

The Christian Messenger. Halifax, N. S., December 3, 1884.

TEMPERANCE.

Never since Dr. Lyman Beecher preached his temperance sermons was there so much public attention given to this subject as at the present time. In the United States, both North and South, above the din of the Presidential campaign, this great subject asserted its right to be considered. It is now more prominent since the election is over. All over North America commercial, social, civil, moral and religious life is stirred to their depths by the question of temperance. Economic science has invited the help of chemical analysis and thereby condemns the free use of strong drink. There is now turned upon this evil the relentless scrutiny of chemistry, economy, morality and religion. By this full bench of judges it is condemned as a criminal—a red-handed destroyer of men's property, bodies and souls for six thousand years.

It is a hopeful sign that it has got hold of the brain and conscience of John Bull. It is hard to get a subject into the head of the British nation; but when once in is just as hard to get it out. England, her colonies and the United States are now fully committed to this great question. The beginning of the end is now apparent.

It is noteworthy that the people who sustain the great missionary work of the world have taken upon themselves to deal with temperance. This is indirect proof that the principles of religion and temperance rise and fall together. The spread of religion means success to temperance; the decline of religion proclaims the progress of intemperance.

Rum-cursed Halifax will be asked some of these days what she thinks of the business.

It speaks well for the city, that a man, not long a citizen, and an able writer for one of the city papers, says that it is his opinion that under favorable circumstances Halifax County will carry the Scott Act. These local option trials stir the depths of both temperance and intemperance.

LECTURE BEFORE THE ACADIA ATHENÆUM.

"Manhood" was the subject of Rev. D. A. Steele's lecture before the Acadia Athenæum on Friday evening last. Owing to the heavy rain the audience was confined chiefly to the students of the three institutions, with the professors and teachers. The lecture was a very stimulating one, and was characterized throughout by the lecturer's good sense, keen thought at times somewhat droll wit, and practical earnest purpose. The lecture was calculated to open the eyes of young men to a just perception of character which are needful to true success in life. In tendering the thanks of the Athenæum, the chairman, Mr. E. A. Magee, of the senior class, assured the lecturer that the students would look back upon the lecture of the evening as one of the most enjoyable of the college course, and would look forward with high anticipations to his coming again.

The spirit and tenor of the lecture are finely seen in its closing paragraphs:

He who gives his family an honorable maintenance, who through struggling and self-denial, qualifies his children to fill places of usefulness, or positions of trust, who inculcates by his word and by his example a pure and lofty morality—who sends his sons forth to the world fully armed to resist the blandishments of vice, and prepared each to do a man's work in whatever department he may be fitted to enter, whether that be the ship-yard or senate—such an one has performed one of the finest functions of existence, and has done more for his country, and is deserving of a more lasting memorial than many an one who has exulted in the purple of an emperor.

This is a waking time. Questions are forcing themselves upon us which must be settled. We are verging toward the time when men in quiet converse will do the work of cannon. In the past great questions have been smothered, not settled, by the smoke of war. We have but to revert to the Crimean mission for proof of this. The rivers of blood and the millions of treasure spent in the reduction of Sebastopol, merely postponed the solution of the Eastern difficulty, and in no sense settled it. The boundaries of

nations are not to be fixed by the spear-head, but by sealing wax.

Never was there a time when men could use their influence to better advantage. Every grain of sense, all items of knowledge, all talent, every spark of genius are in demand. Never was there an age when all these commanded such a good market. The world is at last ready to pay for labor of all kinds. Even the product of the mind brings a living to the producer, and things undreamed of, till now the very poets grow rich. We must give over repeating the lines, however beautiful:

"Full many a flower is born to blush unseen, And waste its sweetness on the desert air."

The electric light will bring every flower to view. Every bit of power is recognized now-a-days. Every man has his weight, and might as well be labelled.

I see before me some who are just girding themselves for the race, who begin to feel that "life is real," and who would perhaps take it kindly, if I offer a word of advice. To any one starting in life I would say, dig deep, and lay a broad foundation. Remember that magnanimity will accomplish more than ademptitious circumstances. Depend not upon fortune, or friends, or even wealth. Depend upon yourself. "Paddle your own canoe, and keep an eye to the rapids. Cultivate the acquaintance of the great spirits of the past. See how they lived, how they loved, how, when necessary, they suffered for their country. Spend at least one hour a day, in addition to your severe studies, in gaining some useful information—on some passage of your country's history, or in dwelling upon the beautiful visions of the masters of song. And take that venerable volume, the Book of God.

"Within whose awful volume lies The mystery of mysteries."

The Bible presents the most illustrious examples of what men should be. The lessons of goodness and virtue are taught us upon every page, not only in abstract precepts, but as embodied in the lives of men like ourselves. The cowardice of Peter, the deep, dark sin of David, the treachery of Judas are flaming beacons held aloft for our warning. Here, in portraits of Jonathan, is the bravery of a hero with the tenderness of a woman. Here is Daniel, true to his principles in the presence of royalty, and maintaining his integrity at the expense of position of wealth, and life itself. Here is Joseph, fleeing from the base woman who would degrade him, crying, "How can I do this great wickedness, and sin against my God?" Here, in fine, we are shown how to conduct ourselves in all the ways of life. As the dusky wizards, following the star in the east, discovered the priceless treasure of a Saviour-Child, an enrichment to them at once for this life and that which is to come, so will it be with all who follow the guiding star of Revelation.

In a private letter received from the Rev. Isaiah Wallace we learn that he is gradually regaining his health, and has preached occasionally on the Lord's day, and that he is sanguine in the hope that ere long he will be able to resume his evangelistic labors.

Our brother may rest assured that he has the prayers and sympathies of the entire brotherhood among whom he is so well and favorably known.

BELCHER'S FARMERS' ALMANACK, ESTABLISHED 1824.—Our old friend comes out for 1885 bright and early, and will soon take the place of its predecessor—that for the present year—in desk and book-shelf in many a household. It is, we doubt not, correct and reliable as usual, and is worth much more than its costs. Proprietors, McAlpine & Barnes, Halifax.

THE property of the Baptist Institutions of learning in New York State has in the last fifteen years increased from \$580,000 to \$2,120,000. The number of students and teachers has increased from 358 to 749.

This is an index to the increase of Baptists in that State in members and influence. It will be a matter of rejoicing if all this power for good leads to humility and consecration.

In 1861 Matthew Vassar gave to the College, bearing his name, \$408,000 and in 1868, \$150,000. In 17 years 596 women have graduated with the degree of A. B., and 2000 more have received instruction. Who can estimate the blessings to the world through the donations of that good man Matthew Vassar? Some day in the future statistics will be gathered by which to estimate the good done by the benevolence of Senator McMaster.

THE NEW PROFESSORSHIP AT ACADIA COLLEGE.

We copy the following from the Acadia Athenæum in reference to the recently established Chair of Education:

The establishment of a chair of Education in Acadia, though so vigorously opposed at the outset, is being regarded, at the present time, with more general favor. The light of actual experience and the logic of facts, as well as a calmer survey of the whole question, has gone far to modify many of the views advanced during the heat of the discussion. The wisdom of the departure is becoming more and more apparent, according as the range and importance of the subjects connected with the chair are being better understood. Many opposed the question in its inception under the mistaken idea that the new professorship would be a mere sinecure, that Didactics was a branch of study entirely too narrow to justify the establishment of a separate chair. According to this view the science and art of teaching, and that alone would engage the attention of the new professor. No allowance was made for subjects kindred and fundamental to it. An examination of the curricula of colleges where similar chairs have been founded, shows that a chair of Didactics involves the study of a variety of other important subjects. There can be no intelligent and comprehensive study of Education apart from a knowledge of Mental Philosophy, Physiology and Psychology. The chair has enabled the faculty to place these subjects where they properly belong in charge of a professor of the theory and practice of education. In his hands they will be invested with much additional interest. They will be studied, not only on account of the importance of the branches themselves, but because they are preparatory and essential to a proper understanding of the Philosophy of Education which comes during the closing year of the course.

We have seen in the city papers a notice of the death of Mr. John Power of Weston, Cornwallis. This brother departed this life on the 22nd inst., aged 72 years.

We distinctly recollect the occasion of his union with the Berwick Church in the winter of 1859. Mrs. Power had offered herself to the church at the Conference on Saturday for baptism and was accepted. Mr. Power spent a sleepless night, and on Sunday morning made a request at the water side to follow his Saviour. A vote of the brethren present was taken, and both husband and wife were buried with Christ in baptism.

Mr. Power was a constant friend, a kind husband, and a good father. He will be greatly missed in the neighborhood and by his widow and fatherless children. We tender the bereaved our sincere sympathy, feeling as we do so that we too have been bereaved of a true friend and brother in Christ.

We regret to learn through the Rev. E. O. Read, that Deacon John Rand of the Berwick Church is suffering from a severe attack of paralysis. Our brother and his family have our sincere sympathy. Every good thing could be said of this brother, whose praise is in the whole community where he has lived since early life.

THE New York State Baptist Convention has for the past fifteen years sustained an average of sixty missionaries who have acted as pastors of 165 stations. The average income of the Convention has been \$12,000, and the total number of baptisms 4,056. Nine hundred and two missionaries have been employed and 2,474 stations occupied.

ROCHESTER Seminary was founded in 1850. In 1869 the endowment was \$100,000. There were no buildings, a library of only 7000 vols., and three Professors with forty-eight English and ten German students. To-day the total property is valued at \$674,456. There are ten Professors, two Instructors and more than a hundred students, 62 in the English and forty-eight in the German Department. In 1869 the University had seven Professors and one Instructor, one hundred and fifteen Students, one building and invested funds amounting to \$100,000. The entire property was worth about \$200,000. To-day the property is estimated at \$438,807, and the endowment at \$442,757. The number of students is 165, and ten Professors.

"GUNNERY."

REV. Dr. Henson of Chicago has been lecturing and preaching before the Baptist public of Toronto. The following is the Baptist's report of his lecture on gunnery, delivered in the new Bloor Street Church:—

The subject of Dr. Henson's lecture was "gunnery." The word "gunnery" of course was used figuratively. Every man, the lecturer said, was a gun, or a son of a gun. He considered it in three aspects—the gun metal, the ammunition, and the aim. The metal was the stuff a man was made of—his physical, intellectual, and moral character. In this respect there was no doubt differences. There were natures that spontaneously clothed themselves with beauty and strength. On the other hand there were creatures that had no fibre in the muscle, no vertebra in the back. While that was true, it was also true that very much depended upon preparation. Even physically, great things might be accomplished by training. In this connection he advised young men not to be in too much haste to finish their education.

The trouble with Americans is that they cannot take time for anything. They have no time to eat, so they bolt their food like shovelling coal down cellar. They are in such a hurry to get out into life that their preparation is neglected. They had some exceptions however, among whom J. A. Broadus, known to the audience, was notable. Young men should be content to remain a long while at college, taking example of Moses, who took a course of eighty years that he might gain preparation for forty years' work. All things that were strong were slow in maturing.

In the next place, guns were meant to be discharged, and they must first be charged. This involved the question of the projectile power—the gunpowder. There must be something in the human constitution corresponding to the powder in the gun. He believed in heartiness—believed in a man "letting himself out." There was in the pulpit a kind of sensationalism which was objectionable—but there was another kind which was greatly to be coveted. Every man that had made his mark in this world has been sensational. Mere "powder," however, was not sufficient, there must be something to project—and that something was thought. He did not think it mattered much where one got his thought, provided it was real, nutritious thought. Great producers of thought were always great consumers. The richest mind was that of Henry Ward Beecher, and he was an omnivorous reader. The richest mind and the soundest theology on the other side was that of Spurgeon, and he was also an insatiable reader. He had eaten all the old Puritans, and they agreed with him. Let a man get his materials where he pleased, but let him recast them in the crucible of his own thought. There was a great deal of this thought in the world, especially in public utterance. What the world wanted was solid thought. The last thing that was necessary in gunnery was "aim." There was a great deal of waste in war. It has been calculated that in war it took 4,000 bullets to kill a man. That was a great comfort to him when he was drafted, the only trouble was that he didn't know whether it would be the first bullet or the last. So there was a great waste in the world for want of aim. Many brilliant young men for want of aim, disappointed their friends. It was a definite aim always kept in view, the convergence of all lines to one point, that made a man invincible. And if that purpose were the glory of God a man should not miss his mark, and there would come to him at last the words, "Well done," and the crown of glory.

In 1869 Hamilton Literary and Theological Institution had thirteen students; and Madison University sixty-one students. The whole number of students now is 279, fifty-two in theology, 93 in the College, and 134 in the Academy.

THE PERSONAL ELEMENT IN EDUCATION.—General, afterwards President, Garfield, returning to his alma mater, Williams College, Massachusetts, which for many years was known by the renown of President Hopkins' teaching, said at commencement of dinner, "I rejoice with you over the new surroundings of our old college, the beautiful buildings, large collections, ample endowments, and the improvements of this beautiful town. But permit me to say that, if I were forced to elect between all this without Dr. Hopkins, and Dr. Hopkins with only a shingle and a piece of chalk, under an apple-tree,—he on one end of an oak log and I on the other,—I would say, My university shall be Dr. Hopkins, president and college in one."

To Rev. Dr. Saunders:

DEAR SIR,—I have been almost overwhelmed by the very many kind expressions of my brethren of the press, given in their papers on my retirement from the editorial responsibilities of the CHRISTIAN MESSENGER, and I wish to offer them my best thanks for the same. I have the pleasure of a personal acquaintance with many of these gentlemen, and for years have known them only the more to esteem them and value their friendship, as well as the productions of their pens, but others I have known only through the exchange of our papers, and by reading their weekly supply of thoughts as presented to their readers. I will not ask for these expressions to be copied into the Messenger, as they would occupy too much space and serve only a personal purpose. I can but feel regret in parting with these gentlemen in this fraternal relationship, but shall not soon forget the courtesies received from them on other occasions as well as this.

I heartily congratulate you, Sir, on entering into a similar relationship with gentlemen who have kind hearts and well furnished minds as well as facile pens. I trust you may have the same pleasure, but greatly enhanced, in your relations with the brethren of the press generally.

I would also embrace this opportunity of offering my grateful thanks in response for the very kind expressions of many beloved brethren, who have, in writing to my successor, spoken so freely of the long and pleasant relations between us. I would repeat that whilst I have done what I could, yet have never fully realized what I desired for the readers of the CHRISTIAN MESSENGER.

Yours very truly, S. SELDEN.

OUR correspondence columns are, as usual, richly laden this week. Our readers highly appreciate the communications from brethren at a distance—East and West. We hope to have the supply of this department as well sustained in the future as it has been in the past. We are glad to find that brethren who have gone from our midst are still taking deep interest in what is transpiring at home. The good wishes of our brother—Rev. John Brown—for the brethren who have come to us from England, we are glad to be able to say, are thus far realized. Although we have not heard directly from brethren Powell and Waters, yet we have heard of their labors being highly appreciated. A letter received a few days since requesting us to make proposals on their behalf to Mr. Price, then expected, said: "I hear the people at Portauquique and Economy are very much pleased with Mr. Waters."

A letter of a later date from the Secretary of the Home Mission Board, informed us that Mr. Price, was designated to Paradise, Annapolis County.

Rev. D. Price and Mrs. Price, late of Holyhead, North Wales, arrived on Friday evening in the Hanoverian from Liverpool, and remained here till yesterday morning, when they left for Paradise. Mr. P. preached two able sermons on Sunday.—In the morning in the Dartmouth Baptist Church and the evening in the North Baptist Church, Rev. Mr. Manning preaching in Dartmouth in exchange with Mr. Price.

SINCE the address from Farnsboro' to Rev. J. A. McLean was in print, we have received a copy from another person—one of the signers of the memorial—a member of the church there. He adds that:

"In reply Mr. McLean thanked them heartily for the address presented, but thought it was not only the duty of every Minister of the Gospel to preach the unsearchable riches of Christ, but as a watchman on the tower to give warning when the enemy approaches as well."

MONTREAL.—A letter from a friend informs us that "the Chiniquy excitement is over, and Mr. C. is now allowed to preach without any disturbance. The bold stand taken by the Protestants in favor of freedom of speech has had its effect."

In an editorial on the King's College trouble, our contemporary the Morning Herald has the following:—

The friends of Mt. Allison thought differently and have built a new stone college. The Baptists have erected fine buildings at Wolfville. Thus they have planted their feet firmly on their traditional educational faith, and in their collective capacity have announced their intention of holding to it. Among Methodists and Baptists there is certainly a growing feeling that this is a mistaken policy. It is true that the feeling is not general, but it exists and is strengthening.

The Wesleyans of course can speak for themselves; and we would speak with caution for the Baptists. We are wholly at a loss however to know on what data the Herald founds its assertion that there is a growing feeling among Baptists that their college policy is a mistaken one. We have enjoyed every opportunity in private and in public for learning the sentiments of the body, but we have not discovered the existence of the sentiment referred to by the Herald.

A PERMANENT CHURCH DAILY PRAYER MEETING.

—A correspondent of the Watchman gives an account of a prayer meeting begun in the New Year's week of prayer in New York over ten months ago, and which has been continued nightly to the present time. Nobody proposed either its beginning or continuance; nobody expected or imagined either. It was in a humble Baptist church, situated on the East side among the small trades-people Germans, Jews, &c., with hardly a member that you would call quite well educated or quite well to do. It might, indeed, be said that besides the indubitable advantages of poverty and simplicity there were a few exceptionally clear, level and straightforward Christians, men and women, who carried their denominational scrupulosity in obedience beyond the punctilio of baptism to the "weightier matters" of the gospel. There was also an uncommon devotional assiduity in the pastor (Rev. Dr. Simmons) and in the two missionary visitors, male and female, supported by this comparatively feeble church. Something favorable to the Holy Spirit there might have been in the mission work among the Chinese; nowhere more vigorous and successful than in this church. Yet all these conditions, though unusual, are by no means unique, and so fail to account for the singular and unprecedented rise and progress of the Trinity Baptist Church daily prayer-meeting. It may be described, in short, as spontaneous extension of the week of prayer round the year.

The week of prayer grew into a month, with the ball not only rolling but growing; and now the question was whether and how to stop it. Some thought it had gone far enough, and the counter opinion was that it would stop soon enough. But the Winter passed away, and the Spring sped on past that fatal bourne, the first of May, and still the daily prayer meeting would not go. What was the matter? There had been no excitement, no effort, not even one extra sermon. People kept on coming as if they loved to come. Prayers and requests for prayer from fulness of hearts often filled the meeting's hour and over-prolonged it; and then an after meeting of inquiry almost invariably brought penitents rejoicing to the Saviour. Every Sabbath evening, month after month, the baptistry was opened as regularly as the church—and that, I may add, to this very date, excepting only the pastor's vacation.

THE subject for discussion before the last minister's meeting in Boston was that of "candidating." It was unanimously regarded as a weakness and an evil; but it is entrenched in established custom and defies criticism.

The churches of these Provinces, now free from this evil, may take warning in time. We already have about as many besetting sins clinging to us as we can well contend with; and all should be on their guard against the introduction of new abuses.

THE next subject to be discussed before the Minister's Conference, Boston, is, "The insecurity of the pastorate, a source of weakness both to the ministry and the churches."