

Messenger and Visitor

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WEDNESDAY, JANUARY 27, 1896.

A WORD OF EXPOSTULATION.

How small a proportion of professing Christians regularly attend the prayer-meetings of their churches? In how many cases, in churches of one, two and three hundred, there are only one or two dozen who make it a matter of principle to be always in their place when the stated evening for prayer comes.

We might plead with them to attend regularly for their own sake, because of the spiritual help to be gained, and the fellowship with God and his children there to be enjoyed, but it is a fact that no Christian life can be very vigorous which does not strive, or have the aid of, these choicest of the means of grace.

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Now, what is the effect of the example of church members who are seldom or never found in the place of prayer, in respect of the unsaved? If they have unsaved children, these will, almost inevitably, never form the habit of attendance at prayer-meetings.

In many places, special services are now being held. Let our bring on themselves the cross pronounced upon Merod; because they came not up to the help of God against the mighty.

PRAYER FOR COLLEGES.

Dr. Sawyer's note, calling attention to the day of prayer for colleges, came to the last moment before we went to press last week. We had, therefore, no time to call attention to it in that issue.

then, of a movement which puts in a claim for the support of Christian men and women? There need be no doubt here. We believe human nature to be the same in all ages, and the teaching and methods which have been best for the past are best for to-day.

at the family altar beseech God to pour out his spirit upon students and professors. Let us not forget that we look to our places of learning for our missionaries, for the largest share of our ministers, for men and women of influence and decision combined for our various communities.

Our professors need our prayers that they may be kept from the deadening effects of the routine of class-room work, and may be able to lead the Christian forces under them to greater heights of consecration, and in direct effort of the unsaved, as well as to guide active minds in their quest after truth and knowledge.

The unsaved need our prayers. There have been no tidings of revival at Acadia thus far this year. Shall our hearts be gladdened as fortune, before many days?

Let us all then pray, to-day, for our institutions of learning, as if it was counselled of old, "every one spare," if it be impossible to pray together. Let us beseech God that many more of the students may be thrust into the ministry to help supply the abounding spiritual desolation; that a spirit of consecration may descend upon all who are Christ's; that the saving power may come again speedily and gladden the hearts of Christian parents who have unsaved children among the students; and that all, from presidents and principals down through all the classes, may be controlled, guided and helped in the way which shall make our colleges and seminaries the most intense focus points of influence for the days to come.

Neither let any suppose that duty toward our places of learning will be done by the observance of one day and the offering up of a few prayers. They should be remembered continually in all the churches, at family altars, and in secret.

THE SALVATION ARMY.

We are aware that great confusion is needed in the discussion of the methods and work of any organization which proposes to do good. It must not be supposed, because certain means used are not fitted to impress us favorably that they cannot profit people differently constituted from ourselves. Neither must we shut our eyes to the good there may be in an organization, because we consider many of its principles and methods erroneous and harmful.

It must not be supposed, however, because the workers in the Salvation Army are zealous and seek to do good, that they are to be left without any unfavorable criticism, if not even aided, though much error is mixed up in their methods and teachings. Here is where many good people are altogether too lenient. While we are to recognize the good, we are likewise to combat evil and error wherever it is to be found.

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to judge of the Salvation Army by their conformity or non-conformity to New Testament teaching, principles and practices, and, according as they conform or do not conform to these, they to be approved or disapproved. We do not need to wait until a house collapses or a ship founders at sea, and souls perish, to know whether it is trustworthy or not. All we have to do is to determine whether such is built according to the true principles of construction, and of good or bad material.

SMALL COLLEGES.

"THE SIX SMALL COLLEGES OF NOVA SCOTIA" have again been indicted by the advocates of college consolidation, because a professor in Halifax, who was receiving \$2,000 a year, has been induced to accept a place in the State of New York at a salary of \$3,000.

"The building in Morden is now completed, and presents a very neat appearance. It is 26 x 40 feet, which provides seating capacity for about 160 people. Besides, the rear of the pulpit there is a baptistry, separated from the audience room by a large Gothic door, which is raised by weights.

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Question fourth of the above may be open to criticism: If to be virtuous it is necessary to have the power of opposite action, how about the angels, the redeemed in glory, we ask it reverently, how about God himself? Does "Y" mean natural rather than moral power, as above? If not, does God himself have this moral power of opposite action? If not, is he virtuous?

MANITIBA CORRESPONDENCE.

Would you bear a few words from the West to the many friends you visit, and let them know we are not forgotten, but we are beginning to take up the song of the bird with the words reversed: "Sweet, sweet summer is past, cold, cold winter has come at last."

We are extending our field further west, taking in the town of Morden, twenty miles west of Morden; but we are laboring at a great disadvantage there, on account of being so late entering the field.

We want "grace and greenbacks, and grit" out here even more than you do down home. The Lord is giving us grace; we have the grit. Send us the greenbacks, and pray the Lord of the harvest to send us more men.

COVETOUSNESS AND OUR FINANCES.

Much has been said and written concerning Christian liberality and the state of our denominational finances. Different views of giving and the ways of giving have been expressed. Various remedies have been proposed for the almost universal lack of the grace of liberality.

The interest in the work is increasing rapidly, and many who have taken no interest in religion for many years are joining our congregation as regular attendants. May the Spirit pervade the place and Jesus be the glory of the house.

QUESTIONS.

Will you kindly answer the following questions suggested by your recent extract from Examiner:

(1) If it was impossible for Christ to sin, was not the temptation in the wilderness a farce?

(2) If it was not possible for Him to yield to temptation, how can he be said to be touched with a feeling of our infirmities, or that he "had been in all points tempted like as we are?"

The question and answer from the Examiner were published at the request of a friend. The union of the human and divine in the person of our Lord makes his nature so mysterious that there is no place for strong dogmatic statements.

ed in the summer's contest, and a short time ago professed faith in Christ, being solemnly buried by baptism in the baptistry of our new church. Although the weather was very cold, a large congregation gathered to witness the first baptism ever thus administered in Morden.

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All know something of the difficulty of collecting money for the pastor's salary, missions, and other purposes. Excuses of all kinds and without number are made: Men in easy circumstances give one dollar to the convention fund, and do that grudgingly.

OTTAWA CORRESPONDENCE.

Political matters seem very quiet at the Capital just now. The Northwest blizzard that struck Quebec and eastern Ontario seems to have spent itself, and all is calm again. Whether it is to burst forth afresh when Parliament meets remains to be seen.

sin unfiltered from it. And some who ought to be as pure as the snow in this respect. Let us examine ourselves. With certain portions of scripture ministers should deal more honestly. "Bring all the tithes into the store-house." Is generally spoken of as attending the signs of grace and taking part. "What's the occasion? Why do not God's ambassadors charge us with being guilty of robbing him? For we are most guilty. Why keep back the truth? Let it be spoken without any reserve, and at the same time in deeper love. Who ever heard a sermon from the scriptures "and covetousness, which is idolatry"? Truly one would need the spirit of a John the Baptist to preach rightly from such a text.

If God only can change our covetous heart into a liberal one, should not all his children who are especially afflicted in the work of our denomination pray to him to give all the members of all the churches liberal hearts? While discussing these matters in associations and conventions, and using all lawful and wise means to further this great work, let us look to him from whom cometh our help.

SUNDAY SCHOOLS.

"At the communion service of the early Christian churches, the presiding officer uttered these prefatory words: "Sermon Obedi," "Lift up your hearts" to which the congregation replied, "We lift them up unto the Lord," and then the usual exercises proceeded.

I have often thought and wished for something like it, as far as the meaning of the prefatory words is concerned; it seems to me that there is frequently too much haste. In some places the celebration of the Lord's Supper is a separate service, occupying the whole time, which gives opportunity for suitable exhortation; but generally it follows immediately after the ordinary service, the morning or the evening, the church remaining after the dismissal of the congregation, who are not supposed to be interested in the communion services.

In the first church to which I belonged, the members of the congregation were permitted to remain, occupying the gallery, and persons often availed themselves of this permission. But the more general practice is to proceed to the celebration of the Supper, after the dismissal of the congregation, by repeating the words of the institution, and distributing the elements, without any address to the communicants.

A brief and appropriate exhortation at the commencement of the service would be, I think, an improvement. It would tend to avert the thoughts of the assembled church, and to bring them into communion with the Lord. I look back to the exercises to which I was accustomed in my early Christian life with great satisfaction, and should be glad to see a revival of the practice.

J. M. CRAMP.

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