

The Christian Visitor,

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NOTICE.

To Correspondents, Subscribers and Others.

Items of Religious Intelligence are solicited from all parts of the world; also, communications upon other subjects of interest, especially educational, social and industrial topics. Correspondents should write upon only one side of the paper, and make their letters as brief as the facts and circumstances will permit. As a rule, all matter, to ensure being published the week of issue, should reach us not later than Monday noon.

When you desire to discontinue taking the VISITOR it is necessary to pay all arrears, if any, and notify us by letter or post card. It is not enough to send back the paper marked refused, as in most instances we have no means of finding out the address without much searching.

The VISITOR is unsurpassed as an advertising medium in the Maritime Provinces.

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The Christian Visitor.

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Wednesday, July 16, 1884.

TO OUR SUBSCRIBERS.

Twice a year, in January and July, we begin sending out bills for the VISITOR, and continue till all are sent. This week some of our subscribers will receive gentle reminders of their indebtedness. If any mistakes occur let us know at once, and if not, please send us the amount due, as it is much needed. Some are owing for six years and more. Every year hundreds of dollars are lost in bad debts. Brethren this ought not to be. Honesty should be seen in paying for a religious paper as much as grocery bills.

Some subscribers always pay in advance, and many during the year. To these our thanks are specially due, for by their promptness we are able to meet some of our most pressing obligations.

The VISITOR ought to be taken more generally in order to spread the truths it advocates. To our pastors we look for help in this matter, and to a few our thanks are due, but many pastors never send us a subscriber, nor do they by any public advocacy seek its extension in their churches. This, we are satisfied is the result of neglect rather than intention. In this wide awake age not only through the pulpit but also by the press must we seek to disseminate the truth. Men of Israel, help! Every minister is an agent for the VISITOR, and every member is asked to give his name to his pastor as a subscriber and use his influence to get others to do likewise.

A PUBLICATION SOCIETY.

The rapid growth of Baptists in the United States is confessed by the London *Freeman* (Baptist) and by all intelligent observers to be due in large measure to the noble work of the American Baptist Publication Society. Its head quarters is in Philadelphia, and the building in which its work is done is one which arrests the attention of every visitor to that large and busy city. It stands on Chestnut street, the leading thoroughfare of the city, and presents a marble front with spacious apartments which speak of the large and generous efforts which men like Crozer and Bucknell have put forth to make the Society such a power to set forth the truth. This is the one Society for the Northern Baptists and acknowledged by most of the Southern Baptists as well. Its operations extend to hundreds of thousands of dollars every year. It has branches in important centres such as New York, Boston, Chicago and St. Louis. Thus it spreads its strong arms over the States and does the church, Sunday school and book publishing and selling business for the Baptists of the Republic. As to the necessity for such an institution there is now no question among American Baptists.

They refuse to be supplied by foreign or undenominational publishers of Sunday school papers, books and other requisites. By combining their efforts American Baptists have succeeded in producing denominational and religious books of exceptionally high character, and Sunday school papers, etc., which are unsurpassed. The Society also has a large control of the hymn book business for the denomination.

Everybody conversant with publication business knows that large capital is necessary to successfully compete with rival publishers. For instance in producing a hymn book many of the best hymns are copyrighted and the same is true of tunes. The privilege to use these must be secured and in many instances the cost is large. More than this, in this fast age a hymn and tune book soon wears out. The A. B. Publication Society brought out in 1871 "The Baptist Hymn and Tune Book" and within ten years it had to begin preparations for another, "The Baptist Hymnal." And so it will be, a dozen or score years at most, will cause any book to become behind the requirements of the day. A strong society can best meet the recurring needs of a denomination in this regard. The Methodists are now preparing and publishing a new hymn and tune book for their churches in Canada. The Baptists of the Upper and Maritime Provinces are asking for a hymn and tune book. This can best be produced by united action both as to the selection and as to the making of the book pay after it is printed.

The Methodists in Canada publish their own Sunday School papers etc., and make the business pay by having a large constituency to supply. Baptists, if united in one strong Publication Society, could do likewise, besides asking for suitable manuscripts for Sunday School books, and paying for them. The great drawback is that the constituency is so small, but if thoroughly united in one Publication Society, with adequate pecuniary backing, the Baptists could soon produce their hymn and tune books, and their Sunday School papers and books. This is an end to be desired, and for the furtherance of it all narrow prejudices should give way, and soon we should have for Canada an engine for disseminating our principles and practices, similar to that in the United States, whose throbbing power is felt in every state and territory in the land.

ENCOURAGING.

The letter in last week's VISITOR, from the Rev. J. D. Pierce, chairman of the Ex-Committee of P. Sound Association is of thrilling interest. The spirit that animates the Board of the United States Home Missionary Society, is of a most Catholic and Apostolic character. The motto of that body is, North America for Christ. The letter of brother Pierce is brimming with this christian sentiment. After contending for a long time with difficulties the little church had decided to disband; but divine providence had ordered it otherwise. The coming of Miss Fielde from China, and the going of brother Pierce to Victoria to meet her, coincided with the time appointed for the dissolution of the church; but the encouragement and advice of this brother led the disheartened brethren to reverse their decision. This is followed by an arrangement by which the Rev. Walter Barss, filled with new zeal, and cheered by the sympathies and prayers of his brethren in these provinces, is to go to the help of the infant cause in British Columbia. It is Christ-like for the Association on the north-west of the States to nurse the little church on the south-west of the Dominion. This by the blessing of God will be necessary only for a time. All will join in a hearty wish that the prediction of the Rev. J. C. Baker, made at the last meeting of the P. Sound Association, may be realized,—that three years hence would probably bring twenty churches to British Columbia. This is encouraging for brother Barss.

Taking into account the models of denominational aggression and work carried from these provinces by

brother Barss, it is not too much to hope that before his hair begins to turn grey there will be a denominational Academy in British Columbia, sustained by a Baptist Association in that Province. The sooner this is started the better. Not too early, but dangerously late this enterprise was revived in New Brunswick in starting the St. John Academy. Whatever is done now, especially in new colonies, if done at the right time and in the right way must be done promptly and intelligently. The success of the Mission to the Pacific coast will be watched with a deep and sympathetic interest by the Baptists in the Dominion and the United States.

THE SOURCE OF IT.

The miracle of healing wrought by Christ at the pool in Jerusalem called out from his enemies persecution and the purpose to slay him. For which of my good works, said Christ, on another occasion, do ye stone me? This spirit did not have its birth, life and death in the days of Christ; under various guises it has been in the world ever since. No people can summon a greater number of witnesses to this fact than the Baptists. When they go into communities where vice abounds, preach the gospel of Christ, and baptize converts, the people know that moral and religious reforms will follow as day succeeds the rising sun. Why then do they meet opposition? Why do men, professing godliness and holding the office of christian ministers, obstruct this work of the Lord? Every where they are spoken against. In many places they are persecuted. Out of the fountain from which the relentless opposition and persecution suffered by Christ came, comes all this gain-saying and enmity.

Wherever there is aggressive work in the highest interests of man, there will be found opposition which, if carefully considered, will be found to proceed from the natural depravity of the human heart. For forty years the temperance labourers have done their work in the teeth of opposers, sometimes savagely resolved to put an end to this reform. There are none of the sympathizers of the strong drink system but know that temperance is a virtue, and that intemperance is destructive to the best interests of society: and still they will oppose the work of the Lord. Why do they stone these servants of the world's Saviour? If they have persecuted me, they will also persecute you. This work is not of the world, nor the flesh, nor the devil, therefore this trinity of evil spirits hate it. Indeed wherever the natural heart is, there it will reveal itself. It may be under many forms, but although the cloak may be sacred, the conduct will be carnal, worldly, devilish. If the day ever comes when there are no opposers of temperance, no opposers of any virtue, then it will be found that the natural heart has universally submitted itself to Christ.

INTERNATIONAL GOOD WILL.

It is fair to closely scrutinize all elements of the christian civilization of the present day, and make impartial comparisons with those of the past. It would, we think, be generally granted that between Great Britain and her colonies and the United States, the brotherly feeling was never so deep and genuine as it is to-day. This is seen in every instance where national courtesies are exchanged. England pays the same honours to American men of letters as to her own: This is heartily reciprocated. The achievements of science tend to bind the peoples of these countries into closer union. The mutual regard for the two systems of government is magnanimous in the highest degree. Above all this fraternal intercourse and good will is the christian love, which flows over the seas and around the world, touching and warming the hearts of the millions of christians found in the English-speaking people of the globe. By a singular providence, the churches of the United States, have been engaged in great missionary enterprises under the British flag. One society by the

grace of God changed thirty thousand heathen subjects of Great Britain into christian subjects in three months. The ten thousand who were immersed, multiplied by three to give the minors in their households, produce this number. This is one of the agencies at work binding the millions, found in all lands and in all seas, speaking English into a great christian brotherhood.

The christian spirit is now in the ascendant. If it shall be kept there and increase, it will be impossible for these countries to ever meet again in conflict on the battle field. Both the old and the new world of English stock have thrown off the curse of slavery, and are now waging war with good prospects, with the curse of intemperance. England first and then the United States crushed slavery; and they are now abreast in another moral struggle; so that it has become evident to the discerners of the signs of the times that the making and selling of strong drink will first go down in Britain, her colonies and the United States of America.

Baptists may innocently enjoy a reasonable amount of honour for the part taken by them in the destruction of the slave trade, and in the war on the rum business. It is true that the Baptists in the Southern States like all other bodies, stood by their slave system, but in the North, in Canada and England they were a unit for its suppression. From the first they have been foremost in the temperance enterprise.

The intercourse between the temperance organizations of the two countries does much to foster and keep alive the sentiment of Christian love. "Thy will be done."

"COARSE AND UNMANLY."

As our patrons well know, Rev. Dr. Welton is a professor in McMaster Hall, Toronto, and is supposed to represent the interests of theological education, as it stands connected with the work done in the Baptist College, Toronto. As such, he has been heartily welcomed by our brethren at all the Associations he has attended. The union effected, by which Baptists in the Dominion became one, in respect to the training of a ministry for their churches, was a grand movement, and is believed to be productive of great good. To the adequate setting forth of the plans, needs and hopes of our school of the prophets, we supposed the professor was girding himself while among us, but it seems there is room to question this. At the Southern N. B. Association he appeared as the special champion of the Halifax Baptist Book Room. We were inclined to believe that this was simply a pardonable zeal for the interest of special friends engaged in this work, but when last week we learned from the *Messenger* that he was the gentleman who prepared the report on Denominational Literature, (including the Halifax Book Room), in the Central N. S. Association, and also saw that he had characterized the course of some one not entertaining his views, as "coarse and unmanly," we are left to conclude that he feels his special advocacy is to be given to the thrusting of a Book Room on all the Lower Provinces, which is simply the outgrowth of plans adopted by the Central N. S. Association. If the learned Doctor has embarked on this enterprise he will find a work demanding all the time that may hang heavily upon his hands, not only in vacation but throughout the year. In the *Messenger's* report occurs this passage: "Dr. Welton referred to the coarse unmanly position recently taken in an endeavor to damage this Society and its work. He stated that the effort to get a branch of the Toronto Publishing Company, was altogether unauthorized." Dr. W. may be in possession of some means of knowledge that we are not, but we have never heard objections taken to the right of any church, Association or Convention to establish a Book Room if they judge it best. As against the Halifax Book Room there is no opposition so far as we know, if it exists simply for the interests of those who

called it into being; the objection is against the imposition of it upon our churches and Associations who don't believe it was started right as an institution to cover all the Maritime Provinces, or is adequate to meet the want, or has reasonable hope of becoming so. Can the brother see the point?

As to the matter of an effort to get a branch of the Toronto Publishing Company being "unauthorized," we have never heard any one claim that the company had authorized any one to speak for them in this matter, and certainly not Dr. Welton, who makes such efforts to create an impression that the Standard Publishing Company has no such idea, or could not be induced to widen its territory. We have had some conversation and correspondence with gentlemen of the Company, and whilst we are "unauthorized" to make any statement, we do know that brethren in Ontario are favorable to the broadening of the sphere of their Publication Society, if it could be effected pleasantly, as has the union in Theological education. And why should it not be? Certainly it will require rare logical and oratorical power to use a line of argument that will prove the necessity for the one and the uselessness or harm of the other. It will require more ability than the power to multiply such epithets as "coarse and unmanly," and heap them upon the heads of opponents. How would it do for the Ontario professor to confine himself to his legitimate work? If, however, he wishes to write up this matter, the VISITOR columns are open to him.

SONS OF TEMPERANCE.

The National Division of the Sons of Temperance of America held its annual meeting in Halifax last week. Besides their meetings for beginners two public meetings were held, one in Music Hall, and the other in the Skating Rink. On both occasions there were over-flowing audiences, that in the Rink must have exceeded three thousand. This organization met in Halifax 21 years ago. General Carey of Ohio, and Mr. Carswell of Ontario, are on the present occasion the celebrities in platform speaking. Mr. Everett, of St. John, made a good impression as an easy and effective speaker. At the meeting in the Rink Mr. Carey read a history of the order, and finished with an extempore address. The audience enjoyed the last part of the speech much better than the first. He is a veteran, having had 52 years of experience before the public on the temperance question. He is a strong versatile speaker, succeeding well in ridicule, pathos, and stately utterances. Mr. Carswell is of the John B. Gough-type.

The officers elected are the following:—

B. F. Dennison, M. W. P., Pennsylvania.
Chas. A. Everett, M. W. A., New Brunswick.
Rev. R. A. Temple, M. W. Sec., Nova Scotia.
Wm. A. Duff, M. W. T., Pennsylvania.
Rev. C. H. Meade, M. W. C., New York.
Mrs. Sandford, M. W. Con., Connecticut.
George P. Bliss, M. W. Sent. Manitoba.

The meetings were most successful.

The work done in the last forty-two years by the Sons of Temperance has been a grand and world-wide one. The religious element prevailed in the meetings. All hail the power of Jesus' name, was sung by the audience at the close of the one in the Rink.

We are in receipt of other communications on "The Higher Life," by the Rev. A. Estabrooks, in which he wishes to withdraw certain things he said in criticism of the doctrine. He now takes the attitude of an enquirer. We think, however, he had better allow us to withhold his articles till he reaches some definite conclusions on the subject.

Sunday Schools desiring to replenish their libraries should send in their orders at once, as we are offering special discounts on our present stock. S. S. Cards from 3 cents per dozen upwards. Orders by mail promptly filled at Visitor Book Store.

Correspondence.

Our English Letter.

To the Editors of the Visitor:—

There is one thing in England which strikes a Canadian forcibly and which I would like much to see imitated in Nova Scotia and New Brunswick; I refer to the state of their roads. Nothing can exceed the care, with which they are made in the first instance and afterwards, kept in order. It is really a pleasure to drive or walk over them. From the town in Kent, in which I am at present living, there are roads branching out in every direction and one can go for miles over any of them without seeing a loose stone on the ground. Good roads are one of the prime necessities of civilized life; they are not luxuries only; paradoxical as it may seem, they are of more value in a new country even than schools. Of what value is it to plant school houses over a country if good roads do not exist to afford access to them?

And even viewed as luxuries, I do not know that any expenditure of public money would confer comfort and pleasure on so large a number of persons, as that devoted to the making of good roads. I have watched with interest the process of road making in this country, and seen the workmen leave long stretches of highway as smooth as a bowling green which fairly tempt one to pass over them. Nor is this the result of any magic or occult art of road making. So far as I can judge, the only magic employed, is that of thoroughness and extreme care in the work. When a road requires repairing they do not simply spread a fresh coat of broken stone upon it, thus in time reproducing with faithful exactness the inequalities of the old road, but the whole surface is carefully dug up; the fresh "metal" is then spread over the surface; a light covering of earth is strewn over this; the whole is saturated with water, and the powerful and immensely heavy steam roller then passes slowly and repeatedly over every portion of it, until the whole mass is pressed into a firm compact pavement, affording a roadway as smooth as a lawn, and capable of enduring in that state for years. Why should not we in the Maritime Provinces, have roads as good as in England? The road money expended in Nova Scotia under the miserable system which has hitherto prevailed in that Province, would, if properly applied, long ere this have filled the country with roads equal to any in the world.

If we were as much alive to the importance of this subject as the people in England are, we might easily attain the same results, for these do not spring from the great wealth of England; they are provided by the rate-payers in the ordinary course of affairs, the greater part of the burden falling, not on the rich, but on the tenant farmers and tradesmen, who are just as heavily handicapped in the race of life as people in Canada.

I have on a previous occasion spoken of the great wealth of this country, evidences of which abound on every hand. The fact comes out curiously under peculiar circumstances. Fabulous prices for pictures have been given for so long a period that the ear has grown accustomed to hear of them, and five thousand pounds for a painting does not appear of sufficient importance to excite comment. Whenever there is a fashionable "craze" for any particular class of objects, the announcement of a sale, brings out the enormous wealth lying in the hands of many in an almost incredible way. The latest craze, as your readers all know, is that for old China, which appears to an ordinary observer to be about as rational as the Dutch furore in the last century for tulips and by no means more so. There was a sale of curious antique porcelain last week in London, the account of which in the daily papers affords a striking comment on the development of this fashionable folly.

While seven and eight hundred guineas were common prices for single pieces of ancient porcelain, one dish of Limoges ware, nineteen