

The Christian Messenger.

Halifax, N. S., December 24, 1884.

CHRISTMASTIDE.

It was the winter wild,
While the heaven-born Child
All meanly wrapt in the rude manger
lies;
Nature, in awe to Him,
Had doffed her gaudy trim,
With her great Master so to sym-
patize.

Thus sings great Milton, and we care
not to question the correctness of the
time of the year assigned as that of the
nativity. This festive season has been
the theme of many admirable outpour-
ings of christian devotion, of oratory,
hymnology, and art. Not to mention
the writers of mediæval Latin hymns,
we have rich contributions of perma-
nent value to the hymns of the season
by Charles Wesley, Byron, Tate, He-
ber, Keble, and others. A host of
painters have represented the nativity,
and it is the inspiring theme of the
chief part of Handel's greatest triumph,
the Messiah. The sway of the English
"lord of misrule," or the Scotch "ab-
bot of unreason," has little to do in
these days with Christmas-keeping in
Christian homes. The world has been
steadily outgrowing some of its follies,
and getting down to the heart of things.

God so loved the world that he gave
his only begotten Son to men, says the
beloved disciple. Thanks be unto God
for his unspeakable gift, exclaims the
zealous apostle to the Gentiles. Here is
the gift of gifts from the heart and hand
of the Great Giver. Herein is revealed
to men, as by a sunburst, the attitude
of heaven to earth, of God to men. He
is love, and love moves him to give,—
to give himself for others. This is the
lesson of self-sacrifice for all the ages
and all the eternities. Jesus the helper
and Saviour of men is the gift of God.
And as the time of his advent into our
world, as the great token and substance
of the divine love comes round, let us
not forget to manifest a returning love
to him who gave and him who came.
The means for the active manifestations
of this love lie all about us. Parents
and children, children and parents, in
short, friends in every degree of rela-
tion, expect love tokens and affection-
ate remembrances at Christmastide.
This is well, and may be full of the
sweet tenderness to Christ; but if we
merely love those who love us what
thank have we? Do not even sinners
the same? We must exhibit a self-
sacrificing love or we fail to catch the
spirit of the great example and our
great exemplar. The sick, the sorrowful,
the poor, the neglected, the helpless, the
erring,—who will care for these if the
lovers of the Savior do not? Gentle
reader, do you know of some poor widow
whose little store may prove all too
small for the needs of "the winter
wild"? Then help her if you can; and
if you cannot, bring her case under the
quiet notice of those who can. The
opportunities are manifold. This is the
true keeping of Christmas that we give
of our substance and of ourselves for
the helping of others. And let us re-
member that all needs are not those of
the body,—what we shall eat and
wherewithal we shall be clothed. There
are those at home and abroad who are
stretching out their hands to us for the
"bread which came down from heaven,"
that bread which is the gift of God to us.
In all relations, that of the family,
of the church, of society, may this blessed
Christmastide bring the sweet benedic-
tion: "Peace on earth, good will to
men."

O, bless the land, the city blest,
Where Christ the ruler is confessed!
O, happy hearts, and happy homes,
To whom the King of triumph comes.
A GLAD CHRISTMAS TO ALL OUR
READERS.

THE SALE AND TRANSFER OF
THE "CHRISTIAN MESSEN-
GER."

In another column may be found a
communication from the Rev. Calvin
Goodspeed, relative to the purchase
and the future of the *Christian Mes-
senger*. As stated by Mr. Goodspeed,
this paper will, after the close of the
present year, be transferred to St. John
and united with the *Christian Visitor*.
A few words explanatory of my
connexion with the paper may not be
out of place at this time. Having
believed with many others that the
Company would not in the near future

be prepared to consolidate our papers,
I purchased the *Messenger*; but im-
mediately after doing so, I wrote the
Rev. Mr. Goodspeed, agent of the
Company, that so soon as he was
ready to purchase I would sell to him
on fair terms. On Thursday last he
and A. P. Shand, Esq., completed the
purchase, the terms of which had been
agreed upon about a week before. My
part in the sale of the *Messenger* has
been of a merely accidental character.
As Mr. Goodspeed came to me so soon
after the paper came into my hands, I
sold it to him for the exact sum that
I gave Mr. Selden for it, not charging
him for expenses necessarily incurred.

As the part taken by me in the sale
of the *Messenger* has been of so special
a character, I do not come under the
obligations usual in the sale of a news-
paper. Mr. Goodspeed himself freely
admits this. But while I am thus as
free as if I had had no part in the
matter, yet I feel, in common, I sup-
pose, with the denomination at large,
that it would be inexpedient to project
any enterprise in journalism, intended
to interfere with the purposes of the
Company. I therefore join with all
other well-wishers in commendation of
this new undertaking. I hope it may
be largely helpful in fostering denomi-
national institutions and missions, and
in advancing truth and righteousness
in the world.

E. M. SAUNDERS.

ACADIA COLLEGE.

THE JUNIORS' RHETORICAL EXHIBI-
TION.

The Rhetorical Exhibition of the
Junior Class of Acadia College was
held on Thursday evening, the 18th
inst. Old students are wont to associ-
ate leafy trees in white blossoms with
anniversary days. This year the
Juniors' evening was not without its
outdoor arborial decorations. During
the previous day the feathery snow
fell gently through the mild still air,
testooning buildings, and fences, and
every bole and branch, and twig of the
trees for many miles around. This
was the fairy scene through which the
friends passed as they gathered to
grace with their presence the Junior
Exhibition of 1884. The fine sleigh-
ing and the bright cool air of Thurs-
day evening aided in securing a large
audience in College Hall at the ap-
pointed hour. The following was the

PROGRAMME:

Prayer by the President.
ORATIONS.—*Life of an Athenian Citizen
in the Time of Pericles*.—Harry A.
Lovett, Kentville, N. S.
The Ideal Historian.—Foster F. Eaton,
Parrsboro, N. S.
The Literary Element of the Bible.—
John W. Brown, Grafton, N. S.
The Gwelfs and Ghibellines.—Walter
V. Higgins, Wolfville, N. S.
Music.—Vocal Solo, by Carl Shaw.
The Source of National Greatness.—
Hibbert B. Smith, Brookfield, N. S.
The Uses of Imagination.—Earnest
M. Freeman, Newport, N. S.
The Main Feature of Roman Worship.—
Mark B. Shaw, Berwick, N. S.
*The Making and Influence of the En-
glish Bible*.—Harry H. Hall, Penob-
scus, N. B.
Music.—Violin Solo, by R. W. Ford, ac-
companied on piano, by Lila Williams.
The Study of Style.—M. Blanche
Bishop, Greenwich, N. S.
Sir William Herschel.—Vernon F.
Masters, Cornwallis, N. S.
*The Influence of Patronage on Litera-
ture*.—Austin K. deBios, Wolfville,
N. S.
Egypt.—Frank H. Sackville,
N. B.
Music.—Vocal Solo, by Carl Shaw.
*Retribution: or, The Fate of Greek
Tragedy*.—Charles H. Day, Yar-
mouth, N. S.
Nationalization of Land.—Wm. B.
Hutchinson, Great Village, N. S.
*The Study of Chemistry as a means of
Mental Discipline*.—Frank H. Beals,
Inglesville, N. S.
Music.—Violin duet, by Dr. Bowles
and George Munro, accompanied on
piano, by Mrs. Bowles.
National Anthem.

Those to whose names I have pre-
fixed an asterisk delivered their orations
from the platform. These orations
were prepared with much care, and
gave evidence of a good degree of
mental discipline and literary ability
on the part of the speakers. An
earnest, manly, and Christian tone
permeated the utterances of all. I
don't suppose the professors imagine
that the delivery of these students
cannot be further improved. It is due
to the young men, however, to state
that the manner was generally free

from the artificial and weak, and was
markedly characterized by simplicity
and naturalness. I should say that
the Junior Class, judged by their
appearance on Thursday evening last,
contains some men from whom we shall
hear further by and by. I must not
forget to add that Miss Bishop was
warmly received by the audience, and
filled the part assigned to her with
much self-possession and dignity.

ONE PRESENT.

Wolfville, Dec. 20 1884.

THE GREAT FACTOR LEFT OUT.

The *Atlantic Monthly*, the *North
American Review*, and the *Popular
Science Monthly*, have recently pub-
lished elaborate articles upon the negro
in the United States. It is not our
purpose to reproduce the extraordinary
and often striking statements of facts
presented by the writers of the articles
referred to. We may say, however,
that the proposition of the writer in the
Popular Science Monthly that the
white people of the United States should
compel about one seventh of the popula-
tion to expatriate themselves in an un-
civilized land shows how like our
new science is to pagan brutality.

We wish merely to emphasize the
fact that the writers in the influential
periodicals referred to, discuss the
destiny of the negro as though it were
a mere question of economic science or
of physics. There is a lofty and self-
sufficient ignoring of the christian reli-
gion as one of the great factors of
civilization, or indeed as a factor at all.
Physical traits, heridity and such like
considerations, and the present economic
attainments of a people who a few years
ago emerged from slavery, are the data
chiefly relied on. This is reading his-
tory with blind eyes. Where would
be the civilization of to-day if the peoples
of Europe had been wrought upon only
by the forces by which these writers
are pleased to adjudge the destiny of
the freedmen? The christian religion
has been the inspiring and uplifting
element by which the resistance of
natural forces has been overcome. Its
grand doctrine of the brotherhood of
man, despite all outward distinctions of
race and condition, has been a force of
immeasurable energy in this overcoming
process. The doctrine of moral respon-
sibility and the immortality of the soul
have been great stepping stones by
which the peoples have risen into modern
civilization. Above all. The great
truths of the incarnation and the atone-
ment have enabled men even to regain
their likeness to God. The revelation
of the Father "in the face of Jesus
Christ" has been a mighty gospel in
its regenerating power over human
lives; and however imperfectly it has
been apprehended and applied, modern
society owes the best of what it now is
to the gospel of the grace of God. The
wide, open heavens of God's love and
grace is the way of escape from the
direful teachings of the new science. In
these heavens above us shines the great
sun of the moral and spiritual world,
and whose very shining is a rebuke of
gloomy prophecy and pessimistic des-
pair. Never was the regenerating en-
nobling, and civilizing power of the
simple gospel more evident than in
the history of the American freedmen;
and the pen of the future historian will
record that the source of error in the
estimates of the writers we have re-
ferred to was this: the great factor
was left out.

ALABASTER BOXES.

A year ago a friend, whose happiness
it is to break alabaster boxes of love
and tenderness over sore hearts, placed
a printed leaflet in our hands, saying
as she did so, "I think those words
are very true and sweet." We read
them with sympathetic interest, feeling
that they were indeed sweet and true.
We shall reproduce them in full before
we lay down the pen. In the mean-
time we want to call attention to the
truth that human sympathy may really
be divine in its teaching and comforting
qualities. God uses it as one of his
choicest balms,—yes, uses it. It re-
freshed and comforted the heart of the
weary Christ, upon whose spirit the
shadow of the cross was beginning to
fall. It has been the frequent vehicle
by which divine energy has entered

into and exalted the worn and anxious
spirit. How many a humble and
earnest soul has been enriched and
gladdened by it, and how many a one
has pined and died because this sym-
pathy has been withheld. Life's
thoroughfares and by-ways are crowded
with struggling ones, each of whom,
could we but see it, are hungry for this
divine ministration through human
hands. This need is not less but even
greater among those who are doing the
hard work of the world in more public
positions. The ministers of the gospel,
the laborers in the Day and Sunday
Schools, in short all who seek to render
a true service and discharge obligations
which compass their fellow-men.

It is an axiom that a system which
takes no account of the weak is no part
of God's true world. Glory to the
strong on the reverse side of the shield
is oppression to the weak. But sym-
pathy which moves the heart to loving
words and deeds makes the weak
strong. There is an upward spring in
it. It seems to disclose new resources
of power. There is life in it,—it is
life. Sympathy trains the loving eye
into a working power able to see truth
even. As the microscope reveals new
worlds, so do the lenses with which
sympathy endow the eyes of the spirit.
The mountains become suddenly filled
with horsemen and chariots. If you
want to make one strong, dear reader,
to do and to bear, pour into his heart
this sweet essence of which we speak.
and by and by you shall hear the words,
"Inasmuch as ye have done it unto one
of the least of these my brethren, ye
have done it unto me."

But let us redeem our promise.
Here are the words of the leaflet we
referred to. We do not know who
penned them, but they are redolent of
the precious spikenard:—"Do not
keep the alabaster boxes of your love
and tenderness sealed up until your
friends are dead. Fill their lives with
sweetness. Speak approving, cheering
words while their ears can hear them,
and while their hearts can be thrilled
and made happier by them; the kind
things you mean to say when they are
gone, say before they go. The flowers
you mean to send for their coffins, send
to brighten and sweeten their homes
before they leave them.

"If my friends have alabaster boxes
laid away, full of fragrant perfumes of
sympathy and affection, which they
intend to break over my dead body, I
would rather they would bring them
out in my weary and troubled hours,
and open them, that I may be refreshed
and cheered by them while I need
them. I would rather have a plain
coffin without a flower, a funeral with-
out a eulogy, than a life without the
sweetness of love and sympathy.

"Let us learn to anoint our friends
beforehand for their burial. Post-
mortem kindness does not cheer the
buried spirit. Flowers on the coffin
cast no fragrance backward over the
weary way."

A GREAT AND IMPORTANT
QUESTION.

There are in the Maritime Provinces
more than twenty thousand (20,000)
Baptist families. Not more than one
fourth of them take a Baptist paper.
No other denomination, however, has
supplied so large a proportion of their
families. This is largely owing to the fact
that the Baptists have had two papers
published in the two important centres.
The Company will find by experience
that it will be impossible to keep one
paper in as many families as have been
supplied by the two papers. We pre-
dicate this on the experience of three
years, and also on the experience of
the Wesleyan body, a people who from
the nature of their ecclesiastical organi-
zation are better prepared than the
Baptists to make centralization success-
ful. There may be at first an impul-
sive movement which may carry the
subscription list beyond this estimate;
but in the long run we have no doubt
about the result. While the union of
the two papers may realize the hopes
entertained by some of annihilating
sectionalism, and of more thoroughly
fusing the body, yet the great question
of putting a denominational paper into
the fifteen thousand Baptist families,
now unsupplied, will still remain un-
solved. The restraining of individual-
ity, and the removal of local prejudice

and a high intellectual efficiency in a
united journal is one thing; but the
supply of 15,000 families is quite
another. Their relative importance
would not for a moment be a matter of
doubt in any intelligent mind. Next
to the preaching of the gospel to this
host of families, is the supplying of
them with a religious, denominational
paper. Who will solve this question?
By what means can it be done? Any
person who will produce a workable
plan for the accomplishment of this
end, will confer a great boon upon the
denomination.

One thing is certain—a two dollar
paper will not do the work. To many
it may seem a small sum; and to many
it is a small sum; but to many others
it is a large sum. During the last
three years, we have visited hundreds
of the homes of our fishermen, and of
our small farmers in different parts of
the country. We have listened to
their accounts of hard labours, and
disappointments in the poor returns in
farming both the sea and the land.
It is in the light of these truthful and
unvarnished accounts that the real
value of two dollars a year to such
persons is seen. They feel that they
ought to have a cheaper paper. In-
deed they do get cheaper papers; but
papers containing religious reading
to only a very limited extent, and
entirely neutral in regard to advocat-
ing denominational principles. The
difficulty arises chiefly from this
matter of expense. It ought to be
met. It is a successful plan could
be carried into operation, the results
would be good and great beyond com-
putation. This enterprise of uniting
the two papers which for many years
have been on an equality, has opened
the door for an honest effort to attempt
the other and more important work.
Who can think of the passing of the
Sabbaths and long winter evenings of
fifteen thousand Baptist families who
never look into a denominational paper,
without a stirring of soul to make
some effort to supply this want? The
Messenger and *Visitor* have been in all
their past history busy agents in work-
ing for our schools of learning, and
our missions at home and abroad. A
paper that would enter these unsup-
plied families would do similar work.
Collateral blessings, too, known only to
Omniscience, in extent and importance,
would flow from the success of this
great work.

THE CONSOLIDATED PAPER.

For a long time the Baptists of the
Maritime Provinces have been watch-
ing the movement to secure a single
paper for our people, with ever deep-
ening interest. At first there were
much apathy and no little distrust. As
time has passed, however, and the
strong common sense of the people has
been directed towards the question, the
circle of its friends has widened, and
distrust has given place to general con-
fidence. We have now the pleasure to
announce that the last difficulty has
been overcome. The *Christian Mes-
senger* and the *Christian Visitor* have
been bought by the Maritime Baptist
Publishing Company. The present
proprietors will continue to publish
their respective papers until the close
of this year. The Company will as-
sume control in January, and will send
forth the first number of the Consoli-
dated Paper, under the name

MESSENGER AND VISITOR,
on Wednesday, January 7th, 1885.
The *Messenger* and *Visitor* will be
mailed to all subscribers for each of the
present papers. Payment in advance
to either Dr. Saunders or Dr. Hopper
to the end of the present year will in-
sure the new paper until such sub-
scription expire.

The price of the *Messenger* and
Visitor will be \$2.00 per year in ad-
vance. We are sorry this announce-
ment could not have appeared earlier,
but circumstances beyond our control
have made this impossible.

We shall not make any extravagant
promises about the excellency of the
new paper. It must bear its own
recommendation upon its pages when it
appears. It is our intention, however,
by lessening the space for advertise-
ments, and by enlarging its size, to give
as much as four more columns of read-
ing matter than the present papers have
been publishing up to the last few weeks.

We may be unable to get the larger
paper for our first issue, but hope to
have it soon.

We can only say further, that it is
our strongest desire to make the *Mes-
senger* and *Visitor* worthy of the noble
body of Christians, and the precious
principles it is to represent. We shall
do our best to make it succeed.

The fact that the *Messenger* and
Visitor will be controlled by a Com-
pany composed of over fifty of our
leading pastors, and of over one hun-
dred of the most loyal laymen in our
denomination, should assure all that it
will not deal in compromises, or endan-
ger anything which is dear to us as a
people. The editor also may modestly
claim that his record has not been am-
biguous.

We have striven in the face of much
that has been perplexing, to deal justly
and generously, and to sacrifice any-
thing rather than permit the one paper
to be launched in any other than a
peaceful way. We are most thankful that
this has been accomplished, and hope to
have the warmest sympathy, and the
most earnest co-operation of all, in our
efforts to advance the cause of truth and
righteousness by means of our denomi-
national paper. From expressions of
goodwill received already, we are en-
couraged to believe we shall have both
in no small measure.

VERY IMPORTANT.

It is of the utmost importance that a
vigorous canvass be at once instituted
for new subscribers. We are sure
there are very many who desire to take
the *Messenger* and *Visitor* from its first
issue. This is also the time of year
when people subscribe for their papers
for the coming year. Will not the pas-
tors, and all interested in the work
which our paper hopes to do, press the
canvass for advance subscribers with all
vigor, during the coming weeks.

On behalf of the Company,

C. GOODSPEED.

N. B.—The address of Rev. C.
Goodspeed, the editor of the *Messenger*
and *Visitor*, is St. John, N. B. All
subscriptions and communications for
the paper are to be sent to him.

Where it is more convenient, sub-
scriptions may be handed in or sent to
the Baptist Book Room, Halifax, and
they will be forwarded.

THE SPURGEONS.—The latest Bat-
tist papers from London state that Rev.
C. H. Spurgeon was recovering from
his late illness and was expecting to fill
his place again at the Tabernacle on
the following Sunday. It is further
stated that his son, Mr. Thomas Spur-
geon, and Messrs. Cooper and Diver
two of the students of the college were
to sail together in the Orient, s. s.
"Liguria," to leave London on Wed-
nesday the 10th. The *Freeman* adds:
"Doubtless many friends who have heard
Mr. T. Spurgeon preach or lecture will
wish to bid him a hearty and loving
farewell ere he returns to that
"Brighter Britain" in which he has
been called to labour. Thousands will
join in the regret that the state of his
health will not permit him to remain in
this country, and they will continue to
pray that he may be very greatly
blessed in his work for the Lord in the
new Tabernacle which will be ready
for opening by the time he reaches New
Zealand."

BEFORE completing the sale of the
Christian Messenger, we felt that we
owed it to the subscribers and to our-
selves, to ask the Rev. Mr. Goodspeed,
the editor of the new paper to be pub-
lished in St. John, what ground he
would take on the vital question of
church order now before the denomina-
tion. The *Visitor* has committed itself
as we judge to a course of expediency.
We have good reason to believe that
the editor of the *Visitor* is personally
in harmony with the denomination,
but he thinks the expedient course
which he has marked out is the wise
one to take. The *Messenger* on the
other hand, has openly held to the old
platform, defended by it for nearly a
half century. As the two papers are
about to be united, it seems to us of
the greatest importance that the sub-
scribers of the *Messenger*, before com-
mitting themselves to the new paper,
should know what ground it will take
on this question involved in the pro-
posed union with the T. C. Baptist
brethren. The policy adopted by the