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Messenger and Visitor.

WEDNESDAY, FEBRUARY 17, 1886.

RELIGIOUS INFLUENCE OF OUR INSTITU- TIONS OF LEARNING.

We refer to this subject again because of its unspeakable importance. A church may have a name to live and be dead, and the injury be limited to a small area. A church may be full of spiritual life and power, and yet its influence not be spread. The tone of spiritual life of our institutions, however, affects the whole life of our denomination from centre to circumference, as it determines, largely, what style of men our future ministers are to be, and the kind of influence which is to be wielded by the cultured men and women of our people in their various communities of these provinces.

We have already pointed out how much depends upon the Christian professors who lead the thought of our institutions, and who are in a position, from this very reason, to exert a shaping power on the character, aims and lives of the students. Nevertheless, it must be admitted that very much depends upon the Christian students themselves. They mingle with the other students, and there are no barriers to prevent the fresh exercise of influence, both conscious and unconscious. Many of these have the ministry in view, and are naturally expected by their fellow-students to lead in all that is good in life and effort. In the future they expect to be "examples to the flock," and the great object of their lives is to be soul-savers. Around about them are scores of fellow-students, with whom they stand in more intimate relationship than pastors can with their people. They associate with them on the campus, in the class, in their own rooms. What an opportunity is here afforded to stamp character with a high and lasting impress, and to have hand to hand effort for the salvation of the lost.

We do not mean by this that any Christian student is under less obligation to make his life a service, while at school; all are equally to accept the high privilege of doing for God and men at all times and under all circumstances; but it is natural that those whose future life is to be given up to this work should be fitted to lead.

What can be done by even one consecrated student, was illustrated in Woodstock, when we were pastor there. There was one dear brother there who looked upon his association with his fellow-students as an opportunity given him of God. He used to go from room to room, and speak to the unconverted about the salvation of their souls, and each year he was the means of leading quite a number to the Saviour. If all our Christian students would cultivate the most loving relationship with one another and the other students, and should then consecrate themselves not only to study but also to labor for the Master in direct effort for the salvation of the unconverted, it is indispensable to their own spiritual welfare. The excessive pursuit of knowledge does have a deadening effect upon the inner life. There is liable to be the drawing away of all the energies of the life to the head, and the heart be neglected. This ever means that its loving yearnings be largely quenched, and its highest impulses weakened. There can much be done by the student to guard against this tendency in attention to secret devotions, and in holding direct fellowship with Christ; but the student who is attentive to these will be impelled to the effort we speak of, and will thus be drawn upward with double power. The student, however, who lives for several years in the midst of buoyant life in academic and college halls, and does not exercise himself to do the unconverted good in word and deed, will end his college life with heart chilled, and spiritual nature dwarfed rather than enlarged. The student for the ministry, who neglects his opportunities to serve Christ and save the lost, during all this time, will find that he has crippled himself for life, as his habits have been confirming themselves in indifference to the highest claims, and is neglect of that which is necessary to his success as a soul winner.

We speak strongly on this point because we feel strongly, because we believe unspeakably much is depending. Our students must do Christian work during their course of study, or they may become sluggish, spiritually, and go forth to impress a low form of life and a sluggish form of activity upon our churches. This of course would mean that our progress in the work of God should be stayed, and our great mission be left unfulfilled. We cannot be too much on our guard here.

In this same line there is another point which may be noticed. The great principle is, give our Christian students work to

do, if we wish them to form proper habits in the work, and to be made strong by it. Not only should all the work which is to be done in the institutions be sought out, but work outside should be taken up. It is true the ministerial students go out during the holidays, and we are sure this is a great gain to them. At McMaster Hall, we are glad to know that efforts are made to provide the students with spheres of work during the term of study. At Acadia there are not perhaps the same opportunities, but there are not places all around the country where student labor might be utilized? What good might be done both to the people of these places and to the students themselves were this working power expended in a systematic way, upon the destitute stations within reach?

Finally, much depends upon the churches associated with our institutions. If the spiritual life there be fervent, if the activity intense, if the methods of church work systematic and efficient, then it will be moulding the ideas and lives of students in the most beneficial way. If, on the other hand, the opposite of all this is true, the opposite will be true of the influence exerted. There is no church in our denomination, we believe, which has such grand opportunities for moulding the life of the denomination through those who are to be its leaders, as the church at Wolfville. May God give grace to pastor and people, that they may be able to make the most of them for Christ and for his cause.

Thus we have outlined some of the ways in which our institutions of learning may be able to develop and maintain that religious life which shall be most blessed to the upbuilding of the kingdom of God among our people. We all need to be in earnest in this matter. These institutions are the very heart of our denominational life. Let us see to it that they are in full health and efficiency. We all have our part to do in this. By our means we can help make them efficient as institutions to educate the head; by our prayers we can help fill them with the vitalizing power from on high. Let us not be unfaithful to either of these trusts from God.

THE SALVATION ARMY.

In judging of the Army, it must be remembered it is a separate organization, which holds all its own influence to itself. Its object is not to reach the lowest classes and help bring them to the churches, where the ordinances are observed and regular instruction given in the truth. Its object is to hold them for itself in an organization which is not modelled after the New Testament pattern, and which belittles and ignores the most sacred institutions of the Christian faith.

It is true that those who have had but a short acquaintance with the Army may not be aware of this. At the beginning of operations in a new place it is almost the invariable custom of the leaders to declare that they come to help the churches save a class which church methods do not seem to reach, and that the converts can join whatever churches they choose. In this way they secure the sympathy and co-operation of many of the active workers in the churches. As soon, however, as they get an independent foothold, and there are converts to test these assertions, there is a change of tone. The most strenuous efforts are made to hold those who wish to be baptized and unite with churches. It is said to be ungrateful and unfair for the converts gathered by the Army to unite with churches rather than the Army. The captains, etc., but follow the example of General Booth when they begin to disparage the churches and to raise prejudices against them by public and private utterances. There are efforts made to draw away church members to the Army. If the husband, whose wife is a church member, joins the Army, he is induced to leave his influence to bring his wife with him. If there is a difficulty in a church, and a member is estranged, we know of efforts being made to deepen the ill feeling, in order to lead the disaffected to the Army. The *Christian Guardian*, of Toronto, had a communication, not long since, in which it was stated that at the beginning of their work the religious bodies were inclined to regard them favorably; but the methods of the Army had alienated their sympathy. Especially was this the case in the Methodist body, where the Army had taken advantage of the discontent occasioned by the late union of the various sections of Methodism, to wedge themselves in by fanning the ill feeling existing. We have enquired of many, from different places, and have watched the tone of the religious press, and the representation given above is what is said to hold good in most places and cases.

Neither need we be surprised at the fact that the officers strive to retain all they can for the Army. This is a part of their instructions from General Booth. As soon as a man or woman professes conversion, the leaders are to "take his name and address for the Army;" they are to "have him at the open-air the next night with a badge on." Infant baptism is permitted as a form by which parents "declare their intention of training their children up for God and the Army." The General evidently wishes to keep his followers to himself by guarding them against all influence but his own. Not only are they advised not to read novels, or the "secular papers," or, at most, give them "only a look," but they are to "avoid all the ordinary religious books," and con-

fine themselves to the Bible, the Salvation Army Hymn Book, General Orders, War Cry, and "books published at our own stores." If the marriage service used at Carleton recently is authorized, the parties have to promise to train everybody in it (the home) to faithful service in the Salvation Army. In the whole manual there is no mention made of the church.

It thus appears that General Booth intends to leave no means untried to gain and to hold adherents. When this means to keep people all their lives from the organization and the institutions which Christ has ordained, let others think as they may, we are too deeply impressed with the wisdom of our Lord in the appointments he made of and for his people, and of the worth of these appointments, to see them all set at naught without alarm and protest.

It is also, significant that the Army does not seem to grow in the esteem of the sober thinking Christian people of the communities in which they labor. At first, all are disposed to make the best of their work. As time goes on, the most discreet and active workers doubt and then distrust them. An instance of this may be seen in the last *Wesleyan*. While disposed at first to applaud them, it finds that some of the people of the Army are interfering with the work of the churches, and is evidently beginning to doubt.

We have referred to the features of the doctrines and methods of the Army we believe unscriptural and fitted to injure. The Army is made a substitute for the appointed organization of Christ—the church. They set aside his ordinances—baptism and the Lord's Supper. They teach the dangerous doctrine that we are to expect prophets to-day, and men and women may have direct revelations from God. Methods are adopted that we cannot associate with our Lord and his apostles without a shudder, and which breed irreverence. Dependence is had upon sensationalism reduced to rule and system, while the Word of God is not made very prominent. The whole Army is under despotic rule, and the effort is made to secure complete submission to General Booth and his methods by discouraging the soldiers from reading anything but what General Booth puts forth and approves. If to set aside the church, to abandon the ordinances of our Lord, to assume the functions of the inspired, if the true government for Christians is a despotism, and the true method to ensure success is sensationalism reduced to a system—if all this is right, then the Army may not be open to objection. But if our Lord, by word and through his inspired apostles, gave the form of government he intended to be in force to the end of time; if he delivered the ordinances that they might be observed "till he come"; and if he and his apostles introduced the methods which he intended to be used; then the Army is open to the gravest objection. The truth is, when men take the liberty to substitute organizations of their own for that instituted by Christ, and to set aside, in practice, the plainest of his commands, the evil does not end with the mere loss sustained in that set aside. The very principle of loyalty to Christ is undermined, and there is no limit to the license which may, in the end, be taken.

It may be said that the church has been negligent. It is with shame we have to confess there is too much truth in this charge. At the same time, we believe that all the most solid work is being done by the churches to-day, and were it not for them, there would not be body enough to Christianity to keep up the effectiveness of the Army. Neither are we disposed to admit that the church is to be abandoned because she is not fully alive to her responsibilities. The true way is to help her live and power. Until our Lord gives a new revelation through a more authoritative channel than Gen. Booth, we shall continue to believe he has not thrown away his mission to stir up our churches to more intense activity, but we do not believe they have a mission—from our Lord, at least—to lead any to set aside what he has appointed.

If we should presume to prophesy, we should say that one of two things must happen. Their sensational methods will finally lose their power to attract, or there must be taken on the ordinances and functions of a church, the sensational methods gradually giving place to the more sober presentation of the truths of the gospel. We hear from various quarters that the former result is having place. The *Christian Advocate*, the great Methodist paper of the United States, says "there are signs of the total break up of the Salvation Army in this country. Something has taken away the measure of sympathy which was freely given at first." From private testimony when in New York we learned the same. In our old field, in Ontario, they began operations very early. We hear that their methods seem to have lost their power. So we believe it is in Montreal and other places. We hope, at least, that the churches may be stimulated to take up the work they have begun, in all

earnestness. We do not hope, however, that the people will be so wanting in respect for our Lord that they can feel easy while in an institution which ignores his instructions.

QUESTIONS.

"How should a member of a Baptist Church be dealt with who joins what is known as the Salvation Army?"

When one of our members joins another church which holds false views as to the church and the ordinances, we withdraw the right hand of fellowship. Here is an organization, which has scarcely a feature of a gospel church, and which ignores the ordinances altogether; can we do less when one of our members unites with it? The scriptures teach that baptism is necessary to church membership. Those who give up their lives to support a system of teaching which would, were it to prevail, banish baptism from Christendom, are surely subject to discipline, even though they did not, by their own action, disavow the church. Action, however, should not be hasty, but time be given for becoming fully acquainted with the teaching as well as the methods of the Army. If in full view of them the member persists in preference for the Army, there can be no other course than to exclude.

"Is the Y. M. C. Association, as an organization, essential to the existence and prosperity of the Church?"

Y. M. C. A.'s are certainly not essential to the existence of the church; for she existed about eighteen centuries before the Y. M. C. A. was thought of. Our own opinion is that our Lord has made the church the one organization for all his people. In it the most effective work can be done for him and for men. In it, consequently, all Christians, should do their Christian work. It is a fact that churches that husband all the working power of the membership in labor within its own organization are stronger and do more effective work than those that scatter forces in all kinds of outside organizations. While we believe that the church is a divine institution, we shall not be inclined to yield easily to the idea, that any other organization which is not can be more efficient than she is, in any way, or for any part of Christian work.

CONCERNING PECUNIARITY.

"Is it impossible for a sinless being, i.e., one who has no sin in the nature, to commit sin? If so, how about Adam the first? Was he not made in the image and after the likeness of God? Was there any sin in his nature before Satan came to him? If so, whence its origin? Is it impossible for angels to sin? If so, how about those who kept not their first estate?"

If Christ, as a man, was invulnerable to the attacks of Satan, how does his example afford help and encouragement to us? For ourselves, we believe that it is possible for a sinless being to be tempted and to sin. But when we attempt to understand how this can be, it is doubtful whether there can be any satisfactory explanation given. There is a sense in which a dependent and finite being, though sinless, may be tempted. The appetite of Adam would crave the forbidden fruit, and our Lord's long fasting would make him desire food, sinless though each was. When it became sin to yield to this appetite, the craving would remain all the same, and there would be temptation to sin. In this way our first parents, and our Lord himself, because of the limitations of his humanity, were tempted to sin. This, however, leaves the question, should this yielding to the sinless solicitations of the bodily nature be accounted as sin? Must not the sin be in culpable weakness which permits the soul to yield? There are other questions which also start up, and we have to confess this explanation to be superficial. We have to admit that it cannot be clearly seen how a sinless nature can be tempted by what is sinful in itself and not made sinful through circumstances. We should suppose that a holy nature must, as an exposed nerve would shrink from the touch which gives pain. The whole question runs back into that most terrible of all mysteries, the origin of evil.

About the angels, although there is little scripture light upon the subject, what there is favors the idea that the angels had their day of probation, as we are having ours. Some of them bore it, and went up to moral heights above the power of temptation to overcome them, as shall all the saints of God, while some of them did not bear it, and sank down, as will those of us that are lost.

We do not believe our Lord was invulnerable to temptation, but we do believe he was above its power to overcome him. Impregnable and invulnerable are not the same.

Foreign Missions.

The February meeting of the Foreign Mission Board was held on Wednesday last. The attendance of members was large, and the business transacted was of much importance. The investing committee reported that \$5,500 of the Bradshaw fund, and \$1,000 of the Jacobs' fund had been invested in mortgages and real estate in the city of Saint John, at the rate of six per cent. per annum. Sundry bills were ordered to be paid, and the quarterly remittance to missionaries to be sent; the Finance Committee to make arrangements with the bank for any temporary loan that may be required.

Among the correspondence read was a

letter from W. J. McKay, corresponding secretary of the Yrte Missionary Society, McMaster Hall, Toronto, stating that \$50 per annum would be permanently paid into the treasury of the Board to support a native preacher. The selection of the helper will be made at the next meeting.

A letter was read from a young man in Saint John who desires to give himself to the Foreign Mission service. He is at present pursuing his studies, and asked that his application might be kept in mind until the close of his college course. A committee was appointed to confer with him and report upon his physical, mental, and spiritual fitness for the work.

Letters were read from all the missionaries on the field. Brethren Hutchinson and Archibald were both out on their respective fields with their native helpers, preaching Christ in the towns and villages. The reception they met with was usually gratifying and there are indications that some have accepted Jesus as their Saviour and Lord. Miss Wright is prosecuting work in the Zensana and among the women, as she has opportunity, and Miss Gray is conducting the school at Bimlipatan under some disadvantages, but with hopeful courage. Extracts from these letters may be given next week.

During the progress of the meeting the Board was favored with a visit from the Executive Committee of the Women's Baptist Missionary Union, with whom a very cordial and profitable conference was had upon questions as to the best methods of conducting the work in certain departments at home and abroad.

J. Mason, Sec. F. M. Board.

St. John, Feb. 15, 1886.

Our Great Work, and How to Supply It.

NO. 1.

So soon as a company of believers unite together in church fellowship, their first need is a pastor to take the oversight of them. This is clearly recognized by the apostle Paul, for it is recorded that in his first missionary journey elders were appointed for every church—Acts 14:23. All subsequent experience has confirmed the wisdom of this course, and has shown that without such watchcare the churches retrograde instead of advance. Though it might be supposed that, with the more general diffusion of knowledge, both secular and religious, churches would be able to maintain a good degree of life and usefulness without the pastor, experience proves that he is as necessary for the church's welfare now as in earlier times.

The importance and perpetuity of this office are further shown by the explicitness with which the qualifications for it are stated. According to the Word of God, the bishop, or pastor, should be a man of high moral character, of unblemished reputation, not a novice, not a man pleaser, not a lover of money, apt to teach, and faithful as God's steward.

But if the New Testament attaches so much importance to the pastorate, is it not apparent that if a large number of churches are without pastors, there exists a state of things which should receive the most serious attention of the denomination? By referring to our Year Book it will be seen that when the reports were made up about 115 out of the 353 churches embraced in the Convention were without pastors. It is no better to-day. Some of the churches then pastorless are now supplied; but in most cases it has been a simple "rob Peter to pay Paul." I do not wish to be understood as saying that we need 115 pastors to supply our destitution, for in many cases one man could be pastor of more than one church.

The following will perhaps give a more correct idea of the number of men required. According to a plan of grouping which I have made out, and which I have reason to believe is correct, except for a few counties, there are in the limits of our Convention at least 190 fields. In other words we require to supply our 353 churches 190 men. Of these 190 fields, my book shows that 35 are now without either pastor or regular supply. And this, brethren, is about the way we are going on from year to year. Excepting the few weeks when the students are out, upwards of one hundred of our churches, or thirty-five or forty fields or circuits, are without pastoral watchcare or labor. True, they are not the same churches from year to year, though many of them, it is to be feared, pass several years in succession in this pastorless condition, and the general missionaries, by their occasional visits, bring some relief; but in the light of these facts he must be blind indeed who does not see that the great need of our churches to-day is more faithful pastors. A. COSMAN.

Hebron, N. S., Jan. 29.

Acadia College.

Referring to the Appeal of the Finance Committee in *Messenger and Visitor* of the 10th instant—and to facilitate the prompt and generous response for which we hope—it is thought advisable to republish the action of the Board, with the revised list of brethren appointed collectors, as follows:

"At a meeting of the Board of Governors of Acadia College, at Moncton, Aug. 22nd, 1884, measures were adopted for the collecting of pledges, notes, &c., and to secure new ones wherever practicable, without the expense of an agent."

The following brethren were appointed to act for the Board in the respective counties:

Yarmouth and Shelburne Counties, Rev. A. COHON, Hebron; Lunenburg and

Queens, Rev. J. F. KEMPTON, Chatham; Antigonish and Digby, Rev. R. H. WATSON, Bridgewater; Kings and Hants, Rev. S. W. KEMPTON, Upper Cascad; Halifax, Rev. J. W. MANNING, Cumberland; Rev. D. A. Steele, Amherst; Colchester, Rev. J. E. Goucher, Truro; Antigonish, C. B. Whidden, M. P. P. Guysboro, E. H. R. Cunningham, Egan, Cape Breton Island, Rev. J. W. Bancroft, North Sydney; Westmorland and Albert, Rev. A. T. Dykeman, Dorchester; York and Carleton, H. C. Creed, Esq., Fredericton; Kings and Queens, Rev. G. E. Good, Hampton; St. John, Rev. J. A. Gordon, Esq.; Charlotte and Sanbury, Rev. Ralph Hunt; P. E. Island, Rev. D. G. McDonald, Freetown.

The Treasurer of the College, X. Z. Chipman, Esq., of Wolfville, was selected to act as Chairman of this Committee, and to furnish to each a list of all pledges, subscriptions and notes in his respective district, and urge them all on as may be necessary in the work of collecting.

The several members of the Committee will be expected to send a written report to the Treasurer not later than August 1st of each year, showing amounts collected in their various districts, and the general state of the subscriptions, pledges and notes.

On behalf of the Board,

[Signed] T. A. HIGGINS, Secy.

X. Z. CHIPMAN, Treasurer.

Wolfville, 15th Feb., 1886.

Those students on the hill should be reported for well-doing. They had an especially good missionary meeting on Wednesday evening, 3rd inst. All friends of the College, Academy and Seminary would have been pleased could they have witnessed the large audience, made up from these three departments, which filled the Academy Hall. It was the occasion for a change of officers, and the transference of some routine business. All this was done in a harmonious, straightforward, manly, commendable way. They followed two excellent essays. The first was read by a member of the Senior class. It treated of home missions as beginning "at-on from Jerusalem," and extending outward to the destitute. The second was given by a member of the Sophomore class. It represented home missions from the student's standpoint. Interesting figures were given, showing the home mission work done by fourteen students during the last summer's vacation. As one result, one hundred and four persons had been baptized, if we mistake not. These essays, with singing, and the reading of an appropriate selection of poetry by a young lady from the Seminary, were followed by an excellent, warm-hearted address from Rev. S. McEl Black, pastor of the church at Kentville. Among other good things which the students will not fail to remember, he emphasized the importance of complete devotedness to Christ in order to successful service in his kingdom. The meeting closed with prayer and benediction by Dr. Sawyer.

We were much pleased. We entertain high hopes of those at the institutions and pray for their success. R. SANFORD.

Wolfville, Feb. 8.

Acadia Seminary.

This is an institution that is becoming well and favorably known to our Baptist public; but not any more widely known than it should be, considering the work it is doing and the important place it holds in our educational machinery. I lately had the privilege of visiting the commodious building in which this school has its headquarters, and was much pleased with the air of taste and refinement that pervaded the place. The large reception hall, attracts attention immediately entering the building. This, as it is now finished and furnished, is certainly an elegant room. The walls and ceiling were painted in colors by a competent artist over a year ago, and now, through the generosity of Mrs. Lovitt, of Yarmouth, the room has been carpeted in style to match and harmonize with the mural decorations. The carpet, and the large Persian rug, in the adjacent music room, were selected, I learned, by Mrs. Graves, and they certainly exhibit a discriminating taste. The main body of the carpet is rich and warm in color, without being extreme, and the deep border of still richer coloring, surrounded by inland native woods, gives to the whole a most pleasing effect.

In company with the principal, I visited the library and reading-room. In the former they have nearly 400 volumes. Is looking over them I saw all the leading poets and essayists represented, and several of the better writers of fiction. There were also standard works in other departments of literature and valuable books of reference.

The reading-room is supplied with the leading provincial papers, and a few American. The arrangement of the material is very convenient, and as the room is always open and easy of access, the young ladies have no excuse for not becoming acquainted with the current events of the day. On enquiry, I found the number in attendance this term to be 73; of these, 3 are from Cape Breton, 7 from N. B., 3 from P. E. I., 1 from New York, and 59 from N. S. proper.

The equipment of this school is now most satisfactory. The teachers have skill and experience, and there is prevailing the whole work of the institution, a very healthful, moral and religious tone. Acadia Seminary is a school to be commended to those who wish a thorough education at a moderate expense. MINAS.

How many old subscribers will send us in a new name this week?

—One of the

relations between seen in given find in N. Scott was noticed the written on the "the firmman" "I'll show you" "marked" "W turning round progress. He the same rest "Faith" and ahead."

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Standard.