

## 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 matters to be published should reach us not later than Monday noon. When you desire to discontinue taking the VISITOR it is necessary to pay all arrearages 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.

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## The Christian Visitor.

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## FIFTY CENTS

To the End of the Year.

For the sake of introducing the VISITOR to many homes where it has not gone in the past, we propose to send it till January, 1885, for 50 cents. Please send your names early, with cash, and get the full benefit of the offer.

To all boys and girls sending us clubs of ten for the VISITOR at this reduced rate, with the cash, we will send a gold dollar.

We want a thousand new subscribers, and are prepared to treat liberally with persons wishing to canvass. Address,

J. E. HOPPER, St. John.

### BAPTIST SEMINARY.

The President of the Union Baptist Education Society, has called a meeting for Thursday, the 28th inst., at 3 o'clock, p. m., at the Seminary, St. John, "to consider the final settlement of the question of location of the buildings of the Society, and matters relevant thereto." It is very important that brethren from the different sections of the country, come up to that meeting, and help settle this question right, so that our Baptist Seminary may be—by reason of its location, as well as by the 90,000 Baptists supporting it—an institution taking its place in the front rank of similar institutions on this continent. Let there be a general assembly of Baptists and Free Baptists, from all sections, on the 28th inst.

### COLLEGES.

The following is a digest by the *Pres. Witness*, of a paper read before the Presbyterian Council, in Belfast, by Dr. Roberts, of New York:

These Colleges were modelled in the Colleges of Great Britain and the first was planted in 1638, and was called Harvard College. These colleges were not intended to be State institutions, but colleges supported and managed by Christian men, and particularly by the Presbyterian Church. They were based on Presbyterian rather than on prelatic or democratic principles, and designed to be handmaidens to the church for the development in the sphere of learning of the great principles of the Reformation. The great aim of the founders was to promote the union between piety and education, and to fill the land with both. They had little faith in any learning that was not shared and controlled by the Gospel of Christ. This was expressed by President Witherspoon in the words, "Cursed be all that learning which is contrary to the cross of Christ: cursed be all the learning which is not coincident with the cross of Christ; cursed be all that learning which is not subservient to the cross of Christ." In spite of early struggles and discouragements, the colleges had grown rich and useful. Harvard has 4 million dollars in real estate and vested funds, 70 professors and instructors, and more than 10,000 alumni, of whom 2,300 passed into the ministry. Yale has 2 million dollars, 35 instructors, and 9,600 alumni, of whom 2,100 entered the ministry. Princeton has 38 professors and instructors, 24 million dollars, 6,000 alumni; 1,100 of whom entered the ministry. Some of the recently founded colleges however, surpass these older institutions in regard to property. John Hopkins has an endowment of five million dollars, Cornell a little more and Lehigh

University eight or ten millions. These colleges have not grown into universities like those after which they were modelled. Instead of multiplying colleges in the same place, the friends of learning in America thought it wiser to establish institutions where they were needed most. A plan was early adopted to furnish American students with nearly all the advantages of an European university, without its form. The professional schools, instead of being located in the same place with the colleges, are located where most favourable to the training of the students. The members of faculty are expected to be not only proficient in the studies they teach, but professors of religion. In no college, perhaps, is there a religious test, yet it seldom happens that one who is not known to be a Christian is elected professor. It is estimated that one-half of the thirty-three thousand students now in the colleges in America are members of the Christian Church. The lowest proportion is one professed Christian out of five, and the highest nine out of ten. With one or two exceptions, every class that had graduated at Princeton, had, in the course of four years, passed through a revival season, and as many as one hundred students had been converted in a single term. In the Western colleges revivals had been more frequent still. The American colleges are scarcely less powerful than the family and Church in moulding the young. The colleges have been, and are still, among the staunchest bulwarks of civil and religious liberty, and as they are bound by a thousand ties to similar institutions in other lands, they are always in favour of cultivating the most friendly relations with all the nations of the earth.

The views held and contended for by the Baptists of these Provinces for more than half a century are more and more clearly endorsed by christian communities especially on this Continent. In this paper, read by Dr. Roberts, before the representatives of the Presbyterians of the world, it appears that the principles contended for by the Baptists were recognized in the founding of American Colleges. The first "colleges were not intended to be State institutions; but colleges supported and managed by christian men and particularly by the christian church." The *Presbyterian Witness* must think of the past twenty years of discussion with the Baptists, a discussion of this very subject of State versus denominational colleges. It is now an unspeakable comfort to see the opponents tacitly admit their past errors and acknowledge the soundness of the Baptist view. Not only admit that the doctrine is orthodox, but that it was the doctrine of the founders of Harvard and Yale. They were designed to be handmaidens to the church. Yes, this is just what the friends of Acadia College have been contending for through evil as well as through good report. The founders aimed to unite learning and piety. Huge efforts have been made to have Acadia abandon this ground and accept a State institution. "They"—the founders of United States colleges—"had little faith in learning that was not shaped and controlled by the gospel of Christ." This is precisely the Baptist doctrine on the subject. We are glad that this principle has been proclaimed to the world from the height of a pan-Presbyterian Council.

"The members of faculty are expected to be not only proficient in the studies they teach, but professors of religion. In no college, perhaps, is there a religious test, yet it seldom happens that one who is not known to be a christian is elected professor." This is exactly the ground taken and held till now by Acadia College. But how could this principle be carried out in a State college? This is one objection Baptists have had to the giving up of their college for the purpose of entering a State Institution.

Truth in college history, like truth in any connection, must fight its way. Principles are immortal. It is refreshing to see the sentiments of the founders of American colleges coming to the front, in this day when learning affects, in some quarters, to hold the doctrines and piety of the past in contempt. Baptists may feel humbled in view of the mercy of God in giving them sound views of this subject and grace and strength to maintain them. The revivals in colleges, reported by Dr. Roberts to the pan-Presbyterian Council, are just the blessings that may be expected from God in connection with such trust in Him as is exemplified in these doctrines of sanctified education. Acadia College has been enriched many times by the outpouring of God's Holy Spirit. More blessings than the human mind can now estimate have come to the world through this channel—the channel of our small college.

The Baptists can thank God and take courage. Their college warfare of half a century is now over. The

world's council of Presbyterians has taken up the subject and "their sound has gone out through all the world and their circuit unto the ends thereof." Civil and religious liberty is defended successfully by colleges founded on these principles and operated according to these sentiments.

Now if Dalhousie College would get into line with Presbyterian sentiment in this behalf, she must seek in some equitable way to become wholly divorced from the State, and come entirely under Presbyterian control and influence in name as she is already in fact.

### INDIVIDUAL RESPONSIBILITY.

The following sentence is found in a church near Chicago.

"I am only one, but I am one: I cannot do everything; what I can do, I ought to do, and what I ought to do, by the grace of God I will do."

A small church in which every member acts upon this principle will be a great power for good in any community. They would be Harlan Pages, and Uncle John Vassars. Much is said of the undeveloped resources of new countries—its wealth of soil, minerals, lumber and fish. Statesmen have their eyes on the possibilities of their country. There are undeveloped resources in the Christian Church. There is not only large accumulations of material wealth not used; but there is the limitless wealth of sympathy, time and talents. If every one would do simply his duty, do the things that can be done, how the work of the Lord would go on.

At the Convention in Halifax, Dr. McVicar stated, that not only would the students of McMaster Hall spend their vacations in missionary work, but that it was the intention of the Professors themselves to spend a part of their holidays among the churches. Agreeably to this, we assume, Dr. Welton has been moving around in these provinces during this summer. He will, we suppose, after returning to Toronto, give in turn a report of his summer's mission. If so, we think he should not omit the following prominent points of the work he has performed. To be analytic and explicit the Dr. might say:—

1. I lectured a church soundly for offering me only travelling expenses for a supply, when the pastor was absent for a holiday.
2. I championed the Baptist Book Room of Halifax, whose agent advocates the Landmarkism of Dr. Graves.
3. I published as a fact a delusion under which I had been labouring for years past, namely, that the *CHRISTIAN VISITOR* had not supported McMaster Hall; but learned that I was mistaken.
4. I undertook to guide the editorial policy of the *CHRISTIAN VISITOR*; but was reminded that this business belonged to the editorial staff.
5. I published my own surmises, as a fact, of the authorship of a paragraph in the *VISITOR*; but found that my guess was wrong; and then to moderate my chagrin, I published, as a fact, that my colleagues at Toronto had surmised the same thing. Query! Is it proper for me to publish the surmises of my colleagues?
6. I reproved the St. John ministers and churches for their lamentable deficiencies.
7. I helped defeat a resolution in a Baptist Association, intended to commend the B. A. B. and T. Society, a society on whose committees are leading Baptists, a Society employing from 8 to 12 Baptist colporteurs, a society which circulates large quantities of Spurgeon's sermons, Baptist Hymn-books, and publicly offers to import any Baptist literature that may be ordered—a society whose colporteurs supplied in the month of July 26 families with the Bible, which were found destitute of God's word, and visited 67 families habitually absenting themselves from public worship. I helped defeat the resolution in question, called the society an "alien society," and manfully boasted in the newspapers of what I had done.
8. I did a little here and there for our beloved college, McMaster Hall.

### BROTHERLY LOVE.

NEW YORK, July 11, 1884.—REV. G. C. BALDWIN, D. D.—*My Dear George*:—The committee on arrangements for the celebration of your fortieth anniversary of pastoral work have favored me with an invitation to be present, which, I am sorry to say, will not be in my power. And now, this forty years—I am as one that dreams. Is there no mistake in the reckoning? Do I not remember your old meeting-house, hearing Jacob Knapp preach in it, and did I not then hail you as a bright and beautiful young man just consecrating your fresh, pure and vigorous life to the man of Nazareth? All that was yesterday, George, was not forty years ago. At that time forty years was a vista opening its long drawn lesson, like an unborn eternity. And I am not forty years older, nor are you. The world says that we are, the timetables say so, our heads say so, but the inner heart says "No," and the head shakes and says "No," when the heart is talking, but when it stops all is still again and the heart whispers to itself as that head cannot hear it and says "Yes, I am." And, eh, what years they have been with you! George, who is left? Count them. I would, but my eyes fill and I cannot see the figures. What battles fought and conquests gained; what harvests sown and reaped; what hopes fostered and realized! In my heart of hearts I kiss you. Forty years our hearts have beaten together, throbbing throbbing, without once stopping or parting, or suspending the vital love of brotherhood, and my own heart beats as warm, as strong, as true to-day, as when I grasped your hand the first time, in a heavy rain-storm on the ground of a camp-meeting. That day you were wifeless, childless, churchless, asking, "Lord, what wilt thou have me to do and where?" Then God gave you Troy, and such a wife and such sons, and so many precious souls. Oh, how heaven and earth have enriched themselves out of the lesson of those forty years. There are more than "two bands," and when next Sabbath comes and your gentle Lord asks: "Lacked ye anything?" your church will say: "Nothing, Lord," and yourself and your loving wife will bow with them all, and your hearts will take up the response: "Nothing, Lord, nothing." God bless you, precious one. My soul with yours is full, our cups run over—I dare say no more. Count me with you in spirit.

Yours affectionately,

THOMAS ARMITAGE.

The sentiments of this letter from Dr. Armitage to Dr. Baldwin may be taken as representing the highest type of love between aged ministers of Christ, whose lives have been spent in hard work, and fraternal fellowship.

There is much to admire in youthful friendship; but more in that which survives forty years of trial. All there was at first of romance and impulse has passed away. In time it becomes a part of the character. It ceases to effervesce, and flows noiselessly from the inner springs of the soul. In the present instance, two young Baptist ministers met for the first time, two score years ago, in a rain-storm at a camp-meeting. Both have laboured successfully in the same State till the present time—one in the City of New York, and the other in one of the large towns of the Empire State. Dr. Baldwin invites his old friend, Dr. Armitage, to come to Troy, and participate in the celebration of the fortieth anniversary of his pastorate. The letter is a reply to this invitation. Its author is known on this Continent as a man of great talents, a calm dispassionate, logical preacher of the gospel: it is just as well known that he has a great and tender heart. Like Paul, he is not ashamed of his emotions and his tears. The occasion came for giving free flow to his matured sympathy and love for a brother minister. His heart was touched, and it responded. There is no flourish of form, no studied rhetoric, but the simple expression of a full heart. It is, "My dear George" and "George." Titles drop from the name of his friend, when love speaks. If Dr. Baldwin had replied to this warm letter, he would have said, "Thomas." Then it would have been, "George" and "Thomas." How apostolic, how true to the human heart in its supreme moments. The fond wife is always truer to her real heart, when she addresses her husband in his unadorned name.

This letter is an honest index to the hearts of venerable saints. By such revelations, the world learns something of the inner sanctuary of regenerated and consecrated human nature. Public men of worldly spirits do not write such letters in their old age. Their youthful sympathies have been choked by the manifold cares, trials and labours of life. To them, such a spiritual condition must be regarded either as unaccountable or mere affectation. But those who have cultivated and enjoyed brotherly love till they become old, except in heart, know whence it comes, and that it is not pretence, but a joyous reality. Brotherly affection, so beautifully illustrated in this instance, is not only the secret of high pleasure, but it is a mighty force in the christian world. Illustrations of it abound

in Bible history. They have not been wanting wherever the religion of Christ prevails. It is capable of high cultivation. It may become so intense and disinterested as to lead its possessors to lay down their lives for each other.

The world is conquered by love. No weapons have been forged that can prevail against it.

The hearts of good men grow more and more tender as age increases. The sympathies are purified in life's manifold experiences. Dr. Armitage could not have put so much heart into a letter forty years ago. It has taken this period to produce such fruit, so mellow, so highly flavoured. A little observation will be rewarded with many kindred instances of deep, tender love in the hearts of the aged. Last week we referred to Dr. McCosh, bidding farewell to the Presbyterian Assembly in Belfast. His great heart overflowed and the Assembly rose to their feet in voting a response.

Celsus said that men's natures cannot be essentially changed; but the christians of his day asked him to come into their assemblies and know their manner of life, and see for himself how old things had passed away and how all things had become new.

The successful cultivation of this spirit is not from without. External merely do not produce it. It is from within. Once implanted in the heart, it works outwardly. There is in it the power of appropriation. It transmutes everything it touches into pure gold—durable riches and righteousness. Adversity like the slain lion, gives forth honey. Hatred falls around it, decays and nourishes its roots and branches. Through it all things work together for good.

The possessing and cultivating of brotherly love is a central aim in the christian life. Again and again the Saviour exhorted the disciples to love one another. He soon called it a new commandment.

### UNFAIR.

A writer in the *N. Y. Examiner* credits the present Governor of North Carolina with saying that the Baptists are the best citizens of that State; but there is no Baptist among the two Senators and the nine Representatives in Congress, or the twelve judges of the State, or the eight candidates recently nominated for the State offices.

This represents the unfair distribution of offices of trust and emolument in this Province. Although Baptists are numerically the largest body in the Province, one of their faith has never filled the gubernatorial chair nor a supreme judgeship. At the present time Baptists in this Province have no representative holding a portfolio either in the Dominion or Local Government, and no chief clerk in a departmental office. They have been studiously overlooked or pushed aside and they will continue to be until they open their eyes to the fact. The only office held by a Baptist under the Local Government of the better class was given to a gentleman of another faith, and Baptists, who had prior claims to the positions made vacant, were ignored. How long will Baptists quietly submit!

### SUNDAY SCHOOL PAPERS.

We are receiving a large and varied assortment of cuts for the ornamentation of our Sunday school papers, *The Gem* and *Youth's Visitor*. These papers, as home productions, equal in merit to imported ones, ought to be more largely taken by our Sunday Schools. The *Gem* is only 8 cts. a year in clubs and the *Youth's Visitor* only 12 cts. a year. These papers are for younger scholars. For older scholars we publish the *Canadian Record* which for solid information calculated to beget and foster christian character, cannot be excelled, and for Dominion schools it is not equalled. In clubs we supply the *Record* at 25 cents a year. It contains more missionary news and helpful Sunday school articles than any paper we know of. Try these papers and be convinced of their worth as home productions.

THERE are 4,000 blind people in London and two thirds of them are paupers who cost the public \$500,000 a year for their maintenance.

### PERSONAL.

Rev. Peter McLeod, of Dakota, has been visiting old friends in the Province, and preaching with all his old time earnestness.

Professor Kierstead has been spending a week or so at his old home, in Collingwood, gathering up strength for another year's lecture-room work.

### WANTED.

The letter written to a Theological student in which "improper influence" was used to get him to go to Morgan Park; as asserted by Dr. Welton. Address VISITOR Office. Aug. 20, '84.

### Correspondence.

#### In Self Defence.

To the Editors of the *Visitor*:—

The somewhat misleading reference to a resolution which I ventured to offer at the late session of the Southern Association, (and which my brother, Dr. Welton, jokingly, I must believe) claims the credit of squelching, seems to call for a single word of protest. The thought of pledging the Association's, "sympathy and support" to the British American Book and Tract Society was not for a moment contemplated in the framing of that simple resolution, whose interest was simply the recognition of the fact, which no christian can deny, that said society is accomplishing a work which ought to be commended by every real disciple of Christ. There was nothing else in the resolution; but when it became plain to me that the spirit of it was to be seized upon as an excuse for bringing about a discussion with which it had no real connection, I asked permission to withdraw it.

I thought it best to write these words of explanation, that I might not be quoted as being less orthodox than my brethren on the question of the prime value of denominational literature, a question whose importance cannot be over estimated.

J. F. BARTLETT.

[In connection with the above Bro. Bartlett expresses regret that this controversy was admitted into the *VISITOR*. For the information of all we have to say that Dr. Welton sent with his first article the following note: "If you do not see your way clear to publish it please return it at once." This we considered to mean that if we did not publish it, it was to be returned to be published elsewhere. Our waste basket had no power over it. Moreover, a mutual friend from Nova Scotia, to whom we showed the letter before its publication, undertook to write Dr. Welton, requesting him to withdraw the article, but no notice of withdrawal came. We had no other alternative but to publish it or send it back and meet it in some other paper. We chose to meet it in the *VISITOR*. We make this explanation to fasten the responsibility of the articles where it properly belongs.—Ed.]

#### More Book Room.

To the Editors of the *Visitor*:—

Quite a difference of opinion appears to exist in certain quarters as to the exact position the *Baptist Book Room* of Halifax—(so called) occupies in the Baptist body. Some claiming that the Book Room, having received the endorsement of the Convention, is to all intents and purposes a child of the Convention, and therefore has a strong claim upon the sympathy and support of Maritime Baptist; while others hold the recommendation or endorsement (if such it be?) was so meagre that the close friends and promoters of the institution claim too much for it, and are dissatisfied that this institution should send their agents broadcast over the churches collecting funds, that should 'in all fairness' be appropriated to our denominational work to which we are already pledged, while the Baptist Book Room in New Brunswick is left to 'paddle its own canoe.' Which of these opposing parties are correct in their views, I will not here undertake to give an opinion, but there is one thing in connection with this concern that requires explanation.

When Bro. D. Archibald was here