends studying at Acadia after the Christmas holidays.

This term, holidays, reminds me that another year is rapidly approaching its end. There will be a settling up of accounts and an inventory of goods, possessions, etc. How will the inventory in the spiritual bank stand? What progress? What promises fulfilled? What broken? What to which we can affix a "done"? Don't let us forget to take account of spiritual stock. Carro.

Is the Death of Christ the Central Truth of the Bible, or is it His Resurrection.

In the last issue of MESSANGER AND VISITOR I notice a very readable extract from a sermon recently preached by Rev. Dr. Higgins, the honored pastor of the church at Wolfville, the core of which is that "the death of Christ is the central truth of the Bible. All other truth hangs around it, spring from it or lead to it. It is the central truth of human history." Dr. Higgins' words always deserve serious and thoughtful consideration. I have, however, read and reread this article in the light of N. T. Testament teaching, and I fail to make them harmonize in a number of particulars. To one of these points I would call attention.

Does reason or revelation point out the death of Christ as the central or determining truth? Death is the common lot of weak men, declares but mortality and leaves us in hopeless uncertainty, without a glimmer of light concerning the future. Jesus died, so have sinful men all along the ages. If the death of Christ is the central truth of the Bible, all other truth hangs around it, spring from it or lead to it. It is the central truth of human history." Dr. Higgins' words always deserve serious and thoughtful consideration. I have, however, read and reread this article in the light of N. T. Testament teaching, and I fail to make them harmonize in a number of particulars. To one of these points I would call attention.

vain, and your faith is also vain: ye are yet in your sins."

It has often been a surprise to me why religious bodies who retain the Lord's Supper in its original scriptural form have so materially changed the form of the ordinance of baptism. I think an explanation can be found in the fact, that among all these bodies the death of Christ, which is commemorated by the Lord's Supper, is kept prominent, while the resurrection, which is really the central truth, and which is commemorated by baptism, is given a secondary place in their preaching, while it received first and central place in apostolic preaching. In Peter or Paul's sermons we would likely find resurrection where Dr. H. has death. Do we to-day give the same prominence to the resurrection that was given to it in early days? I think not. Yours, willing to learn, J. A. GOSWORTHY.

The Perils of the Young Church Member.

We are not likely to overvalue the young members of our churches. In them we have the prophesy of our future. If properly used they are always an important factor in the working force of a church. They also give better promise of increase of power for good than do members of more advanced years. Plants so hopeful should be cultivated with care and highly prized. A proper appreciation of the perils to which young Christians are exposed will ever be a necessary qualification of those who have the care of them. The absence of this condition may, in part, account for the scattered and demoralized state of our churches, and the failure of so many who set out in youth to live Christian lives.

It is known that life in any form is best with peril. One well qualified to describe it says, "Life is the sum of the functions that stand death." Dangers stand thick through all the way to mar and cripple spiritual life. Then, too, it is known that life in its earliest stages is most easily damaged. This is readily discovered in plant and animal life. And this is just as true in spiritual life. The skill of nursing fathers and mothers has always been in demand in the spiritual Israel.

The Lord Jesus Christ has taught that the good seed of the kingdom depends upon its environments for its growth and fruitage as well as upon its original vitality. In this sinful world we know that moral character is in constant danger of shipwreck. Many a parent, like Jacob, mourns over the bloody cost of some favorite child destroyed. Where moral life is destroyed spiritual life cannot be well developed; nor can church life, under these circumstances, be a power for good. How important, therefore, to the young Christian is the character of his surroundings. Just here we can see the wisdom of Christ's arrangement for the young believer, that in the circle of true disciples, in a church composed of regenerate ones, he may find environments congenial to his growth in all the heavenly graces of his spiritual life. Here it is designed that they shall flourish like lilies by the water courses; here they are to find refuge and defence as we as instruction. Church membership is evidently intended to be a valuable acquisition to the young Christian. I am at once to be a school, a home and a vineyard for him. And such to him the church of Christ really is.

But the sad fact must not be overlooked that as the serpent was found in Paradise so Satan comes also where the sons of God meet. It is not a marvel that evil and hellish influences are found in the church militant.

In this lies the greatest peril of the young church member. The power of personal influence is here at its best. One sinner in the church, as out of it, destroyeth much good. The influence of evil in the church is all the more dangerous to the young, because it is not expected to exist there. Here is the devil in angelic robes; here is the wolf in sheep's clothing, with full intent to devour.

Every observing pastor knows that our first ideals of Christian life are drawn more from the experience and practice of older church members than from the plain teachings of God's word. The young are ever more imitative than independent in thought and act. If older members of a church indulge in covetous practices the young are quite sure to practice idolatrous habits. They will not be likely to believe that "it is more blessed to give than to receive" when this is not illustrated by the resolves and work of the church of which they are members. The failure of our young members to fulfill church obligations is frequently attributed to their hasty and unguarded reception in times of revival. The danger of being deceived at such times should be carefully avoided; but the greater danger of a bad example in the church, in my opinion, is more common and far-reaching. In up-to-date churches there was but little chance for self-deception or sinful indulgence. The light of truth and the godly living of the members revealed all the works of darkness and showed when the hearts of the men were not right in the sight of God, as in the case of Simon. A society calling itself after Christ's name and not being heartily engaged in Christ's work is a perilous place for a young Christian to be in; it is far more perilous for the young who have not the grace of God in their hearts. A form of godliness without the power or purpose or spirit of Christ is the most efficient agency of evil that Satan employs. An anti-mission church is an anti-Christian institution of the lowest type. In the open