

# Messenger and Visitor.

445

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THE CHRISTIAN VISITOR,  
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VOL. I.

SAINT JOHN, N. B., WEDNESDAY, JANUARY 7, 1885.

No. 1.

## NOTES AND COMMENTS.

If children be not clean, then we hold that the church has not a right to baptize them. In fact, we have attended one of the smallest universities on this continent, and one of the largest in Germany, and we do not hesitate to say that we prefer the former, except for minds which need no spur, which have their habits all well formed, which are already highly trained, and which need no spur to keep them up to the highest work.

In these overgrown institutions the professor can only come in and give his lecture and go out again. There can be none of that cross fire of question and answer which draws forth the best thought of instructor and instructed. There can be little of that intimate relation which enables the teacher to impress himself on his class, and fire them with his own ardor. There is still less possibility of applying the spur to one and holding a tight rein on another; and thus adapting himself to the special need of each student. We have thought much on this question, and we are strongly persuaded that no advantage of a larger staff of instructors can make good the loss to the student of living contact with his teacher.

It seems to us that this whole idea of one grand university rests quite largely upon a false idea of what constitutes education. A young man can get more knowledge packed into his brain, perhaps, by sitting before able lecturers in such a university. But is this the great object of teaching? Of what use is all the knowledge, if a man is not taught to think—to use his mind in other ways than merely to take in and hold knowledge. It will not make him a strong man for the struggle in the arena of active life. It is liable to quench what spark of independence he has, and instead of his brain being like a fountain, sending forth streams, it will be like a conduit, which pours out just what is poured in, and often not even that. When a young man is at one of our smaller colleges, where there is the stimulating question and answer, and contact with a live brain and earnest soul, it is strange if his mind is not stirred to think and become strong, and dormant powers awakened.

But some one may say, do you venture to question the grand system in Germany, etc.? We have no need to question it. The real mental training of German students is received in the gymnasium. Here they are drilled by question and answer, until the brain is stretched to its utmost tension. It will take a good many decades, we opine, before we shall have our educational system up to the level of the German gymnasium.

When we arrive at this stage, it will be time enough to discuss the question of the need of such an institution in our small Province.

The religious aspect of this question—the most important—we must defer.

which the professor sees with prophetic eye. We are entirely skeptical, in fact. We have attended one of the smallest universities on this continent, and one of the largest in Germany, and we do not hesitate to say that we prefer the former, except for minds which need no spur, which have their habits all well formed, which are already highly trained, and which need no spur to keep them up to the highest work.

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Selden, our best wishes, and hope their deep interest in the old papers may be the continued to them in these new career. We shall always be glad to receive communications from them both.

Bro. Selden has kindly promised to have no connection, direct or indirect, with any paper which might come in and take from us any of the field or patronage which has been transferred to us through the purchase of the good will of the *Messenger*. He thinks he is in honor bound to prevent any one trading on the esteem his late patrons have for himself, by saying that such a paper will be to his advantage, in any way. Dr. Hopper has also placed in the articles of agreement between himself and the company a pledge, "not to injure the good will of the *Visitor* sold in the publication of another paper."

Dr. Hopper, Dr. Saunders, and Mr. Selden have all agreed not to prejudice the *Messenger* and *Visitor* in collection of the back debts of the old papers.

Let us look at the cheerful side of the consolidation of the old papers. It is not a death of either but a marriage of both. We need not have all dirge, but some wedding bells. Just as in all marriages, one of the parties has to leave home, and this is unpleasant. But we trust the two may be better and stronger as one than as twain. No, the old papers are not dead. We hope their best work is yet before them.

## Missionary Correspondence.

The following extracts from missionary letters just received, will be read with interest.

S. S. CLAN MATHESON,  
Port Said, Dec. 8, '85.

Six days before we reached Malta we had a storm. The rain fell in torrents, and waves were lashed in foam, while the "Matheson" rolled and tossed as though it were a prey to waters, as they dashed over the deck. We "lay to" for some hours, and when the wished for Malta came into view, no pilot could come off to us, and the captain very wisely decided to stay outside the harbor till morning. At ten a. m. we were rowed ashore, and spent a few hours in one of the most strongly fortified places in the world, and the last European land we shall see for some time. I fancy others have told you all, yes, more than I could describe. We came back to the steamer quite tired, and anxious to continue our journey eastward. The two last days have been very pleasant, and I enjoyed them better than any part of my voyage. I feel quite as well as if I were on land. When I was ill and had a distaste for everything, I wondered how the other passengers could have such an appetite as to take everything that was set before them. I wonder no longer for now I do the same.

A. C. GRAY.

S. S. CLAN MATHESON, Dec. 10, '84.

On the evening of the 5th inst. we entered the canal, and steamed the distance, five miles only, having arrived at one of the stations where the steamer was fastened with ropes. No vessel is allowed to go through the canal at night lest there should be a collision, neither are they permitted to pass by each other in the day, that is, both are not to be in motion. There are stations placed five miles apart, from which all the ships receive signals when to proceed, and when to tie up. At some stations we have passed by four steamers at one time, and then in turn six have passed by us.

From Port Said we have green shrubs and a very pretty tall grass on the banks of the canal, to rest our eyes upon. The latter was brought from South America and planted here to consolidate the sand, so as to prevent the banks being washed

away. To day we saw the house of DeLesseps, the director of this wonderful piece of work; also where the Princess Eugenie was when she opened the canal. Then we saw Ismailia in the distance. Next came the station where the caravans cross to go to Jerusalem, and whilst we gazed far over the desert in the direction of that loved city of the Jews we thought of the heavenly Jerusalem where those who have been washed in the blood of the Lamb shall rest from their weary pilgrimage forever. Although we have had some change of scene on the way, I must admit that it tires the eye to gaze upon sand to the right and to the left of us. The days have been perfect; a lovely cool breeze, and no hot sun to speak of. Indeed it has been just like the last of June at home.

We have very pleasant passengers on this voyage. There are two German Missionaries going out to their stations in Southern India, to labor among the Tamils, some married officers returning to their Indian homes and unmarried coffee and tea planters going out.

We hope to arrive at Suez tomorrow morning at eight o'clock.

When you answer this please let me know what day and at what hour the sisters of the Aid Society of which you are a member meet.

HATTY WRIGHT.

RAMBUDDRAVIAH,  
November 18, 1884.

It is two weeks to-day since we left home. Up to Saturday had two Bible-women and two preachers with us, then one of the former went home. We are all having a good time among the people, and have found several villages where the gospel was never before preached. Expect to get home next Friday night all being well. Next week we are going to the east of Bobbili, and will take the Christian boarders on that trip. Things are going on nicely at home, Merjina is getting to be quite a good manager. With kind regards,

Yours truly,  
C. H. ARMBRISTAD.

KIMIDI, Nov. 25, 1884.

DEAR BRO.—Left home 11 days ago and have had a most pleasant and successful tour thus far. Will write particulars after returning home. Baptized three persons in a village near this town. Expect to leave here to-night. Go to the N. E. of Kimidi to a part of the district that I have not yet visited. Hope to spend three weeks more in that region and to reach home on the 20th of December. Will not be able to write usual monthly letter, this card will do instead. Glad to hear that another helper has been found, from Colchester, I believe. We are all well.

Yours fraternally,  
J. R. H.

For the Messenger and Visitor,  
Ontario Correspondent.

The close relation into which the Baptists of the Maritime Provinces have entered with us in the Upper Provinces in the matter of Theological Education has caused us to look with new interest—not only on your educational work, but also on the enterprises in which as a denomination you are engaged. We are glad to learn that the Institutions at Wolfville are in a healthy and prosperous condition; that the endowment fund is being gradually increased, and the debts gradually wiped out. We hear with pleasure of the growing prosperity of the new Seminary in St. John, and trust that it may be placed on the soundest constitutional and financial basis. And we desire to congratulate yourself and the whole body of Maritime Baptists on the success which has crowned the paper movement. No step could be fuller of promise for unity and progress along all the lines of your denominational work than this. May you have all the wisdom and grace you need in

your new and very responsible position.

I thought that as Ontario Baptists are regarding with growing interest the movements of their Maritime brethren, it might be of some interest to the latter to know what is being done here in the matter of higher education. At the late meeting of the Baptist Union in Brantford, a broad and comprehensive educational policy was formulated and adopted. This policy contemplates in the end the establishment of a literary college in Toronto, but in the meantime and as a preparatory step, the complete endowment and equipment of Woodstock college.

It is believed that there are and will continue to be a large class of young men and women to patronize a school of this kind—a school not proposing to carry them as far as the University, but in which they may yet obtain a first class, practical and Christian education, and thus best qualify themselves for the duties of life. To this class of persons—and it is believed, they will ever constitute the majority of those desiring a more advanced education than can be got in the common school—the education to be obtained at Woodstock will be regarded as an end; but to those who aim at the University, it will be looked upon as an efficient means. For both these reasons, then,—that Woodstock may be a school complete in itself for all who wish to finish their studies there, and that it may be a feeder to the contemplated Arts College in Toronto, it is prepared to increase its endowment fund to \$100,000, to expend \$25,000 in enlarging and improving its buildings, and to make its teaching staff consist of as many, at least, as a Principal, four male teachers, a lady Principal, and four lady teachers.

No school that depends principally for its support on tuition fees alone can live and do the kind of work that is aimed at in this. Hence an endowment becomes a necessity. And in this connection I venture to throw out the suggestion that no benevolent Maritime Baptist could better serve the cause of education than by endowing the Principal's chairs respectively of the Baptist Academies in Wolfville and St. John. The strength and efficiency of these schools would thereby be greatly increased.

Of the \$138,000 required in all for Woodstock, \$50,000 is already as good as raised, leaving a balance of \$88,000. Of this sum the Baptist churches of Ontario and Quebec, are asked to make up \$56,000, and when this is done, Senator McMaster will contribute the remaining \$32,000. In order to secure this handsome offering which is made absolutely conditional on the \$56,000 being first raised and paid into the treasury—the churches are girding themselves for a simultaneous effort. An average of \$1.30 a member for two years is asked from each church. This will amount in fact to \$37,500 a year, but of this sum \$5,500 will go each year to ministerial education. Several of the churches have already moved in the matter, some of them contributing more than their quota, and there is reason to believe that the general effort will be successful.

Of the Arts College which is proposed to establish in connection with McMaster Hall, and to some extent with Toronto University, I cannot now definitely write. The heads of the different denominational colleges and the Senate of the University are in consultation with the Minister of Education, but until they have agreed upon a plan of action with which to go before the Legislature, their deliberation will not be made public. Suffice it to say that Baptist principles and Baptist interests will be carefully protected in the Federation that is contemplated. I ought perhaps to say—and I believe I shall be

divulging no secret in this—that when satisfactory plans are matured, it is expected that Senator McMaster will add to the list of his previous noble benefactions, by building, endowing, and equipping the new college at his own expense. SHAW.

## Wycliffe Memorial Celebrations at Halifax.

The event of the week in the religious world of our old city has been the Wycliffe memorial celebration, held in St. Matthew's church. A large and appreciative audience filled the spacious building, and was presided over by Hon. S. L. Shannon, who opened the meeting with a few well chosen words, pointing out the providential selection of the period in which Wycliffe flourished. It was only during the fourteenth century that the English language became the common tongue of the people. During the preceding century the Norman-French was the language in common use, and had the bible been translated in that century it would have been of little avail to succeeding generations.

The music was exceptionally fine, the excellent choir having been supplemented by many of the best voices in the city, and in truth many felt that the rendering of the anthem was rather too artistic.

The main address of the evening was by Rev. Dr. Barnes, who gave part of his carefully prepared lecture on the great Reformer, reviewing the leading points in the life and career of Wycliffe in his well known fervid and graphic style, a style of which he is so conspicuous a master.

The second resolution, reaffirming the views in regard to the supremacy of the word of God, to doctrines and forms of worship, which Wycliffe had done so much to elucidate and enforce, was moved by Mr. Cline, the pastor elect of Granville Street church. Mr. Cline discussed the positions held by the reformer in the successive periods of his life, his relation to the papacy, and the doctrines he advocated, showing that his opinions on baptismal regeneration and the eucharist, and in regard to predestination, were not such as we could commend, but on his great central principle of the absolute supremacy of the Word of God, we could all unite heartily, standing shoulder to shoulder. Mr. Cline's positions were well taken, his language pure and chaste, and his manner and address claimed the admiring attention of the entire audience. In truth, Mr. editor, let me whisper a secret to you, our Granville St. friends are just a little bit proud of their new pastor.

The Rev. Mr. Broken, the eloquent pastor of the Grafton Street Methodist church, followed with an evidently impromptu address, in which he made the curiously significant admission that a wide-spread belief in the supernatural efficacy of baptism still existed, as a survival of an old superstition, and in evidence, said he was frequently called upon to "baptize" dying infants, by anxious mothers, who wanted to secure for their babes the advantages of the rite? He performed it, he said, "to please the mothers," although he repudiated the idea of its being of the smallest service in regard to the eternal welfare of the little ones.

After appropriate and interesting addresses by the Rev. Mr. Jordan of Saint Andrew's church, and Peter Lynch, Esq., the meeting adjourned at a late hour.

Health is the second blessing that money cannot buy. Value it and be thankful for it.—Walton.

The spirit of melancholy would often take its flight from us if only we would take up the song of praise.

There is no heaven either in this world or in the world to come, for people who do not praise God.—Dr. Pulpford.