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Messenger and Visitor

WEDNESDAY, APRIL 8, 1891.

AFTER THE REVIVAL—WHAT?

Many of our churches are enjoying times of refreshing from the presence of the Lord. For this we can all rejoice. Whatever differences may exist as to the value of other movements, we can all see in these revivals the "promise and potency" of much fruit of the best kind.

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The converts have been brought to Christ in the midst, perhaps, of special meetings, when the church was in its most active state. Every one rejoiced with these new-born souls. They felt everything to be new themselves; a new heart, a new life, new hopes, new duties, they seemed to expect a new world.

Then they need to find their Lord's love does not depend on their transitory feeling, that with Him there is no variability, neither shadow of turning. Only let the mind rest on Him. Considering Christ and His greatness, His power, the constancy of His affection, will expel all fear.

This experience may also get him into the way of learning it may teach him that, as a disciple, it is his business always to learn; that the beginning of his Christian life was not suffered to make him perfect in knowledge. This, itself, will be a great gain to him.

Then let him do some work for Jesus. Let the new life inside mean some change outwardly; a change in his companions, a change in his business, so far as his dominant aims in it may extend, a change in the devotion of some of his time and money to the service of Christ.

But the church is also tried by a revival and the succeeding weeks. Its energies have been apparently exhausted in the special services. When these are over it will tend to fall back into the old easy way. The care of the converts is forgotten. Children have been born into the family; but they are not looked after with the solicitude their infancy might be supposed to require.

And if the church has been strengthened, ought not the spiritual life to tell in enlarged works of love for Christ? A genuine revival ought to bear fruit in larger gifts to Christ's cause.

The days following the ingathering are also trying ones for the pastor. His strength has been taxed, perhaps, and he is left somewhat exhausted. He fears a relapse of the church into the inactivity out of which it has just come.

But let him stay upon his God. And it may be that his own special blessing will come in caring for these new ones entrusted to the church. Now he can preach sermons to young disciples. His attempt to make his preaching timely will bring him into green pastures, and as he leads the flock he will himself find that the Lord is his own shepherd and he shall never want.

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"In the country places, I think much can be done in the district schoolhouse. Here is the great field for Christian Endeavor societies. I don't see how the outlying districts can be reached in any other way. In Northfield, our Endeavor society is taking right hold and getting into every district outside the village.

It is worthy of consideration as it seems to us, whether in these words of Mr. Moody there may not be valuable suggestions for us. If the forces which are potential in our churches were organized, instructed and inspired for Christian effort, how great good might be accomplished!

1. Distribution of volunteers according to section where enrolled: United States, 5865; Canada, 335; Nova Scotia, 25; New Brunswick, 10; Ontario, 210; Quebec, 90. Total number of volunteers, 6200.

2. Distribution according to stages of preparation: (1) In institutions of learning, 2600; (2) Graduates (post-graduates, special students, etc.), 600; (3) Ready to go, 100; (4) Appointed (not including class of 1891), 20; (5) Hindered, 250; (6) Lost sight of, 450; (7) Rejected by Boards, 50; (8) Renounced, 450; (9) Deceased, 60; (10) Sailed, 320; (11) Not students when enrolled, 600.

The Student Volunteer Movement at Acadia College. The enthusiasm recently manifested by the students of Acadia, in the work of Foreign Missions, has no doubt been noticed by all who are watching the progress of the Baptist denomination in the Maritime Provinces.

In July, 1888, at the invitation of Mr. D. L. Moody, two hundred and fifty-one young men, from various colleges in the United States and Canada, gathered at Mt. Hermon, Mass., to pursue a course of Bible study. During the first two weeks of the conference, the subject of Foreign Missions was entirely unnoticed.

On July 16th a mass meeting was held, at which Rev. A. T. Pierson, D. D., gave an inspired address, taking as his theme: "All should go, and go to all." This was the keynote that opened the heart of many a young man to his responsibility.

During the college year 1887-1888 the movement was left without any leader, but so strong was the interest already aroused that 600 new names were sent in. Almost all of these were secured by the personal work of old volunteers.

This list in the present year, Mr. Cossum, of Colgate University, has enrolled 300 volunteers. Miss Lucy E. Guinness has also been visiting the ladies' colleges, and has secured, at least, 240 new names. Thus on March 1st, 1891, there were not less than 6,200 volunteers, each of whom had signed the following pledge: "I am willing and desirous, God permitting, to become a foreign missionary."

A careful consideration of the exact status of the movement as shown in the following statistics, presented in the report of the executive committee at the international convention of the Student Volunteer Movement of Foreign Missions, will prove interesting:

The College Y. M. C. A. was organized at Acadia in the autumn of 1888. Last year the Association sent Messrs. Corey and Stackhouse as delegates to Mr. Moody's summer school at Northfield. While there they first met the Student Volunteer Movement, and both pledged themselves to the work. Through their efforts arrangements were made for a

conference of the college Y. M. C. A.'s of the Maritime Provinces. The conference met at Acadia College last October. Delegates were present from all but one of the College Associations. The Student Volunteer Movement for foreign missions was presented by Mr. J. R. Mott, of New York, and by Mr. R. S. Miller, who has since sailed for Japan. Much interest was aroused, as is attested by the fact that nine volunteered, seven of whom were Acadia men.

Will some theologian or theologians kindly tell us through the columns of the Messenger and Visitor what our Baptist denomination believes the Bible teaches in reference to the doctrine of holiness? It is certainly a Bible doctrine: "Without holiness no one shall see God." Reason affirms the same, for sin and holiness are opposite principles.

Acadia's Graduating Class.

This class, which in June will mount the rostrum to receive the diploma of graduation from the college, has since it entered been distinguished as being the largest ever in college and will be the largest ever graduated in Arts in the Maritime Provinces. It now numbers forty-four. There are in it eighteen ministerial students (six of whom have volunteered for Foreign Missions); also two volunteers for medical missions.

N. B. Western Association.

A pastor in the active work of the Christian ministry, has no time to spend in a useless controversy. I wish to say by way of a final reply to Bro. Todd's postscript, in the issue of March 25th—that the printed statistics of the Western N. B. Baptist Association, as they appear in the Year Book, and as they also appear in the local edition of the minutes—sustain my statement as made in the appeal to young men.

Upon "statistical returns" I base the statement that 40 churches in the N. B. Western Baptist Association are pastorless. I will mention, for Bro. Todd's benefit, the churches by number as they appear in the statistical table—1, 2, 6, 7, 9, 10, 14, 16, 18, 19, 20, 21, 22, 25, 29, 31, 37, 38, 40, 41, 42, 44, 45, 46, 49, 50, 51, 52, 53, 54, 55, 56, 57, 59, 60, 61, 62, 63, 64, 65, 67, 69 and 72. It will thus be seen that if we adhere strictly to statistical returns we have more than forty pastorless churches within the precincts of our association.

These churches are mostly not self-supporting and need help from other sources. But we take it for granted that we have among the ranks of our young men, some who do not make money a consideration—some who have enough self-sacrifice to prompt them (like the heroes of pioneer days) to work for souls and accept the amount given for them, whether it be large or small.

Systematic Beneficence.

At our last association on the island, during the discussion of the "Report on Systematic Beneficence," I took occasion to make a passing reference to the advantages which, in my estimation, would accrue to the denomination by the general adoption and conscientious working out, on the part of our people, of the "Tithing System," as advocated in the Messenger and Visitor of 1889; and was so rash as to call the practice of devoting one-tenth of the income specially to religious and benevolent objects "a sacred duty binding upon all."

A number of the brethren present seemed not to favor the system on the ground that it appeared to be a backward movement, a return to the Jewish "yoke of bondage." (What, then, of our submission to a doubly legalized Sabbath?) During the discussion of the question, a respected brother, a layman, in an original and witty speech gave expression to an idea or "argument" which, notwithstanding its subtle sophistry, was received with great eclat by the opposition.

This "argument" having been since seriously repeated, and the repetition sent broadcast through the columns of the Messenger and Visitor, it is evident that some, I know not how many, must have received the Bible reading of our brother, as something more than a mere piece of pleasantry. Under these circumstances, brother Editor, I trust you will allow me to occupy a little of your valuable space in order to show up the fallacious reasoning, and also to explain my own true position and convictions more fully than, as moderator of the association, I was able to do at the time.

Permit me to remark at the outset that, in the opinion of your humble correspondent, our witty brother's fanciful and ingenious readings do not militate against our cause nor help his in the least, unless perchance it can be shown that the advocates of the system under discussion are accustomed at present, or are likely in the future, to "keep back" a larger "part of the price" than their opponents do, or may hereafter.

Until this is shown up clearly, some of us will probably never be able to see much real force in the reading—I mean of course when used as an argument against the tithing system. The fact that Christ gave up all for us appears to me entirely consistent with, and favorable to, the system of tithing; for, on what ground is the system advocated? Is it, as the readings referred to above would imply, on the ground that the advocate of the system must necessarily consider himself the sole proprietor of his possessions?

The real significance and force of such passages as these, we believe, none has more fully recognized than the "tithing-payer;" nor has any other more fervently or more intelligently exclaimed, "All that I am, and all I have, Shall be forever thine." But allow me to illustrate. Like Sam Jones I seem "to get along faster that way." Here is a brother whose net income is \$600 per year. He has a family dependent upon him. At his conversion he "yielded up all to God," himself, his family (children must be nurtured in the chastening and admonition of the Lord), his earthly possessions, business, everything. Henceforth his time, his talents, his opportunities, his stock in trade and his earnings, every cent of it, are to be used "for the glory of God." He owns nothing, never can own anything, not even himself. All belongs to Christ who purchased him at "the price" of his own blood. But he has in charge a portion of his Lord's property, his Lord's earth, out of which he is able to realize an income of \$600 per year.

Now what shall he do with this \$600 per year—his Lord's interest money? "He must live," of course. Physical health and comfort to himself and his is his first concern. "If any provideth not for his own, and specially his own household, he has denied the faith, and is worse than an unbeliever." Being a man of common sense and of pious instincts, he looks both to his Lord's throne and to his Lord's money for the continuation of the blessing of health in his family. To provide shelter, food, clothing, perhaps medicines, etc., is as much a duty as to pray. But where is the money? He owns nothing. Thrust

in the hand, Christian steward, take out from your "Lord's money" what is required. "Ye Heavenly Father knoweth that ye have need of all these things." Again, each member of his household has not only a physical, but an intellectual and a spiritual nature—a mind and a soul—and neither the one or the other must be neglected. This means a liberal and even large expenditure of money. But where is the money? Besides the Lord's money there's none. Draw again, steward, from that \$600 per year, to meet these requirements. "Ye Heavenly Father knoweth that ye have need of all these things."

Once more, by virtue of his relationship to Christ, and to the world, he has opportunities, privileges and obligations which are exterior to himself and his family, which are far-reaching; which are world-wide. As he realizes this fact, he discovers that his Lord's interest money must be divided into two portions. As the "Tabernacle of the Lord" anciently contained two compartments, a "holy" and a "most holy place," so now he sees that it must be with his Lord's money chest (with its \$600 per year). He has been considering the whole to be holy unto the Lord. Now he sees that a portion is most holy. One into compartment of his Lord's money chest his hand must never enter except for others, except for strictly religious or benevolent objects. A portion of his income, like the Sabbath among his days, is sure to be a peculiarly sacred thing, even where all is consecrated to God.

Now, Mr. Editor, I want to digress a little. We will suppose that this hypothetical (not hypocritical) brother, whose course we are sketching, has unfortunately inherited a thirst for alcoholic liquors. The "spell" is upon him now. Oh! how good "a drop" would seem. Hands off then, brother. It is a sacrilege to appropriate your "Lord's money" for beverages that inebriate. A brief struggle, a glorious eternal triumph. Again; before his conversion, our brother was wont to use the Virginian breed. Would like to have a cigar or "a fig" to day. Surely he may appropriate a few cents daily for such a comfort as this. Hands off! There is nothing in the Lord's money chest; not even in "the outer court" of it to be used in purchasing nauticas wherewith to "defile the temple of the Holy Ghost." No dollars among these consecrated six hundreds for rum or tobacco, nor anything else which your conscience teaches you Christ would neither use, nor sanction the use of, were He among us to day in bodily presence, the treasurer of his own funds. "The silver is mine and the gold is mine, saith the Lord of Hosts."

Now, brother Editor, is there any smattering of legalism in all this? I do not feel it. I cannot see it. But to return. A final question is before us, perhaps I should say two questions: (a) May we presume that He who gave "the pattern" of His tabernacle on the mount has somewhere signified His wish concerning His money chest with its two compartments? If so (b) what should be the relative size of its "most holy" to its "holy place?" In answer (with-out argument on this occasion) that, in my view, the dimensions of the latter compartment must never exceed ten times the cubical dimensions of the former compartment. In plain language, the tithing should be considered the minimum of Christian beneficence. What, then, the maximum? We have sketched the early life of one whose net income at conversion was \$600 per year. Ten years of business success, we will suppose, has now passed over him. "As the Lord hath prospered," he has been conscientiously tithing his income through all these ten years, "on the first day of every week" laying by him as directed by heavenly wisdom. "There is that scattereth and yet increaseth." Under the double blessing, the blessing of heaven and of earth, our brother's net income has swelled now to \$6,000 per year, while his family needs are, perhaps, rather less than they were ten years ago. His tithes to-day, though increased ten fold, represent merely a superfluity. He sees this; feels it. Love is unsatisfied, for love is a generous thing. What shall I do? it asks. Ah! Love is an ingenious thing. "This will I do, it is ingenious. I will tithes, as usual, this \$6,000, putting \$600 in the "most holy place" of the Lord's money chest—and then I'll tithe the balance, the \$5,400, and then I'll tithe the balance beside the first, and so on, until my sister Discretion and myself are satisfied; for it is not written, "Every man according as he purpoeth in his heart, so let him give?" And again, "That there may be equality, as it is written, that he gathered much had nothing over; and he that gathered little had no lack?" and again, that one be not "eased" and another "burdened?" "Love is never afraid of doing too much."

R. H. BARNOR, Kingsborough, P. E. I., March 19.

Church Collections for Annuity Fund. Germantown, N. B., \$1.50; Dalhousie East, N. S., 2.00; Fort Hillford, N. S., 2.40; Chipman, N. B., 6.23; Westport, N. S., 5.50; Clementsvalle, N. S., 3.00. Thanks to all the churches which have sent along their collections for the annuity fund. Why not hear from those which have never taken a collection for this object? Will the clerks, deacons and pastors be so kind as to attend to this matter at their earliest convenience? The fund is in great need. The demands are increasing. E. M. SAUNDERS, Treasurer.

The Canadian Baptist. I have been anxiously waiting to see whether the publication of the Canadian Baptist Hymnal is a fortunate or unfortunate event. I consider it a fortunate event for the singing of the hymns in the Maritime Provinces. I have reported that such was not done, and, if they have, shall consider it a calamity to worship God in our service for if there is anything that we need it is to have the hymns sung while they are singing the hymn-book in our tune-book in the other convenient and unpleasant to read and exceedingly unattractive.

Then, in addition to the book there is the Most assuredly the hymn will cost more than the book in our hands, but I believe singer would be willing the price of a hymn book before him in one volume. I heard that the committee publish a tune book set to Hymnal. Now, Mr. Editor, wisdom of such a course convenience, and it can for the two incorporated will certainly cost less bindings. But some objection, that as many have adopted the Hymnal unfair to them, to now and tune book combined adopted it, the churches order, and indeed the of believers in Baptist provinces, to the income arate books because some will be put to a little. No, Mr. Editor, I cannot justify for refusing two books into one, and have not yet decided books, I feel assured I have with them that musical part of our hearing, and will, if as good a hymn and have a hymn book.

But my letter has a greater length than I began, although my might be added in as I have mentioned I feel the importance I have ventured to would like to hear the musical pastors and to the question.

Reflection. The first thing that I notice on the arrival of the Visitor is the newness. We gladly observe that been received into the by baptism, some in Association and others and Central of N. S. But what about Association? Is no low state among our Are the reports as there are scarcely. We do hope that a exists than the column paper indicate.

But does it not look aspect of things, greater decrease to? The 63 churches reported 139 received 24 reported access over two-thirds of the not be well for us of this death? We I think not with faithful and earnest know it is not by but by the Spirit must expect revival now, dear brethren of the churches or one of us examine before God, and as we can for the con-0 may the time come to favor our look for it until it come fully alive to.

Beaver Harbor Report of money Harbor meeting. Sterns, of Penfield, Digby—J. Cheders, \$1.00. Digby Neck—collections (centr Weymouth and Kinney, \$1.00; Friend, \$1.00; N. Bridgetown—collections, \$3.80; \$1.10; Annie M. Messenger, 25c; Mrs. J. A. Steves, 25c; Benj. Brooker, 12c; M. MacFar River—William Mills, \$1; Yarmouth—Lovitt, \$5; James Weddleton, \$1; James Lovitt, \$1; Mrs. T. Hall, 50c; Huestis, \$1; M.