

MESSENGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, DECEMBER 24, 1890.

GREAT EFFORTS are now being made, it is said, to suppress the iniquitous African slave trade. The Congo State government has adopted strict measures for the inspection of vessels navigating the upper waters of the Congo, with a view to the prohibition of traffic in slaves, firearms and liquor. The duty of enforcing these measures are placed in the hands of a well organized marine police. It is gratifying to see that the moral sentiment of the Christian world is making itself felt in this matter, and it is to be hoped that soon the slave trade will be banished from every part of the world.

It seems there is really to be a secession from the Tremont Temple church, Boston, under the leadership of Dr. Emory J. Haynes. The *Examiner's* Boston correspondent says, "The friends of Dr. Haynes have arranged for Sunday religious services in Music Hall, and have invited him to conduct them. They express in their invitation the wish to make this a free, popular congregation in the heart of the great city, and intimate that they shall expect from Dr. Haynes the same character of utterance as that which they have become accustomed to from his lips in Tremont Temple." The doctor in his acceptance says: "I am sure you will put no bounds to your welcome to these services. We will gather, in a wide fraternity, to worship our Father in heaven."

This issue of the MESSENGER and VISITOR will reach many of its readers in the midst of the merry-makings and festivities which belong to this season of the year. Sincerely and heartily we would present our Christmas greeting, and trust that this may be to all our readers a joyous season. But Christmas days come so frequently, and become so frequently the text of newspaper homilies, that we forbear to moralize at length or to set down the multitude of profound reflections which we might feel moved to make. By this we shall expect to win the gratitude of our readers. We hope they may enjoy their turkey and plum pudding to the utmost of their capacity, and that they will not fail to extract from this Christmas season all the happiness they may deserve, or that it is possible consistently with wisdom and virtue. We hope that those who are blessed with abundance will not forget that there are many who will have no Christmas luxuries unless some generous hand provides them. A spasm of generosity at Christmas, as parson Bob Burdette has intimated, will not atone for a whole year of selfishness and injustice. First justice, then generosity, is the orthodox order of things, and if one cannot be both it is certainly best to be just at any rate. But if any man have the Spirit of Christ he will be prompted to be both just and generous. There will be a higher enjoyment for us in all the blessings God has bestowed if they are shared with others. Let us not forget that the message of the first Christmas day was a message of peace to men. It will not be a real Christmas to us unless there be in our hearts good-will to all men. We shall find a larger and purer enjoyment at the festive board if we come to it with the consciousness that all anger, malice and bitterness have been put away, and that charity toward all men is filling our hearts. While we rejoice in the day and join in its innocent mirth, cultivating sentiments and performing acts of generosity and good-will toward our fellow men, bestowing and receiving gifts; let us not forget that which chiefly gives significance to the day and value to every other blessing, "The Unspeaking Gift" of God.

AT ACADIA.

The first term of the year 1890-91 has just closed. The attendance has been large, and no interruption from sickness or any cause has occurred in the work. Several addresses and lectures from well-known gentlemen have been given. Rev. J. Clark, Rev. F. M. Young, Rev. A. Cohoon and Hon. J. W. Dingley have addressed the students. The usual rhetorical exhibition was given by the junior class on 18th inst. After prayer by Rev. S. B. Kempton, addresses were delivered by eight members of the class, similar essays having been presented to the faculty by all members of the class. The essays were well prepared and did credit to the careful work of Prof. Young, who has had charge of the English department this term. The speakers were A. Ross, A. J. Crockett, F. E. Koop, M. H. McLean, C. E. Seman, W. T. Stackhouse, F. A. Starratt, G. E. Chipman. The audience gave close attention to the speakers, who delivered their essays with good effect. At the close of the exercises the members of the class and a number of their friends were entertained at the house of one of the professors. And so another term passes into history.

OUR DENOMINATIONAL LIFE.

As each person while engaged in innumerable acts of daily duty develops a life peculiar to himself, so a denomination while engaged in its various enterprises develops a life that stamps it as distinct from other religious bodies. While there are so many influences tending to produce unity of ideals and of conduct among the people of a country, it yet remains a fact that the various denominations have their peculiar conceptions of what is desirable and excellent in social life. The Episcopal ideal is quite distinct from that of the Methodist, and the Presbyterian is unlike the Catholic. What we thus see in the case of other bodies must also be true of our own. Indeed we used to be rather proud that we were considered a "peculiar people." The fact that there is this separateness of life while the forces that tend to obliterate all distinctions are so strong, is a striking proof of the power of religion to mould the life of the people. No one sets out to make a peculiar life, and yet the genius of the denomination appears in all its family and social life. The amusements, the estimates of what is right and wrong, the leading ideas that control the body, are quite pronounced. All this is produced by the natural force of religion working through the various denominational means. The delegates from the churches meet only occasionally, and yet they become well acquainted with one another and friendships are formed of greatest strength.

This distinctness of denominational life is so strong a proof of the possession of life by the body that some sense of responsibility must come with the perception of the fact. As a man is responsible to the last bit of power that is in him, so must we not conclude that a body of men possessing an individuality of the kind indicated is responsible up to the measure of its power? And if this be conceded, then attention must be given not only to the raising of money and the doing of certain religious work, but to all the ways in which we mould the community's life. Each family has a potent influence in the community, and to make the life of that family Christian in spirit and aim, in all its appointments, may do more to create and foster Christian energy than any single act. The standard of commercial life maintained by our people is noted by other bodies, as well as our peculiarities of creed. We shall impress our ideal whatever that ideal is. We must, therefore, have convictions on all Christian doctrines and on all the problems of practical Christian life. We must always ask what our Lord would have us do, and then do His will. We must be open in mind and heart to whatever strength He will give, and so be able to say, as we go into the world of struggling fellow men, "We are come that ye may have life, and that ye may have it more abundantly." This will be ample justification of our existence as a denomination.

Questions.

1. At what point of a Christian's experience can he be said to be born of God?

2. When it is said "as many as are led by the Spirit of God they are sons of God," does it mean as many as are led any length, even if it is but the first step—the receiving of Christ by faith—or does it mean as many only as are wholly led by the Spirit? W. J.

1. There can be no question, we think, that as birth stands at the beginning and as the condition of every individual life in the physical world, so in the spiritual world, according to analogy and according to the Scriptures, birth stands at the beginning and as the condition of the Christian life and experience. There is, of course, for the physical man, an antenatal period, so in the case of the spiritual man there may be said to be an analogous existence; but this condition which is antecedent to spiritual birth is one of blindness and impotence as to spiritual things. When the soul comes into the light, when the man is born from above, then his cry goes up to his God, and, instinctively, he begins to look for guidance and support to the divine source of his life.

2. A study of the context of this passage (Rom. 8: 14) will show that those whom the apostle speaks of as being "led by the Spirit" and as being "the sons of God," are those who, because of their allegiance to the law of the Spirit of life in Christ Jesus, are delivered from the law of sin and death, and who are walking after the Spirit and minding the things of the Spirit. In other words, they are those who have been born from above and have entered upon the new life in Christ Jesus. The question of time has no place in this connection. One is not a son because he has grown to man's estate and attained the full maturity of his powers. He is a son because he is begotten of his father and through birth has become a member of the family. In like manner men are not "Sons of God" on the ground that they have lived a wholly spiritual life, but because they have been begotten and born of God.

We have a note from Rev. W. E. Hall, of Sackville, N. B., saying that it has been found necessary to postpone the dedication of the new church to Sunday, Jan. 4, 1891.

Acadia Seminary.

In the department of education there can be no better illustration of "the survival of the fittest," than is found in the history of Acadia Seminary. The retrospective hint will carry the thoughts of the older members of the denomination forty years and more into the past. Beginning under the roof of the pastor of the Nictaux church, now Dr. Bill, ladies schools appeared and disappeared at Berwick, Pine Grove, Clarence, Hantsport and Wolfville. Until twelve years ago, conscious of its righteous claims, female education persisted in asserting its rights in the face of the steady, cold neglect of the denomination. Horton Academy, Fredericton Academy, and Acadia College had a monopoly of the sympathy and benevolence of the Baptists of the Maritime Provinces. In looking back over these years, in the light of the public sentiment of to-day, it seems to be cruel injustice that, while so much was done for the education of young men, the country canvassed, materials of various kinds begged and given by all classes, buildings erected, help sought and obtained from the treasury of the state, and from the benevolent in the United States and Great Britain, so little was attempted for the education of the young women of the denomination. But during all this time, expressions of the rights of those neglected were found in the private enterprises referred to above.

When the college was in ashes, and a heavy responsibility upon the denomination, it dawned upon the governors of the college that to erect a fine college building and leave the ladies' school in the old boarding house, an asylum which had been captured by irresistible persistence, would be too great an injustice to be added to all the neglect of the past. The resolve was therefore taken to have a college building and a seminary building go up together. Not till this time were the rights of the women of the denomination fully recognized. The most inattentive observer must have seen that during these twelve years the women of the Baptist churches in these provinces have come forward in all departments of work, and have proved their worthiness for equal privileges with the men in matters of Christian education. In local church work, in temperance campaigns, in missions at home and abroad, in the healthiest of our Christian women have been exerting their influence on a large scale—an influence sound and helpful in the highest degree. The enlarged usefulness of the seminary since it has gained a moderate recognition of its rights, is additional proof that the accommodation, secured by the erection of the new building, was an act of justice, though it came late in the day.

The denomination, however much behind in this matter, led all other bodies except the Methodists. But so soon as the Baptists saw the demands and provided for them, other denominations with a commendable appreciation of their zeal and enterprise, have not been slow to follow them. The Presbyterian body has a flourishing school for ladies in Halifax; the Episcopalians have established one for themselves at Windsor. Movement and improvement mark the history of every department of education. It is as true of the education of young women as it is of young men. This natural growth, for years past, has been pressing the accommodations at Acadia Seminary, until at last it was seen and felt that the work would be seriously embarrassed and hindered unless further accommodation was secured. This state of things was urged upon the attention of the governors by Dr. Sawyer and Miss Graves. The question was examined thoroughly, and the resolve was made to arise and build. There must be relief given or else constriction will cripple the school to a degree that will render it unworthy of the confidence of the public. Self preservation, therefore, demands enlargement. This policy was unanimously adopted by the governors of the college. It was also in due time and form reported to the last Convention. That body heartily adopted the policy of enlargement, and authorized the Governors to go forward with the work. Committees were appointed, one to select a location, and another to consider the matter of raising the money needed to make the additional accommodation required. The committee for securing the site decided that it was in the interests of all the institutions that Mr. Brown's house and lands, lying just east of the Seminary building, should be purchased for the purpose, among other good things, of giving the needed enlargement to Acadia Seminary. This was reported to the Governors of the college. They adopted with much heart the report of the committee, and purchased the said house and premises. They also resolved that \$25,000 must be raised forthwith to meet the expense of the purchase and of erecting the new building.

According to the plan finally agreed upon, the present seminary building will be used in conjunction with the one to be erected, and when this accommodation is complete, the classes in the seminary will be conducted exclusively on the separate principle. It will be a distinctively separate school for young ladies.

The Board of Governors and the Pa-

tist Convention of the Maritime Provinces have decided to enlarge the accommodation at Wolfville for the education of young ladies. Without this, there can be no progress; without this the present standing cannot be held, the confidence of the public will be forfeited. Self preservation, therefore, demands it. Having led in education for all these years, is the Baptist body going to yield its vantage ground and take a place, a subordinate place, in the rear? We think not. If they do so, they would render themselves unworthy successors of the honored dead who led them in the past; they would dishonor their past record, and become unworthy of the sacred heritage and trust into which they have entered.

Who will come forward and solve the question of raising the twenty-five thousand dollars? Is there not a man or a woman in the denomination who would like to raise a monument worthy of their name—a monument that will thrill with proper pride their posterity in all generations to come. A thousand years from to-day the name of Senator McMaster will be revered, and every branch of the McMaster family will feel that the Senator did them great honor in founding the great university which will ever bear his name. The Browns of the United States who trace their blood to the veins of the Brown who gave by his great benevolence the name to "Brown University" feel themselves more honored and more blessed by the benevolence of their ancestor than they could have been had he left his riches to his heirs. There can possibly be no doubt, but that the way is open for a monument of this kind at Wolfville. The \$25,000 ought to change the name of Acadia Seminary to that of the person who will supply this amount of money for present needs. Be this as it may, the committee wait for gifts to this object. Let there be no delay. Those who will give can send their names and their pledges, conditioned as it may please them, to any one of the committee. The committee is: Dr. Sawyer, Colin Roscoe, Wolfville; A. P. Shand, Windsor; B. H. Eaton, E. D. King, E. M. Saunders, Halifax, and H. H. Clute, Bear River. Any one of these men will receive donations and pledges from any quarter.

The Sin That Will Find Us Out.

When the children of Israel had conquered the land of Jazer and the land of Gilead, the children of Reuben and the children of Gad, who had a very great multitude of cattle, perceived that the place was eminently suited for their purposes, as it was emphatically a place for cattle. They accordingly came to Moses with the request that this district should be given to them as their inheritance. Moses understood them to mean that they were to go no further, but that the conquest of the rest of the land was to be left to the remaining tribes. He was therefore much displeased at the proposal. When, however, they assured him that their armed men would go over the Jordan and remain with their brethren until the several tribes had come into their inheritance, he gave his consent, closing the agreement with the words: "But if you will not do so, behold ye have sinned against the Lord; and be sure your sin will find you out."

Now if it would have been a sin against the Lord for the children of Reuben and Gad not to have borne their part with their brethren in conquering the land of Canaan; is it not much more a sin against the Lord not to bear our part in the efforts that are being made to take possession of our own land for the Master—in other words, in our home mission work? It would certainly have been an act of the grossest selfishness and ingratitude on the part of Reuben and Gad if, after having come into the possession of a good inheritance, largely through the efforts of others, they had desired to remain there and enjoy it, not caring how it fared with their brethren. But are there not churches and individuals to-day pursuing a course equally as selfish and ungrateful? They have come into good places of religious privilege, places for which they have not fought or sacrificed. They seem to forget that they are debtors; that the good they now enjoy has been won by the efforts and self-denials of those who have gone before them, and that the least return they can make for their privileges is to aid those who are now striving to provide similar privileges for others. They seem content to let their "brethren go to the war while they sit still" in their good places. Thus they discourage the hearts of their brethren who are trying to take possession of other parts of the land for the faith they profess to love. They are influential bodies in the places where they are located, with beautiful church homes, talented preachers to break to them the bread of life once or twice every Sabbath, what matters it if little companies of their brethren—churches bearing the same name as they—in communities where they are despised if not persecuted, do have to meet in school-houses, and are left for months without any one to preach the Word to them? Would that, at this glad Christmas time, when those who have plenty think of those who have little, the churches and individuals who have an abundance of religious privileges would remember their brethren who are destitute, and send forward liberal contributions to assist the Home Mission Board in supplying their needs.

—Dr. Wistar's Wild Cherry Balsam.—This Balsamic compound has become a home fixture. Let all who suffer, and have in vain attempted to cure their coughs, colds, bronchial or pulmonary complaints, make use of this unequalled remedy.

remember their brethren who are destitute, and send forward liberal contributions to assist the Home Mission Board in supplying their needs.

Moses further assured these children of Reuben and Gad that the sin they would commit should they fail to help their brethren to take possession of the land, would find them out, i. e., the consequence of such a course would react upon themselves.

In like manner the churches or denominations that neglect to prosecute the work of home evangelization will sooner or later find that their sin has found them out. Though at the present there may be no sign of retribution, the retribution will come, and sometimes come speedily. The strong churches of our villages, towns or cities may look on with composure while some of the little country churches are becoming weaker and weaker for want of the help that the Home Mission Board is unable to give; and may even indifferently exclaim, "Let the dying churches die." They do not know that in their death they themselves are beginning to die. Years after, when others shall have cultivated the ground where these churches now are, and the young men and women shall come from these places to these towns or cities and shall give their strength and influence to the denomination that cared for the region about their homes, the churches will discover that their sin has found them out. When too late they will see that they have in their selfish indifference neglected to care for an important source of their own life and prosperity. The drying up of the brooks and brooklets means loss of volume and power in the stream, so the decay of these little churches means loss of strength in every department of our denominational life. From these feeble flocks come strong members for our churches, eager students for our schools and earnest preachers for our pulpits and Foreign Mission stations.

But the conquest of our land for Jesus does not end with the strengthening of old or planting of new churches in sparsely settled sections of our country. There are important centres that must be taken possession of. As in the conquest of the land of Canaan there were the Jerichos and Ais to be subdued; so now there are strategic points that must be occupied, if we are to do our whole duty and reap the full benefit of our work. While we must see to it that the poor have the gospel preached to them, and so prove our right to be counted as the followers of Him who gave as a proof of His Messiahship that "to the poor the gospel is preached," and while, like the early disciples, we go everywhere throughout the country preaching the Word, we must not fail to have homes for those of our faith, who, following the instinct of the age, migrate to our towns and cities. These towns and cities are destined to wield an increasing influence in the affairs of our country. Dr. Strong says: "The city is the nerve centre of our civilization. It is also the storm centre." The Baptist must do their part in moulding the life of the town and city, or they cannot do their part in moulding the life of the country. If these are given up to the forces of evil, the evil will not be confined to them. If other denominations are there, the Baptist church is needed none the less. If we neglect to do our duty in this department of the work now, our sin will find us out by-and-by. We shall be without a name or place or influence where we might have been strong and influential.

In this particular the sin of past neglect has already found us out in many places. Because of the divided state of our Home Mission forces in the past large expenditure on any one point could not be thought of, and so many important positions had to be neglected. As a consequence we are unknown where we should be well known, we are despised where we ought to be respected, we are beginning where we should be well under way, we are following where we should be leading. No repentance can remedy at once the evil consequences of past neglect; but by faithfully improving the present much may be done, and future regrets be saved. If the churches that are well established will but imitate the children of Reuben and the children of Gad and send up strong reinforcements, the Board will move courageously forward and endeavor to plant our principles in every important centre in our land. Without these generous offerings the advance demanded cannot be made, good opportunities will be lost, and the consequences of our sinful neglect will find us out in the coming years. What better thing can we do at this Christmas time than to follow the example of the wise men who, opening their treasures, presented to Him gifts? And how can we better present our gifts to Jesus than by giving to those of whom He has said: "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

Hebron, Dec. 12. A. COHOON.

—Dr. Wistar's Wild Cherry Balsam.—This Balsamic compound has become a home fixture. Let all who suffer, and have in vain attempted to cure their coughs, colds, bronchial or pulmonary complaints, make use of this unequalled remedy.

From Rev. J. H. Robbins.

You will be somewhat surprised to learn that I have closed my pastorate in Saxton's River, Vt., and returned to my native province. And as the circumstances and providences of God in the matter are so mysterious, a notice of them may be of interest and perhaps help to some others. I send this note for the MESSENGER and VISITOR.

The death of my brother, which was noticed in the MESSENGER and VISITOR a few weeks ago, has been far reaching in its effects. My parents are left in feeble health, my father especially being unable to look after a large farm and the business connected with it. Three brothers left Liverpool, Eng., for the Pacific Coast only two days before the visit of death to the old homestead. They will know nothing before March of the sad changes which have taken place.

Parents who have toiled and sacrificed to bring up eleven children to manhood and womanhood—all of them Christians—must not be left to suffer for help and sympathy in their declining years. No other son could possibly reach them. I could, hence here I am, taking up again work of the farm I so reluctantly laid down twenty two years ago. O how strange seem the ways of Providence! I was fully satisfied that it was the voice of God calling me away from the farm to the work of the gospel ministry. There is no room for the shadow of a doubt that it is the providence of God which has called me back again. I know I am in the right place, and I am assured that the path of duty has blessings for us. The satisfaction is certainly very sweet to know that I am bringing relief, help and comfort to parents who have been faithful to their family, to the church of Christ and to the world.

There were some sad experiences in leaving one of the happiest pastorate that it is possible even to think of. Vermont Academy, with a staff of twelve teachers and 150 students, adds very much to the enthusiasm of a pastorate, in itself all that could be desired. A few evenings before leaving, we were completely surprised by the coming in of friends who filled the parsonage. After the expressions of regret, good wishes and farewells were over, we found under our pillows a liberal purse of hard cash and soft greenbacks. The whole was one of the most neatly carried out surprises of our lives. But on Monday evening, December 1, we had the most touching surprise of our lives. The parsonage was taken possession of by "The little ones," to take a tender, tearful farewell, leaving in our hands mementos to be cherished among our most precious treasures.

I reached home Dec. 6. Mrs. Robbins and the children will come later, the children remaining in the academy for the present. As there was no pastor in the church of my childhood, South Yarmouth, now Central Chebogue and Acadia, I was invited to supply as pastor, so that I am by no means laying down the work I have loved so well. Had I voluntarily chosen to combine the management of a large farm with the pastorate of two churches I would be sure of failure, but as God has unmistakably placed me in both positions, I hope under His blessing to succeed. After my visit at the time of the convention last summer, I supposed I had bidden farewell to my native province for a number of years, but God has ordered otherwise. His ways are not as ours.

I ask for a place in those prayers going up for help to the needy. Insufficient for the duties before me, I am driven to God. My address is Chebogue Point, Yarmouth, N. S. J. H. ROBBINS.

Personal.

Rev. A. E. Ingram has been seriously ill of neuralgia of the stomach. We are glad to learn that he is now improving.

We had a call from Prof. Keirstead, of Acadia College, on Monday. He reports the term just closed one of prosperity for the institutions.

Rev. W. A. Troop, of Fairville, had a severe fall about a fortnight ago, by which his hip was broken. He is being well cared for in the hospital, but suffers greatly, and it is scarcely expected that he can recover.

The address of Rev. C. H. Haverstock is Pugwash, Cumberland Co., N. S. Bro. Haverstock has recently taken charge of the church at Pugwash. We hope that the divine blessing may rest richly upon his labors in that place.

Rev. J. C. Bleakney writes: I have been laid by from my work, as pastor, for over a year. My health is improving. I expect, God willing, to resume work the first of the new year. The church at Rockland, Carleton Co., N. B., has given me a unanimous call to become their pastor, and I expect to accept. Letters and papers for me should, as yet, be addressed Woodstock, N. B.

—Amherst friends have just presented the pastor with one of Messrs. Robb & Sons No. 1 steel furnaces. The parsonage is heated throughout at reduced expenditure of fuel, besides the saving of labor and dust. D. A. S.

To the Pacific Coast.

Go to California via the through lines of the Burlington Route, from Chicago or St. Louis to Denver, and thence over the new broad gauge, through car lines of the Denver and Rio Grande or Colorado Midland Railways, via Leadville, Glenwood Springs and Salt Lake, through interesting cities and unsurpassed scenery. Dining Cars all the way.

Incident.

Our surprise farewells to the sage through the Red Sea had been lingering torture. Joseph Cook found the subject in "The Orient." To us by steady, bathed in night from our native shores. There are still the Hebrews. As the true one have peculiar in morning we pass chickens for companions of Mrs. Andrews, of missionaries to the Board to Provincias, India, labored at this Miss Hutchinson, she left for home a little prospect. He has regained granted Mr. A. York pastor, the her life compulsion Mainpuri with fully into the work fact connected with two pioneer missions on the field of 55 years, the of the home B. amplex of the heathen hearts tice during her easily persuaded two of them in ORN and VISITOR.

Baldeo was the highest caste the highest honor his district. His missionaries to and readily con Testament as passed in this of truth had appar him, when one cided to make Old Testament him to use that class. The very to the mission mind, and asked of in the opening the God of the he assured that it the truth at once be troubled with of his death. He when he joined property was confided him, and being merchants in the starved had not him at the mission came when Chha as great respect nature, even as Baldeo the priest one day that his of age, was dying for her father perleying he had the child if he touch her. Her lands can only tions of a false circumstances approached the relatives and rows, living as where the ch prevent him from ing the form. The old faithfully, but As the child of nized the face up quickly, a prevent had ch father's neck, and on his bosom. ably polluted he commanded to He was buried Baldeo had when his faith some time he life to add in the misery of his roughs to hoot tried to poison occasion. After kind of condu changes had Mainpuri, even was touched, with joy by be last Sunday Mainpuri was with father and Days Ram fakir. Such family, but after he confessed to ing her under became a C. Mr. Alexander was his custom to a small crowd "Come unto I and came away before, without sult of his wor