

# Messenger and Visitor.

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**F. D. D.'S COMMUNICATION.**—We cannot do otherwise than publish F. D. D.'s communication. He has a right to defend himself. It is due to him to state that his communication was sent some time since, and was held over in hope that some understanding could be reached among the parties concerned.

**BRO. SANDERS' LETTER.**—There is scarcely a man in our ministry whose name stands higher than that of Bro J. H. Sanders for kindness of heart and excellent judgment. His vigorous letter should therefore be read with serious attention. We hope to be able to give the form for swearing in under the colors, next week.

**AS OTHERS SEE US.**—We do not often publish what people say in commendation of the Messenger and Visitor. We make an exception of the following from Dr. D. H. Miller, of Norwich, Conn., as giving the kindly estimate of one who is thoroughly acquainted with the religious press of the United States:

"The paper is improving all the while, and is welcomed at my home as one of the best of religious papers."

**GOVERNOR COBURN'S WILL.**—The late Governor Coburn, of Maine, bequeathed to the American Baptist Home Mission Society \$250,000, besides large amounts to Colby University and other benevolent objects. Efforts have been made by the heirs to break the will. Judge Haskell has just given his decision sustaining the will. Our brethren in the United States will therefore have quite a material addition to their vested and other funds.

**WRONG ONE FIRST.**—The reader will notice that Bro. Morrow's second communication appeared before the first, which we publish to-day. It was through our inadvertency. We are sure the readers of the Messenger and Visitor will read his communications, as he visits different mission fields, with deep interest. Also the articles by Bro. Harrington will grow in interest as he approaches and reaches the country called the Kingdom of the East—Japan.

**NO END.**—Truly of the making of books there is no end. There were published last year in Great Britain no fewer than 4410 new books. It is interesting to note that next to works of fiction, came works on theology. Of the former there were 762, of the latter 690. This shows that the religiousness of the people is not passing away. The interest in the great doctrines and problems of the soul and its salvation still claim the first regard of all serious and thoughtful people.

**SCOTT ACT VERSUS LICENSE.**—A letter from T. W. Casey, in the *Christian Guardian*, gives some very interesting statistics on the question of the comparative value of license or the Scott Act in restraining drunkenness. The facts are taken from the official records of the various counties. A comparison is made between the number of convictions for drunkenness in 1884, before the Scott Act came in force, and in 1887, when it was in imperfect operation in twenty counties of Ontario. In these twenty counties, the convictions for drunkenness have declined from 756 in 1884, to 214 in 1887. In the thirteen counties still under license, the convictions have increased about 400, which the writer, through an error in adding up the columns, makes a decrease of that number.

**DEPRAVED.**—It has become notorious that the Maine Law is not well enforced in Portland, Maine. The Republican Mayor of last year was very careless about the matter, and to his neglect the reproach was chiefly due. This year the Prohibitionists nominated the veteran Nael Dow, the father of the Maine Law. The Democrats adopted him, of their own accord, while the Mayor was the nominee of the Republican party. It shows how little principle avails compared with party, in the politics of the day, that temperance people of the Republicans held to their candidate, and gave the old champion of prohibition, in a hundred fights, an overwhelming defeat. There is little doubt but that the liquor men among the Democrats held to their principles (1) and voted with the Republicans, against Dow. If Satan were made the nominee of a political party to-day, we have little doubt but that he would secure the larger share of the votes of the Christian men of that party, though an angel were the candidate of the other side.

**VERY BROAD.**—Writers on the "Down-Grade" controversy opposed to Mr. Spurgeon, take the ground that the doctrine of probation after death must be tolerated and harbored in the Baptist Union because christian fellowship can be had with those who hold it. If this be so, then all with whom this fellowship can be had must be welcomed to membership. But do not all believers have this fellowship with Pedobaptists, Universalists, etc., who love the Lord Jesus Christ, it matters not how

erroneous the doctrines they hold. Hence, on this principle, the Baptist denomination in England should receive all errors, however great their departure from the truth, so long as their false doctrines do not preclude the possibility of salvation. This is the precise ground upon which Robert Hall based his argument for open communion, and the looseness thus inculcated is bearing its legitimate fruit on a broader scale. The fact is that christian fellowship and church fellowship are not identical, the latter must superadd to the former general fellowship in doctrine as well as partial fellowship in feeling, if all the old landmarks are not to be swept away.

**IS THERE NOT A CAUSE?**—A writer in the *London Baptist* recently asked some pertinent questions, in connection with the departure from sound doctrine revealed by the "Down-Grade" controversy. One was, "Is baptism optional?" J. Jefferson replies, "Having regard to practice, I should say that, notwithstanding the Declaration of principles of the Baptist Union, baptism is optional, otherwise the Union could not include union churches" (composed of Baptists and Pedobaptists). The second question was, "whether it is or is not possible that the fountain-head of the 'Down-Grade' scourge is open communion?" To this it is replied, and we think with convincing cogency:

I have long since come to the conclusion that it is. It seems to me that if we trace the practice of open table, or open church to its principle, we find it to be this, that the applicant for communion is himself to be the judge of his fitness. He believes that he has done the will of Christ, therefore he is not to be rejected. Having gone thus far, where is the consistency of rejecting him who believes he has accepted Christ's doctrine? although he may, as with reference to baptism, take a very different view of it from that held by us. As in the former case so in the latter, the responsibility is his own, not ours; to his own Master he stands or falls. Thus the door is open for the entrance into the Church of every form of error.

We are glad some are thinking of the relation of looseness about baptism and the Supper to the "Down-Grade." May there be a stiffening up all around among the faithful!

**DREARY.**—An unbeliever left these words to be engraved on his tombstone: "I was not; I lived and loved; I am not." It is hard to make one believe that all the warm affections, the restless cravings and longings, and the unknowable capacities and possibilities of the soul exist for this life alone, and at its close go out like a blown-out lamp. The very thought is an empty and dreary as the sobbing of the watery winds around the shores of the Dead Sea. The instinct of the immortality within us rises up in the most emphatic protest. To think that all our powers to love, to think, to will, to take in knowledge, to do, to feel, to grow into a more exalted life—all, all, only exist to end in full career, just as we are beginning to become conscious of their worth and grandeur. But while this prospect would be enough to make us shiver from its dreariness, the condition of the soul on the downgrade of sin is dreadful. For all these wondrous powers and capacities to be filled with even more terrible remorse and despair, as sin has become irremediable, is a prospect too awful to contemplate; yet this is just what God's word declares to be the fate impending over the impenitent sinner. May many of them take warning in these days of special effort and grace.

**ISEROLL.**—This noted infidel has put himself in a tight place, by the help of Rev. C. O. Brown, of Danbury, Iowa. This gentleman accused Iseroll of heading a petition to repeal a law forbidding the transmission of obscene literature through the mails, and of appearing before a committee of the Senate on its behalf. These charges Iseroll categorically denied, adding that the "poor little reverend dog" was an unqualified, conscious, malicious liar. Mr. Brown has shown that the committee to whom was referred the petition, call it the petition of Robert G. Iseroll and others, and that the secretary of the committee having the petition in charge twice wrote requesting the committee to give Iseroll a hearing on behalf of the petitioners. As this great and blatant infidel is convicted of lying in his attempt to fasten a similar charge on another. To show the morality (?) of the man, we quote the section of the law he desired repealed:

No obscene, lewd or lascivious book, pamphlet, picture, paper, print, or other publication of an indecent character, or intended for the prevention of conception, or procuring abortion, nor any article or thing intended or adapted for any indecent or immoral use, etc.

This section of the law was to head off the wretches who secured catalogues of all the wretches and colleges of the land, and mailed to each of the students, male and female, publications it would make a pure person blush to think of. This section was therefore displacing this champion of free love, etc. And yet there are people who will listen to him as he does his best

to make it appear that the pure teachings of our blessed Lord are unworthy of their regard. Well may the *Congregationalist* say, referring to Mr. Brown's disclosures:

So far as that class of the community which usually flocks to hear infidel lectures may be open to conviction, he has made it impossible for Mr. Iseroll again to gather an audience in any respectable locality.

"For This is — the Power."

BY REV. O. C. B. WALLACE.

The power is Thine, O God. We, burdened,  
With earnest cries and many tears:  
The hills give back the echo of our grief,  
Our woe the valley hears.

We work from morn till eve: the toil  
Weighs heart,  
And soul to earth. We wail and plead  
With men. We show the broad way's awful  
end,  
The soul's eternal need.

In multitude we join our prayers and toils;  
Sweep onward for a mighty wave  
Of zeal. But what is wrought? Is sin  
o'ercome?  
Does fear forsake the grave?

Leviathan with ninety strokes may lash  
The sea, but the islands only hie  
At God's approach; ophemia may make  
The ripple, God the tide.

A greater thing than world's from chaos  
formed,  
We seek, or man from Eden clay;  
God only can reform the soul and give  
Access to endless day.

Hear us, O God! Thy power is great; Thy  
works  
Are great, and Thine abounding grace.  
Thou All in all, Thou Worker in our work,  
For help we seek Thy face.  
Lawrence, Mass.

From England.

The Down-Grade controversy still rages, and judging from some of the letters that appear, one is driven to say with Tom Hood in his "Bridge of Sighs"—

"Alas for the rarity  
Of Christian charity  
Under the sun."

Many bitter things, and hard things, and cruel things, are said of that valiant for the truth, the pastor of the Tabernacle. Over and over he has been called Pope, and one of his assailants has added that of Pharisee. Surely any one who knows anything at all of Mr. Spurgeon must also know that a more lowly, honest, open, straightforward, generous and godly man is seldom met with. Those who hurl their anathemas at his head will not regret, and that bitterly, the harsh and ungenerous things they have written against him. Personalities have been freely indulged in, but I have yet to see the first personal reference from his pen. I have followed the matter as closely and carefully as possible thus far, and while judging of it, endeavouring not to allow my high admiration and ardent love for him to bias my judgment, I can most honestly say that I consider the course he has followed throughout has been most consistent. It is true he has said some strong things concerning the Council, and he has had some reason for so speaking or rather writing, and when one bears in mind the way he has been dealt with, the hard things said, and written, the wonder is that he did not speak very much stronger. He need not and must have had much grace to speak no more strongly than he did.

The spring meetings of the Union are looked forward to with considerable anxiety; but if the brethren meet in the spirit of Christ, as his servants, desirous to promote his glory, in the spirit of prayer and brotherly love, there is nothing to fear. I know I shall not ask in vain that friends across the sea will pray that God, by his Spirit, may direct all the brethren in all they say and do. I myself have high hopes and expectations that much good will be the outcome of this controversy in the more thorough study of the Scriptures, especially as regards the doctrines to which Mr. Spurgeon charges certain men as having proved false, the more full and frequent declaration of such doctrines by those who hold them, and the silencing, to some extent, at least, of those who preach "another gospel," and the binding together more firmly the Baptist brotherhood in the bonds of christian love.

Mr. Spurgeon feels the strain put upon him very severely. In writing concerning the "Pastor's College Association," which I may here say he has resigned the presidency of, and is going to form a new Conference in order to get rid of those members thereof who have adopted the new theology, he says, "The strain has nearly broken my heart already, and I have had all I can bear of bitterness." Will not the readers of the Messenger and Visitor remember this noble man in their prayers, that he may have strength of body, of mind, of heart, that he may continue to lift up his voice against error, and to bear reproach for the sake of the truth? His sermons, which, as all who hear or read them know, have the marrow and fatness of the gospel in them.

Dr. Parker, after six months absence from his pulpit, has plunged into work again. His reception by his church and congregation was most enthusiastic. He does not seem disposed to take a trip across the sea for a long time again. He said that "as near as he could tell, his next visit to foreign lands would be about Feb. 13th, 1888." In referring to the ministers of America, he said "they were abundantly kind to him," in proof of which he said that "in Cincinnati, for instance, they had formed a procession to wait on him, and forty churches had been closed in the evening to admit of the various congregations attending his service in the gigantic Music Hall. In fact, he had to go to America to realize the work that was being done by the City Temple."

I note with sorrowful interest in last Messenger and Visitor of Feb. 8th, the death of Mr. Wallace Sanders, of Paradise, Mr. Charles Bill, of Liverpool, and Mrs. Stewart Freeman, of Milton, Queens Co. I knew and loved them well, and can heartily endorse what Bro. P. F. Murray says of them. With all my heart I pray that God may graciously sustain the mourners, who do not, I hope, sorrow as those who have no hope, but rather rejoice that their beloved have reached the rest that remains for the people of God.

I am glad to notice the success of the gospel in different parts of the country. May it be increased a thousandfold. Also to see that so many brethren receive marked and substantial tokens of kindness and love from their churches. As far as those I know are concerned I can only say, it serves them right, every man of them, and the same is doubtless true of the rest. Such churches have learned what pastors sometimes fail to impress upon their hearers, viz., "It is more blessed to give than to receive." When this precept is well understood and put into practice, then "Be not weary in well doing" may fitly follow.

Wishing increasing and abounding success to all the churches, in all they do for the bringing about of the day of the world's redemption.  
J. BROWN.  
Wincanton, Somerset, G. B.

Missionaries on Furlough.

Seven years ago we began work in Tavoy. At that time we hoped, perhaps expected, that before half a score of years had passed over our heads the work of evangelizing the Karens in that field would be completed, or at least that the country would be so dotted over with christian churches that a speedy victory over the powers of darkness would be assured. In this we have been disappointed. Heathenism even among the Karens presents almost as bold a front as ever. In some respects it has gained ground. Men do not remain stationary. Those who have rejected the gospel have become hardened in sin, or learned new forms of error and evil. But a good deal has been accomplished. Lights have been kindled in several heathen villages, which, we trust, will spread out touching each other, and driving away the intervening darkness. Excellent school buildings have been erected in town, and several substantial chapels been built in the jungle. But the most noticeable advance has been in the training of a more efficient staff of native teachers and preachers. In this respect we have the greatest cause for gratitude. Our best helpers are those trained in our school, and now carrying on the work we have laid down for a season.

We are here in Rangoon on our way to America. Rev. B. F. Turner and wife reached Tavoy, Dec. 15th, to work for the Karens, but also to superintend the Karen department during our absence. We gave over to him our many-sided work, and on Jan. 3rd, took leave of a place and people most dear to us. No words can express our interest in these people, particularly those who had been in school with us ever since our arrival. They had come to regard us as their parents so far as counsel and help are concerned, and our leaving was to them a bereavement. But the last farewell had to be spoken, and we were on our way, homeward bound.

We reached Maulmain the afternoon of Wednesday the 4th, and were met at the steamer by Bro. Armstrong, whose hospitality we enjoyed during our brief stay. Missing greatly the assistance of his most efficient wife, now seeking restoration of health in England, he still carries on his work as pastor of the English church, and is building up a strong interest among the Telugus. Great numbers of these people are coming into Burma, and it is of the greatest importance that the work among them be vigorously prosecuted. This Bro. A. is taxing all his energies to perform. He has stationed preachers in several of the larger towns, and a few churches have been gathered. The time may not be distant when the superintending of the Telugu work in Burma will require all his time. For such a work he is admirably fitted. We were pleased to meet

the other missionaries, some for the first time. Bro. Cochran, one year in the country, is getting hold of the Burmese language, and feels encouraged in his work. Unhappily his wife's health is failing, and her return to America must not be long delayed. Miss Gurnie in the Karen work, seven years out, is far from well, and expects to leave in a few weeks. These sudden breakdowns in health are depressing to those at home who sustain the work, as well as to the Christians here. They seem unavoidable, however. It is difficult to say without trial who will best endure this climate. Miss Barrows, in charge of the Burmese boys' school, is doing a grand work. It is the Burmese school of our mission, and its influence is felt in all the stations. She has an efficient staff of native helpers, but the management is entirely in her hands.

After a most delightful visit in Maulmain we left for this place on the morning of the 6th, and arrived in the afternoon. We met a most cordial welcome at the home of our venerable Bro. Brayton. To this pleasant home we came on our arrival in the country; from it we shall depart. I would advise all new missionaries to Burma to visit Father Brayton, and learn from him the secret of preserving one's health in a tropical climate. The discovery of Bishop Taylor's Liver Regulator was not first made in Africa. Father Brayton has used one for years, and that may be the reason that after fifty years in the country, and in his eightieth year, he retains apparently all the vigor of youth. If the writer be allowed to speak of himself, he would say that he has received great benefit from the same remedy, and so, after a somewhat prolonged residence here, prolonged for our weak generation, is returning home in excellent health. This celebrated remedy is a good-sized hoe. An axe, saw, or rake will answer as substitutes. These must not be taken in homoeopathic doses, either, but continued for three or four hours daily. Mrs. Brayton will soon, if spared, reach her fiftieth year, but retains her health to a remarkable degree, and is still able to do something for the Master she has so long tried to serve. Mrs. Bennett will be eighty years old on Friday, the 13th; but is well for her years, and has lost none of her interest in mission work. Last night the usual mission prayer-meeting was held at her house, and more than twenty were present. It was a very enjoyable occasion.

But our ship sails at noon, and I must end this writing. We expect to reach Bimlipatan on Sabbath, the 15th, to visit our Brother and Sister Sanford. Thence we hope to go to Bobbili to visit the workers there, and from that along the coast where such wonders have been wrought in the last few years. May I tell you the last thing I have done? Many years ago our lamented Brother Crawley got in one of his jungle tours a large image of Gandama in alabaster. This he brought to Rangoon, hoping to get an opportunity to send it to Acadia College. Here it has remained all these years; but now he begins his journey Americawards. I have just secured him suitable accommodations in a strong box, attended by a few smaller packages, and hope he will reach his destination in time for the public celebration. It affords me a great deal of pleasure to be able to assist in carrying out the wishes of that good man, and adding as item to Acadia's museum.  
Rangoon, Jan. 11th. H. M.

The Ethical Import of Darwinism.

Dr. Schurman's work, bearing the above title, is a valuable contribution to the criticisms on Darwinism. It was written, as the author states, with the purpose of aiding the increasingly large number of intelligent men and women who, without making a special study of philosophy, would comprehend the significance for morals of that evolutionary theory which has so widely affected modern science and culture. Evolution according to Darwinism is accepted. The purpose of the book is to give the philosophical interpretation and ethical bearings of the theory. On the question whether (this can be treated as a science, the author favors the opinion that ethics as a science must be taken as a branch of history. The second chapter states what Darwinism is in distinction from previous theories of development. The distinguishing moment of this system, the thought for which Darwin should have special credit, is said to be the application of the law of natural selection to account for the development of life and the origin of species throughout the organic world. An extended and lucid exposition of this theory is given. We are told that, though this is accepted by the great majority of the students of science, yet some of the leaders in the scientific world do not hesitate to say that, in their view, even if evolution be accepted as a fact, the Darwinian theory is still waiting for a sufficient verification. In view of this admission one might enquire whether it is worth while to enter into so searching a criticism of the theory. However, the

discussions of the book are likely to prove useful to a large number of persons of considerable education, who are inclined to receive the modern doctrine of evolution without stopping to ask what implications it contains.

The interest of the volume centres on the third, fourth and fifth chapters, in which is presented a sagacious interpretation of the philosophical principles and the ethical import of Darwinism. It is made clear that natural selection merely picks out the fittest to survive, but does not tell how the fittest came to be. As the author puts it: "The survival of the fittest" does not explain the arrival of the fittest. If the fittest survives because it has undergone changes that are useful to it in the conditions of its existence, science has not yet told us how these changes are produced. Natural selection is not a power, but a method. It is true, that most of the modern evolutionists have identified this new science with a philosophy of mechanism and fortuity, and Darwin himself may have been inclined to this view. But Darwinian evolution is not necessarily mechanism. It does not necessarily deny a supernatural ultimate cause, and therefore is not inconsistent with a rational theology.

How, then, are morals affected by the doctrine of natural selection? As that which proves to be useful is fittest to survive, this theory of evolution has an affinity with the utilitarian philosophy. If the moral sentiments prove to be useful to the tribe or race, we can see that the tendency would be that they should be preserved. To that extent biology may furnish a basis for an ethical theory. But can biology account for the origin of the moral sentiments and institutions? This question is discussed in a clear and candid manner. The struggle for life under the law of heredity may account for the perpetuation and intensification of certain characteristics, but it cannot explain their origin. This philosophy cannot show how intelligence can be fortuitously developed out of the non-intelligent, nor how the moral can be developed fortuitously out of the non-moral. Conscience is something more than the race-accumulated experiences of utility. The origin of intelligence and life Darwin does not attempt to explain. He accepts the facts of successive stages and endeavors to classify them. The objection is urged with force, that in attempting to show how conscience may be developed out of non-moral experiences he departs from the scientific method. The confusion in the use of terms—which makes this piece of speculation practically fruitless—is happily exposed in Dr. Schurman's criticisms. The distinction between Darwinism as a scientific treatment of facts and the speculation of Darwinism is clearly stated. One may accept the science and reject the speculations. In these days, when the teachers of science are prone to dogmatize in philosophy as much as the theologians have ever been, it is well that attention should be called in an emphatic manner to the distinction here noted.

The reputation which Dr. Schurman is making by his lectures and publications gives genuine satisfaction to his many friends in these provinces. We may trust that the seductiveness of the popular vice will not be strong enough to draw him away from that quiet and persistent labor by which, with his characteristic industry and energy, his ripe culture and large stores of learning may accomplish something of great and permanent value in the department of philosophy. A. W. S.

This, That, and The Other.

—Since prohibition has been enforced in Kansas church membership has been increased from ten to forty per cent.

—The Standard Oil men of Russia are the two Noble brothers, who are said to be worth \$400,000,000. Their income is greater than the Czar's.

—A clergyman, being busy, said to his little son: "Freddie, you trouble me this afternoon; you seem like nothing but a collection of perversities." "Well, papa," replied Fred, who had been trying to climb up on the paternal knee, "well, papa, don't you always take up a collection? Take me up."

—The Universalist Register for 1888 reports a total of 988 parishes, 30,338 families, 730 churches, 37,867 church members, 657 Sunday-schools, 54,686 members of Sunday-schools, 796 church edifices, and a valuation of church property amounting to \$7,591,550.

—Hebrew Standard, of New York; says that "Rev. Dr. Emil G. Hirsch has been elected by his congregation on Fifth Avenue, New York city, for the term of ten years at a salary of \$12,000 per annum, free house rental and a life insurance policy of \$20,000. He is certainly the best paid rabbi in the world."

—Live Agents wanted, on "History of the Baptists." Address with references, to BAPTIST BOOK AND TRACT SOCIETY, 94 Granville St., Halifax, N. S.