Messenger and Visitor

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S. McC. BLACK - - - - - - EDITOR.
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Editorial Notes.

—Mr. R. J. Colpitts who has just graduated from Acadia College, has been engaged as Financial Agent of the MESSENGER AND VISITOR. He will visit the churches in Prince Edward Island and also those of Nova Scotia and New Brunswick. Mr. Colpitts is ready to preach for any minister, and to do all in his power to further the interests of the paper he represents which stands for so much in the Kingdom of our Lord Jesus Christ. We are sure the pastors of all our churches will give him their confidence and hearty support in the work he has undertaken.

—It may be of interest to many of the readers of the MESSENGER AND VISITOR to know that in the Baptist Burial ground at Central Norton repose the remains of Elder Innes, the first pastor of the Central Norton church, who died in 1817 and who was imprisoned for nine months in the St. John jail for having performed the marriage ceremony at St. Martins. According to the law of that day none but ministers of the Episcopal Church were permitted to solemnize marriage.

—Rev. Emory W. Hunt, D. D., who is the late Dr. A. J. Gordon's successor as pastor of the Clarendon St. church, Boston, has been elected to the presidency of Denison University at Granville, Ohio. Dr. Hunt is about returning from a European trip, and his decision as to the call to Denison has not yet been announced. 'The Watchman' indicates its confidence in Dr. Hunt's fitness for the position, but says that after waiting so many years for a successor to Dr. Gordon the Clarendon St. church will not easily consent to the loss of its pastor.

—Zion's Advocate says: "Wellesley College has a copy of Elliot's Indian Bible, which was formerly the property of Rev. Andrew Bonar of Glasgow, Scotland, and was given by him to the college library. This copy belongs to the second edition printed in this country in 1680, 'for the Right Honorable Corporation in London, for the progagation of the gospel among the Indians of New England.' It is in the original binding, and perfect except the title-page to the Old Testament. The Old Testament has 425 leaves, the New Testament 131, and the paraphrases of the Psalms and catechism 51." A copy similar to this was sold in London in 1870 for $1200.

—We have a number of contributions on hand which we shall be glad to publish as soon as practicable. Just now it will be seen that the reports of the Associations are making pretty large demands upon our space. Those who send us matter of any kind for publication will please bear in mind that it is necessary that their names shall accompany the matter sent. Some of our friends seem to have forgotten the announcement made some time ago that, outside of contributions to the general work of the denomination, the MESSENGER AND VISITOR cannot publish acknowledgments of moneys received. We desire to oblige our friends in these matters as far as practicable, but it will be seen that the publishing of all the general contributions demands a large amount of space.

—Whatever may be thought or said of the morality of the methods by which great fortunes are being acquired in this age, it must be gratifying to observe that so much of the great wealth which has come into the possession of the few is of their own motive being transferred to the treasuries of institutions which have for their object the public welfare. Mr. Carnegie's recent gifts to libraries and other public institutions have astonished the world. Last week we noted Mr. J. Pierpont Morgan's gift of a million dollars to Harvard for the enlargement and improvement of the work of its medical department. This week we have to record the bequest of Mr. Jacob S. Rogers of his fortune, "conservatively estimated at $8,000,000," to the New York Metropolitan Museum of Art, which is said to be probably the largest gift ever made by a private individual to a single institution.

—The National Division of the Sons of Temperance met last week in Charlottetown, P. E. I. Delegates were reported present from New Jersey, Pennsylvania, Connecticut, Massachusetts, New Hampshire, Rhode Island, the District of Columbia, Ontario, and the other Maritime Provinces. The report of Most Worthy Grand Scribe Jewell showed that the number of subordinate divisions on March 31, 1901, was 709, with a total membership of 32,688. On the same date the number of companies of Loyal Crusaders was 272, with a membership of 2,208. The Bands of Hope numbered 50. The membership totalled 2,000. The decrease in subordinate divisions is 57. Returns from New Brunswick show a loss of 18 divisions and 547 members. Nova Scotia shows a net gain of 82 members. Seventeen divisions were instituted and 89 reorganized. Nine Bands of Hope were formed. P. E. Island reports a loss of eight divisions and 194 members. Three divisions and four companies of Crusaders have been organized.

—The hot wave which came with the last days of June and the first days of the present month was felt widely over the continent, and was especially severe in some of the cities of the United States, resulting in thousands of prostrations and many hundreds of deaths. The temperature in Boston, New York, and Philadelphia reached over 100°. On July 1st it was reported at 106° in some of the streets of New York, and 98° on the top of a high building, while the following day was still more oppressive and fatal to life, 280 deaths being reported in the district of New York. In Leavenworth, Kansas, the mercury rose to 108° and in other parts of the State a temperature of from 102° to 104° was reported. The heat was so intense in many places that work on the farms and in the factories had to be abandoned. Men worked by moonlight harvesting wheat in Kansas and cutting hay in New Jersey. Several persons of prominence in the country are among those who succumbed to the terrible heat. Among these may be mentioned especially John Fiske, the historian and writer upon philosophical subjects, Mrs. Potter, the wife of Bishop Potter of New York, and Jacob S. Rogers, manufacturer of Locomotives, who has left his fortune of $8,000,000 to the Metropolitan Museum of Art, of New York.

—It should not be surprising to learn that in the Unitarian denomination there is apparent a revulsion to higher views as to the character and office of Jesus Christ, for the doctrine that places Jesus on a common level with humanity does such violence both to the testimony of the New Testament and to the demand of the human soul for a Saviour that it could not abide permanently in any form of religion which is essentially Christian. The following remarks from a Unitarian writer in the 'London Christian World' indicate a movement of thought among English Unitarians highly gratifying from an evangelical standpoint, a movement also which the Congregationalist, from which we requote the paragraph, believes is coming to be realized in America. "Of late years," says this English writer, "there has begun to manifest itself among some of our ministers a reaction against the barren and unsatisfactory theism of the last generation, a tendency to lay renewed stress upon the personality of Jesus, to see in Him once more the chief revelation of the Father, the arche-type of the divinity of man and the humanity of God, to assert that Christianity is not 'a law of Commandments contained in ordinances' but the religion of the incarnation. It is insisted by them that Christ is indeed the mediator between God and man by showing men the Father as no one else could do; that he is the At-one-ment, because he and the Father are one; that in short the personality of Christ is the gospel."

—The death of John Fiske on July 4th at the comparatively early age of 59 has removed a man whose services had won for him an eminent place among men of letters and from whom service of great value was still expected. John Fiske, whose father's name was Green and who at first bore the name of Edmund Fiske Green, was born in Hartford, Conn., in 1842. After his father's death and his mother's marriage to Hon. Edward Stoughton of New York, the boy's name was for some reason changed to that of his mother's grandfather, John Fiske. He was precocious in learning, being deep in history and the English classics, it is said, at seven and eight years of age, and having a large acquaintance with Latin and the Latin classics by the time he had reached his teens. With great powers of acquisition and assimilation Mr. Fiske united a remarkably quick and accurate memory. His mind was philosophical in its cast and his most notable work has been done in the lines of philosophy and history. His contributions to the historical literature of his own country, concerned chiefly with the colonial period, are recognized as being of great value. Of still higher value are his philosophical writings. While Mr. Fiske is not to be regarded as a profoundly original thinker, he possessed great ability for assimilating the thoughts of others and of transposing it from the abstruse forms in which philosophic minds are apt to cast their thoughts into language more luminous to the common understanding, and perhaps to the philosophers themselves. Not has Mr. Fiske made the teaching of the evolutionary philosophy more comprehensible by the popular mind, but in his "Idea of God," "The Destiny of Man," and "Through Nature to God," he has done more perhaps than any other to harmonize that philosophy with theism and the positions of Christianity. Mr. Fiske's attitude toward Jesus Christ, if not altogether that of evangelical or othodox Christianity, was reverent and expectant. He looked for "a time when, in the truest sense, the Kingdoms of this world shall become the Kingdom of Christ, and he shall reign forever and ever, King of Kings and Lord of Lords." Mr. Fiske had in contemplation, it is said, the writing of a book to be entitled Jesus of Nazareth and the Foundation of Christianity. It will be a matter of wide regret that this book which we are told Mr. Fiske had thought of as his *magnum opus* will never be written.

From Halifax.

CLOSING OF DEAF AND DUMB SCHOOL. HELEN KELLER, AND THE DEATH OF MISS JOHNSTONE.

The school for the deaf and dumb closed a very successful year on Saturday last. There were in attendance 111 pupils. The Hon. Dr. Parker, the chairman of the Board of Management, was present; but on account of his health, he requested the Lieutenant-Governor to preside. Thirty of the pupils are Roman Catholics, and the others are about equally divided between Baptists, Methodists, Presbyterians, and Episcopalians. Mr. Fearon, the principal, and his staff are devoted to their work, the miracle of making the dumb speak, and the deaf hear. Special attention is given to the matter of teaching the pupils to articulate. The skill and patience required for this work are possessed by the teachers. The building is a very large and fine one, and commands an extensive view of the harbor and Dartmouth.

The special attraction of the occasion, was the presence of Miss Helen Keller and her devoted teacher and friend, Miss M. A. Sullivan. Miss Keller spent her twenty-first birthday in Nova Scotia. One could not look unmoved upon Miss Keller standing on the platform addressing a large and appreciative assemblage of people. Fourteen years ago that young woman was a little girl in her Alabama home, imprisoned in a realm of darkness and silence. The spring came and went, but to her there were no sunny skies, no wealth and beauty of foliage and flowers, no singing birds, no gladsome springtide. To her God had given beauty of form and rare endowment. Latent in that child of the sunny South were all the essentials of an accomplished, intelligent woman, but there was no sight, no hearing, and consequently no speech. She was deaf, dumb, and blind. In her dark, drear prison house, she was tumbling about in vague, indefinite thoughts and tumultuous emotions. To her there was no God, no eternity, no moral accountability. Now she is free. The soul and the intellect have been led out of the region and shadow of death. The English, Greek, French, Latin, and German languages are her servants. They minister to her emancipated spirit. History and the sciences have opened up to her their treasuries; and pour light and gladness into her soul. She entered Harvard University (Radcliffe) with honors in English and German. In June last she finished her first year in that institution. Of all who have contributed to educate and refine this remarkably gifted young woman, Miss M. A. Sullivan stands first. She was called to the assistance of the parents when Helen was only seven years old. Miss Sullivan began to write on the palm of little Helen's hand. Through this medium that large-hearted, cultured woman entered into the realm of this child's dark and drear prison with the purpose of conducting her into the regions of light and joy. In three years from the time the first lesson was given, Miss Sullivan being in the North, led her pupil out of doors when the snow was falling, that she might feel the descending flakes. This gave her great pleasure. As she returned to the house she said:

"Out of the cloud-folds of his garments,
Winter shakes the snow."

In feeling the falling snow on her delicate hands, the words of Longfellow's "Snowflakes" must have come to her mind:—

"Out of the bosom of the air,
Out of the cloud-folds of her garments shaken,
Over the woodlands brown and bare.
Over the harvest fields forsaken,
Silent and soft and slow
Descends the snow."

Helen soon was able to spell by the manual alphabet eighty common words in a minute. Three years after her education began a second great joy and inspiration came to her soul. She heard that a little Norwegian girl, deaf, dumb, and blind like herself, had learned to understand others speaking by placing her fingers on the lips of the one speaking. Now it became a belief with her that she, too, could learn to speak and understand others. This was a second intellectual birth. If Ragnhild Kaata had been taught to speak and to understand by touching the lips of her teacher, Helen said in a burst of joy, "Now I know that I shall learn to speak too."

Sarah Fuller, in the Horace Mann School, Boston, was now engaged to be her instructor. There they stand before us as we imagine the beginning of this difficult task. Miss Fuller is showing the child of silence how to settle her tongue between the teeth on the lower jaw, preparatory to uttering the sound, i. On they went from point to point, slowly at first, but now after eleven years, this child of darkness converses freely with anyone she may chance to meet. With one finger on the lip of the speaker, and one on the throat just where joins the lower jaw,