MESSENGER and VISITOR.

$2.00 per annum:
When paid within thirty days, $1.50.

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All correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

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. He who has begun a good work in so many persons will carry it on until the day of Jesus Christ. How gladdening to know that many are beginning to live a life that will forever increase in all blessedness.

Any one, however, possessing such a treasure as eternal life, may expect some assaults of trial. And often the days succeeding a revival are days of testing for the converts, the church, and the pastor.

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 newborn 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. But when the special meetings close they go back to the same duties of every-day life; they have to meet the same persons, to take up the load of care as they left it for a little. Like Paul, at his conversion, they asked, "Lord, what wilt Thou have me to do?" and, like him, they are told to go on as they were going, only to go with a new spirit and purpose. But the change of scene, the drudgery of every day, gradually takes something of the vividness of their religious experience in the church away, and they are tempted to think their faith is gone. Like their Lord, they seem to be led into a wilderness to be tempted of the devil.

Then they need to find their Lord's love does not depend on their transitory feeling, that with Him "there is no variableness, 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. Angels of hope will minister to the hungry soul. Let the beginner in Christian life learn that it is not merely by an act of will he is to overcome, but by using his strength in Christ. It has been said that darkness cannot be driven out by a club, but only by light, so let the Christian open his soul ever to Christ, the Light, and he shall not walk in darkness.

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. As he now loves his Lord, let him keep all that Lord's commandments.

Thus learning by the prayer of faith the strength of his refuge in God, that God is constantly leading and teaching him, and that his life is setting in a new direction, the young Christian will pass the trying time after the revival safely—so will he become established in the faith.

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, sometimes there is even a tendency to watch them to see how they walk. So the young Christian is expected to be wiser, more established, more earnest than the members of long standing. Now as the church asked the Lord for these children, it should do what it can for their benefit. Often a few words to a beginner will cheer and strengthen him beyond all thought of the speaker. Sympathy will tell. If only the hearts of older Christians were as near the young people after they come into the church as when they are thinking of joining it, how many might be saved years of doubt and wandering. Let the older members know that if they have been strengthened by the spiritual banquet they have enjoyed in the revival, that strength is now to be used in service.

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 invalid stage out of which it has just come. The demands on his time and ability are greater than ever.

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. So the special dangers and trials that often follow revivals will be turned into deeper joy as all learn to grow in grace and in the knowledge of Christ.

Some brethren whose honesty and whose general wisdom are beyond dispute, declare their disbelief in Young People's Societies of Christian Endeavor. These brethren have a right to speak, and it is well that their opinions should receive attentive consideration. There are, however, a great many wise, earnest and experienced Christian leaders who take a different view of the matter, and it is but right that they also should be heard. Among these the name of Dwight L. Moody may be mentioned. Mr. Moody's unquestioned sincerity, practical wisdom, and knowledge as to the condition of religious life in the churches and comparative value of different methods of Christian work, entitle him to a hearing. In reply to an enquiry as to the present quality of Christian life among young people, Mr. Moody is quoted as saying: "I think that Christian Endeavor has brought new life into our churches. I believe that it is one of the most hopeful things of the present day." Further, Mr. Moody said:

"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. You find a man living two or three miles from the centre, and he is not going very far away from home to any church, after being tired out with the day's work; but if there is a meeting in the schoolhouse, right under the shadow of his own house, he is going; and Christian Endeavor can do a great work right along that line. Then again, many a church in the country is closed because there is not money enough to pay a minister. In such a case as that, let the Christian Endeavor society go in and hold the ground. In our cities young Christians can find plenty of work to do, if they will open their eyes. The foreigners are right at our doors. You can pick up needy children, form classes, and help in a great many different kinds of work."

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! It is a fact which many of our pastors know too well that there is in general but little force in the churches available for Christian work. There are many opportunities for Sunday-school work, for prayer-meetings, for gospel services. There are not a few in the churches who see these needs and feel that here is work which ought to be done, and which the pastor, though he wear himself out in the service, cannot accomplish. Still there are but few who feel themselves moved to endeavor to supply these needs. The fact is men and women must have training and practice in order to become ready and effective workers. If young men and women, when first the love of God is shed abroad in their hearts, and while the impulse of the new life is yet fresh and strong within them, can be brought into the current of real Christian endeavor and caused to feel that for them there is a place and a mission as workers for Christ and for their fellow men, it will be to them a means of deliverance from that spiritual sloth and partial paralysis which so often fall upon the young Christian, and arrest the development of his spiritual powers. It will likewise afford the necessary conditions under which his gifts may be developed, and that knowledge and experience gained which lead to wisdom and effectiveness in Christian effort. The longing to serve the cause of Christ and to make known to others His salvation springs up spontaneously in the regenerate heart. "Lord what wilt Thou have me to do?" is the answer of the redeemed soul to the call of its Lord. That movement, through which, in this generation, the young people of the churches are being brought, as young people have never done before, to devote their thoughts and their energies to Christ and to the church, is, we must think with Mr. Moody, one of the most hopeful things of the present day." That church or that denomination which succeeds in binding its young people strongly to the service of Christ, developing their talents and opening channels for the effective expression in Christian effort of the love and zeal which spring up like a fountain in every young Christian heart, will not, we venture to think, be disappointed in the results.

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. I propose to trace briefly the history of the "Student Volunteer Movement for Foreign Missions," to picture its present condition, and to show how far the students at Acadia are interested in it.

In July, 1886, 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. Among those present, however, was a graduate of Princeton College, whose heart had responded to the cry of heathen lands, and who was earnestly praying that many more might be interested in the work. At his request a meeting was called, at which twenty-one were present, almost all of whom had expressed an intention of laboring in the foreign field. Untedly they prayed that the Holy Spirit of Missions might descend upon that conference.

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. A great awakening followed. One by one these students decided to devote themselves to this work, until no less than one hundred had signified themselves as "willing and desirous, God permitting, to become foreign missionaries." This was the inception of the Student Volunteer Movement.

On the last day of the conference the volunteers held a meeting, in which a wish was unanimously expressed that the missionary spirit which had characterized that conference, might be spread among all the colleges of the United States and Canada. Mr. Wilder, a graduate of Princeton, was accordingly chosen to visit these colleges and present the cause of the students. His efforts were wonderfully blessed. Before the close of the year 2,200 young men and young women had taken the volunteer pledge.

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.

In 1888-89, Mr. Wilder again took up the work of visiting 93 institutions and securing 600 volunteers.

In 1889-90, Mr. R. E. Speer, also a graduate of Princeton College, visited 110 institutions and added 1,100 names to the list of pledged ones.

Thus far in the present year, Mr. Cossum, of Colgate University, has enrolled 300 volunteers. Miss Lucy E. Guiness 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:

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
Academies, 500	
Colleges, 1200	
Normal Schools, 175	
Medical Colleges, 125	
Theological Seminaries, 500	
Training Schools, 100	
(2) Out of institutions (owing to ill health, etc.)	700
(3) Graduates (post graduates, special students, etc.)	600
(4) Ready to go	100
(5) Appointed (not including class of 1891)	20
(6) Hindered	250
(7) Lost sight of	450
(8) Rejected by Boards	50
(9) Renounced	450
(10) Deceased	60
(11) Sailed	320
(12) Not students when enrolled	600

3. Distributed according to Denomination:

Presbyterian,	27 per cent
Methodist,	24 "
Baptist,	17 "
Congregational,	17 "
Lutheran,	3 "
Episcopal,	2 "
Friends,	1¼ "
Other denominations,	8¼ "

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. Soon afterward a Volunteer Band was organized, and through it much work has been successfully accomplished. Gradually the number of volunteers has increased, until now that Band includes 17 members, and another has been organized in the seminary with four members. Thus there are 21 volunteers on "the hill" at the present time. Of these four are from the academy, two from the seminary, two from the freshman class, four from the junior class and eight from the senior class. Arthur C. Kempton.

Enquiry.

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. If the doctrine had been clearly defined, fairly understood and preached upon occasionally in the past, it might have prevented some trouble in our denomination; and if now made thoroughly known it may prevent some in the time to come. I am sure that we would, or ought to be, all one on this point, if we saw clearly what the Bible teaches concerning it. I know of many who are anxious to be possessed of the information I am now asking for, and if my enquiry is a pertinent one, I could hope to have the subject somewhat ventilated through our denominational organ.

Riverside. W. McGregor.

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 class 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. Thirty-six of the class are professing Christians. Two of this class have been ordained in the ministry, and three of its number have joined the benedicts already. For the other professions, eight will be teachers, three lawyers, twelve doctors, two civil engineers and one journalist. Of the forty-four, thirty-two are from Nova Scotia, eight from New Brunswick, three from Cape Breton and one from P. E. Island. Twenty-eight of the number came in through Horton Collegiate Academy and the remaining sixteen from other academies or high schools. We will no doubt hear from this class again. Con.

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. By a reference to "fact number one" in my appeal, it will be seen that I used the expression, "according to statistical returns."

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, 28, 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. Evidently Bro. Todd must have had an old edition of the Year Book before him at the time of his writing.

Any of the young men who are looking this way—and that are praying for the moving impulse—will find by a reference to the Year Book what churches are pastorless, and if they correspond with the clerks of the different churches, will no doubt obtain the necessary information.

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 them, whether it be large or small. As a final word, let me say that I will be among the number to extend a most cordial welcome to any or as many of our young men as may be led hither, and may the Lord grant that there may be many.

B. H. Thomas.

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." Taking up a New Testament, the good brother read somewhat as follows: "Christ loved the church and gave—one-tenth of Himself for it." "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake, He *gave a tithe*," etc.

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? A proprietor privileged (by an oppressive law!) to recognize his Saviour's stupendous self-sacrifice by the paltry *donation of a tithe of his income?* If so, then I confess I have greatly misapprehended the system. I have always supposed that it rested on the grand fact, the solid fundamental Bible truth, that the Christian is but a *steward* entrusted for a brief period of time with a portion of "*his Lord's money*," for the increase and expenditure of every dime of which he is held directly responsible to God; that *he owns nothing*, not even himself, much less his earthly possessions. "The silver is Mine and the gold is Mine, saith the Lord of Hosts." "Ye are not *your own;* for ye were bought with a price; glorify God therefore." . . . .

The real significance and force of such passages as these, we believe, none has more fully recognized than the "tithe-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. "Your 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 additional 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. "Your Heavenly Father knoweth that ye have need of all these things."

Once more. By virtue of his relationship to Christ, to the church, 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. Into one 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 weed. 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 nastiness 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 (without 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 tithe 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 cries. I will tithe, 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 lay this second tithe beside the first, and so on, until my sister Discretion and myself are satisfied; for is it not written, "Every man according as he purposeth *in his heart*, so let him give?" And again, "That there may be equality, as it is written, he that 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. Bishop,

Kingsborough, P. E. I., March 19.

Church Collections for Annuity Fund.

Germantown, N. B.	$1 50
Dalhousie East, N. S.	2 00
Port Hillford, N. S.	2 40
Chipman, N. B.	6 23
Westport, N. S.	5 50
Clementsvale, N. S.	3 00

Thanks to all the churches which have sent along their collections for the Annuity Fund. Why not hear from every church? Why not 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.