

# Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 30, 1892.

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— AMONG our correspondence this week will be found an interesting letter from Kansas, and our readers will be glad to know that they may expect an occasional letter from the same pen. In reference to the temperance situation, the letter contains confirmation of our remarks in the last issue. We are glad to be assured that the outlook for the cause is so hopeful. Prohibitionists in Canada cannot be deeply interested in the success of the reform in Kansas.

— FOUR representative business men have lately made gifts to the Union Theological Seminary aggregating \$175,000, accompanying the donation with an expression of confidence in the management of the Seminary. This may be taken as an indication that whatever trials and tribulations are in store for Union, she is not likely for the present to stand in need of funds. There are things which money cannot purchase, but it answers a large purpose even for a Theological Seminary, and it is especially valuable if it comes as an expression of public confidence.

— It is no doubt necessary sometimes to find fault, for even very good people are occasionally to be blamed. But that nagging kind of fault-finding which is called scolding and which concerns itself more with the fault than with any purpose to amend it, is an irritation and a nuisance. Scolding is out of place anywhere, and nowhere more so than in the pulpit. And the worst possible kind of scolding is that which disguises itself under the form of prayer. That was good advice which a young minister is said once to have received from a Christian woman in his congregation after having expressed in a public prayer his opinion in reference to some actions of his people which had displeased him: "When you want to scold us, do so," the good sister said, "but don't spoil our devotions by praying at us."

— It is supposed to be settled that Lieut. Peary, who, with his wife and a few helpers and attendants, spent last winter and a part of the summer in Greenland, is to make another Arctic trip. Whether his brave wife will go with him again is not stated. Perhaps Lieut. Peary has an ambition to reach the Pole, and if so, though it may lack the element of feasibility, the ambition in itself is laudable. Some suffering must be endured and some brave lives sacrificed in these expeditions, but it is said that they result in additions to scientific knowledge of considerable value; and those brave adventurous spirits which court hardship and danger in the pursuit of fame must find some field for exercise. In warlike times they found it on the battle-field, but Arctic expeditions, even if they do not accomplish much in the way of positive results, are infinitely better than war.

— BETWEEN the requirements of a cast-iron creed on the one hand, and the assertions and denials of the higher criticism on the other, the Presbyterian body in the United States is having trouble and is not unlikely to have more. A case very similar to that of Dr. Briggs is that of Rev. Henry Preserved Smith, D. D., who is now on trial for heresy before the Presbytery of Cincinnati. Dr. Smith is a professor in Lane Seminary, in which for twelve years past he has occupied the chair of Old Testament interpretation. Prof. Smith is said to be about forty-five years of age and popular with the students. His speech before the Presbytery in opening his defence is reported to have been characterized by clearness of statement, keen logic, great learning and an undaunted spirit. The indications are, however, that the verdict of the Presbytery will be against the professor.

— THE poverty of the argument for Christian baptism by other methods than immersion is illustrated by the fact that so able a paper as the *Congregationalist* offers the following:

"The essence of baptism is thus illustrated by a Chinaman in one of our city Sunday-schools: 'If you wish to cleanse a bottle full of ink, you do not fasten the stopper and wash the outside. You take out the stopper, pour out the ink and then wash the inside of the bottle. The Holy Spirit cleanses the heart, and it doesn't make any difference how you put water on the outside.'"

If Christian baptism were simply a symbolic washing, there would be some force in the logic of the Chinaman and the *Congregationalist*, though it would be still incumbent on them to show by what right they presume to depart from the Divine precept and example by which the mode of washing was ordained. But according to Paul's view baptism is much more than a symbolic washing, being a symbol of the mystic burial and resurrection of the believer with Christ: "Or are ye ignorant that all we that were baptized into Christ Jesus

were baptized into His death? We were buried with Him therefore through baptism into death: that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life." The *Congregationalist* and the brother from China, if they are going to convert the large number of persons in the Congregational churches who, in the matter of baptism, follow the example and the precept of their Lord, will need to furnish themselves with some more convincing arguments.

— AMONG the most highly valued on the list of our weekly exchanges—a list which embraces a good number of the leading papers of the continent—is the *Toronto Week*. As a representative of the literature and thought of the country the *Week* is of great value, and every one who wishes to keep in touch with the literature of Canada should be a reader of the paper. Current political events in the Dominion and in the world at large are discussed by the *Week* from an impartial standpoint and with great ability. Every intelligent young Canadian should wish to inform himself as to the true character and value of political policies and measures, and the significance of political events among the nations, and especially in his own country. For this purpose he heartily, and without solicitation, commend the *Week*. From its independent standpoint, its discussions are entirely free from party rancour. Morally, its tone is elevated and pure. Its design is evidently to deal impartially with the subjects of discussion, and to enable its readers to arrive at correct opinions. Young men who will carefully read the *Week* will not fail, we believe, to become intelligent citizens, with high ideals as to the duties which citizenship involves.

## PASSING EVENTS.

JACOB GOULD SCHURMAN, LL. D., President of Cornell University, was formally installed in that highly honorable and important position on November 11th. The inaugural address dealt at considerable length with the history of the University, the position which it holds among the universities of America, and in its relation to the State of New York. It is unnecessary to say that the address is characterized by President Schurman's power of thought and affluence of expression. Among its opening sentences are the following:—"We can make no pretence to the dignity of age, or to hereditary influence, or to sacred tradition, or to that subdued and stately beauty of countenance which is born of the travail of many generations. . . . Cornell has not the stately splendor of those old-world seats of learning which thrill and almost pain the unaccustomed sense of the American traveller. But if Cornell lacks the transfiguring beauty of age, she wears the fresh beauty of a vigorous prime. Here is the portion of youth—of youth with its lofty faith, its unquenchable hope, its superabounding energy, its tingling sense of activity,—of youth that counts not itself to have attained, that lives not on the fading record of the past, but on the promise of all the unrevealed and splendid future. To have lived is good; but it is better to feel the pulses now throbbing with the untamed strength of fresh and unexhausted life." As a native of maritime Canada, as a Baptist, and because of his former connection with our educational work, President Schurman is well known to the Baptists here by the sea, and honored by them for his distinguished ability and his services rendered to the cause of education and to literature. All will unite in wishing for him the largest success in the discharge of the highly honorable and responsible duties upon which he has now entered as President of Cornell.

THE comet which surprised astronomers by its appearance a few weeks ago, and was declared to be travelling earthward with tremendous velocity, has been a big windfall for the sensational newsworker. Columns of reprobatorial rhetoric, all about the comet, have appeared in the sensational dailies, showing how the indications pointed to collision between the comet and the earth, and telling of the terrible things that might result therefrom. So rapidly was this erratic luminary said to be approaching our planet that, before the end of the present month, it was to appear in the heavens about twice the size of the full moon; and nervous people no doubt lay awake nights thinking what was going to happen. It was supposed that it was Biela's comet, or a part of it, that body having been perceived to have divided into two parts when it came within range of human vision in 1846. It now seems to be settled among the astronomers that the present comet is not Biela's, and little or nothing ap-

pears to be known about it, except that it is now rapidly receding from the earth and that its nearest possible approach to the earth would leave a space between the two bodies of about 150,000,000 miles, so that the danger of collision was not at any time so imminent.

THE heresy case of Dr. Briggs, which comes on for trial before the Presbytery of New York the present week, will be watched with great interest. In accordance with the action of the Portland General Assembly, by which the case was remanded to that body on November 9th. It appears that, by the authority of the General Assembly, the prosecuting committee had been empowered to amend the charges formerly presented, if in their judgment changes were required in the interests of justice; and this accordingly has been done. The charges as now presented are said to fill a pamphlet of thirty-six pages and to present a greater uniformity than the former charges did. In the old indictment there were two charges, with several specifications; in the new there are eight charges, and generally one specification under each charge. The charges as now formulated, having been read before the Presbytery by Dr. Birch, Dr. Briggs, in reply, stated that he was ready to proceed to trial on the old charges, but as new ones had been presented, he should need time to prepare himself. He also expressed the opinion that the committee had transcended the authority given it by the General Assembly in changing the general nature of the charges and specifications. The date of the trial was fixed for November 28.

THE new university of Chicago is marching on with all the vigor and enthusiasm that belong to youth and conscious power. At the close of the first term of its first quarter, the secretary of the university states that though students are encouraged to enter only at the beginning of a quarter, yet the number of students has been increasing daily and promises to continue to do so, while enquiries for information still come in as fast as ever. The internal life of the university is in a formative state. As a matter of course, in this day of multitudinous organizations, many clubs and societies are being formed among the students, and these are along several different lines—literary, political and religious. The question of the Greek letter and other secret societies has been discussed with much interest. Some difference of opinion prevails in reference to them. The Faculty has advised against the formation of such societies, but has not gone to the length of advising that they be prohibited. The trustees of the university have not thought it wise to prohibit such societies, but in case of them being formed they will be required "to conform to a few simple and reasonable regulations." The journalistic faculty finds opportunity for development through a daily and a weekly newspaper—the *University News* and the *University of Chicago Weekly*—both of which are published by the students. The lenses which are to go into the great telescope which the university is to have, were originally intended for the university of Los Angeles, California, but as the parties who had ordered them were not able to have them finished, the University of Chicago has purchased them, and they are now in the hands of Mr. Alvan Clark, of Cambridge, Mass., and he will at once begin the process of polishing. This will require a year or perhaps eighteen months. Meanwhile the work of building the great telescope will go forward, and within a year and a half, it is expected, the university will have an instrument with an objective greater by four inches than any other in the world. It is hoped that a site can be obtained for the observatory in Washington Park.

A WEEK or two ago a conference took place in New York of all the Archbishops of the Roman Catholic church in the United States. The education of Roman Catholic children was the principal subject discussed, and the result of the conference on that subject have been given to the public in the following resolutions:

First—Resolved, To promote the erection of Catholic schools, so that there may be accommodation in them, if possible, for all our Catholic children, according to the decrees of the third Plenary Council of Baltimore and the decision of the Holy See.

Second—Resolved, That as to the children who at present do not attend Catholic schools, we direct, in addition, that provision be made for Sunday schools, and also, by instruction, on some other day or days of the week, and by urging parents to teach their children the Christian doctrine at their homes.

Sunday and week-day schools should be under the direct supervision of the

clergy, aided by the intelligent lay teachers, and, when possible, by the members of religious-teaching orders.

As is well-known, different attitudes have been assumed by different Roman Catholic prelates in the United States toward the common school system. While some, as represented by Archbishop Corrigan, of New York, denouncing the common schools as godless, would insist upon the establishment of parochial schools in all communities where there are Roman Catholic children to be educated, others, in cases where parochial schools are not easily practicable, have considered it best that their people should avail themselves of the advantages of the common school offers. This diversity of attitude among the prelates was clearly evinced in connection with what is known as the "Faribault plan" of Archbishop Ireland, of Minnesota, in accordance with which it was proposed, under certain conditions, to place certain parochial schools under the common school system. This was vigorously opposed by Archbishop Corrigan, and the result of the difference was a pronouncement from Rome declaring that the Faribault plan was permissible—*tolerari potest*. The deliverance of the recent conference appears to simply be a confirmation of Archbishop Ireland's victory. The deliverance of the conference is less remarkable for what it asserts than for what it assumes and what it leaves unsaid. The common schools, it will be observed, are not denounced as "godless," and while it is agreed that Catholic schools shall be established so far as practicable, it is assumed that many Catholic children will attend the common schools, and it is further ordered, very properly from a Roman Catholic point of view, that provision be made for the instruction of such children in the doctrines of the church in Sunday-schools, and that the duty of Christian instruction be enjoined also upon parents. While the deliverance of the conference, as above remarked, may be regarded as a confirmation of Archbishop Ireland's victory and his Faribault plan, there are different opinions among Protestants as to the real purpose and meaning of that plan. While some regard it as a concession on the part of Rome and an accommodation to 19th century conditions in America, there are others who think they see in it an insidious attack upon the common school system of the country in order to divide the school fund and make the system subservient to the interests of the Roman Catholic church. Those who take this view regard Archbishop Ireland as a much more dangerous enemy of the common schools than even Archbishop Corrigan.

THERE seems to be no longer room for surprise at any enormity of persecution which may be perpetrated against persons who, because of their religious faith or other reasons, are obnoxious to the ruling power in Russian towns and villages. The *Christian World*, of London, has recently published accounts of persecutions being suffered by the Stundists of Russia. These accounts come from sources which the paper named regards as entirely trustworthy, but they are too utterly horrible to be believed of any nation, barbarous or civilized, with the exception of Russia. In the *Christian World* of Nov. 3rd, are translations of two letters written by Stundist peasants in the village of Kapustinski, in the government of Kieff, to friends of theirs. These letters show that the Stundists of that village, by order of the governor, and because of their evangelical faith, are being subject to most unjust and inhuman treatment. These letters, written about the first of October, declare that while the other peasants are attending to the threshing of their grain and other work, the Stundists are being driven away from their homes every day to communal work, and at night, instead of being permitted to return to their homes, they are posted as watchmen for night duty. Their homes, left unprotected, are invaded in the night by a drunken rabble, led on by the chief elder of the district and the local commissary, their property destroyed, their children terrified and maltreated, and their wives subjected to nameless and brutal indignities. One man writes that his wife, already in a delicate condition of health, received such treatment at the hands of these ruffians who invaded his home in the night as to bring her almost to death's door. The men who write the letters appeal pitifully and almost despairingly to their friends for aid. One says: "We ask you in tears if you cannot help us in some way. Can you not petition the higher authorities for us? Hasten and succor us, and our Heavenly Father will bless you." The other says: "When we are at work, both day and night, a sentinel is placed over us.

We cannot stand it much longer. All our books have been taken from us; and we cannot see any use in crying, as no one hears us." Does the Czar know that such things are being done in his empire and to his loyal subjects? Probably he does not know, and just as probably he does not care. So long as the security of his throne is not threatened the petty tyrants of the towns and villages are permitted to do as they will with such defenceless people as the Jews and Stundists, with little interference from the higher authorities.

WHATEVER ground there may be for it, the impression appears to gain strength that Mr. Gladstone and his cabinet have determined to give measures for the reform of the franchise precedence over the Home Rule Bill. In connection with the urgent claim of the Radicals that the matters in which they are particularly interested should receive first consideration, it may be that the action of the conference of the Conservative association, recently held in Edinburgh, is having something to do in bringing about the change in the Gladstonian programme, if a change there is to be. The Conservatives, it would appear, are now seeking to outbid the Liberals for the support of the Radicals. The Edinburgh conference adopted resolutions favoring many of their demands. A number of these concessions have reference to the franchise. The extension of the franchise to women ratepayers is favored, and the disfranchisement of illiterate voters; also the principle of local option in the liquor licensing business, national provision for old age pensions, &c. It is certain that the Irish members will be strongly impatient of any delay in the bringing forward of the promised home rule bill. But they must well understand that the only hope of obtaining home rule in the near future lies in Mr. Gladstone, and they will hardly be so fatally blind to their own interests as to refuse support to the Liberal leader in a line of action which would strengthen his hands for dealing with the Irish question which at the best is beset with grave difficulties. The Irish members will be the more inclined to exercise a little patience, because they know that they have the situation in their own hands, and can send the government whenever they may see fit to do so. It is quite possible that Mr. McCarthy's suggestion will be adopted, and that the home rule bill will be introduced concurrently with measures for the reform of the franchise.

PERHAPS the most deliberate and unblushing scheme yet devised by any party or government in a free state to corrupt its own constituency is that of the Democratic government of Alabama, which, it is reported, proposes to remit the taxes of all persons in the state who are not assessed for more than \$5, and who did not vote in either the state or national election in the year preceding. It almost passes belief that so iniquitous a piece of legislation could be proposed in any state of the American Union. To remit to a man five dollars worth of taxes on condition that he does not vote is of course morally and otherwise equivalent to paying him five dollars for his vote. The Alabama scheme is manifestly an attempt to bribe the poor man to whites as well as to blacks, but the evident purpose is to kill the negro vote, and at the same time, to keep the negroes quiet. It may be true that the men who would be prevented from voting are not very fit to exercise the franchise and not very able to pay taxes, but such considerations will go a very little way with honest men to justify the measure. It is surely the duty of the state to educate its citizens and fit them to exercise the responsibilities of citizenship. Such a piece of legislation would seem to be the legitimate fruit and natural expression of the spirit that regarded one portion of the human race as fit only to be the slaves of another portion.

WITHIN the past few days the retirement of the premier, Sir John C. Abbott, has been announced, and Sir John Thompson has been called to succeed to the position. It is about a year and a half since Sir J. C. Abbott, at the death of Sir John Macdonald, assumed the heavy responsibilities of the premiership. The difficulties of the situation certainly were not small, and the premier, in putting off his harness, may congratulate himself that, from a party standpoint at least, his ministry has grappled with them with a very good measure of success. That, after the death of Sir John Macdonald, his party could not only hold itself together but strengthen its position in the country is a result which

probably its most sanguine friends did not expect. But Sir John C. Abbott is a man past seventy years of age, his health is somewhat broken, and he is no longer equal to the demands which are necessarily made upon the leader of the government. In fact, it is said that many of the duties of the premiership, during the past year, have been discharged by the Minister of Justice who has now become first minister. Sir John Thompson has been in fact for the past eighteen months the strongest personality in the government. There is no question that he is an able man; there is as little, we suppose, that he is one of the most honorable men of his party. The fact that he is a Roman Catholic will arouse prejudice and enmity against him in certain quarters. But whatever imagination he may have to show favors to his fellow religionists, it is not to be supposed that his position as premier will give him greater influence in that respect than he had previously enjoyed. "Sir John Thompson is forty-eight years old. He has been twelve years in political life, fifteen years in public life, and fourteen in positions of public trust. He was four years attorney general of Nova Scotia, three years a judge of the Nova Scotia supreme court, and has now completed seven years' service as Minister of Justice of Canada."

## W. B. M. U.

NOTICE FOR THE YEAR.  
"As the Father has sent Me, even so I send you."—John 30: 21.

Report of Meeting held by W. B. M. U. of Bridgetown.

In compliance with the resolution passed by the Convention in August, desiring Wednesday, Oct. 5th, to be observed as Crusade Day, our society held its regular meeting on that day. Instead of visiting from house to house, as was suggested, the sisters of the congregation were cordially invited to participate in our service of prayer, which immediately followed the transaction of the necessary business of the society. Before the afternoon session closed the secretary spoke to each visitor present, inviting them to become members of our society, and was rewarded by adding five new names to our membership. At the close of this session all present were invited to adjourn to the ladies reception rooms of the new church, where tea was enjoyably served; after which a very pleasing programme was listened to by an appreciative audience which filled the vestry; this room being tastefully trimmed for the occasion. The programme consisted of music, recitations, address by the pastor and others who were present, also a very pleasing and appropriate address by the president, explaining the purpose and object of the meeting. She spoke of how much had been done by the sisters of the union, and also how much there remained to be done before the words were verified, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." One of the most pleasing features of the evening was an original paper prepared and read by our sister, Miss Cora Healy. This paper was both pleasing and instructive. At the close of this meeting, the president presented our pastor's wife, Mrs. F. M. Young, with a scroll, certifying that by the payment of \$25 by our society this sister was made a life member. This money is to be paid into Centennial Fund. Meeting closed with prayer. Collection, \$7.11 for Centennial Fund.

Mrs. B. D. NEALE, Sec.

At Belmont on Sabbath evening, Sept. 18th, a public missionary meeting was held under the auspices of the W. B. M. U. The meeting was opened by singing "God News." Prayer was offered by Mr. Gunn; Scripture reading, John 17th and the latter part of Matthew 25th. The president, Miss Diaz, in an opening address on the motto for the present year, "As the Father hath sent Me even so I send you," spoke of the work Jesus was sent to do, and the work given to each, wishing each one to ask himself and herself, "Am I doing the work I was sent to do?" Singing "There is a work for each of us"; reading by Miss Susie Lindsay, showing the need of the Gospel in Burma; reading by Miss Greata MacKinlay, giving some Scripture reasons in favor of missions; reading by Mrs. Lindsay, urging the brothers and sisters to give more thought to subject of missions; reading by Miss Rebecca MacKinlay, a sketch of the formation of W. B. M. U. in the Maritime Provinces. The meeting was then opened for any to take part who wished to do so. Miss Gunn, Mrs. King, Mr. Gunn and Mr. Staples gave short addresses, all bearing on the subject of the evening, "Our Master's work." A recitation was given by Miss Cora Lindsay. A collection was taken for the life membership fund amounting to \$233. Meeting closed with singing "We'll work till Jesus comes," and prayer by Bro. S. D. Wilson.

REBECCA MACKINLAY, Sec. pro tem.