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Poetry.

For the Christian Messenger.

The Hour of Death.

I feel that I am dying, my eyes are growing dim,
I know my longing spirit will soon return to Him,
Who gave its vital breath, and through whose dying love
I shall depart in hope to dwell with Him above.
And I shall shortly sleep in the cold and silent grave,
Where never o'er my heart can sorrow's trouble wave
Its black and gloomy tide of midnight darkness flow;
There is no sorrow in the land, to which I soon shall go.

I feel that I am dying, oh kneel around me now,
And wipe away the cold death dew which gathers on my brow;
My spirit seems to struggle with its tenement of clay,
As though on Jordan's brink it stood, Yet feared to launch away.

My weary spirit longs its much loved Lord to see;
The immortal seems to yearn for immortality;
My soul aspires to realms beyond the flight of Time,
The God-Man to behold, that mystery sublime.

I feel that I am dying; the tide of life ebbs fast;
My gathering weakness tells me this day will be my last;
The coldness creeping over me, my feeble labouring breath,
The silent, holy, calmness, all speak to me of Death.

I feel that I am dying, eternity is near,
And in this final conflict my Saviour's voice I hear;
I feel Him bending over me, and close to Him I cling,
Oh Grave where is thy victory, and where, oh Death, thy sting?

ALICE SEARLAND EMMET.
Sussex, N. B., Nov., 1880.

Religious.

The Baptist College at Brighton Grove, Manchester, England.

The *Manchester Examiner* gives an interesting account of the rise and progress of this institution. There are some features in this College which give to it special interest for Regular Baptists on this side the Atlantic. The want of sympathy, and the active antagonism of certain parties to those who were active in promoting this institution is not confined to the north of England. In speaking of this College the writer says:—

It is one of the youngest and smallest of the denominational colleges in Manchester, but in a quiet way is doing useful work for the Baptist churches and for Nonconformity.

The institution belongs to the section of the Baptist body who follow the system of close communion. That is to say, they insist upon baptism by immersion on a profession of faith, as a condition of church fellowship and communion at the Lord's Table. With this order of church government they unite a moderate Calvinism in theology, a doctrinal system which, however, they hold in common with some other divisions of the body. Excepting that which meets within the college walls, there is no church belonging to this section of the Baptist denomination in Manchester; but there are many in various parts of Lancashire, they are very numerous in Yorkshire, they are also scattered over most of the other English counties, and there are a few in Scotland. As in other branches of Nonconformity the necessity for distinctive theological instruction for candidates for the ministry as well as pastoral training, has been keenly felt by the Strict Baptists as they are sometimes

called. A good many years ago now, a small society was formed, one of whose objects was to supply these wants. Their plan was to place candidates for the ministry under the care of experienced pastors, who, as far as they were able, gave them the theological and pastoral instruction which they needed. With this tuition was combined, where necessary, instruction in the usual branches of a liberal education. The system was, as may be supposed, by no means without drawbacks. It was often difficult and sometimes impossible to find ministers who were able to take candidates under their charge; and ultimately, in 1866, it was decided to open a college. Attention was first directed to Chester as a suitable place for the institution, and premises in the city were found, but the owner of the property, who was a Churchman, on learning that it was wanted by Nonconformists, declined to sell it. It happened that Chamber Hall, Bury, the birthplace of Sir Robert Peel, was to let, and the association decided to take it. The building was well fitted for their purpose, and was opened in October, 1866, as the Baptist Theological Institution. Here the candidates for the pulpit then studying under various pastors were gathered and others were admitted. The Rev Henry Dowson was appointed Principal and Theological tutor, and under his management the college prospered. Of course it was the day of small things, for the average number of students was only seven, and the income not more than £800 a year; but the friends of the institution had faith in its future, and their faith has been justified. Some years passed away, and then it became necessary to look out for another habitation. Chamber Hall had fallen into decay, and this, together with the uncertainty of the tenure under which the committee held it—they were only tenants at will—made a change essential. A house in Birch Lane, Manchester, was visited, and the committee were on the point of deciding to purchase it when the owner, a Churchman, ascertained the purpose to which the place was to be devoted, and insisted upon the negotiations being broken off. The committee then began to think of building premises, and after mature consideration decided to erect a college.

It was not without anxiety as to what the end might be, that they entered upon the work. They not only desired to have premises of their own, but they also wished to develop the work of the college so that it should prove still more useful to the churches. The idea was very cordially taken up, and the building fund grew rapidly in amount. The committee were fortunate in securing the plot of land in Brighton Grove upon which the institution now stands. Close to Manchester, it yet had many of the advantages of the country, and what was of great importance, it was near to Owens College. Mr. Pinchback, of Manchester, was entrusted with the preparation of plans, and the foundation stone of the new buildings was laid on the 9th of October, 1872, by the Rev. C. H. Spurgeon. The building was partially occupied in the summer of 1874, and was formally opened on the 1st of September in that year. So liberal had been the support accorded to the movement by the churches, that in a very short time after the premises were opened, they were quite free from debt. Including the cost of the land, fitting and furnishing, the expenditure was a little over £10,000. A sum of £8,786 was received in subscriptions, and the balance, £1,400, was obtained by means of a bazaar held in the college. The building, which is faced with white bricks, has a frontage of 115ft., and a depth of 77ft., and affords accommodation for 23 students, with a residence for the Principal. A marked feature of the front is a tower, which rises to a considerable height over the other portions of the structure. Each student has a separate room, which he uses as study and dormitory. It was considered better to give the young men one large room instead of two small ones. By the use of a curtain a stu-

dent if he wishes, can divide his room into two parts. The dining-hall of the college is 40ft. by 24ft., and the lecture-hall 33ft. by 24ft. By removing a wooden partition, these two rooms can be made into one. There are 20 students in the institution at the present time.

The young men go out preaching with great regularity. On an average, 15 of the 20 students occupy pulpits either in mission or other chapels every Sunday. During the last session which extended from early in September, 1879, to the beginning of July this year, the students had 563 preaching engagements, involving 1,130 separate services in 98 places of worship.



OX-BANDY OF INDIA.

For the Christian Messenger.
Travelling in India.

The accompanying cut illustrates one of the modes of travelling in India. Different modes prevail in different parts of the country. In some places travelling by palanquin carried on men's shoulders is very common. It is expeditious, but expensive—costing from 12 to 14 cents per mile. Canal boats are the principal means of conveyance in some parts. This is true of the Cocanada field. The ordinary ox-bandy is in use everywhere. Though rough and very primitive in appearance, it is after all about the most satisfactory means of travelling when prosecuting rural mission work. The mode of travelling in our picture, occupies a position midway between the rough country bandy and the palanquin, both as respects expedition and expense. It is not an unpleasant way when the roads are good. The worst feature of all bullock travelling is the very slow rate of speed, two miles an hour being what is ordinarily made. But as time is of little object to the natives, this does not count as much of an objection to them.

In our picture, the driver sits on the tongue of the vehicle, three passengers are inside; while a fourth is on the step, ready to alight or enter the coach through the door in the rear.

W. F. A.

For the Christian Messenger.

Luthardt's Apologetical Discourses.

TRANSLATED FROM THE GERMAN FOR THE "CHRISTIAN MESSENGER," BY PROF. D. M. WELTON.

Fifth Discourse.

MAN.—III.

Moreover a true understanding of the history of mankind is only possible by regarding mankind as a unit, which consequently has a single history. I see not how all things—and they include the essential interests of our intellectual and moral life—are to subsist, if we suppose with Agassiz, for example, a plurality of human creation-centres: that men were originated simultaneously or successively in different places of the earth, "just as pines in forests, grass in meadows, bees in hives, herrings on sand-banks, buffaloes in herds." As, if the case stood with man as with plants or the lower animals! This whole doctrine of Agassiz is at bottom only a going back to the ancient view of the *Autochthones*, that is, of the primitive origination of individual nations in their own lands respectively,

a view, the natural consequence of which was the completest separation of the nations, which separation Christianity cancelled by teaching that mankind has one source and beginning. The question before us is thus not an unimportant one, but it affects the interests of humanity as well as those of religion.

Indeed in recent times this question concerning the age and origin of the human race has, through the interest which other questions have excited, been thrown into the background; but it has not yet lost its significance. The diversity which marks the races of mankind is the principal argument that has been brought against it, especially since the time of English deism. Particular

reference has been made to the diversity of skull formation, and of the facial angle which descends from 90 or 80 to 70 degrees. The other diversities are closely connected with these. They are not accidental peculiarities, originating simply from accidental external causes as heat and the like, but they have a joint connexion with one another; hereby the individual classes of peculiarities ever form a unity among themselves and produce hereby various types of mankind. The question accordingly is: do men constitute one race or several? In other words: are the different races of men related to each other as the different races of horses? or do they differ from each other as the horse and the ass? From the standpoint of Natural Science arguments of an effective character for the unity of the human race have been drawn. The weightiest one is this: if animals of different kinds or species, as the horse and ass, intermix, the result is an unfruitful offspring—the mule does not propagate itself; the offspring however of different races of men is propagable to an unlimited extent. Thus the different races of men do not, on mingling, produce different species, as do the horse and ass, but only different varieties, as the different races of horses which may be crossed at our pleasure. Moreover the differences of these varieties of the one race of man are only of an external kind. They relate simply to the hair, the complexion, and form of the skull. These however are simply externalities which can be changed by circumstances. That this has been the case can be shown from history. In external appearance there is a great difference between the now living and the old blond-haired Germans. The Magyars of the present day are very far different from their ancestors, the old Hungarians, who are pictured to us with a mien so horrible that the Magyars of the present time bear no resemblance to them whatever. Only "in the remote regions of Hungary does one meet with the frightful ugliness which was peculiar to the Hungarians." It is a matter of fact that civilization changes even the bodily organism. Mental improvement results also in bodily improvement, just as on the other hand a degeneration of the body may follow that of the mind. And not less does climate exercise an influence upon man than upon domestic animals. With this also agrees the fact that no characteristic of any single race is exclusively peculiar and essential, but the transitions are gradual and diversity is brought about by intermediate steps. "Neither a certain form of the skull or

pelvis, nor the color of the skin, nor that of the hair and eyes, nor other specific characteristics," are peculiar to any one race. In one and the same race, in one and the same nation the greatest diversities are seen. "The German male skull differs from the female in size (in comparison with the latter it is in horizontal circumference as 100 to 97 and in the size of the brain cavity and weight of the brain as 100 to 90), still more however does it differ in typical dissimilarity, and indeed to a greater extent than many race-skulls among themselves." All these gradually vanishing differences are less however than those which exist among animals of the same kind, as horses or dogs. The inner structure of the bodily organism is everywhere entirely the same.

However much white men and negroes may differ in other respects, in this they exhibit the greatest similarity. And finally, the mental organization is everywhere the same. Everywhere we find the same dispositions, the same mental peculiarities, the same passions; all men understand one another. All races do not, indeed, stand on the same intellectual plane. "But while 'between brutes and men the specific differences in physical structure are qualitative, those existing between the different races of men are quantitative.' That such differences exist however, that certain races stand corporeally and intellectually higher than others, is natural, since mankind is an organism which demands manifoldness of endowment and of skillful employment. And these distinctions are also gradual. The example of Toussaint's overture is sufficient to demonstrate the intellectual endowment even of negroes; and who deems the Shakespearean Othello an impossible character? Thus from the standpoint of Natural Science the possibility at least of the unity of the human race must be conceded, and a succession of the most distinguished natural philosophers, as Haller, Linné, Buffon, Cuvier, Blumenback, Rud. Wagner, And. Wagner, A. von Humboldt has acknowledged this. Those also who do not grant the reality, as Waitz and Perth, admit at least the possibility. The objection which they urge against the reality, that then the existence of the human race would hang on the slender thread of one human life, an unsuitableness to purpose nowhere else characteristic of nature, has no weight with those who believe in a divine Providence, which well cares for its highest creature. More than the admission of the possibility is however not asked of Natural Science. To demonstrate the reality is outside her province. That is the business of philology. And comparative philology approaches at least to this result. Thus, to mention a great example of this, the unity of the origin of the Indogermanic nations is placed beyond doubt by the common element in the constitution of their languages and by the great multitude of common radical words. The historical investigation, however, shows us a remarkable agreement of sayings among nations dwelling farthest apart. The early traditions of scripture are heard again in the legends of the North American Indians. Geographical difficulties interfere indeed, with the spreading of these traditions to America and the South Sea Islands. But in the latter place where this difficulty is the greatest, we find on the other hand lingual and physical affinity. And as to America, there is still a lively intercourse between the hordes of Northern Asia and North America over the Aleutian Islands, this island-bridge between two continents.

The moral consideration of the marriage of brothers and sisters has been set up: it has been affirmed that the history of mankind began in incest. But it is overlooked that the family of the beginning, represents not simply the family but also the race. It is consequently not only the circle of consanguinity, but includes at the same time in itself the entire fulness of the differences which subsequently in the course of development spread themselves asun-