

The Christian Messenger.

Halifax, N. S., April 5, 1882.

SUNDAY-READING.

In these days when books and papers are all around us, it is well to ask ourselves at times what reading is suited to the Sabbath and what is not. In general terms, it may be said that it is well to avoid on that day the reading that is common on the other days of the week. The political newspaper, the popular magazine, the agricultural and the scientific journal, and the commercial reports should be left undisturbed on the Sabbath. Six days of the week are enough for these, the seventh may claim for itself a different service. That modern agency for secularizing the Lord's Day, the Sunday newspaper, so common in some cities of the United States, should not find a place in a Christian household. Its columns are, for the most part, filled with politics, the gossip of the time, new projects for making money, news of the markets, business advertisements, and sentimental stories. Such papers are made to suit the tastes of people who have no desire to be present at any place of religious worship. As their influence tends to break down all distinctions between the Sabbath and other days of the week, Christians should steadily refuse to give them any patronage.

The literature of a more permanent class, that may be helpful in various ways at other times, but is not specially suited to quicken the religious sensibility and deepen the impression that comes from the contemplation of the spiritual facts in man's existence, may be left on the shelves on this day. The Sabbath is designed for spiritual improvement. The poetry, the biography, the sermon, the narrative of Christian labor, that will make men feel more and more the worth of the spiritual elements in life, that will help us to develop more perfectly the graces of the Christian character, should receive attention on this day. The department of biography is large and very valuable, setting forth, as it does, the methods, the principles, the success, and the spirit of men and women who have been eminent in Christian service. The Sabbath School libraries should be church libraries, containing works suited to the tastes and needs of adult members, as well as those designed for the benefit of children. But the Bible, above all others, is the book for the Lord's Day. Meditation on its doctrines and promises renews faith and hope, and, together with the influences of public worship, prepares us to enter on the duties of the week with the abiding conviction that there are realities more important than these things that are seen and handled.

THE INDIANS OF THE DOMINION.

The management of Indian affairs is an important branch of the Department of the Interior, at present in charge of the Right Honorable Sir John A. Macdonald, Premier of Canada. The Blue Book concerning the Indians, lately submitted to the Legislature, is a pamphlet of about 500 pages, containing some very interesting information respecting our copper-colored fellow citizens. Let us look at it.

It will, no doubt, surprise many people in these older Provinces, where we have generally supposed that "the gentle race" was fast passing away, to learn that the census lately taken gives a total of 107,722 as the present Indian population of Canada. Of course the major portion of these people are in the Great North-West and in British Columbia, about 35,000 being found in each of these sections of the Dominion. It is, however, a fact that the race is not fading out, on the contrary, they are increasing about as fast in proportion to their numbers as the other people of Canada. It is not possible to obtain correct data respecting the new Provinces, but in Ontario, where efforts to bring them under the influences of civilization and religious training have been most successful, we find that while there were some 12,000 of them reported in the census of 1871, the number now has increased to 15,780. Even in Nova Scotia their number has increased the past decade from 1,626 to 2,219. The

number now reported in Quebec is 11,071; New Brunswick, 1,416; P. E. Island, 290; while in Rupert's Land 3,770 is given as an approximate census. It may be that this increase of numbers has been partially occasioned by the later census being more correctly taken than it was formerly.

In administering this department of Indian affairs, in supporting a numerous army of commissioners, superintendents, inspectors, agents, school and trade instructors, in payment of annuities and in supplying Indians with buildings, agricultural implements, cattle and general plant, and the necessary expenses of freighting, etc., etc., the expenditure on account of Parliamentary appropriations last year amounted to about \$810,000. In addition to this the amount expended from the Indian Trust Fund, (a fund arising from sale of Indian land grants, etc.), was about \$250,000. If we add to this the money expended for mounted police in the North-West Territories last year, which is required there wholly on account of the presence of the restless Indians there, amounting to about \$290,000, we have in round numbers \$1,350,000 as the whole expenditure in connection with our Indian population. If it is asked why this immense sum is required to be expended in this department, an amount which has been, and doubtless will continue to increase by rapid strides, the utilitarian as well as the politician will reply that "it is cheaper to feed than to fight the Indians." This is but one of the difficult problems which are ever recurring in connection with these people, and great wisdom and discretion are required in order to arrive at their proper solution.

Great importance is attached to the education of these Indians. The difficulties and obstacles to be overcome are very great. In fact the system of schools so far adopted cannot be regarded as much better than an experiment, so far as the new Provinces are concerned. The total number of pupils reported in the whole Dominion is only 4,216, while the average daily attendance is but about half that number, which is abundant evidence that their educational status is still immature.

The religious condition of these aborigines is far from satisfactory. As fellow citizens they have strong claims upon us. They present a fine field, all our own, for missionary labour. Of more than 70,000 Indians who roam over the almost boundless prairies of the great North West and through British Columbia, it can only be said that they are pagans. It is true that there are a few hopeful missions stationed at points near the borders, but they are only oases in a great spiritual wilderness. Who will go up and possess the land?

The pamphlet before us is not merely an compendium of statistics and accounts, but it contains most elaborate and exhaustive reports from the officers in charge of the various tribes and bands of Indians, replete with every variety of information respecting their present condition, and also a comprehensive sketch of the country they occupy, with its varied resources, illustrated by numerous plans of the reserves surveyed and allotted to the several bands.

OUR INDIAN POLICY.

The official tour of our Governor-General, the Marquis of Lorne, through the North-West last summer was productive of much good. He not only acquired and gave to the world much useful information respecting the resources of that "land of promise," but by personal contact with the native population he could see their real condition, and he embraced the opportunity to impress upon them the fact that their "great mother," the Queen whom he represented, sincerely desired to promote their happiness and welfare, and also that it was hoped and expected that in return for the honorable, just, and liberal treatment accorded them by the Government, they would shew themselves to be good, loyal, and useful citizens.

The history of the Indian policy pursued by our neighbors in the United States has been a record of wrongs and crimes which are a sad blot upon the national annals. Unfortunately for the Indians their enemies have been their only historians. But, according to this testimony it is apparent that the

poor native was too often treated as if he had no rights that should be respected; he was hunted like a wild animal before the onward march of the dominant race. Even when not so pursued, his acquaintance with the vices of civilization was equally fatal, until whole tribes of the red men have been completely annihilated. The sanctity of treaty obligations has not always afforded any protection. But when their open violation has induced the savage Indian to fight, cruel and terrible have been the wars which have desolated the borders. It is only in late years that our neighbors have learned by bitter experience that the missionary and the teacher are cheaper and better civilizers than the sword and rifle in dealing with the Indians.

The policy inaugurated by the Government of Canada in respect to our aborigines, has, however, been based upon the dictates of humanity and justice. We have profited by the experience of our neighbors. We believe that the Indians have "certain inalienable rights" in the land they occupy. These rights we have purchased from them by treaty obligations which we are bound to carry out in their integrity.

According to the treaties of 1871 negotiated by Governor Archibald, then in Manitoba, each Indian family of five persons is to receive one hundred and sixty acres of land in a suitable reserve, selected by the Indians themselves, and fifteen dollars a year, or land and dollars in the same proportion as there were more or less persons in a family; schools were to be established under certain conditions; they were to receive animals as a nucleus for stocking the reserve, with certain farming implements; and to prohibit the introduction and sale of intoxicating liquors within the reserves.

These terms were the basis upon which subsequent treaties have been made, and certainly they imposed no very onerous obligations on the Dominion. The Report before us shows us how these stipulations are being carried into operation, and it is interesting to see the measure of success which has been already attained. The object sought is to acquaint the Indians with the requirements of civilized life by education, to introduce among them various kinds of work by practical impulse and instruction, gradually to inspire them with a sense of responsibility through the ownership of private property, to wean them away from the precarious pursuits of hunting, and to depend upon the products of the soil and their own labour for a living. With these benevolent ends in view it is designed to divide the tribes as much as possible into small bands and allot each band a separate reserve, and so dissolve, by gradual steps, their tribal cohesion, and merge them in the body politic as independent and self-relying men, invested with all the rights which other inhabitants of the country possess.

It must not be supposed that there is any essential difference between the Indians in Canada, and their brethren farther south, on American territory. The largest tribe in the North West, the Blackfeet are known to be one of the most warlike and enterprising nations of the whole Indian race, hence the danger of collision with settlers, and the difficulties of the Indian administration are always present—and growing more aggravated every day. The success of our Indian Policy in the past is a matter of congratulation, and warrants us in entertaining the hope that by wise and judicious management, the future may be equally prosperous.

THE MICMAC INDIANS.

Of the small bands of these people scattered through the Maritime Provinces not much need be said. As an indication of their growth we may say that the census of 1861 gave 2,619 as their full number at that time. They have, however, increased to nearly double that number in the twenty years, 4,925 being now found in the three Provinces.

Like most Indians they are of a roving disposition, hunting and fishing being their favourite employment. They have a traditional antipathy to agricultural pursuits, and are, for the most part, of lazy, shiftless habits. Of late years, however, they have been organized into districts, with reserves under the care of duly appointed agents, and some success has been attained in

inducing them to learn and follow the white man's way of making a living.

In Nova Scotia there are 13 of these agencies, and four schools have been provided in connection with them, at which 107 pupils are reported to have attended during the past year. The sum of \$4,483.33 was expended by the agents in providing food, seed grain, agricultural implements, schools, etc., and in payment of salaries.

The Roman Catholic Church holds undoubted sway over all the people. Efforts have been made by Protestant organizations for their spiritual and intellectual improvement, but with little perceptible results. Rev. S. T. Rand has, as the agent of the Micmac Missionary Society, devoted his life to the work of raising these people out of the moral darkness and superstition which envelopes them, and a large sum of money has been expended in translating and publishing the Scriptures into their language. But, compared with other missions instituted about the same time this one has had a very discouraging history. The great day can alone disclose the results of so much earnest prayer and self-denying labours, but so far as is apparent Romanism still holds these people in entire subjection. Apart from the fact that a valuable property situated near Hantsport, which cost about \$3,000, and upon which there are extensive stone quarries, is held in trust for the Micmac Missionary Society, it is doubtful whether this organization, which has not held any meetings for some years, can be considered as having any vital existence.

We have in the London Baptist a report of a public discussion on Infant Baptism, which took place last month in a barn at Bowerchalke, between Earl Nelson and Rev. Mr. Ottey, principal of the Salisbury Theological College—the champions of the Church of England on the one side; and on the other side the Rev. G. Short, pastor of the Salisbury Baptist Church, and Rev. Mr. Collier, pastor of the Downton Baptist Church. The chair was occupied by the Rev. Mr. Collett, the vicar of the Parish. The proceedings were opened by singing and prayer. Afterwards the Chairman explained the origin—or, rather, the cause—of the meeting. At a recent lecture which Mr. Kendall, the village schoolmaster, gave in the schoolroom, on the Church, some of those present, not members of the Church of England, attended and expressed their views on the subjects touched upon by the lecturer. The meeting gave such general satisfaction that a wish was expressed by a great many of the parishioners that some further meetings of the same kind should take place. After turning the matter over in his mind—and receiving the advice of one or two of his friends, he came to the conclusion that the best thing to do, instead of holding a number of small meetings, would be to get a large one, where the question—which had now resolved itself, into one concerning "holy baptism"—should be thoroughly discussed. Of course, he need hardly remind them that the question involved matters of the deepest importance—from whatever point of view they regarded it; whether they looked upon it as Church people or Baptists they must all believe baptism to be a necessary ordinance to the entrance into the Church of God. (Hear, hear, and "No, no.") It must be remembered that they were not there that evening arrayed one against the other, but simply as Christians desirous of stating the truth. The result they left entirely in the hands of God.

Mr. Collett made some other observations, in which he explained that it was intended to allow each of the Principal speakers half-an-hour each, and the others who took part in the discussion five minutes each.

The discussion was carried on with much good feeling, and lasted between three and four hours, the barn was filled to overflowing, among the audience were to be seen several Church of England clergymen.

This is quite an unusual course of procedure among the Anglican clergy. The results will doubtless be beneficial.

Dr. SCHURMAN is appointed one of the Examiners of the Baptist College at Toronto, and will spend two or three weeks there next month.

GRANTS TO COLLEGES.

The brief reference made in our last issue to the masterly inaction of the Government and Legislature in respect to this question has called forth a characteristic reply from our esteemed contemporary, the *Presbyterian Witness*. We are reminded once more that the *Presbyterians* are not receiving "state aid" in connection with their work; that it is rather the *Province* which is receiving most valuable assistance from the *Presbyterians* in carrying on the higher education of the country, and the hope is expressed that the time is not far distant when our good friends shall be relieved of the great burden which they have been bearing, with so much patience, these many years. This picture of self-sacrifice and profound devotion to the public good is certainly very affecting. For ourselves we confess that we seldom read the oft-repeated story without being deeply touched by it. "It would be a most disastrous thing for the Province to be without a College such as Dalhousie is," says our contemporary. Why so? Perhaps our good brother will help us to "understand the question with which we are dealing." The Baptists have Acadia College, the Episcopalians have Kings, the Methodists Mount Allison, and the Roman Catholics have their own Colleges. It can hardly be a "disastrous thing" for these denominations to be "without a College such as Dalhousie is," and together they constitute three-fourths of the people of this Province.

Indeed, we believe that a great boon would be conferred upon the Province generally if the anomaly, "such as Dalhousie is," should cease to exist altogether, provided all that is Provincial in connection with that institution were devoted to some purpose consistent with the original design, in which all sections of the people could share,—to Technology, for example. We can well understand that some *Presbyterians* suppose that to be without a College such as Dalhousie is would be "a most disastrous thing" for them, but the whole of that worthy denomination constitutes less than one-fourth of the people of this Province; and Halifax is not all Nova Scotia. Baptists, Methodists, Episcopalians, and Roman Catholics,—four out of five of the larger denominations of Christians into which the great bulk of the people of this Province are divided,—affirm that they do not need and do not desire a Provincial University. These people say that they will not, and that, in their judgment, they cannot consistently, or justly, share in such an institution. Why should "a College such as Dalhousie" be the only College in the Province receiving State support—be maintained for the fifth denomination, the *Presbyterians*? On what principle of public policy can such favoritism—such unfair discrimination—be justified? Is not civil and religious equality fully recognized in this country? We humbly conceive that there is very much in the contention of those who believe that the State should contribute nothing whatever to the support of the higher collegiate education, but we are citizens of a free country, and as long as public funds are devoted to that purpose in this Province, so long will we continue to demand that a fair share be given to the friends and supporters of Acadia College.

"The Acadia Science Club" is an institution formed at Wolfville, for the purpose of promoting scientific study "and to afford its members the means for mutual assistance in the pleasing and ennobling study of Nature's works." The officers are:

President—Albert Coldwell, A. M., Instructor in Natural Science, Acadia College.

Directors—C. W. Roscoe, Inspector of Schools; A. J. Denton, A. B.; J. F. Godfrey; W. P. Shaffer, A. B.; W. W. Saunders.

Secretary and Treasurer—A. J. Pineo, A. B.

The handsome Brattle Square Church, Boston, which cost \$400,000, recently purchased by the Baptists for \$100,000, has sculptured on its tower, a christening scene.

The *Christian Register*, supposing this will be an embarrassment to the Baptist congregation, remarks as follows:

"We congratulate our Baptist brethren in their possession of the new Brattle Street Church at so small a figure; but we condole with them also in view of the difficulties they will have to encounter in correcting the bad echoes, not only within but without. A large sounding-board by a good Baptist mechanic may correct the interior difficulty; but how about that fearfully pedobaptist echo from the

christening scene on the tower? The font is too small to be made into a tank, and the babe not old enough to have been properly indoctrinated, or to have experienced religion. We don't see that anything but a brand-new tablet can remedy that heretical chiselling."

On this the *Watchman* dryly remarks:

The Baptists, so far from being embarrassed by the presence of the christening scene on the tower, will find it pointing a useful moral. At the present rate of decline, infant christening will, ere long, have become a thing of the past. And when our children ask, "What meant those figures on the tower of this church?" "It represents" will be the answer, "a rite that through some centuries was substituted for Christ's ordinance of the baptism of believers."

Review of Books.

SETH TRADWELL, a great struggle; by Miss L. Bates. pp. 215. Price 75 cts. Baptist Publication Society of Philadelphia.

Another story depicting the terrible condition of a man under the control of the drinking habit. If not literally true, it is far less than the truth, and if no fiction, it is, but one case out of ten thousand who sacrifice the happiness of wife and children, character, health, and all that is dear in this life for the gratification of that one debasing appetite.

Eben Shute, of Tremont Temple, Boston, is constantly getting up something fresh for Sunday School work. He sends us specimens of his SUNDAY SCHOOL CLASS BIRTHDAY BOOK, for the use of teachers and scholars, a small book for the pocket, worth, we suppose about 6 cents; and some sheet copies of the Wide Awake Series of Questions on the International S. S. Lessons, 6 cents a dozen.

The following article appeared first in *The Occident*. It seems well adapted to all churches:

PRAY FOR YOUR PASTOR.

Five times in his Epistles the great Apostle to the Gentiles writes, "Pray for us." No doubt these converts from heathenism thought it very strange that he should need their prayers. They were but babes in Christ, while he had received a special revelation, had been caught up into the third heaven, and was in labors more abundant than all his brethren. But Paul knew that his success in the ministry could come only from the grace of God, that grace was given in answer to prayer, and that the supplication of the youngest and feeblest saint could not fail to reach the ear and the heart of the Most High. He knew, too, that nothing would so develop the new life in the hearts of his converts as an unselfish interest in others, and in the progress of the kingdom of Christ. Hence, for their sake, for his sake, and for Christ's sake, he would have all the saints praying for him, that he might "open his mouth boldly, to make known the mystery of the gospel."

If this inspired apostle needed and longed for the prayers of others in his behalf, much more do the ministers of the gospel in our day. They may not often utter this request of Paul's, but they realize deeply their dependence on the help of their hearers at the throne of grace. Every Christian ought to pray regularly for his minister, because the interests of the congregation, both financial and spiritual, depend largely upon the wisdom and the grace that God shall give him. In praying for the minister, we pray for the work in which he is engaged, for the prosperity of the cause in which he is our leader, for the advancement of believers in the divine life, and for the conversion of sinners. Realizing that the treasure is in an earthen vessel, that he is a man of like passions with ourselves, we are anxious that God should keep him from all error, from all weakness and fear; should reveal in him the "excellency of the power."

Lange says: "Advanced Christians are readily forgotten by us in our intercessions, which we regard as less necessary for them, and think, perhaps, that they pray themselves, and better than we. We do not reflect that they are also most exposed to the enemy, and must contend in the front rank." Yes, ministers, or leaders of the sacramental host, not only need special grace for their work, but they are exposed to peculiar temptations. As in war the sharpshooters aim at the officers, so Satan tries his best to lead ministers astray. He knows that if he can drag a man from the pulpit into the gutter, he has inflicted a greater injury upon the cause than if he secured the fall of a private Christian. Where he plies his temptations most insidiously, the Church should ply her prayers most fervently.

Another reason why the hearer of the gospel should pray for the minister, is, that the minister prays for him; yes, prays not only in the sanctuary, but in his study and in his chamber, for the souls to whom he is sent as God's am-