

Messenger and Visitor.

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A second Baptist church has been formed in Paris. France has been hard mission ground; but the signs are becoming more hopeful. A few weeks ago, a correspondent seemed to reflect a little on the management of the Messenger and Visitor because more had not appeared in the past about foreign missions. So far as editorial reference is concerned, the editor has sought to give about equal attention to each of the great departments of our work. The only reason why more correspondence from the mission field is now appearing is that more is sent us. We have always welcomed what came. The Baptist church of Baltimore, were asked to make a simultaneous collection to aid a weak church in building a house of worship. It amounted to nearly \$13,000. The Newark Baptist churches have, we think, made a similar response to a like appeal. Russia is the most illiterate country in Europe, 80 per cent. of the people being unable to read and write. Doubtless this is the reason why it continues to submit to the most rigorous despotism. The Harcourt street Baptist church, Dublin, was organized Nov., '87, with a membership of 38. At the end of '88 the church numbered 135, their house of worship, seating 500, is nearly filled Sabbath evenings, and the finances of the church make a good showing. This is phenomenal success for Baptist work in Ireland. Have you given anything to the Convention Fund this year? Have you given as much as the importance of the objects it embraces demands and as the Saviour desires from you? How strange it is that people will withhold from the Lord what he wishes, when it will cost no special self-denial, after He has given His life for us! Are you thus refusing to please Christ, dear reader? Benjamin Franklin said, "Empty your purses into your boys' brains." This will help to make men of them, while emptying purses into their pockets may make them duds, spendthrifts, and good-for-nothings. Dr. O. W. Holmes says, "A man is an omnibus in which all his ancestors are seated." We are largely made up of qualities and characteristics inherited from our progenitors. Still each man is an independent unit, and can, with God's help, break free from the bands of heredity. There is such a thing as man-kind, because there is such a thing as man-kindness. G. D. Boardman. The Spanish government has refused to grant the request of the Catholic bishop of Havana that the Baptist cemetery be closed, and the Baptists of Cuba rejoice. The Central Baptist calls attention to the fact that Dr. Dowling declared he left the Baptists merely because of their strict communion, remaining a Baptist still. Now he has joined the Dutch Reformed church, which is in principle as strict in its communion as are the Baptists, receiving none but those it esteems baptized, while it is extreme in its Pedobaptism. What consistency! An exchange has been both encouraged and oppressed, by the case of a subscriber who was so deeply interested in reading the many good things in the paper, that she always forgot to cast her eye up at the date on the label. Have not some of the readers of the Messenger and Visitor committed the same blunder. Be sure and look at your label, and if it has not on it '90, send in what will put it forward to that date. Owing to the added pressure of work brought upon him because of the recent changes at McMaster Hall, Prof. Newman has been compelled to resign the position of editor of the Canadian Baptist. During the time he has been in the editorial chair, the paper has been edited with distinguished ability, and his resignation will be a great loss to the paper.

Succession. Many new members have been added to our churches during the last few months. In some places there have been large gatherings. It is of vital importance that those become interested in the work of our denomination, and also have regular religious reading. In most cases, whether they have either will depend upon whether they take the Messenger and Visitor into their homes. It is too much to ask our pastors to make an effort to get these to subscribe for our paper on the terms of the special rate now offered? There are hundreds of others, also, who might be induced to take the paper, with a little effort. Will not some one in each community undertake this work for the Master? The brother to whom we referred as having undertaken this work in one scattered community, where the prospects for subscribers seemed very small, has sent us in eleven names. There is no good reason why similar success should not be had in any number of other communities, should the same effort be made.

McMASTER HALL.—Those who have the pleasure of Dr. Castle's acquaintance, will be sorry to learn that he has been compelled, through ill health, to resign the principalship of McMaster Hall. The governors, in consideration of his past services in founding the college, have granted him a retiring allowance until his health permits active work, which will enable him to live in comfort, and have appointed him Professor emeritus. Prof. D. A. McGregor has received an enthusiastic appointment to the principalship, as his successor. The Canadian Baptist also states that at the meeting of the senators and governors, some progress was made in the organization of the University.

It was decided that Arts work should begin in October, 1890, the first year's work only to be undertaken at that time, the second year's work to be added a year from that date, the third a year later, and the complete course to be covered in '93-'94. Principal McGregor was designated to the chair of Systematic Theology and Apologetics, Professor Walton to that of Hebrew and Cognate Languages, Professor Newman to that of Historical Theology, and Professor Board to that of the Science of Education, Ethics and Civil Policy in the Arts Department. It is understood that in accordance with his own request, Dr. Board will be granted a year's leave of absence for special studies in the important subjects that have been assigned to him. It was determined to appoint a Professor of New Testament Greek, to begin work next October and a committee was appointed to make nomination for this position at the next meeting of the Senate and Board in April.

WRITERS ARE WE DRIFTING?—This is a work by Lord Robert Montagu. This gentleman became a Catholic, had his eyes opened, and his book gives the result of his experience and observations. The "Woman" thus refers to it:

Well and truly does he depict Rome, and the disgust at what she is by her own showing. He says—"What was my lover when I found that priest and people, archbishops and bishops, had cast aside the law of God! What was the revelation of feeling and the dashing of my hopes when I discovered that there was more solemnity than solemnity in the Church of Rome, that her idolatries were essential parts of her worship, that closer study and inspection only served to show 'greater abominations,' and that it had been from the fourth century the settled policy of Rome to incorporate the same Pagan 'abominations,' and that Ritualism is in fact paving the way to lead it back to the Paganism of ancient Babylon! This is the evidence of one who has personally tried Romanism, and he a writer of no mean order, and one of great intellectual development and clear reading.

PROHIBITION ON RHODE ISLAND.—Rhode Island carried a Prohibitory amendment to its constitution three years ago. Every hindrance possible has been thrown in its way by the run interest of the United States, in the effort to thwart it. The usual tactics of appeals and resort to technicalities have been tried. Now they are petitioning for a reannulment of the amendment on the ground that it has "disarranged business," "depreciated the value of real estate," "is incapable of enforcement," etc. At a legislative hearing on the question, a Mr. Frost presented some facts about the effect of prohibition upon Providence, the chief city of Rhode Island, which must have great force. Three years before the amendment came in force, under high license, bank transactions had decreased \$16,000,000, one year showing a decline over the last. For the three years since prohibition has been enforced, in the lax way it has been, these transactions have increased \$32,204,440. During the last three years of high license, the amounts to the credit of depositors in the savings banks had increased but \$3,000,000; in the three years under the prohibitory amendment these had increased \$6,000,000, or just 100 per cent. over the previous triennium. Real and personal property had also increased largely in value, while the arrests for drunkenness and disorderly conduct had fallen off 2,000, or over 16 per cent.

PROF. YOUNG'S SUCCESSOR.—Some papers, and the Presbyterian Review among them, are indulging in very ungenerous suspicions of Prof. Schurman, as if he had designs upon the chair of Metaphysics at Toronto University, left vacant by the recent death of Prof. Young. They go so far even as to assert that he is sending ahead cunningly devised puffs, etc., to secure his own nomination. The Presbyterian Witness indignantly denies that Dr. Schurman ever applied, "directly or indirectly, for this chair." It then proceeds to poke a little fun:

Of course it is quite natural that our Toronto friends should consider their University the foremost in the universe, and its chair the object of supreme ambition. All the philosophers of Europe and America must be aching for that chair! How could Dr. Schurman deliver a lecture or publish an essay with any other aim than to secure for himself a chair in that university! He published one book a dozen years ago, and another book two years ago; but he could have had no other notion than that of capturing Prof. Young's chair. Persons living a few leagues outside Toronto think it conceivable that Dr. Schurman may possibly have had some other aim in his "Puffs" than to be filled with distinguished success a chair in Dalhousie College. We know that he now occupies a position of large influence and ample emoluments in a University of high rank in New York. A transfer to Toronto would not in any respect improve his position; though we have not the slightest doubt it would be a most fortunate thing for Toronto University.

We have known cases where such suspicions as those referred to above were spread abroad to bar the way of some one to a position, in the interest of some one else, who really was seeking it.

MAKING ONE.—The preacher after tying the nuptial knot, said to the couple, "I have now made you one." "Whichever one?" asked the girl, looking up at a bashful quizzed air. You want all denominations to be one. But which one? If you mean Baptists, all right. We shall be glad to receive you, to have Baptists be that one. Nothing could delight us more. It is just what we have been working for and praying for all these centuries. But be it understood, once for all, that Baptists can never be any other one. We can never unite except upon our own principles. We will never surrender to you; but will be very glad to have you surrender to us. We believe we are right, and will die by the truth as we see it.—Baptist Reflector.

That is all excellent; but it should be added that if any are found ready to join with us for any other reason than because they believed with us, we would not receive them. It is better for a man to be loyal to an error he believes to be the truth, than to be disloyal to it for the sake of what he believes to be error, should that really be the truth. Lessen the force of a man's convictions, and you to that extent weaken his moral nature. So, while Pagan-baptists believe in Pagan-baptist doctrines, let them be true to their Pagan-baptism, and may the Lord bless them. Perish the day when Baptists should encourage any to join their churches save from the force of conviction. To be guided by policy or mere sentimentality in the matter of where the life influence is to be cast, is a grievous sin against God and His truth. The only way for Baptists to grow is through the force of the truths they hold.

The "Christian Thought"

Information came to me not long since, that the magazine Christian Thought was not lying on the table of the Acadia college library. I determined to forward it assured in my own feeling that if the nature and contents were known, no magazine would be accorded a heartier hospitality at Acadia. I desire to invite the attention of the students of the college to this excellent exponent and defender of Christian philosophy, and to interest them in it from its first appearance in the college library. And the word said to them will suit a larger public, hence the desire I have to speak through the voice of the Messenger and Visitor.

Christian Thought is the official publication of the "American Institute of Christian Philosophy." This Institute is composed almost entirely of Christian scholars and specialists, and it often calls to its aid learned men who are not members of the Institute. It is a corporate body, holding a small amount of property, one of the Vanderbilts, of New York, being the treasurer of its endowment funds. Its treasury is replenished, in addition to any income from its endowment, by the fees of life and annual members. There are now eleven hundred members, fifty-six life and four hundred and thirty-one annual members. Rev. Charles F. Deems, D. D., LL. D., of the Church of the Strangers, New York, is the President. The Institute holds monthly meetings, at some convenient place in the metropolitan city, and also summer schools. Two schools were held last summer, one at Round Lake, N. Y., from July 26th to August 1st, and the other at Key East, N. Y., from August 7th to August 11th. At these schools, papers on different topics are read and discussed, and afterward published in Christian Thought. The subjects at the last two summer schools indicate the kind of work the Institute is doing. "The Vibratory Law of Progress," by Dr. Harold C. Hovey, of Bridgport, Conn.; "The Scientific and Christian Ideal of Humanity," by Prof. Francis H. Smith, LL. D., of the University of Virginia,

"Pagan and Christian Religious Sentiment," by Prof. Geo. S. Fullerton, of the University of Pennsylvania; "Courts and Judicial Proceedings, mentioned in the New Testament," by President Kemp P. Battle, of the University of North Carolina; "Philosophical Philosophy," a critical examination of Prof. Max Muller's latest volume, by Prof. John J. Tigert, of Vanderbilt University; "The Messianic Element in the Book of Job," by Prof. J. G. Lansing, of the Theological Seminary at New Brunswick, N. J.; "The Ethics of the Gospel," by Rev. Francis A. Henry, of Ridgefield, Conn.; "The Logical Definition of Christianity," by President Robert B. Fairbairn, of Amundell, N. Y.; "Final Causes," by Rev. Jessie F. Forbes, of New York; "Philosophy in Japan, Past and Present," by Rev. Geo. A. Knox, D. D., now of Tokio, Japan.

If additional reason were needed to awaken the profoundest interest of aspiring young men other than the list of subjects considered at the summer schools of last year, it could be found in what the Institute stands for. Christian philosophy is the defender of Christianity from the side of devout learning. There is an errant vain philosophy abroad. It busies itself with attacking the Bible, it works for the destruction of the supernatural in Christianity, and of course when that is gone from men's perceptions, Christianity becomes only a system of ethics, and loses its character of religion, the hope of mankind. It appears in different shapes as materialistic philosophy, pantheistic, or agnostic. It filters through the abundant secular literature of the day, as in George Elliott's novels, and works of less literary merit, into the minds and hearts of young people everywhere in this bright age. It is dealt out by the lecturer, and by such "Wendovers" as Mrs. Ward of Robert Elamers fame, finds in quiet communities such as he around our New-Well rectories. City life is full of it. Our artisans in the manufacturing cities of Connecticut, as of the country, are infected by it.

What can be done? What must be done? These false teachings must be exposed by trained Christian men who will meet them on their own ground, whether it be scientific, philosophic, historical or ethical. This the American Institute of Philosophy is doing. It has its older sister in England, the Victoria Institute, having a membership of more than 1,500. Christian truth in popular dress must be in the field, or "perilous times" will soon be upon the youth of the land, even if a just judgment should not grant that they are already here.

Of course it is not known to what the American Institute of Philosophy may yet grow. There are two kindred societies in this country, one devoted to the investigation of Biblical literature and exegesis, and the other to church history; but neither of these two has attained the prominence of the Institute of Philosophy. It is proposed to organize an Institute of Theology, making a third society, and I think the first steps have already been taken. It is expected that each society shall work in its own sphere, but yet in acknowledged harmony with the other three, to the end that Christ may be enthroned as Lord of all in the hearts and lives of greater numbers of thinking men.

But a special result of the work now doing by the American Institute of Philosophy may be the inception and growth of a distinctively American philosophy. There is no indigenous American philosophy, and still there is abundant room for it, as President McCoil has shown. If it shall come into being, and develop into dimensions worthy of comparison with any of the great schools of the Old World, may it not be nurtured in Christian atmosphere? It is needless that the infidel tendencies or proclivities of the Old World schools should seize upon the vitals of American philosophic thought. The Scottish philosophy promised much for the generations which were to come, and Christianity looked hopefully toward it as an aid in the transformation of the world from unbelief to faith. But the Scottish philosophy, in one of its lines of descent, has contributed greatly to infidelity, though there is no land where the Bible is held in greater reverence than in Scotland. This respect has been gained and become almost traditional in spite of the Scottish philosophy rather than by its help. In the line of descent now held in mind, it declares that we know simply qualities and not things, and Hamilton teaches that we know only the relations of things, while the things themselves are unknown. We can probably do better than this in America. We can at least teach a greater truth, that we know things as well as the qualities of things, or the relations of things. So would we shut the door against

the huge system of necience, or of Herbert Spencer's unknowable. We could come through consciousness to the great a priori truths which Kant discovered, and so save ourselves from the yawning gulf of infidelity which discovery through experience alone leads to.

I am writing not far from the shadow of Yale University. Any one in Connecticut is expected to pay reverence to Yale as to the patron saint of the commonwealth, and hence a new and imposing philosophic appearance in the University must not be passed by in silence. A form of philosophy has started up there within late years. It springs out of mental science, and is an importation from Germany. It passes by the sobriquet of Physiological Psychology, and the experts say that it may lead either to materialism or to sensualism. Yet it is in good hands there, being under the care and direction of an eminent Christian scholar, Prof. Ladd, of the University. But has it in it the elements of loyalty to Christian truth, so that it may with safety to the truth pass out from the care of its distinguished patron and go alone its own way? What we need in this country is such a philosophy, and very likely the American Institute of Philosophy will be us to offer itself as sure, and may prove to be the real mother, when Pharaoh's daughter shall find the young Moses.

In the August number of Christian Thought, for 1888, is an article by ex-President Hill of Harvard University, having for its title "Charles Darwin." The editor of the magazine, Dr. Deems, says: "We make no excuse for giving so many pages to the article on Charles Darwin from the pen of Dr. Hill. Whatever he writes is worth reading. In our judgment a liberal education for a young man would be to read and master all that Thomas Hill has written." I do not know where the short-comings of Darwinism are so admirably shown as in this paper of that great thinker. Dr. Hill was the familiar friend of Agassiz, and Agassiz and Darwin called together on scientific excursions. But Darwin has found his ablest opponent in a coteries of scholars who contest at Harvard University. The ponderous influence of Agassiz gave character to the protest of these scholars against Darwinism, and has that protest ceased to be heard, though Prof. Agassiz has sent forth his "Darwinism." Agassiz took his stand on the doctrine of the invariability of species not within themselves, but among themselves. His accomplished wife, Mrs. Elizabeth Cary Agassiz, who has written the charming biography of her husband, thinks, it is said, that if Agassiz had lived until now, he would have been an evolutionist. But probably she means an evolutionist in the larger sense which admits of the introduction of an "arbitrary constant," as the mathematicians say at times along through the mighty processes of cosmological and biological ascent. Dr. Hill was quite one with Agassiz, and both of them might be considered evolutionists, but not Darwinians. At any rate Christian Thought leads the student safely along amid all the intricacies of the prominent speculations of the day. I have just laid aside a really great book whose secondary object is to smooth the way for Darwin's doctrine of the "divergent variation of species by natural selection." Prof. Le Conte's "Evolution and Its Relation to Religious Thought." But a few glances at Dr. Hill's article shows the tremendous objections to Darwinism to be still there where Agassiz pointed them out to be.

It is hoped, also, that this notice of Christian Thought will secure for it a place on other tables than those of the library of Acadia college. It is bi-monthly of about 80 pages, and published at \$2.00 a year, clerical men \$1.50. ISAAC R. WHEELLOCK, Meriden, Conn., March 19.

W. B. M. U.

"Arise, shine: for thy light is come."

Rev. A. T. Pierson says: "To deny or even deny the good work done by heroic missionaries, does not disprove it; the logic of events will convince any candid mind."

Nehemiah, the model reformer and organizer, met manifold forms of antagonism, but in the face of spathy and lethargy on the part of the Jews, and derisive ridicule and malicious enmity on the part of Horonite and Ammonite and Arabian, he held his tongue, kept his temper, minded his own business, and moved right forward, till the wall was built, the gates hung, and law and order were re-established. The ancient "repairer of the breach," and restorer of path to walk in," was not alone in his experience of opposition in doing his great and good work. "A light

word is the devil's keenest sword." There are many who are "willingly ignorant;" and if all they do not know were put in print, the world itself would not contain the books that would be written. With a sublime disregard for the pin-point of ridicule, and even the sharp shaft of sober and serious assault, we must carry on the work of missions and the kindred work of informing and enlightening those who do not shut their eyes to the light. Let us give the people faces in abundance. To some they may become the fingers of God.

Our brother goes on today: "The days of supernatural signs have not passed away. God's Word does not return to Him void. Instead of the thorn comes up the fir-tree; instead of the brier comes up the myrtle tree; and this displacement, in the soil of society, of noxious and offensive growths of sin, by useful and fragrant trees of righteousness, is the unanswerable proof and sign of God's husbandry—the planting of the Lord. That He might be glorified, such individual, social, spiritual transformation shall be to the Lord for a name, for an everlasting sign that shall not be cut off. The church of Christ has only to go forth and preach everywhere. The Lord will work with and confirm the word with signs following."

TWO SCENES BY A LADY MISSIONARY.

Some time ago, one night about eleven o'clock, I was called in great haste to a house in the city, evidently occupied by a family of the upper class. Up a narrow, bending stairway, through a confined passage, I was led to my patient's bed-room.

What were the surroundings? In a damp, low room, dimly lighted and devoid of furniture, lay a poor young creature, perhaps seventeen years old, with no one to turn to for comfort; with no kind, love-strengthened arm to support her; her life slowly leaving her. Everything that was in my power I did for her, especially did I try to soothe and comfort her. Each time she fainting off, the old mother-in-law would bid me to give the sign. As last she died, she's dead! I could hardly get the medicine properly given; and finally, when I laid the lifeless head back upon the hard pillow—where in life it lay so helplessly—my assistant was the only occupant of the room. Every one of the noisy, helpless, strong-hearted women had run off affrighted.

From below arose a hoarse cry: each one striving to cross the others in cries, wails, howls and imprecations to Kam, Kam! Sorrowfully we took our way homeward, under the stars, thinking of the utter lack of anything like common fellow feeling which we had witnessed, and reflecting that in an hour or two the body would be wound up and carried out and down to the river, there to be burned. So we went home—to what, do you ask? and I respond, to a contrast, as sharp as heathenism and christianity can afford.

In our compound I had been standing for days a young mother, who, in her girlhood, had been in the school here, and whose father and husband are among our faithful helpers. Hour by hour I fought a close battle with death, and time and time again, aided by the unremittent care and fidelity of her attendants, we thought we had conquered. But the end was coming. First the little boy's spirit breathes its last on earth, and then hour by hour, lower and lower flickers the lamp of life. Here my chief reliance was in the mother-in-law. Everything she could do by night or by day was done most cheerfully. No effort seemed too great for her love; her patience never seemed to tire. So gently carried, the way smoothed by every human device, but better than all by the conscious presence of the Holy Comforter, Julia was nearing the stream of death. The last evening came, and she was carried on her bed out to the verandah. In the cool of the day some of the girls of the school gathered around her and, notwithstanding the pain she was suffering, she spoke kindly to each.

Then they sang some hymns and Julia expressed herself very happy in doing the Lord's will still; even then, the hope within her was strong that she might live to go back to the village, where she had contracted her fever, and tell more women of the wonderful love of the Saviour. But she knew another, a brighter more than ours. And the memory of her last hours is like a benediction on the hearts of each one that was near her.

What say you to the contrast between my two patients? Shall we work on to bring these women out of such lamentable darkness—darkness that envelops and swart-out of all recognition even these kindly promptings, which we of Christian homes have considered distinct in all—the light of the glorious gospel of Christ?