

Messenger and Visitor,

50 CENTS PER ANNUM, IN ADVANCE.
 Payment within three months from Jan. 1st
 will be accepted as in advance.
 All communications respecting advertising
 should be addressed to WILKES & FORBES,
 100 John St. N. E. Rate per line, one insertion,
 10 cents; each subsequent insertion, 10 cents.
 All other communications and all subscrip-
 tions to be sent to REV. C. GOODENOW, JR.,
 John St. N. E.

Messenger and Visitor.

WEDNESDAY, FEBRUARY 11, 1885.

IT ISN'T ANY HARM.

We pity the professed believer who is satisfied with merely keeping from doing any harm. There are plenty who are fully set to do injury, and the whole current of human nature is to evil. What the world needs is men and women who not only keep from doing harm, but grapple with the power which is dragging thousands downwards. Doing no harm will never throw any obstacle in the way of men going to ruin. Doing no harm will not fight the battle which God wants waged. What if our dear Lord had been satisfied with doing no harm, would the world have been redeemed? Surely after dying for us, our Saviour has a right to expect us to do more than to keep from injuring him or his work. Why, if a man were satisfied to run his own business on the principle of merely doing nothing to injure it, how long before it would collapse? If a parent set on this idea toward the child, how long would the child be kept from evil? If the child adopted no higher rule of action toward the parent, would that satisfy? And can we expect our Father in heaven to be content, if we merely avoid doing him wrong?

So my dear friend—church member perhaps—you who plead for skating rinks, card tables, dancing floors, theatres, etc., etc., because you assume they are not wrong, let us reason together a little further. Allowing your claim to be true, is that any reason why you should give your spare moments up to these things? Do you believe you have a soul which must live forever? Do you admit you are building up a character upon which your eternity depends? Do you believe you have the power to help others to salvation from all the terrible guilt and penalty of sin? Do you believe that the Lord Jesus, who has died for you, has any claim upon your time, your talents, your powers? Do you believe the world—yes, closer—your companions—have any claim upon you for help toward the salvation which alone can deliver from the wrath to come? If you admit all this, as admit, you do, can you look in upon your own soul with all its grandeur of immortality—all its treasure of possibility? Can you look around at men with their eternal destinies trembling in the balance? Can you look up to the crucified Redeemer and think of his example and his claim? Can you do all this, we repeat, and suppose a life just kept from being a harm to men and the kingdom of Christ—a life in which the great soul, in its dignity and possibility is kept down to the lowest level above moral suicide, is all the life you should live? Can you thus satisfy your conscience? Do you suppose you will attempt to justify a wasted life, when you stand and look into the face of the judging Christ, by saying, you tried to keep from doing any harm? Are we not required to follow the example of our Lord? The thought of our Lord while on earth, living merely to keep from doing any harm, is blasphemous. Are we excusable if we do not at least try and get above the low level upon which we shudder to put our Lord, even in thought?

But we are not prepared to admit that any one can be satisfied with just keeping from doing any harm, and not do harm. Those who are willing to live on this low level, are usually not over-zealous in conscience, and so justify what one more possessed of life from God, would condemn. If the truth were told, would you not say you were dissatisfied with your own justification of your action?

But still further, what is innocent, in itself, may be a crime, under certain circumstances. It is no harm for a father to spend a day in idleness, but were his children depending on that day's work for bread, it would be criminal. A man is not always required to exert his strength, but if

men were perishing in the sea; for one to refuse to tax his powers, would be inhuman. A soldier may lay down his arms and not be guilty, but if a battle is raging for him to do so then, would subject him to court martial. It is no harm for a strong man to walk on the verge of a precipice, but if by so doing he leads others to follow him who may fall over and perish, he becomes a fiend. Add so with you, dear friends, in this world where men and women are in need of help, of the bread of life. So with you when the great struggle is being waged, upon which eternity and heaven and hell are depending. So with you, when your action is going to the verge of what is harmful, if it is not evil, is assisting others on to what is destructive, because it shuts out thought of better things than of earth. Under such circumstances, we insist, your no harm is a great evil.

No, brother or sister, those whose hearts are on fire, as they should be, with love to God and men, will never draw back to the last ditch before the devil's keep, by merely seeking to abstain from doing harm. The question with them, as they are filled with a desire to serve Him who redeemed them, and to save those for whom he died, will ever be, what can I do for the good of men and the glory of God? Reader, are you merely seeking to keep from doing any harm? Then pause and consider.

COLLEGE CONFEDERATION IN ONTARIO.

We have delayed reference to the scheme of the Minister of Education in Ontario, for the confederation of the colleges of the province, until the denominational institutions had assumed their attitude toward it. This has now been done, and we proceed to give some of the salient features of the plan, and the action taken by the various bodies.

All colleges not already in Toronto, are to be removed thither, and grouped around a great central university. As a large proportion of the colleges of Ontario are already in that city, this does not involve so much change as with us, where no two have the same location.

Each college is to remain intact, and have the oversight of its own students, both while in college and at the university. This leaves each one with the power to place moral and religious safeguards around its students during all their course. The excellency of this feature of the scheme cannot be questioned.

No college is required to give up its degree-conferring powers. It is obliged only to hold them in abeyance, while it remains in the confederation. It is implied that any college can withdraw from the confederation when it pleases, and resume its independent existence.

The power to appoint to the governing board of the central university with which all the colleges are affiliated, is vested, for the most part, in the graduates of these colleges, and not in the denominations to which they belong. After six years the graduates of each separate college are to lose this power, and it is vested in the general body of graduates.

Victoria University (Methodist) will confederate, provided the loss incurred by abandoning their old property at Coburg, and in the erection of new buildings at Toronto, be made good, and some other slight modification of the scheme be made.

Queen's College (Presbyterian) prefers to remain independent, and work out own educational idea. It would like to have a little government pap, however.

Our Baptist brethren in Ontario have decided to join the confederation, provided they be allowed to furnish in their own college any part of the curriculum of the university they please, their students receiving full value for all work thus done, as a condition of obtaining any degree in the gift of the university. This leaves them at liberty to press up their curriculum to the highest point. They may assume all the branches of instruction taught at the university if they are able.

The other colleges will probably all enter the confederation.

We remark that such a scheme as this, would involve for us in these provinces, an immense expense. Every college but one would be compelled to abandon its present site and buildings, and incur the expense of a new establishment at the great odds.

national centre, wherever that might be.

It is absurd to suppose any denomination would incur the loss of its present property in buildings, etc., and the extra cost of new ones, for the sake of the doubtful advantage of association with such an institution. If confederation is to be accomplished here, it must be by the government meeting this expense. Where there is a large surplus of revenue over expenditure, as in Ontario, this might be done, but it is more than doubtful if Nova Scotia, with a debt accumulating, would care to give well on to a million dollars for this purpose, and to provide for the salaries of the professors in the central university. When the government of this province is prepared to assume this responsibility, we can discuss the Ontario scheme further. At present we will only say we should look with great distrust upon any scheme which did not leave us untrammelled to work out our great educational problem as we think wisest, up to the highest point of university work, if this be possible. State institutions have not been so noted for grounding their students in correct principles, and leading them to act with a view to higher aims, as to make us very eager to court alliance on any terms. We fear, also, that our enthusiasm for education, as a body, might not be so well maintained, were we to assume a less independent position. A loss in this particular would be hard to make good.

Our Missionary Appeal.

We are happy to be able to report progress in our efforts to make up the five thousand dollars which are now needed by our Foreign Mission Board. I find that our people only require to have the real needs of our Foreign Missions set plainly before them, and they are ready to respond. Begging is not a necessity, and I am glad of it, for God loveth a cheerful giver.

CONTRIBUTORS.

Portland Baptist Church.	\$187 00
Leicester St. Church, St. John.	120 00
Wolville Church.	100 00
Carleton Church.	61 75
Fairville Church.	25 00
Rev. C. Goodenow, Jr.	50 00
J. T. Trice, Saxe.	25 00
J. R. McLean, St. John.	25 00
W. J. Stewart, Portland.	10 00
Mrs. D. W. Crandall.	5 00
A. Friend, Portland.	5 00
C. W. Saunders, Yarmouth.	4 00
W. J. Gates, Truro.	2 00
A. Friend, Grandville.	2 00
Bristol, N. B.	1 00
Jared Tozer, Newcastle.	5 00
Dea. John Mann, St. George.	2 00
Mrs. D. W. Crandall.	2 00
Miss Annie L. McHenry.	1 00
Ella Crandall.	1 00
Lizzie McH. Crandall.	1 00
A. Friend, Grandville Ferry, N. B.	5 00

The two little girls mentioned last on the list deserve special notice. Each of them had a gold dollar given her for a keepsake. When they saw in the paper that the Lord's Foreign Mission bank was empty, they resolved to send their gold dollars to me for investment. I have no doubt that when they go to heaven, they will learn from the blessed Saviour that their two dollars gained more than if invested in any bank on earth. Little girls, we are prepared to take care of all the gold dollars you wish invested.

Friends of our Mission, will you send along your subscriptions soon? Address,

W. J. STEWART, Portland, N. B.

Systematic Benevolence.

R. M. K.

The reading and consideration of your earnest appeal on behalf of the Foreign Mission Board for funds, has awakened in my mind some thoughts and suggestions which may perhaps be useful.

It is a fact, requiring no demonstration, that many of our churches make no regular contribution for our denominational enterprises, Missions, Education, &c.; more of them do not contribute in the measure or amount that they ought, or can reasonably be expected to do; while perhaps no church is doing as much in this respect as it might do. The reason for this is probably not because we are not all in hearty sympathy with the work, or fully alive to its importance, for earnest, pressing calls from our several executive boards for help in their extremity are not new or strange things. They have been of frequent, almost of periodical occurrence, and such appeals have always met with a generous response when made. May we not rather see one chief rea-

son for the inefficient way in which we support these great enterprises, in a lack of system for collecting the Convention funds in the majority of our churches. The adoption of a simple, thorough system by all the churches would, I am convinced, bring about a speedy improvement, and obviate the necessity for these ever recurring, spasmodic appeals, which at best only give temporary relief, and do not cultivate a generous, healthy, Christian benevolence.

Allow me to place before your readers the details of a system which has, in operation, been found to work fairly well in one church at least. If other churches have better ways of doing this work, we should all be glad to hear from them.

The Granville St. church has in operation the envelope system of weekly offerings for collecting funds for general church work. Thirteen of such envelopes are sent to each member or family in the congregation quarterly. With each package we enclose one envelope, printed red on both sides, to distinguish it from the other thirteen, like this:

"What shall I render unto the Lord for all His benefits?"
 No. Name
 Granville Street Baptist Church,
 HALIFAX, N. S.
 CONTRIBUTIONS TO THE
 CONVENTION FUND.
 (SEE OTHER SIDE.)

Please to enclose your contribution to the above object for the quarter ending Jan. 1, 1885, in this envelope and place it on the plate next Sunday.

Treasurer of Benevolent Funds.

"Every man shall give as he is able, according to the blessing of the Lord, his God, which he hath given him."

The following are the objects included in the Convention Fund, with the scale of division recommended by the Committee:

Home Missions.	40 per cent.
Foreign Missions.	25 "
Educational Institutions.	25 "
Exp. & Emergency Fund.	5 "
Ministerial Relief and Aid.	5 "
Ministerial Education.	5 "

These envelopes are numbered consecutively, and a record kept so that when they are handed in the amounts can be entered opposite each name, and any tardy contributors can be looked after. The funds thus collected are forwarded to the Finance Committee quarterly. This church has already forwarded two such instalments for the current year.

Envelopes like the above can be obtained at a cost of about 25 cents per 100, or less for a large lot.

Just now, while a special effort is being made on behalf of our Foreign Missions, would perhaps be a good time to introduce in all churches, having no efficient system in operation, some such method as the above of a permanent character.

Halifax, N. S., Feb. 5, 1885.

Day of Prayer for Colleges at McMaster Hall.

BY ONE PRESENT.

This day was observed by the professors and students at McMaster Hall, all regular glass work having been suspended for the purpose. A meeting for prayer and short addresses was held in the college chapel, beginning at half past nine, a. m., and lasting two hours, in which all the members of the faculty and a large number of students took part. It was one of the most interesting meetings of the kind I ever attended. President Castle presided. After singing and prayer and reading of appropriate scripture selections, he stated the object of the meeting and named different schools and kinds of schools that should be specially remembered. McMaster Hall was a theological school, and he believed that every person present was a Christian, but even in theological schools, young men were exposed to temptations, and needed to be kept by a power greater than their own. He would have the young men before him not merely Christians and ministers, but Christians and ministers of the highest, grandest type; men of whole-hearted consecration, who would count it an honor and privilege to go anywhere, and do and be any thing, for Christ. He requested that prayer be offered for teachers in the higher schools of learning, many of whom were somewhat isolated, in their position, and often felt their need of sympathy and cheering words. But President Castle could hardly have spoken these words from experience, for none in his position could share more largely than he—nor more deservedly—the love, confidence and respect, not only of the students under him, and of his coadjutors on the teaching staff, but also of the whole Baptist constituency whom he represents.

Prof. Clarke remarked on what he

had observed in connection with the observance of the day, and on the blessed results which had followed. He emphasized the thought that the greater number of those that are destined to mould and govern human society in the coming generation, are at school to-day, hence the importance of their being so trained that they will mould and govern it aright. The educated energy if not exerted in the right direction, is sure to be in the wrong.

Prof. Newman would have them remember all mission schools, such as those which have been established among the freed men of the South, and in connection with Protestant missions in Europe and in the far East.

Prof. Welton called attention to the fact that many of the great schools in America and the old world had been founded in the interests of religion, and that many of the greatest religious movements of the world had originated in them; as these schools were the fountain-heads of scientific and professional, as well as of theological knowledge, hence the importance of the streams which flow from them being pure at their source. Sound learning and a sound Christianity should go together.

Prof. McVicar placed before the young men some of the notable sayings of President Anderson of Rochester in his "chapel talks," such as, "be men," "be men of conviction, and have the courage of your convictions," "be men of consecration," "have a conscience," "do something in the world."

Many fervent prayers were offered, and particular mention was made in them of different schools and teachers. McMaster Hall was, of course, remembered, and its benevolent founder, and its Trustees, Faculty, and students. Mention was also made, and more than once, of Acadia college and its affiliated schools, and of the St. John Seminary and Woodstock college. Dr. Corey and the school over which he presides in Richmond, and other similar schools in the South, were also remembered. Prayer was offered for the Grand Ligne Mission school and for its sister school in Mexico, recently established among the Mormons; for the mission schools in Barnab, India, Sweden and Germany.

In the evening the professors and students attended the different churches in the city by whom the day was also observed.

I may add that last Friday evening a special prayer meeting of the students, and attended by all the members of the Faculty, and by Rev. Mr. Stewart, the Foreign Mission Secretary, was held in the college chapel, to invoke the divine blessing on the work among the Telegus, and to seek divine direction in regard to sending out another man. Possibly one from McMaster Hall may say, "Here am I, send me."

From Bro. Boggs.

Writing on the 22nd of December to correct a report respecting his ill health which appeared in the Christian Messenger, the Rev. W. B. Boggs, says:

"You can scarcely imagine the surprise with which, on opening the Messenger of Nov. 5th, we read of my 'present serious illness.' We could not restrain a hearty laugh. It was the first we had heard of. In September I had a short and somewhat sharp attack of fever which lasted two days! But both before and since that I have enjoyed my usual excellent health. I am perfectly healthy and strong, and as busy and happy as I can be. I wish all my dear brethren at home enjoyed life as much as I do—hard at work every day, much of the time in the open air, and on horseback. Let dyspeptic, enervated brethren at home try the saddle, and not in long, ministerial clothes and stove-pipe hat, but in a riding suit that won't suffer if splashed with mud. And then if one has a field with several out-stations, and be gone to each one of them as often as the people wish him to, the probability is that his dyspepsia will take leave and depart, as mine did some years ago."

We have entered on our 7th year from home, and every year brings more work, and closer ties binding us to the work here."

All will be thankful to know that the report was correct in only a very limited degree. After deciding that

our brother could not endure the climate of India, we quite enjoy the lecture given to dyspeptic ministers in these Maritime Provinces. It is refreshing to learn that life to brother Boggs is so enjoyable and full of prosperous work.

E. M. SAUNDERS.

The Halifax Ordination.

In the report published in your issue of Jan. 28, I notice that the Granville St. Baptist church resolved that a Council be convened "to take into consideration the propriety of ordaining our pastor— and proceed with such ordination if it be so determined."

According to this resolution, if I understand it, the church called the Council to ordain the candidate. It seems, however, that the Council being fully satisfied with his qualifications, "recommended the church to proceed to ordain."

Which was right? Was it the church in calling the Council to ordain, or was it the Council in recommending the church to ordain? Was either right?

I am not aware that an apostolic church or council of pastors and laymen ever ordained a minister of Jesus.

Within the last three or four years a committee, consisting of Drs. Armstrong, Sawyer and Bill, was appointed by our convention during one of its sessions, to consider the subject of ordination, and their report was published in the Year Book for 1881. What now was the utterance of the whole Baptist body on this fundamental question? Let the report reply—"IV. To whom Scripturally belongs the right and duty to ordain candidates for the gospel ministry? From facts stated in the New Testament, your committee believe that to ministers of Christ that duty has been rightfully assigned." Not to a Council nor to a church, but to "ministers of Christ." Whycan't we then cultivate Christianian consistency, and have daylight on the question of ordination? J. A.

English Correspondence.

BY "WILSON."

I send you an extract from one of the leading London papers, containing an account of a treat provided by Dr. Barnard for upwards of sixteen hundred little waifs gathered from the streets of London, a few days since. I have on several occasions spoken of the extreme destitution which prevails in this densely populated country; this extract speaks more loudly than any words of mine could do of the utter poverty and misery of multitudes; the most touching part of the account however, is not so much the graphic description of the poor little barefooted creatures—only think of them without shoes in this bitter weather!—clad in rags and pinched with hunger, but yet made happy for a few short hours by the kindness of Dr. Barnard and his friends. It was the crowd of equally destitute children of both sexes who besieged the doors, wistfully looking in and appealing for tickets of admission, which could not be given them as the hall was filled to its utmost capacity. These are the recruits who, as they grow up swell the ranks of the "dangerous classes," whose future presents a problem which now fills the statesmen of Europe with alarm. Much is being done to ameliorate their condition in this country, but much remains to be done. In France the lower strata of society are like a volcano, ready to burst forth at any moment, and the consequent depression in trade and the consequent deficiency of employment, have aggravated the bitter hatred entertained by the destitute classes against those who are better off than themselves; and whom they suppose to be rich at their expense.

Not in the tone of moral sentiment much, if at all, higher among the educated classes in that country. The late trial of Madame Clivia Haines and her triumphant acquittal, for a deliberate murder committed by her in open day to avenge herself for a supposed wrong, has not only shocked the public mind of this country, but has even aroused some of the higher class of journals in Paris to the manifest danger of society refusing to barbarism, and of every man taking the law into his own hands to redress his wrong.

assumed grief referred to, the whole, by the shot the wrong of the public member of the Council that body at that time cause a great Revolt much reason second shocks aions in Spain, than the first.

assumed grief referred to, the whole, by the shot the wrong of the public member of the Council that body at that time cause a great Revolt much reason second shocks aions in Spain, than the first.

January 21,

Beligion

NEWS FROM

WOLFVILLE.—prayer for the held on Sunday, our Foreign Mission emergency, Dr. Higgins, solved that a special \$100 be secured with forwarded March, Esq. The of the amount of convention Fund addresses were nence that the Lord, and the Board will be ap nancial embarrass noted here that a tributes liber Fund, it is fairly special donation eign Mission churches which the due discharge the Convention themselves. They must be just to a before they are one of them in p

The Acadia organization who paped of students Horton Collegiate Seminary, it is a aim is to cultivate work, and espec respecting christi lands. Monthly held, when paper as given. Japan consideration At the close of meeting in the A nesday evening the ary society resolut ion among the institutions to be donation from the surer of the Foral prayer meeting w teret.

CHEROKEE.—Several of tism next Sabbath

BEAR RIVER.—been received for after baptism, wh Christ next Sabbath

MACHAGUON.—increasing in inter has been received tim, and others ar thinking and pray of their souls

CHESTER.—On lat, a very interest by the Chester R The Bible was the

The super-inten Esq., was present bound volumes tion of his services On Feb. 3rd, a given at Chester. Band. It was an

DONCESTER.— continues in Durci waters again last more believers in the blessed ordina others received the

Others are seeking cretions on Sab between three and readers will remen interest in Dorches

The Baptists of reason to than G "Not unto us, O L unto thy name give and for thy truth"

RIVER JOHN.—I last to spend a qu one year, with Dr Though few in nu come up nobly to on and meetings h ed, Some time sin fessed faith in Chri Lastly, special me which were made by Rev. C. H. Last Lord's day, levers in the pres people who gather the banks of the ordination. Other peace through be earnestly seeking Leah Wallace is ex River John next Lo