

# THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

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ST. JOHN, N. B.

A CHANGED HYMN.

"He hath put a new song into my mouth."  
Psalm 40: 3.

"The beloved of the Lord shall dwell in  
city by him, and the Lord shall cover him  
in the day long, and he shall dwell between  
shooters."—Deut. 33: 12.

"Jesus, lover of my soul,"

"Bids me in his bosom stay,  
And though billows round me roll,  
I am safely hid away."

"Or he holds me in his arms,  
Quite beyond the tempest's reach;  
And he whispers in my heart  
Words unknown to human speech.

"Other refuge have I none,"

"He my habitation is;  
No evil can befall;  
I am kept in perfect peace,  
As covered all day long,  
With the shadow of his wing;  
Well in safety through the night,  
Waking, this is what I sing:

"Thou, O Christ, art all I want,"

"Rests my helpless soul in thee;  
Thou wilt never leave alone,  
Nor forget to comfort me.  
Thou hast saved my soul from death,  
Thou hast scattered doubts and fears,  
And the sunshine of thy face  
Sweetly drieth all my tears.

"Thou of life the fountain art,"

"Thou dost wash me white as snow;  
In content to dwell apart  
From all else, thy love to know.  
Blessed Sun of Righteousness,  
I so love to look on thee,  
That my eyes are growing blind  
To the things once dear to me."  
—Independent Catholic Magazine.

Correspondence.

DEAR EDITOR.—This is the Sab-  
bath day and as the poor state of my  
health prevents my going to the house  
of God to worship, I shall jot down  
a few thoughts for a spare corner in  
the VISITOR, when you have nothing  
better to fill it up with.

We have had a cold backward  
spring. The corn crop is very poor  
up to the average. The weather  
is very changeable which makes  
trying to a weak constitution. To-  
day the thermometer registers 102°  
in the shade. This being the hot sea-  
son, ministers are preparing for their  
summer vacation—some are already  
away. If our Province churches  
would adopt the practice of giving  
their pastors a few weeks rest every  
summer they would be the gainers.  
The pastoral work if properly done,  
is a constant strain on the mind and  
body of a minister, and the annual  
rest is an absolute necessity if his  
mental vigor is to be preserved to  
old age—and Editors as well. Surely  
we can afford to do without the  
best of our papers for a week or two  
and let our editors have their well-  
earned vacation. God has given us  
bodies as well as minds to take care  
of, and the former cannot be neglect-  
ed without ruin to the latter. It  
would have been well for some of  
us had this been better understood  
many years ago.

The all-absorbing topic here for

the last few days has been the at-  
tempted assassination of the Presi-  
dent. Some of the people seem to  
think that such crimes ought to be  
confined to European nations, and the  
United States with their high state  
of civilization and free institutions  
should be saved from such disgrace.  
All this may be true, but the fact re-  
mains that this is a land of crimes as  
well as a land of freedom. May it not  
be that if a wholesome restraint were  
put upon the hordes of emigrants  
that crowd this country every year  
and they were made to feel the force  
of law to a greater extent than they  
now do, that crime would diminish?  
After all it seems to me that the  
great evil to be deplored in our own  
country as well as this, and the one  
that strikes at the foundation of all  
social and civil order is to be found  
in the loose manner in which chil-  
dren are brought up and sent out into  
the world. Neither the Sabbath-  
school nor the pulpit can take the  
place of parental training. It would  
be well for parents to read the doom  
of the old priest Eli and his family  
as recorded in the first book of Sam-  
uel. The record there is worthy of a  
careful reading. Eli's sin was not  
that he failed to give his children  
good advice, nor, so far as we can  
learn from the narrative, that he failed  
to set a good example before them,  
but he restrained them not. This  
was his sin; and so great was this  
sin in the sight of Jehovah that He  
said it should not be purged away  
with sacrifice nor offering for ever.  
Oh that parents understood their fear-  
ful responsibility!

Yours as ever,  
E. F. FOSHAY,  
Mill House, Ohio, July 10th 1881.

For the Visitor.

FOREIGN MISSION MATTERS.

DEAR EDITOR.—I notice that you  
this week repeat the statements made  
in reply to me last Spring respecting  
the health of Bro. Boggs as affecting  
his return to India. You affirm in  
the VISITOR of March 10th, that  
"every physician here consulted as to  
the propriety of Bro. B. being sent  
out, reported adversely to his going."  
And in yesterday's issue you say,  
"every physician consulted by the  
Board said it would not do to send  
him back," "A Board like ours must  
not appoint in opposition to all  
medical advice."  
Now I have under my hand, duly  
certified, the facts of the case, and I  
think it time the public were put in  
possession of them. In the first  
place, the Board though professing to  
be actuated by considerations relating  
to Bro. Boggs' health, never suggest-  
ed to him the propriety of a medical  
examination, and he never received  
such examination by request of the  
Board. In the second place, for his  
own satisfaction and that of others,  
interested, on his own application  
solely, and only after the decision  
was reached that he was not to go  
out, he underwent examination by a  
number of the most skillful physicians  
of the Province. And I now wish to  
state distinctly that I hold in my pos-  
session ready for the inspection of all  
interested, verbatim copies of the  
opinions of Drs. Parker of Halifax,  
Day of Yarmouth, Gregory of Frederic-  
ton, and Ring of St. John, together  
with a statement from Dr. McDonald  
of Sydney, certifying that "all the  
principal organs of the body are now  
performing their functions satisfac-  
torily," that he is in a good state of  
health, "in as nearly a perfect state of  
health as is possible to find one per-  
son in a thousand," that the organs  
respecting which there was most un-  
certainty "are in a healthy state,"  
and that "there would be less risk in  
sending him to India than in sending  
a new man."

You have also repeated your state-  
ments respecting the action of the  
Denomination as to sending him out.  
In the editorial referred to of March  
16 you say, "Bro. Boggs and wife  
were not sent back because the de-  
nomination in Associations and Con-  
vention assembled—thought it not  
best." "The Board did not send him  
back because the Convention did not  
so order." And in this week's pa-  
per you affirm as follows: "Associations  
and the Convention were asked to  
advise the Board, and from no source  
did the Board receive any resolutions  
favorable to his return, although they  
were anxious to secure such," "A  
Board like ours must not appoint in  
opposition to the almost unanimous  
voice of the denomination."

Now what are the facts on this  
point? Out of six Associations to  
which circulars were sent by the

Board asking their opinion as to his  
return, one only reported adversely,  
and that the smallest but one in the  
body.

One, our own Eastern N. B., report-  
ed favorably while the others referred  
the matter where it belonged, to the  
Convention. The Convention  
gave no expression, and was asked  
for none because previous to its  
assembling Bro. Boggs had, in dis-  
gust withdraw his application to the  
Board for reappointment. As to the  
anxiety of the Board to secure favor-  
able responses, your readers, includ-  
ing Bro. Boggs, will continue to hold  
their own opinions.

I request the publication of this in  
the interests of truth and justice.

Yours very truly,  
T. H. PORTER.

Fredericton, July 21st, 1881.

THE DEAD SEA.

THE WEIRD AND WONDERFUL BEAUTY  
OF A MUCH MALIGNED REGION.

Our afternoon's march over the  
bleak, treeless and brown mountains  
of the wilderness was inexpressibly  
tiresome until we came in sight of  
the Dead Sea. It lay 2000 feet below  
us—a mirror of silver, set among the  
violet mountains of Moab. More  
precipitous descents over rocks and  
sand brought us, by sundown on the  
globe. The famous convent of Mar  
Saba is worth a journey to Palestine.  
For thirteen centuries that wonderful  
structure has hung against the walls of  
the deep, awful gorge of the Kidron.  
It is a colossal swallows' nest of stone,  
built to the height of 300 feet against  
the precipice, and inhabited by 60  
monks of the Greek church—genuine  
Manichaeans, and followers of St. Saba  
and St. John of Damascus. No  
woman's foot has ever entered the  
convent's walls! Instead of woman's  
society they made love to the birds,  
who come and feed off the monks'  
hands. Every evening they toss  
meat down to the wild jacks in the  
gorge below. At sunset I climbed  
over the extraordinary building—was  
shown into the rather handsome  
chapel, and into the chapel or cave  
of St. Nicholas, which contains the  
ghostly skulls of the monks who were  
slaughtered by Chosroes and his  
Persian soldiers—and gazed down  
into the awful ravine beneath the  
convent walls. Some monks in black  
gowns were perched as watchmen on  
the lofty towers; others wandered  
over the stone pavement in a sort of  
aimless vacuity. What an attempt  
to live in an exhausted receiver!

The monk gave us hospitable wel-  
come, sold us canes and wood-work,  
and furnished us lodgings on the  
divans of two large stone parlors.  
One of the religious duties of the  
brotherhood is to keep vigils, and  
through the night bells were ringing  
and changing to call them in to their  
devotions. The vermin in the lodging-  
rooms have learned to keep up their  
vigils also; and as the result our  
party—with one exception—had a  
sleepless night. I have such a talent  
for sleeping, and like Pat, "pay atten-  
tion to it" so closely, that I was able  
to defy even the fleas and mosquitoes  
of Mar Saba. By daylight the next  
morning we heard the great iron door  
of the convent clang behind us like  
the gate of Bunyan's "Doubting  
Castle," and for five hours we made  
a toilsome descent of the desolate  
cliffs to the shore of the Dead Sea.  
That much maligned sea has a weird  
and wonderful beauty.

We took a bath in its cool, clear  
waters, and detected no difference  
from a bath at Coney Island except  
that the water has such a density  
that we floated on it like pine shingles.  
No fish from the salt ocean can  
live in it; but it is very attractive to  
the eye on a hot noon-day. A scorch-  
ing ride we had across the barren  
plain to the sacred Jordan—which  
disappointed me sadly. At the places  
where the Israelites crossed and our  
Lord was baptized it is about 120 feet  
wide; it flows rapidly and in a tur-  
bid current of light stone color. In  
size and appearance it is the perfect  
counterpart of the Maskingum a few  
miles from Zanesville. Its useless  
waters ought to be turned off to irri-  
gate its barren valley, which might  
be changed into a garden. For  
beauty the Jordan will not compare  
with Elijah's Brook Cherith, whose  
bright, sparkling stream went flowing  
past our lodging-place at Jericho. We  
lodged over night in a Greek convent  
(very small), and rose next morning  
to see the ruins of the town made  
famous by Joshua, Elijah, Zacheus,  
and the restoration of Bartimeus to  
sight. Squid Arab hant the sacred  
spot.

THEO. CUTLER.

HIGHER EDUCATION BY THE  
STATE.

Rev. Dr. Howard Crosby, it is well  
known, has been for several years  
Chancellor of the University of the  
City of New York, an institution  
supported at the expense of the city,  
and by many regarded as an institu-  
tion of which the city should be  
proud. The recent resignation of  
his high office has occasioned some  
surprise; but the well-known opin-  
ions of Dr. Crosby on the question of  
higher education by the State ought  
to be a sufficient explanation. It is  
probable that the position occupied  
by him led him to a more thoughtful  
consideration of the whole subject  
than it might have received otherwise,  
and Dr. Crosby is the man to follow  
his convictions. He holds that edu-  
cation by the State, beyond that re-  
quired to make intelligent citizens  
and fit every individual for the duties  
of citizens, is an injustice, and has  
no reasonable foundation on which  
to stand. In an article published  
last December in the *Christian at  
Work*, he stated the question with  
great clearness and force, and he ap-  
plied his principles to the cases of  
the University and the Normal Col-  
lege supported by New York City.  
The article contains so much that is  
applicable to others beside citizens of  
New York, that we give it entire.  
The man who wrote it could not al-  
low himself to longer occupy a ques-  
tionable position. He said:  
"We have in the city of New York  
three colleges which profess to fur-  
nish the ordinary college curriculum  
to young men, and which are en-  
titled to confer academic degrees. Two  
of these are private institutions; that  
is, they support themselves and are  
not dependent on the public treasury,  
but the third is a city enterprise  
founded and maintained altogether  
at the public expense. Its buildings  
and the lots on which they are erect-  
ed are worth at least \$800,000, its  
apparatus about \$20,000, and its an-  
nual support represents a capital of  
\$2,500,000. The city of New York  
thus devotes \$2,820,000 to this one  
institution.

This large gift of the city treasury,  
and another still larger for the City  
Normal College, go to carry out the  
principle of a high education at the  
public expense. Is the principle a  
just one? Is it in harmony with our  
republican theory of equal rights and  
self-dependence?

The sound argument for public edu-  
cation is defense against the dan-  
gers arising from popular ignorance.  
This, the only good argument, de-  
mands a universal education, not a  
high education for some. The knowl-  
edge of reading, writing and numeri-  
cal calculation, with an acquaintance  
with the history and constitution of  
our country, is all the education that  
can properly be called a safeguard for  
the nation, if we except the religious  
training, which it is agreed the State  
cannot give. All beyond this is  
simply a luxury. The main object  
of the State is to have all its citizens  
read and write, so that they can  
understand the daily life of the peo-  
ple, and be so far acquainted with  
what is said and done as neither to be  
the dupes of designing men, nor be  
ignorant of the repressive influences  
against their own passions. Now  
when you give at the public expense  
mechanical drawing, trigonometry,  
analytical geometry, calculus, botany,  
biology, etc., you have no longer any  
sound reason to stand on. None of  
these higher studies can in any way  
add to the public safety, and, further-  
more, they must necessarily be enjoy-  
ed by the few.

You have new only a false ambi-  
tion to gratify. "See how our coun-  
try gratuitously educates some of its  
citizens to the highest degree!" You  
might as well say, "See what a perfect  
artist on the canvas our country  
gratuitously educates!" If we are to  
make mathematicians, engineers,  
draughtsmen, linguists and chemists  
at the public expense, why not do the  
same for artists, lawyers, physicians,  
merchants? If we are to prepare our  
young men gratuitously for salaried  
positions or remunerative professions,  
why limit the range of such places?  
And so with our young women: if we  
are to prepare them to be teachers,  
why not prepare them to be milliners,  
dressmakers, photographers, tele-  
graphers also at public cost? The  
argument that has been painfully  
brought forth to defend the high in-  
struction of females, that we must  
provide teachers for our public  
schools, is doubly fallacious. First,  
we do not need any but elementary  
public schools; and, secondly, there  
is always (without any Normal Col-

lege) an overstock of accomplished  
female teachers even for the highest  
schools. We have already alluded to  
the fact that only a few can enjoy these  
advantages of the higher education.  
That alone shows the error of the  
system we oppose. But what makes  
the matter worse is that those who do  
enjoy it are by no means the poor,  
but the richer classes. The poor can  
not afford to let their children from  
sixteen to twenty years of age live  
without earning money, and hence  
children of such are not found in the  
college of the city of New York and  
in the Normal College. The notion,  
then, that it is the children of the poor  
who are thus benefited, which is the  
argument to flatter the masses, is en-  
tirely erroneous. Men worth from  
\$10,000 to \$20,000 a year send their  
sons to the City College, and make  
the city pay for their children's educa-  
tion. So we have not only the few,  
but the few that are not to be chari-  
tably pitied as poor, who receive the  
benefit of this lavishly bestowed high-  
er education.

These views are openly avowed by  
those who are members of our Board  
of Education. They see that these  
colleges are contrary to the genius of  
our institutions, and that they impose  
a heavy tax on an over-taxed com-  
munity, and they further see that the  
two colleges of the city that do not  
depend upon the public treasury offer  
a free education to all young men  
who will apply.

There is, therefore, no reason why  
they should exist. The fact that they  
have excellent professors, men whom  
the community respect and admire,  
should not warp our judgment in de-  
ciding a case which involves both the  
principles of our republican polity  
and the pecuniary expenditures of our  
burdened city. Let the Legislative  
committee, that is now investigating  
our city's extravagance, note this un-  
necessary leakage, and in spite of ad-  
capitandum cries of "education for  
the masses," which mean nothing,  
apply an effectual stopper.—*Journal  
and Messenger.*

A RELIGIOUS PAPER.

A prominent clergyman of Chicago,  
after enumerating the variety of val-  
uable matter usually found in a re-  
ligious weekly paper, closes with the  
following remarks: "I suppose some  
families feel that the price of a good  
religious paper is more than they are  
able to pay. But the value of such a  
paper, when taken and read, is above  
all price in money. The cost at the  
most is only six pennies a week.  
There are many mothers who so  
prize the assistance of such a paper  
in the education of their families that  
they would sooner wear one hat less  
a year than dispense with their pa-  
per. There are fathers who would  
buy a coat cheaper by the cost of the  
paper, than be deprived of its bless-  
ing: 'So deeply do I feel the need of  
such a paper as an educating force in  
my life and home, that I count it not  
among the luxuries but necessities of  
my table. And I am sure that where  
it is taken and read, and not laid up  
on the shelf to stay there, it will be  
an invaluable educator of both the  
home and the church into the life  
which we live by the faith of the Son  
of God.'"

Rev. Dr. Joseph Parker, of Lon-  
don, though an Independent minister,  
is willing to say some things about  
baptism which some less conscienti-  
ous men would hesitate to say. In  
his paper, the *Fountain*, he says:

With some persons "who profess  
and call themselves Christian" the  
question of baptism by immersion or  
sprinkling is a very vital one. From  
what I know of the Book of Common  
Prayer, I have always maintained  
that the Church of England holds  
with immersion, as did the Primitive  
Church. It was the regular mode,  
except in cases of the sick or dying,  
when it was administered by sprink-  
ling, in which cases it was called  
"clinical baptism." On this point I  
have had many controversies with  
High Church friends, whose igno-  
rance of the rubric has surprised me.  
However, if this paragraph should  
meet the eye of any such, I hope that  
it will be information to them, and at  
the same time a balm to Immersion-  
ists. Hear what the *Church Times*  
saith: "1. The vessel for adult bap-  
tism by immersion should be large  
enough to admit two persons, the  
officiant and the catechumen, and to  
allow of dipping the latter under  
water. 2. It is not necessary that  
the officiant should enter the water,  
but see Acts viii. 38. 3. The water  
should be quitted after singing with

the cross. 5. The catechumen should  
stand in the water, and either be  
dipped under it thrice, or have water  
thrice poured on the head. Both  
ways are very ancient, and the latter  
is the easier. 5. No boots or shoes  
ought to be worn by the catechumen."

In the last number of the *Fountain*,  
Dr. Joseph Parker gives this timely  
rebuke to his Congregational breth-  
ren, who are disposed to depreciate  
ministers who have not gone through  
a full college course:

Do we not hear complaints that so  
many men are in our ministry who  
have not passed through our colleges?  
Are not such men coldly tolerated  
rather than warmly recognized? Are  
they not regarded as warnings rather  
than as examples? Yet the greatest  
Nonconformist preachers in England  
did not "enjoy preliminary training"  
for the pulpit; notably such men as  
Richard Baxter, Andrew Fuller,  
Thomas Scott, Jabez Bunting, Robert  
Newton, Morley Punshon, Charles  
Spurgeon, Robert Vaughan, John  
Burnett, and Alfred Morris. Not  
one word do I say against proper  
preliminary training. On the contrary,  
it is, in the vast majority of  
cases, of incalculable value, and the  
men who conduct it are worthy of  
every honor and support. No man  
questions this for a moment. At the  
same time two things must be clearly  
recognized—(1) that preliminary  
training for the special work of  
preaching has sometimes been utterly  
misdirected; and (2) that some  
men have established their divine call  
to the pulpit who have not passed  
through prescribed courses or re-  
ceived official endorsement.

It is well sometimes, when sceptical  
slurs are ventured by those who sim-  
ply seize upon the driftwood of  
doubts raised by some scientists, to  
be able to bring forward the opposite  
sentiments of other and perhaps  
greater scientists, such for instances  
as these spontaneous expressions of  
Agassiz, "A scientist who lives with-  
out God in the world seems to me  
worse off than ordinary men \* \* \*  
My experience in prolonged scienti-  
fic investigation convinces me that a  
belief in God, a God that is behind  
and within the chaos of ungeneralized  
facts beyond the present knowledge,  
adds a wonderful stimulus to the man  
who attempts to penetrate into the  
region of the unknown."

These utterances may well do bat-  
tle with the floating saying of those  
who try to sap our faith in the God,  
whose wisdom is above and beyond  
all the wisdom of earth's greatest  
minds.

We had supposed that the religious  
rights of the Baptists of Germany  
would never again be called in ques-  
tion; but it seems that our brethren  
are yet under restraints which sub-  
ject them to a penalty for offering  
prayer in the cemeteries belonging to  
the national church. For doing this  
the pastor of the Baptist Church at  
Berlin has recently been fined by the  
police court. As his church has a  
charter of incorporation from the  
State, he supposed Baptists were thus  
recognized, and appealed to the  
Schaffen Court, but it confirmed the  
decision of the police court. He  
then applied for pardon to the Em-  
peror, but this was refused. Ger-  
many has yet to learn that such in-  
tolerance is contrary to the spirit of  
the Gospel, and of the age.

The broken health of his wife mak-  
ing it necessary to her to leave Italy,  
we learn that the Rev. Wm. C. Van  
Meter has decided to resume mission-  
ary work in this city; and, upon  
learning his purpose, the Board of  
the Howard Mission unanimously in-  
vited him to take his position at the  
head of that institution. That he has  
concluded to do, and that has already  
entered upon the work. His past ex-  
perience and success in looking after  
the "Little Wanderers" is a pledge  
of a bright future for the Howard  
Mission.

The Baptist churches of Liberia  
have been largely left for some years  
without help from this country; and  
yet Bishop Haven, in his recent  
African tour, found that they were  
more prosperous than the Methodist,  
Presbyterian and Episcopal churches  
to which help had been rendered.

Sunday-school teachers will find  
the expositions of the Lessons we  
publish on page 3 exceedingly full  
and helpful.