

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LX.

THE CHRISTIAN VISITOR,
VOLUME XLIX.

Vol. XIV.

ST. JOHN, N. B., WEDNESDAY, JANUARY 19, 1898.

No. 3.

Contents.

| | | |
|-------------------------------------|--------------------------------------|----|
| EDITORIAL. | Prayer Meeting Topic, etc. | 7 |
| Paragaphs. | Foreign Missions. | 8 |
| Sliding and Climbing. | W. B. G. L. | 8 |
| Christ's Idea of Happiness. | F. M. Board, Notes by the Secretary. | 8 |
| Notes. | THE HOME. | 10 |
| CONTRIBUTED. | THE SUNDAY SCHOOL. | 30 |
| Memorial Sermon, (Mrs. C. Spardon). | Bible Lesson, Jan. 30. | 11 |
| Sights and Sounds. | Mat. 6:15-18. | 11 |
| Hallifax Letter. | FROM THE CHURCHES. | 12 |
| St. Martin's Seminary. | MARRIAGES AND DEATHS. | 12 |
| Dedication at Medgie. | THE FARM. | 12 |
| SELECTED. | Quarterly Meeting. | 12 |
| A Plastic World, (S. C. M.). | Notices. | 9 |
| Ministry of Sympathy. | News Summary, 12 and 14 | 14 |
| SPORT PAGE. | | |
| THE YOUNG PEOPLE. | | |

The full text of the Papal Encyclical on the School Question has been for a week now in the hands of the public, having been promulgated on Sunday, the ninth instant, by Archbishop Begin, from the pulpit of the Basilica, Quebec. A perusal of the full text shows that the cabled abstract of the encyclical gave a fairly correct idea of its contents. A considerable part of the document is taken up with declaring the interest of the papal government in Canada, and especially in its Roman Catholic population, in praising the bishops for their fidelity and in setting forth the Roman Catholic doctrine as to education in the schools. A comparatively small portion of the manifesto is devoted directly to the discussion of the Manitoba question. Leo upholds the bishops in their contention that the Manitoba law of 1890 deprived the Roman Catholics of the province of a right guaranteed to them in the Act of Confederation, but he does not say that it is the duty of the bishops, backed by the whole political strength of Roman Catholicism in Canada, to demand of the Dominion Parliament, and to agitate for the enactment of, a remedial law restoring to the minority in Manitoba these alleged lost constitutional rights. He alludes to the measures taken by the men at the head of the Federal Government and of the Province of Manitoba with a view to decreasing the difficulties of which the Catholics complain, and does not doubt that "these measures were taken from a laudable motive." But it is held that these measures are "defective, unsuitable and insufficient." Justice, it is held, demands the realization of the Catholic idea as to separate schools, and "this should be the aim, this the end to be zealously and prudently sought for." But as to the means by which this end is to be sought, whether by further agitation for a remedial bill or by seeking concessions from the Provincial Legislature, the Encyclical maintains a diplomatic silence. The result would therefore appear to be to leave the question, as to its political aspects, just about as it was. French Catholic papers, both those that contend for remedial legislation and those that oppose it, are applauding the Pope's deliverance and interpreting it in accordance with their own points of view. But if a juncture of affairs should occur in which it seemed possible to the bishops so to marshal their forces on the political battlefield as to procure the enactment of a remedial law, there would be nothing in the present encyclical to prevent them seeking in that way to attain that object of their ambition.

A matter of great interest in connection with the approaching session of the Dominion Parliament will be the submission by the Government of a Plebiscite Bill in the matter of a prohibitory liquor law. There is, we suppose, no doubt whatever that such a bill will be submitted and passed. What is to be the character of the bill and whether its provision will be such that the plebiscite shall be taken under conditions satisfactory to those who desire the enactment of a prohibitory

law, is a matter of more uncertainty. It has been contended in some quarters that the question of taxation should be united with the question of prohibition, and that the Plebiscite Bill should be so framed that the electors shall be required not only to say yes or no to prohibition, but also to say whether they are willing to accept direct taxation, which, it is contended, would necessarily be involved in the enactment of a prohibitory law. It will be somewhat reassuring to those who have feared that the interests of the prohibition cause would be imperilled in this way, to observe the position taken on the subject by the Toronto Globe, a paper which is supposed to be in close touch with the Dominion Government, and, in a general way, to reflect its policy and opinions. The Globe advocates the taking of a simple yes or no vote on the subject. Whatever may be the individual opinion of members of Parliament as to the merits of a prohibitory law, their present duty is to see that the vote is fairly taken. The opponents of prohibition will of course put forth their strongest endeavors and present the best argument they can to secure from the country a verdict adverse to prohibition, and the Globe holds that it is the fairer way "to allow the opponents of prohibition to present argument in the ordinary way, on the platform and in the press, and not to have it placed upon the ballot paper."

Continuing its discussion of the subject, the Globe says: "It is contended that the man who votes upon prohibition ought to vote with a full knowledge of the consequences, that he ought to know that prohibition will lead to direct taxation, if that be the case. There is some force in this, but the flaw in the argument is that direct taxation is not the only consequence that prohibition might involve. The prohibitionist will say that direct taxation, paint it as black as you may, is not as bad as the ruin of an intellect or of a home. His argument may be assailed, but why should it not be printed on the ballot paper or on an accompanying paper as well as that of his opponent? Or why should it not be officially explained to the voter that direct taxation takes no more money out of his pocket than indirect taxation? It seems to us that the ballot ought to be simply prohibition, yes or no. If one argument is to be presented in an official way, both sides ought to have an opportunity to say a last word to the voter as he stands within the polling booth. Under the latter circumstances, if we can seriously imagine them taking place, the ballot paper would say that direct taxation might follow prohibition, but that direct taxation meant no addition to the expenses of governing the country, and that it had advantages as well as drawbacks; that great industries would be abolished by prohibition, but that on the other hand, people would have more money to spend on food, clothing and shelter. A more important question, in our opinion, than 'Are you prepared to vote for direct taxation?' is 'Are you prepared to assist in the enforcement of the law if enacted?' But the safest and fairest way is to allow the people to vote squarely on prohibition and nothing else, leaving the advocates and opponents of the measure to make out their case elsewhere. It is hardly fair that after both sides have done their best, and the voter goes into the booth to mark his ballot, he shall be confronted with one argument on one side of the case, printed on the ballot paper, and thereby invested with a sort of official sanction."

The United States Government is about sending to the Klondike a relief expedition, which will be under the escort of a body of fifty Canadian Mounted Police. This action of the U. S. Government seems only reasonable in view of the uncertainty as to the sufficiency of the food supply in the Klondike country, and the fact that, although the Klondike gold fields are in Canada, the large majority of the miners now in that region belong to the United States. It is possible that there is food enough at Dawson and there-

abouts to bring the men there through until the reopening of navigation, and all recent reports appear to agree in stating this to be the fact, but in view of the terrible things that might take place if the thousands of men at Dawson discovered, as time went on, that there was not enough for all, it seems only in accordance with the dictates of humanity to send supplies to the Klondike if possible. It is expected that the expedition will take in twenty-five or thirty tons of provisions. This is not a large quantity to distribute among five or six thousand men, but it would suffice for a few weeks and might prove the means of averting a terrible calamity. The date of the latest news from Dawson City is Dec. 12. It was brought by a party which made the trip from Dawson to salt water, by dog team, in eighteen and a half days, the fastest time on record. It is stated that the reassuring reports as to the sufficiency of the food supply in the Klondike country may cause some change in the arrangements of the United States Government in respect to its relief expedition.

—It is as bad or worse sometimes to be too smart as not to be clever at all. A number of very much "up to date" people, writing letters destined for places within the newly constituted city of New York, have been causing the post-office officials much unnecessary work, besides seriously delaying their own letters, by their over-smartness. Some of these people, says The Outlook, "were foolish enough to address their letters to 'Greater New York'; others thought it showed wisdom to omit the direction 'Brooklyn' or 'Staten Island' or 'Jamaica,' writing merely 'New York' in each case. When we remember that there are no less than five Broadways (to take a single instance of duplicate street names) in the different boroughs, it is easy to see how much trouble was made by the oversmart attempt to do the right thing. A moment's thought would have shown that the safe and correct thing was to address letters precisely as before the consolidation. There has been no change whatever in the names of the United States post offices."

Book Notice.

Christian Institutions. By Alexander V. G. Allen, D. D., Author of The Continuity of Christian Thought, Life of Jonathan Edwards, etc. New York; Charles Scribner's Sons. Price \$2.50 net.

The volume recently issued under the above title is the sixth in the International Library Series. It is evidently a product of profound scholarship and of prolonged and honest study, and forms a highly valuable addition to the religious literature of the age. The aim of the author has been to present a summary of the church's history from the point of view of its institutions. The word "church" is of course here employed in its widest sense, to indicate the whole development of Christianity in the world, and the author has endeavored to show how organization, creeds and cultus are related to the spiritual life and to the growth of Christian civilization. The work is divided into three books or main divisions, in the first of which the author discusses The Organization of the Church; in the second, The Catholic Creeds and the Development of Doctrine; and in the third, Christian Worship. About half the book is devoted to the first subject—The Organization of the Church. This discussion is one of very great interest and value. After a brief historic survey of his subject from the standpoint of modern developments and a discussion of the beginnings of church organizations found in apostolic times, the author proceeds to indicate the emergence of episcopacy as the dominant church organization, the relations of the different offices and functions of bishops, presbyters, deacons, prophets, teachers, etc., in the early church and to trace the development of episcopacy in connection with the local church and its officers, the diocesan bishop, the metropolitan, the papacy, the monastic movement, the patriarchate of Constantinople, and finally to discuss the church organization of the reformation period in relation to and in contrast with that of the preceding centuries. The other divisions of the volume pursue a similar course of discussion in reference to the creeds and the forms of worship which have found place in the Christian world. The students of church history will appreciate very highly Dr. Allen's historic-philosophical discussion of these most interesting subjects, and the busy pastor who has never been able to devote much time to ecclesiastical history, reading this book, will feel himself greatly helped by the path which it blazes for him through this intricate and important subject.