

Messenger and Visitor.

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VOL. I

SAINT JOHN, N. B., WEDNESDAY, JULY 22, 1885.

NO. 29.

—WE CALL ATTENTION to the opening of Horton Academy and the Ladies' Seminary at Wolfville, on September 2nd. The announcement has also been made that the Seminary in St. John will be opened about the same date. Now is the time for our pastors and intelligent brethren and sisters to do what they can to encourage young men and ladies to promise to attend these institutions, and both avail themselves of the superior advantages there afforded, and also assist in the educational work of our denomination. It is interesting to our educational institutions were to do their best to arouse the minds of the young to pursue a course of study, and to pursue it at our own academies and colleges, we would soon need to enlarge our buildings.

—THE NAME OF CHARLES L. MARSH, of Earlton, was omitted from our list of stockholders, published at the beginning of the year, by an oversight.

—THE SECULAR PAPERS this week have been filled with accounts of the doings of the Catholics in connection with the consecration of the Cathedral in St. John. Eight or nine packed columns of small type are filled with the minutest details of all the long processions, presentations of addresses, and the beating of drums, the marching of processions, etc., which occupied the evening well on into the night. We are told how often the archbishop and bishops marched here and marched there, how often they sprinkled holy water in this direction or in that, to which point of the compass they turned when they said one thing, and to which point when they said another, when they offered up incense, etc., etc. If our catholic friends believe all this necessary, they must go through all the turnings, the marchings and countermarchings, and the genuflections; but it is matter for inquiry why our secular press give such large space to all this which pertains to the Catholics, while so little is said of the doings of Protestant denominations. But until other denominations become political powers, we suppose it will continue to be so.

—ARCHBISHOP LYON made use of the following words at the consecration of the cathedral in St. John:

Your bishop was consecrated by another bishop. That other bishop was consecrated by another bishop, and so on back to the apostles themselves. So that you have in the Catholic church of God, this legitimate succession of priests from the members of the apostolic body that is to endure to the end of time, and consequently you have that happiness and security which was promised, because you are assured that you hear Christ when you hear them, that you obey Christ when you obey them, that when you confess to them you confess to Christ, that when you seek the sacraments from their hands you receive them from Christ, for Christ has said, He that hears you hears Me; he that despises you despises Me.

Just so; but if bishops and priests claim to derive from the apostles such apostolic functions as these, we should like to have them prove their claim by casting out a few devils, restoring the blind to sight, or perhaps by raising a few dead men to life. It would be well, also, if they did not contend with one another quite so often. We commend this utterance to the attention of high churchmen, as the logical outcome of the chimera of apostolic succession. The true bond of unity and the only security is in drawing all Christians around the single teaching of our Lord and the apostles.

—WE HAVE OBSERVED with regret that many of our churches are very poorly supplied with hymn books. Often in the churches where Associations are held, and which might be expected to be fully equipped with books; very few copies are found. The singing is thus left for a very few and the power of the hymn for those who do not sing, is mostly lost. This is much to be regretted. The hymn of praise is a great help to lift the heart into thanksgiving, and engage the soul in worship. Why are our churches not better furnished with hymn books? Perhaps the importance of the subject is not impressed upon them. But one reason given, and we are persuaded it has much force, is the high price of the books available. We are therefore glad to know that the Baptist Book and Tract Society has in hand the preparation of a book, which will contain a good selection of the best hymns, and which will be sold at a price that will place it within the means of all. We hope this book may be successfully edited and published.

—THE CIRCULAR LETTER of the Western N. B. Association, has not been received at this office.

—THE N. S. Eastern Association resolved to change the time of its annual meeting from the second Saturday in July to the second Friday in September.

—We call the attention of the teaching profession to the advertisement of the Board of Directors of the Union Baptist Education Society.

—The *Canadian Baptist*, while careful not to discourage those who seek to do good, however distasteful their methods, protests against Baptist churches adopting the "Praying Bands" and "Hallelujah

Bands," etc., of the Salvation Army, as aids in their work. It insists upon the completeness of a church to do its own work, and has doubts as to the doctrinal soundness of these bands.

—The *New York Herald* has been investigating, and finds that in 1880 there were in the United States twelve religious and eight secular colleges, the latter mostly in India. It adds that there is not now an atheistic college or university in the whole world.

But while a college may not pronounce itself atheistic and even claim to be religious in a general way, it is to be regretted that there are colleges where Christian truth is not positively endorsed and where the influences are decidedly against a life of piety.

Eastern Association Notes.

It was cheering to the Association to see the new blood coming into it.—Brethren Beattie, Munro, J. Miles, and others, as well as several brethren from the college, who will perhaps take a notion to settle among us when they are through.

It does us all good, as well as the college, to have the professors come over and give us the benefit of their counsels. Veterans, by the way, most of them are now—what other institution can show a body of teachers who have hung together so long? Twenty-five years Prof. Higgins; twenty-three Prof. Jones; Dr. Sawyer nineteen or twenty; Dr. Crawley twenty, or thirty;—I hardly know how to reckon on his services; and then the younger professors: we are always pleased to see them—the fine honest face of Keirstead, and the enthusiastic countenance of the Professor of Education, N. B.—We would consider it an especial honor to have a visit next year from the Principal of the Ladies' Seminary. That is going to be the special pet of our schools.

And Dr. Welton is always welcome to the Eastern. Capital preacher, we can always put him where we know he will do credit to the denomination—he is the man for the Presbyterians, you know. And then he is always ready with a polished address on education, or on missions, or on the state of things at McMaster Hall. Indeed, it is no discredit to him that he grows a little more polished as he ripens. Or we are not ashamed of our men, of these, or of those who are always with us. They are doing good work, as good as and necessary, perhaps, as the most lauded work of the fathers. The organizing of the churches for all holy endeavor, has fallen upon the present generation.

Tabernacle Notes.

Some kind friend in your last issue referred to the Tabernacle Flower Mission. It may be interesting to your readers to know that in 1882 our workers distributed 820 bunches of flowers; in 1883, 1364; during 1884, 1462 bunches of flowers were made up for the hospitals and poorhouse. This not only means a total of 3647 bunches during the past three seasons, but an equal number of choice texts attached thereto, kind words spoken by the distributors, and the giving of a liberal supply of magazines and religious papers, which, by the by, are always in demand, summer and winter. Have you not some lying useless, doing no real service to yourself or others, unless to gratify your selfishness. We should be glad to receive such, and could utilize for Christ's service; for by our "Mizpah Mail" we gathered up all we could from our own congregation and study, and sent to our Volunteer ladies when they first went west, and right glad they were to get them, and read and re-read until they were worn out. We still intend to use the "Mizpah Mail," during the coming winter, for hospital service when the flowers are gone, and will presently write how others can make up and send a cheering helpful letter to the sick and suffering.

At the hospital this week a poor fellow lay dying. They said, "He is too far gone, he did not know his friends yesterday; he does not know anything." I said, Perhaps he will recognise a flower. No sooner was it offered than it was grasped by the almost palsied fingers, and eagerly lifted to the nose with evident appreciation. Our words and looks were unheeded, but the flowers could speak a language understood by the dying one.

We have always relied upon the weekly offerings of the people, without envelopes or pledges, and we have never had a deficiency in running expenses. The statement for half year ending June 30th shows \$1,050.43 collected, and a balance in hand of \$785.04. We are longing to get our building completed, and trust the day is not far distant, so that we can turn the liberality into living and denominational objects instead of as at present into the building fund. I might state our Sabbath school raises on an average over \$3.00 weekly, besides giving to purchase lots. The debt on the Tabernacle lot has been subdivided, so that if we can sell enough lots at \$5.00 a lot we shall have our ground clear; the present building is free from in-

debtedness. Contributions are always gladly received and acknowledged in Buds and Blossoms. Magazine, flower and other expenses are met outside the church regular funds. J. F. AVERY, Halifax.

The World Christ Came to Save.

When thinking and speaking of the work of Christ we can only really appreciate its awful magnitude when we intelligently compare the world of the Caesars with that in which it is our privilege to live at the present day. It avails little to have only hazy or indistinct notions about the reign of sin in classic times; we must thoroughly realize that evil actually threatened to make the whole earth its empire, and would have done so had not the Lord intervened to keep alive the Divine fire in the hearts of some of His chosen people. There is no corrective of fidelity more potent than that which consists in telling the people what Christ has already achieved, thus making the Divine Deliverer His own witness. We should be less subject to fainting fits in view of the vast conquests which have yet to be made, if we were more accustomed to cheer our hearts by retrospective calculations concerning the radical changes that Messiah has already accomplished in human society. At all events it is no longer a calamity to be born into the world as it must have been in the reign of Augustus or Tiberius Caesar. The theory that our world is still going on from bad to worse would not seem to be corroborated by the testimony of profane history. Indeed, whether people sufficiently know the truth or not, even nominal Christianity is a mighty gain when we think of the deadly blight of moral obliquity which penetrated into every avenue of public and social life two thousand years ago. If our lowest classes nowadays would recoil in horror from pastimes and practices which were eagerly followed by Roman patricians and Greek scholars, as well as by the plebeians, the change is owing directly and indirectly to the influence of Christ.

In a small work just published and aptly called "Angels' Domain," Rev. Craig Houston (of Belfast) has made an attempt to give ordinary readers "A glimpse at the world into which Messiah was born." The subject is usually supposed to be an extremely learned one, having its facts, figures, and references hidden in classic times; but, nevertheless, the more salient points are quite capable of being compressed within a very limited compass. If one would understand what the apostle meant when he declared that the world by wisdom knew not God, we must be acquainted with the general characteristics of the world in which he lived—a strange old world indeed, and one in which men had nearly everywhere substituted what they called their own culture for the wisdom of heaven. Having lost sight of the one God, the great nations of antiquity readily fashioned numberless deities to their own liking, and which, of course, were supposed to regard the popular views as venial, if not actually commendable. Thus, even intellectual acquirements were made to do homage to vice; for the increase of knowledge seems mainly to have multiplied vicious indulgences, and to have enabled the dominant classes the more readily to tyrannize over the weak. Those who spent their lives in hearing or telling some new thing never thought of doing what they did for the public good. The philosophers of Greece, and the scholars of Rome, showed as little of public spirit as they did of philanthropic instinct. Cruelty and selfishness seemed to be everywhere dominant; and although art and learning flourished, total ignorance of the one true God was everywhere producing heavy public calamity and acute individual suffering. With their vision bounded by the horizon of time, they turned even the things of the present life to the very worst account.

Though it was quite natural that the educated classes rejected as incredible the myths and fables of the gods, they could not free themselves from the grovelling superstitions which perhaps more particularly enslaved the lower orders. Ardently believing in divers divinities, and in the prognostications of birds and celestial phenomena, the sages of ancient Rome ranked as an important class; but, though these wise seers might speak soothingly under certain conditions, they had no word of comfort to offer when nature happened to be convulsed. Next to a solar eclipse, an ordinary thunderstorm was a supreme cause of terror to Roman citizens, and until the disturbance subsided even the very emperor himself would show a craven heart. This bondage extended to every department of life; and it was proved again and again that when paganism develops all the cruellest instincts of humanity men themselves may degenerate into the merest cowards. Sometimes, when looking into the records of the old world of the time when Christ appeared, it seems as though all things had come to their worst, or that the race, worn out in sin, was worthy only

of perdition. Accounting themselves wise, the classes who ruled the world had become fools. They had learned to call evil their good. Things abhorrent to the pure mind of God, and, humanly speaking, hateful in themselves, were precisely the things which were coveted and prized. Not only did the wisdom of heathen sages not lead men to God, but it was often a stumbling block in the way of those who may have sighed for something better than the schools and the temples provided. If the people were thus utterly corrupted, it was because the most popular deities were neither more or less than sins personified. All hope of any human cure being found for the ills which universally afflicted our race must for long have been abandoned by the most sanguine when Christ at length appeared. The work of recovery was such as the Son of God alone could undertake; and one may be sure that no created mind was capable of estimating the magnitude of the beneficent revolution which the rise of the Star in the East inaugurated.

What shall we say of a state of society in which the popular faith hesitated between a belief in utter extinction and a belief in a shadowy Hades where spirits found no satisfaction? Thus, while suicide was regarded as a virtue, the murder of infants, whose rearing might incur inconvenient trouble or expense, was not looked upon as a crime. The extremes of voluptuous luxury and the miseries of slavery and indigence were never before seen as they appeared in Rome; and nowhere else was the populace habituated to sanguinary scenes until even in pastimes they delighted in blood for its own sake. Neither pity nor sympathy found any place in the hearts of those old citizens, who still claimed to rank as patriots.

Seeing what the world was, and how in such great measure it has responded to the revivifying truth of Christ, let us have faith, and take courage, well knowing that the Lord will surely protect what He has begun.—*London Baptist.*

The Need of Academies.

We need a high order of academics that they may become nurseries to our colleges. If we fail to have them, we shall thereby reduce the colleges to the necessity of admitting classes of students who are not duly prepared, or of confining their instruction to a number too small for the support of a viable faculty. The danger will be the other considerations must yield to the inexorable demands of pecuniary necessity. The standard of scholarship must consequently descend towards that of the academy. The well-prepared student from a good academy may even find himself degraded in the Freshman Class of an inferior college.

If he said to colleges, with their various courses of study introduced, have a place for everybody, simply that if this is really so, nothing could more effectually show the worthlessness of the whole system. The colleges, in that case, either impose upon a mere professor, with a full salary, a task unworthy of his high literary attainments, which could be performed much cheaper and better at another place, or employ a mediocre grammar master, and thus set up a miserable opposition to the academy. The serious detriment of both institutions. A position of such degradation to students in an inferior college class is little adapted to inspire in him a love of letters, or to add to the reputation of that school. Learning which shelters under its wings the dopes of such puerile absurdities. I never knew an institution which tried to experiment whose officers did not privately express contempt for it.

We must have had good academies for the sake of our colleges, and the latter must be different from the former, and not ungratefully to them by descending from their own level, and thus interfering with them.

These academies must in turn know their proper sphere, and keep within it. If they descend below it, they perform an unnecessary work for which better provision is made in the public schools. If they have a foolish ambition to rise above it, they undertake a work for which they are not properly qualified. What can be more absurd than for one man, without proper assistants and appliances, to profess to do the work of a whole college faculty, and by a few extra recitations in languages, mathematics, and philosophy to pretend to give a liberal education? In attempting thus to teach the liberal arts and sciences he diminishes the attendance at the college by retaining those who should resort to his father, spoils the scholarship of the pupil who becomes nothing but a sciolist, and makes himself ridiculous.

But by whom shall such academies be founded and supported? It must be done by a body of public spirited and influential men, voluntarily associated for this purpose. And there is generally found no bond or union for enlisting men in the enterprise so strong, so permanent and reliable as that which unites a Christian de-

nomination. Other associations for the support of academies are held together by too slender a tie. They rest on compromise, and are too negative in their character. There is a want of single overpowering motive for contributing funds and conducting the affairs of the school with diligence and care. A corporation made up of heterogeneous materials, with a vague and feeble interest in common, will be likely to do little more than meet once a year and pass formal votes. Such a corporation will lack vitality and power. Nor will it be any better if the academy is a private establishment, owned or controlled by one man. It will be variable in its character and subject to all the chances and changes of individual fortune; and at best it will be conducted in the interests of the proprietor.—*Dr. Barnes Sears.*

Sunday Rest.

Rufus Choate, when at the climax of his reputation, said that his brain would long before have given away, owing to the intense and constant strain of professional work, had it not been for the refreshing and recreating influence of the fiction, poetry, history, and Greek and Latin classics he read. But Rufus Choate did die of an over worked brain which shattered a nervous system that knew but little of the restfulness of relaxation.

What the great orator sought for in books, the zealous man of business and the faithful man-of-all-work may find in the periodical rest of Sunday. "Men who labor six days in the week and rest on the seventh," said Dr. Farre, in his testimony before a committee of the House of Commons, "will be more healthy and live longer, other things being equal, than those who labor seven; they will do more work and better work."

Twenty leading physicians of England said, "We say ditto to Dr. Farre." The managers of large stables, where several hundred horses are kept, say a horse must have one day's rest in seven, or he will break down. "One day's rest in ten, or nine, or even eight days, will not keep him in working condition."

Mr. A—was a driving man of business, and—nothing more. He had a fortune, and worked seven days in the week, as if he was struggling to gain his first ten thousand dollars.

One day, in the midst of his prosperity, his mental vision being dazed by the apprehension of some coming evil, he took his own life. The physician's judgment was, "Insanity, caused by overwork." The friends said, "He had worked seven days in the week for years; that killed him."

Mr. B—was the president of a manufacturing company, the management of which kept him from his home six days. On Saturday he would return home, taking with him a large package of business papers, and pass Sunday, in examining them.

"Why do you labor and toil as you do?" said a Christian friend. "Six days in the week are enough for one to work, who wishes to retain his health. You will kill yourself by this continuous strain. Besides, my dear friend, you are neglecting the better part of yourself, as well as your family, by allowing business to absorb your Sundays."

"I know it," he said, sadly. "But I must do it, or my business will get ahead of me. By-and-by I hope to get time to rest on Sundays, but I can't now."

He went on working seven days in the week, and died, in the prime of life, of softening of the brain.

"Had it not been for the weekly rest of the Sabbath," said a Boston merchant of twenty years' successful business, "I should have been a maniac long ago. It was nothing but the quiet of that day which rested my brain and saved it from giving way under the constant pressure."

"I have had an extensive acquaintance with business men," said another Boston merchant, "and I cannot recall one who worked seven days in the week who did not shorten his life or go insane."

Some men say, "Oh, the Fourth Commandment is an old Jewish law intended for an isolated farming people—it is not applicable to modern civilization."

That is a mistake; it is the command of a higher than human intelligence, the declaration of the physiological law of rest, which demands obedience one day in seven, under the penalty of a physical punishment that shall make the violator an imbecile.—*Youth's Companion.*

Educational Creed.

The *Journal and Messenger* believes in, and can never cease to advocate, education for both men and women. It believes that education is the best investment of capital for either young men or young women. It believes that, given a young man with a patrimony, present or prospective, of one thousand dollars, the very best use he can put it to is the acquisition of an education, just so far as that money, increased by all the facilities which vacations and rigid economy afford, may enable him to acquire it. The *Journal and Messenger* believes that parents owe it to their children to give to them the very best education within their power. It believes that the money expended in the education of children is the very best investment which parents can make for them, and that no son or daughter ever yet censured a parent, or upbraided a parent's memory, because the money expended for his or her education was not kept as a patrimony.

THE STATE AND HIGHER EDUCATION.

The *Journal and Messenger* also believes it the duty of the State to see to it that its citizens are instructed so far as to prepare them for intelligent citizenship, that the State should sustain a system of public school instruction, and that every child of proper age and of sufficient health should be required to avail himself of herself of those advantages so far as to be able to read and write and understand the simpler rules of arithmetic. Beyond that, it does not believe that the State should go. In other words, we believe that education is capital, and that while the State should require all its citizens to have what may be called a primary education, just as it should and must see to it that all its citizens are fed and clothed and housed, it does not follow that the State is under obligation to provide anything more in the way of education, any more than it is under obligation to provide a certain expensive quality of food, or a certain grade of house. We believe in the utmost liberty of the individual citizen, consistent with the safety of the State, and we do not believe that the State should provide for one of its citizens what it does not stand ready to provide for all, or what can not be readily enjoyed by all. We believe that, as we have said, education is capital, and the very best investment of capital for the individual acquiring it; but we do not believe that it is the business of the State to educate its citizens beyond a given point—that at which they become capable of intelligent citizenship. When we go beyond that point, then we are on the road to the provision of a certain amount of capital for each on the attainment of manhood or womanhood, and the principle, carried out, would compel the division of property at certain fixed periods. Such, in brief, are the views of the *Journal and Messenger* as to the matter of general education.

—EVERYBODY CAN TELL the influence of sermons on congregations; the London *Freeman* tells us the influence of congregations on sermons.

"Last week we ventured to remark that short sermons were suitable for summer weather. But the shorter the sermons the more interested and the better prepared must be the preacher. A small and listless and sleepy congregation, empty seats and restless hearers, have made a discourse longer than otherwise it would be. Crowded benches in the House of Commons or at a public meeting have not a little to do with the vigor and point and eloquence of speeches. When many hang upon his lips a speaker's mind is wide awake, and all his faculties are in exercise, and he finds it comparatively easy to be concise and forcible. But let these conditions be reversed, and the result must be more or less disastrous. Under such circumstances, in the absence of the stimulus and excitement which eagerness in listening almost invariably supplies, mind, and tongue move tardily, and the sermon drags alike to preacher and hearer—a sluggish stream of thought and feeling which takes a long time to get through its course, instead of a lively, flowing, dashing, free outpouring which 'by leaps and bounds' traverses a far greater distance in much less time. We suggest (1) greater regularity of attendance. Why should any fail to be present when in health and not from home? (2) Invitation to friends and neighbours, especially to those who attend no other place of worship, to occupy seats which it is known would otherwise be empty? Who can tell the good that would thus be done? Here we stop, though many other suggestions occur to us. Let hearers remember that the smaller the congregation the longer the sermon, and the larger the shorter the sermon, and do their best to fill their chapel at every service. Thus will they contribute their part to making the sermon effective and interesting, and full of profit to hearers."