

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LIV.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR
VOLUME XLIII.

VOL. VII., No. 36.

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 9, 1891.

Printed by O. W. DAY, North Side King St.

Messenger and Visitor

Office: 35 German Street, St. John.

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AN APPEAL.

The business manager of the MESSENGER AND VISITOR desires to call the attention of our pastors, churches and subscribers to a few important facts in connection with our denominational work, and especially to that feature of it which is represented by our denominational organ—the MESSENGER AND VISITOR.

We occupy the honored position of leadership in the religious journalism of the Maritime Provinces—both in the size of our paper and the number of our circulation. Weekly we visit more than 7,000 families, by an eight page paper filled with the best reading matter we can furnish for its several departments. By this we are exerting a far reaching influence for the general good of the people of these provinces, and for the enlargement of all our own denominational enterprises in particular. May we not be justified in the assertion that to the influence and work of the MESSENGER AND VISITOR the Baptists of these provinces are largely indebted for their present prosperity in the work of the churches, and that without the aid of the press, as it is afforded by us, our denomination cannot hope to carry out the commission of our Lord. The universal testimony of our pastors is that in the families of our parishes wherever the MESSENGER AND VISITOR is read, are found their most intelligent and helpful workers. Because of this the MESSENGER AND VISITOR has an honest claim to the support of every one who desires the prevalence of truth and righteousness.

It is the purpose of the Company, as opportunity offers, to improve the MESSENGER AND VISITOR, and so increase its power. Its quarterly Supplements, filled, as the present issue is, with choice denominational matter, which is worth preserving for its historic value; and the purpose of the Company, at an early day, to improve the form of the paper by having its leaves cut and pasted and folded in better form, and the employment of additional help in its editorial work, is sufficiently indicative of our generous enterprise to command a rallying to our support, and an increase of our circulation. By the faithful co-operation of our pastors and churches we have attained our present standing; and we are sure no better employment lies before our pastors and people than the performance of like service for the MESSENGER AND VISITOR now. The MESSENGER AND VISITOR rejoices greatly in the largeness and the loyalty of its constituency. It, at the same time, regrets that so many names on its mailing lists are found in arrears. Will not these kindly examine the figures on their labels and do immediately what they can to pay up the indebtedness these figures indicate. We intend to call on all in arrears personally, or by agents and circulars. May we not hope for a prompt response? Will not our pastors make a special effort to increase our circulation? Our terms to them are liberal.

PASSING EVENTS.

—Rev. J. W. Olmstead, D. D., who for many years edited the Boston Watchman, is dead.

—The London Athenaeum of the 1st ult., refers in complimentary terms to the article of Dr. T. H. Rand in the McMaster University Monthly, on Tennyson's Princess.

—BAPTIST UNION.—The committee on Baptist Union, of which the late Dr. Bill was chairman, did not report at Convention. The committee was continued for another year, and Rev. F. D. Crawley appointed in place of Dr. Bill.

—We would call attention to the timely and practical circular letter of the N. S. Western Association, printed in this issue. It was prepared by Rev. J. H. Fosbury, of Yarmouth, and will repay a careful reading.

—Rev. Dr. Goodspeed and the editor of the Canadian Baptist have been discussing with frequency and at length, the place of creeds among Baptists. Their views differ, and discussion does not bring them together exactly.

—THE annual catalogue of the Union Baptist Seminary, St. Martins, N. B., is received. It contains the courses of study provided, the names of directors and officers. Changes have been made in the teaching staff since the calendar was issued, and we therefore recommend those who desire the fullest information concerning the institution to communicate with the principal, Rev. Dr. Hopper, St. Martins, N. B.

—We have received a copy of the calendar of Acadia University for 1891-92. The academy and seminary opened their sessions on September 2. The matriculation examinations are to be held on 23rd inst., and the college year opens 24th inst. The calendar contains the lists of members of the Board of Governors, of the Senate, Faculty and Committees. The faculty is composed of ten members as follows: Rev. A. W. Sawyer, D. D., LL. D., President, Professor of psychology and metaphysics; D. F. Higgins, M. A., Ph. D., Professor of mathematics; R. V. Jones, M. A., Ph. D., Professor of the Greek and Latin languages; Rev. E. M. Keirstead, M. A., Professor of moral philosophy and evidences of Christianity; A. E. Caldwell, M. A., Professor of the natural sciences; L. E. Wortman, M. A., Professor of French and German; J. F. Tufts, M. A., Professor of history and political economy; Frank R. Haley, B. A., alumni Professor of physics and astronomy; W. H. Young, M. A., Ph. D., acting Professor of English Language and Literature; H. N. Shaw, B. A., instructor in elocution and director of gymnasium. The professorship of history and political economy is the Mark Curry professorship, and the professorship of the Greek and Latin languages is the J. W. Bess professorship. The calendar contains the act respecting the University passed in May, 1891, the conditions of matriculation, the courses of study, and a large amount of information respecting the institution. Copies will be supplied on application to President Sawyer, Wolfville, N. S. We congratulate the denomination upon the enlargement of the staff of instruction. It is not very long since the idea of having ten men devoted to instructing the college students would have been considered Utopian. But the work of education is now seen to be larger by far than it was formerly supposed to be; and the college is simply providing what is demanded.

—VERY MUCH AFRAID WITH VERY SMALL REASON.—Some people have a dread of denominationalism. They are so afraid of being prejudiced that they will not read a religious paper. Our Methodist friends have the reputation of being strongly attached to their denomination, but we met one of them today who was rejoicing in having refused to subscribe for the Wesleyan because there was already too much bigotry, and he was not going to help increase it. Poor man! He is not one bit afraid of being prejudiced in politics although he is a careful reader of his party paper and is himself a strong partisan. The danger of being attached to a denomination is so great, to the minds of some, that they will have nothing to do with religion. Poor people! In refusing to decide they decide. By rejecting all offers of Christ made by ministers of all denominations they decide against Christ. With such people, whether they are classed as Methodists or Baptists, it is not so much the fear of being attached to a religious body as it is the dislike of all religion and the desire to be free from its restraints. The heart, deceitful with itself, will frame excuses out of very small matters. These people might read journals of any religious body for some time before their denominational proclivities would do them much harm.

THE CENSUS RETURNS continue to be discussed. There is a feeling in some sections that the returns are not accurate, and that if the methods adopted in taking the census heretofore had been followed the population reported would have been much larger. But this view will not change essentially the face of the returns already submitted. In referring to the exodus the Week expresses the opinions of many when it says: "To find out the cause or causes of this deplorable result, and to point out the remedy, if remedy there be, is a task worthy of our best statesmen. It may be that those causes lie beyond the control of statesmanship; that they are to be found mainly in the operation of laws, geographical or economic, over which we have no control; that there is nothing to be done but to content ourselves with a slower but sounder and surer development; or to wait for the change which is sure to come as the great cistern to the south becomes more nearly full and the stem begins to flow back in this direction. But so pessimistic a conclusion should not be accepted without the closest investigation of which our public men are capable."

THE DISCUSSION ON INDIAN AFFAIRS in the House of Commons last week brought out some facts with which the public are not very familiar. One fact is that it costs a great deal for medical attendance. Indeed it would appear that the Indians are a very sickly lot of people. And even after all the doctors bills, approved by Indian agents are paid, the doctors ask the government for additional grants for alleged services to these wards of the nation. It is said that the number of Indians is decreasing. But we do not hold the doctors responsible for this fact. Another fact of greater interest was brought out by Sir Richard Cartwright. It related to the payment by the government for religious work among the Indians. Out of \$6,000 voted for Indians for New Brunswick, for example, \$1,000 is paid to Roman Catholic priests for their religious work. Sir Richard said:—

I am not aware that in any other case we have undertaken to provide missionaries, and it quite squanders the establishment of a state church. Clergymen in various parts of the Dominion have devoted a great deal of time and attention to the spiritual welfare of the Indians, but it was not contemplated by us to salary all these gentlemen, and if it is to be done in New Brunswick, I do not see where you are to stop and draw the line. Here you have seven, or eight, or nine gentlemen, who, you tell me, have been for years in receipt of a regular salary as missionaries, as the spiritual pastors and masters of these Indians. What are you going to do if the other clergy scattered over the whole of the North-west, apply for similar salaries? If you are going to undertake to pay clergyman for the spiritual welfare of the Indians, what has been going on, there will be a very considerable amount of comment and a very considerable number of demands, in all human probability, made upon the government.

There is something quite worthy of being noted and watched in these favors granted to Catholics by the authorities. We do not want government money to be paid to men of any denomination for purely religious work. We hope our representatives will resist the beginnings of state patronage of religion. If Roman Catholics had not the love that fails not, let them abandon the work and other bodies will take up the care of the spiritual interests of the Indians. The Government of Canada will have opportunities enough to use its funds without undertaking to pay the ministers of the various religious denominations.

THE CIVIL WAR IN CHILI, which for many months past had been carried on with much bitterness and bloodshed, has now, there seems good reason to believe, been terminated. The battle fought at Placilla, near Valparaiso, August 27, between the armies of the Presidential and Congressional parties appears to have been decisive in favor of the latter. Valparaiso, the next day, fell into the hands of the victors, and Santiago the capital, has also surrendered. Balmaceda, the late president and leader of the government party, and Viuena, who was a short time since elected as his successor, have both fled the country. The victorious Congressmen are said to have used their victory with prudence and moderation. This Chilean war has attracted more interest among other nations than is usual in case of a South American revolution. The question at issue appears not to have been, whether one ambitious man or another should rule, but whether constitutional govern-

ment or absolutism should prevail. Balmaceda on the one side has stood for presidential authority, while the insurgent, and now victorious, party, on the other side, have contended for democratic government and reform. The issue of the war, therefore, may be taken to indicate a triumph for constitutional government in Chili, and an advance step toward larger liberties. Of course the war leaves the country in a deplorable condition as to its industries and finances. But the Chileans are said to be a hardy, energetic and patriotic people, and if the result of the war shall be to establish the government of the country on a better and surer foundation, they will, it is to be hoped, soon recover what has been lost.

THE OPIUM QUESTION WILL NOT REST. The destructive drug has been forced upon the Chinese; the revenue therefrom has become so large that its prospective loss terrifies the government. The Allahabad Pioneer is reported as thus stating the consequences of the abolition of this traffic: "Every sort of improvement must be abandoned, railway construction must come to a check, popular education must stand still, roads and public buildings must be allowed to lapse into disrepair and ruin, the provision now made in prosperous years for relief in time of famine will, of course, be swept away; the military defence of the empire must be curtailed to danger point; in fact, India, instead of being one of the best administered countries in the world, must be brought to a standstill on the road to improvement." It is said, however, that the moral sentiment against the iniquity is becoming so strong, that statesmen in India and in England will soon grapple with it. The difficulty will be somewhat less, because economic forces are at work which will lessen the revenue. The Chinese government are permitting the production of the drug in China, and already the revenue derived from opium by the Indian government has fallen about one-third. But the moral force will be required to sweep away the traffic. Like the liquor interest in other countries the question of revenue becomes troublesome to financiers; but as in the case of the abolition of slavery, where there is a will a way will be found; and the sooner it is found the better for everyone, financiers included.

Sunday Visiting.

In this age of nefarious ingenuity there are many ways in which the spirit of the fourth commandment can be violated without coming directly in contact with civil law. For example, when a church member chooses on a bright Sunday morning to bring out his big double team and take all his family on a visiting cruise, instead of to the house of God, it is not likely that he will do anything during the day rendering him liable to arrest as a civil offender. At the same time his every action counts as a refusal to "Remember the Sabbath day, to keep it holy." Perhaps this man has got so far off the track that, spiritually speaking, his intellect is in a state of total eclipse. In his false position he may not realize the character or consequence of what he is doing. As likely as not he will argue that if a man does so work on the Lord's day that he can do just as well be done some other day, he is in no sense a Sabbath breaker. Even if he passes the day without one devotional thought, of course this is the sin of ignorance; but it is as clearly a sin as the most outrageous form of wickedness.

Going visiting Sunday instead of going to meeting, is an all too common way in which church members do squarely wrong without giving the subject serious consideration. It usually means a double transgression. Some poor minister has to preach to an empty pew that ought to be occupied by the visitor and his family, and to another which should be filled by the visited and his family. Probably the latter party would have been in their true places if the first crowd had let them alone and tended to their own Sunday business. This form of error is always a catching disease, and it is communicated by one person to another, quite regardless of what the recipient's feelings may be on the subject. When a Sunday visitor and his family appears just before it is time to start for meeting, very few Christians, indeed, have the moral daring to leave him, if he will not come too, and go along to the sanctuary precisely as they would have done had the visit been omitted. In such cases our people, as a rule, seem to feel that courtesy demands that they stay at home and entertain the visitor, although they would much rather attend Divine service. But the highest view of this question certainly declares that in all

cases our first duty is to God. It is better to wound the feelings of our dearest earthly friend than to do that which is displeasing to our Heavenly Father. In a retired section, where preaching services are only held once in four weeks, and sometimes even less frequently, our people hold their sanctuary privileges in very high esteem, and they think it no cross to drive or even walk a long distance that they may receive the blessing of public worship. Consequently they are not at all pleased when anything prevents them from enjoying the privilege. But these are just the regions where the Sunday visiting church member is most frequently encountered. A worthy brother of my acquaintance, who, upon the Lord's day is always in his pew when he can possibly get there, has recently been so annoyed by those who selected that day to enjoy his entertainment and keep him at home, that he publicly declares his intention to receive no more Sunday callers who will not go with him to hear the sermon.

Of course our Sunday visitor advances what he considers a good reason for his course. For the Christian who wishes to make crooked paths the devil always has a big pile of plausible excuses. Through six days he toils early and late in the laudable endeavor to get an honest living. Getting a living is proxy, hard work. He must have some recreation. "All work and no play makes Jack a dull boy." But he is so awfully busy that he cannot spare one moment for rest or pleasure during week days, and so he takes both on Sunday, when it would be illegal for him to sell coffee or hoe potatoes. That is to say, he secures the much-needed pastime by cheating the Lord. Six days for worldly gain, one day for worldly joy. No time for Jesus! No time for eternity! He does wrong himself, usually influences some one else to do wrong, and in general sets a thoroughly bad example. A little honest, prayerful reflection should convince all who are born of the Spirit that to use for recreation or for any other than purely religious purposes the one day in seven which the Lord has blessed and hallowed is not only doing just what He has told us not to do, but is also giving a large exhibition of the quality of iniquity which is best described as unadulterated meanness. "Remember the Sabbath day to keep it holy." ADDISON F. BROWN.

The Other Half.

I am not going to write about the "other half" of society, and how it manages to exist, but about the other half of my vacation, a part of which was so delightfully spent within the bounds of the MESSENGER AND VISITOR'S constituency. I wrote a sketch descriptive of my provincial trip for my most excellent friend the editor of the Standard; and now, domiciled in a house which almost touches that occupied by the great and good Dr. Smith, I think it only fair to remember you.

I took the trip west via the Boston and Albany, the New York Central, (now known as the Big Four), and the Michigan Central. That is a good way to come West. It costs a little more than by some other routes. But when you take into account the saving in time and patience, and the superior equipments of this route, that comes true, which is always true, that the best is the cheapest. Then, too, the trip through Central Massachusetts presents varied and beautiful rural scenery, and wealthy and populous cities. From Albany the trip up the Mohawk valley is exceedingly pleasant. Daylight found us at Rochester, one of the most beautiful of our smaller cities, and a little later we were in Buffalo, one of the least beautiful of American cities. At seven o'clock we halted at Falls View, on the Canadian bank of the Niagara river, and saw the Falls as they cannot be seen from the track of any railroad except the Canada Southern. I have often got off the train here and walked over to the verge of the bank to look upon the great cataract, and I suppose I shall do so as often as I pass this way. Somehow one never sees the whole of this natural wonder; there is always something left to be seen again. But my chief interest on this occasion was to show the Falls to my travelling companion, who is a young lady of seven summers, and who now saw them for the first time. She thought it was "an awful big water." Ontario, as one passes through it on the Canada Southern, is not very interesting. It is not especially interesting along the other lines of road. Why don't these good people root out the stumps which disgrace their fields, and haul away the stones and junk of wood which lie around; and, above all, why don't they fix up the buildings of the

farm, and practice some economy in the use of a paint brush? I have asked this question "why" many times with a sense of wounded pride, for I too was a Canadian. I have asked it once more. But I do not expect an answer to it, Mr. Editor, not till the hot weather is over at any rate. Ontario has great possibilities. Detroit reposes on the hillside overlooking the lake, or rather the river. I said reposes. Well, that was about right. Detroit is not one of our laboring cities. It is a city which has grown slowly, but very substantially. It is a most home-like city. A good place it would be to retire to, when one has had enough of the "madding crowd" of Chicago or New York. We travel through the heart of Michigan. It is a beautiful state. In this section it is neither prairie nor mountainous country, but a happy medium between the two. Southern Michigan can be duplicated in only one place in North America, and that is in the garden province of Canada—Prince Edward Island. But the Island has only the beautiful country. It has nothing in the way of towns or cities to compare with Ypsilanti, Ann Arbor, Jackson, Adrian, Kalamazoo, and other wide manufacturing centres through which we pass on the Michigan Central.

We are scarcely out of Michigan until we are in Chicago. Some points in Indiana, and even Michigan, are becoming suburbs of the great city, and if Chicago keeps on enlarging her borders she will soon include parts of these states, unless some legal difficulty prevents. Already the Stock Yard Company, which represents several millions of dollars, has purchased property across the Indiana line, and they will very likely locate there in the near future. Chicago's territory already covers almost twice the average of any other city in the land, and at the present rate of growth it seems likely to be all occupied at an early day. Suburbs grow up as if by magic, and then are incorporated into the city. Chasmon Dewey, who is perhaps as well qualified to speak on such a question as anybody, has said that the World's Fair will add fifty per cent to the wealth and the population of the city.

I looked at the fair grounds the other day. That is to say, I looked over a very high board fence, and saw what I could see. They do not admit the public to the grounds, which is doubtless very wise in them. The grounds are about seven miles southward from the centre of the city. They are a part of what is known as South Park. This park contains hundreds of acres—I think considerably above a thousand acres of land. It is divided into three sections. On the lake front is Jackson Park, which is already highly developed, and which runs down to the city proper. About half a mile to the westward is Washington Park, which is also well developed, and stretches from where the city is thickly built up southward. Midway between these is what is known as the Midway Pleasure, which is as yet unfinished, and which does not reach down to the city proper but butts against the grounds now owned by the Chicago University, of which Baptist people have heard a good deal of late. Indeed we have heard so much in that direction that to visit the grounds, and find them surrounded with a rough old barbed wire fence and used for a cow pasture is calculated to disappoint one a little. Nevertheless on these grounds it is expected that in September, 1892, there will be at least three buildings, costing in the neighborhood of four hundred thousand dollars, and that a throng of students will gather in them. It may be so. But the money that has been raised here has largely been used in securing the grounds, and only one building, the Theological Hall, can be built with the money given by Mr. Rockefeller. So a large amount of additional cash is now needed to proceed with building operations. These, moreover, are expensive times for building in Chicago. The World's Fair buildings must employ thousands of workmen, and one even wonders how building material can be supplied, at one point, at a sufficient rate to carry on such extensive work.

And besides this, the impression has gone out that this new university has abundance of money, and could accomplish almost anything in the line of preparation for work. That is all a mistake; and the Baptists of this vicinity must wake up to this fact: or the work will drag very heavily, and many high hopes will be disappointed.

Next week I expect to be on the shores of Lake Superior. But each Sabbath I am on duty here. Later I may report something from other points, and concerning the seminary opening, which will take place here in a few days now. B. F. SIMMONS.

Morgan Park, Aug. 27.