

The Christian Messenger.

Haltax, N. S., August 1, 1883.

Our readers will doubtless peruse with interest the very exhaustive reply to Professor MacGregor's rejoinder, in another column. The facts given by the Committee, although somewhat extended for newspaper correspondence, are but a fraction of what might be given on a subject that is just now exciting so much interest among the friends of Higher Education on Christian principles.

We copy the following from the Presbyterian Witness:

"We have seen it stated that the Baptists at their recent Convention at Saratoga had chosen a 'Baptist Bible.' Such is not the case. They have endorsed the Revised New Testament, but they still accept the 'Authorized Version.' The Baptist Version has never been of much account, and is likely to disappear."

We might let the above pass without note or comment but for the last sentence. We presume that our neighbor there refers to the Bible Union Version. If so, he is greatly mistaken in calling it "the Baptist Version," as several revisers under appointment of that body were not Baptists, and the word baptizo was translated immerse. It is, therefore a misnomer to call it a Baptist Version, seeing that the word baptizo was not in it. It would be far more correct to call the Authorized Version "the Baptist Version."

It is, perhaps, unnecessary for us to notice all the Church Guardian's bold, erroneous utterances on the subject of Baptism. He seems to have thrown off all restraint in giving expression to the results of that rite when administered to infants. He commences an article on this subject as follows:

While opposing the Baptists in their unscriptural and modern notions respecting the subjects of Baptism, we do not deny that their existence is in one way a protest against the reckless disregard of the Rite which seems to be growing so rapidly among the various Protestant bodies. It is a painful truth that among some Presbyterians, Congregationalists, Methodists, and others, Baptism is but lightly regarded; indeed so much has this come to be the case that but a small fraction of the children of those who profess these names have been brought to baptism,

and then on the supposition that the rite administered to infants is baptism, and that they are thus made believers and put in the church, he applies to them the passages of Scripture which refer to believers in Christ, and concludes by affirming that

To baptize an infant, therefore, is to bring it into the Church, and so to give it spiritual life by uniting it with Christ. To leave it unbaptized is to leave it spiritually without life, by leaving it without spiritual union with Christ.

This may be the religion of the Common Prayer Book, but is not that of the New Testament.

MR. W. M. SANFORD of Upper Peraux, writes us disclaiming all approval of Theodore H. Sylvester, who has made use of his name. He says: "While it is often difficult to determine when offering hospitality to strangers whether you are entertaining a tramp or an angel unawares; in this particular case I am at the present moment under no doubt as to the real character of the party in question, as certain facts have come to light which should debar him from the pulpit of any Baptist Church in Nova Scotia or elsewhere."

The following is from an article on "A Question on Consistency" by the Rev. C. Perren in the Chicago Standard. It will bear reading over twice:

It is an old proverb that "consistency is a jewel." I suppose this saying came into existence from the fact that consistency is so rare among men. How sad that a person's conduct is so often the very opposite of what he professes to be. But I did not quote the proverb to preach a homily from it, but to

call attention to a question which I think is of great importance to us as a denomination, namely, What kind of literature shall we have in our Bible or Sunday-schools? Baptist or Pedobaptist? Denominational or undenominational? Surely, there can be but one answer! Then let our conduct be consistent with that answer. Have not many, perhaps without thinking, been inconsistent in this matter?

Is it not inconsistent for us, when we have our own Publication Society, to fill our schools with Pedobaptist books and papers? Without speaking one word in disparagement of the good being done by the publications of other societies and publishers, is it not the part of wisdom and moral right for Baptists to patronize their own?

Do not children need 'sound doctrine' as much as adults? And can we afford to place in their hands literature which, if it does not teach error, at least ignores great truths?

Can we, as the custodians of truth, dare we sanction any trifling with the teachings of God's word, either by the living voice or the printed page?

If you cannot have but one book, have a Bible; if you cannot have but one paper, have a religious one; if you cannot have but one religious paper, let it be the organ of your denominational work, a Baptist one. [We might add, Let it be the one in your own province.—Ed. C.-M.] If we believe that our principles are worth maintaining, let us consistently maintain them.

INVENTION is always busy. Whilst we have no personal interest in the following, which we clip from the Scientific American, we feel like congratulating those who cultivate the hirsute ornament of the upper lip that so good a thing has been done for them:

Mr. John A. Moore, of Cambridgeport, Mass., is the patentee of a simple contrivance for holding the mustache from the mouth during meal time. The appliance consists of a small comb, to one side of which is attached a spring hook. The lower portion of the mustache rests upon the comb, and the spring hook engages with the upper portion, so that the mouth is free to receive food without its coming in contact with the mustache.

What an ornament this must be to the mustachioed men who use it! Fancy a dozen men at table with this "contrivance" on!

PERSONALS.—Rev. J. W. Manning after three or four weeks absence at his home in Bridgewater has returned to the city, evidently invigorated by the change.

Rev. J. F. Avery is expected home this week from his summer vacation in Prince Edward Island.

Rev. A. W. Bars of Mahone Bay is spending a short time in Guysboro.

Literary.

THE BAPTIST QUARTERLY REVIEW, July, August, September, 1883, contains:

I. "Comparative Religion." By Rev. O. P. Eaches, Pastor of First Baptist Church, Hightstown, N. J.

II. "Herbert Spencer in the Light of History." By Professor William C. Morey, Ph. D., Rochester University, N. Y.

III. "Wilkinson's Webster Ode." By William C. Conant, New York.

IV. "Some Christian Testimony from Herbert Spencer." By Rev. Alvah S. Hobart, Pastor of Mount Auburn Baptist Church, Cincinnati, O.

V. "Mr. Howells and the Scholastic Element in Novel Writing."

VI. "Books—Reviews and Notices."

The first article is a well written vigorous on the leading features of the different religious systems of the present day, showing the grand contrast in Christianity. The other articles are scarcely equal to the usual contents of this Review. The review of new books at the end is full of valuable notices of new books. Published at Cincinnati, by J. R. Baumes.

REPORT AND COLLECTIONS OF THE NOVA SCOTIA HISTORICAL SOCIETY FOR 1882-83.

This is the third volume of the Society's transactions. In addition to the list of members, Rules &c., it contains three valuable papers—History of St. Paul's Church by Rev. G. W. Hill, D. C. L. Colonel Winslow's Journal of the Expulsion of the Acadians in 1755, and Archibald House by the Hon. A. G. Archibald, Lieutenant Governor.

Dr. Hill's paper is highly interesting to Church people, and many facts learned by Dr. Hill will be by this means rescued from oblivion.

The copies of original papers in Winslow's Journal will be made public property and will answer many inquiries as to how and why so large a number of people were taken from their homes and carried away to other countries.

The Century Magazine for August is the mid-summer holiday number, and has a larger than usual proportion of short lively pieces suited for reading in the hot weather. It is a grand magazine. It contains the first part of a stirring romance called "The Bread-winners," which will run through six numbers of the magazine. The scene of the story will be easily recognized as a flourishing city on Lake Erie. It is anonymous to the editor, as well as to the readers of the magazine, the author's dealings with the editor having been carried on through a third person.

St. NICHOLAS is also a holiday number for the young folks with a great number and variety of superior illustrations. Edwin La-setter Bynner contributes an amusing and capital illustrated story, entitled "Our Special Artist," which deals with the varied experience and laughable failures of a boy who undertakes amateur photography at a military camp and in a trip through the mountains of Virginia. There is also an excellent story for girls called "Zintha's Fortune," by Kate Tannatt Woods, which tells of the struggles and ultimate success of a young prairie maiden in her efforts to find her father.

MASTERY, A WEEKLY MAGAZINE devoted to Home Handicrafts, Household Affairs, Nature Study, Manual Arts, Experimental Science, Invention, Rural Sports, and other entertaining employments for Young People.

The proprietor of this magazine offers to young people fourteen cash prizes, amounting to one hundred and fifty dollars, for the best fourteen pen and ink sketches that may be submitted, illustrating any of the International Lessons of the current quarter, reserving only the right to purchase the successful drawings at market rates, the payment thereof to be in addition to the prizes.

Rev. Charles S. Robinson, D. D., of New York, has kindly consented to act as judge of the competing drawings. Full particulars concerning the prizes are contained in MASTERY for July 26. \$3.00 a year, or 15 weeks trial for \$1.00 in advance, postage free: 7 cents a copy. Remittances should be made by money order, draft, or registered letter payable to The Mastery Company, 842 Broadway, New York.

WINTER IN INDIA. By The Right Hon. W. E. Baxter, M. P. Is the last, and the best, of a number of charming books of travel by the Hon. Mr. Baxter, who took many journeys in Europe, Asia, Africa, America. He introduces us to strange scenes, curious incidents peculiar alone to India, and obtains for us a vast fund of information and facts concerning a country which is likely to call upon itself more notice from the world than it has yet done. England and America, both their merchants and scholars, especially, must ever be deeply and more interested in India. Mr. Baxter tells his thrilling story in such a pure, simple style that readers of all ages will alike enjoy it. Published in Funk & Wagnall's Standard Library. Price 15 cents.

ENGLISH GRAMMAR SIMPLIFIED, in Prose and Verse. 7 cts.; 60 cts. a dozen.

Miss Hosterman has in this little book put English Grammar into a very compact form. If committed to memory and understood it would be a great help to beginners.

THE LAMB IN THE MIDST OF THE THRONES; OR THE HISTORY OF THE CROSS. By James M. Sherwood 8vo, pp. 525. Price \$2.00. New York: Funk & Wagnall.

The writer of this handsome volume is a minister of the Presbyterian Church, he was formerly editor of the Presbyterian Quarterly, and being quite advanced in years has a life-long experience from which to draw his information and illustrations. He does not regard the present state of the church as affording grounds for encouragement. He is a clear vigorous writer and does not allow his church relationship to prevent his speaking out freely on the evils he sees in the ministry, and the erroneous doctrine that at the present day exists in the body to which he belongs as well as in other bodies of Christians. He lives largely in the past and compares it with the present we think without sufficiently considering the influences now at work of a corrective character. The changes of modes of expression and of operation in Christian work are not enough taken into account by the author. The immense amount of Bible study and interpretation now provided for so generally is perhaps one of the most promising features of church work of the present day, and must produce results favourable to the extension of Christian truth and religious advancement. This book may be considered as a body of divinity in the historical order of Christianity, setting forth the great doctrines of salvation, by the Cross, commencing with the eternal purpose of the Almighty and bringing it on to the appearance of Christ in the world, his death, resurrection and ascension, showing the various developments of grace in the advancement of Christ's Kingdom on earth, and reaching on to the future prospects in the fulfilment of prophecy to the end

of the world. There is much to animate and encourage to Christian faith and labor in the contents of the book. It is got up in handsome style and may be read with profit by ministers and people.

Correspondence.

For the Christian Messenger. Prof. MacGregor's "Rejoinder."

Mr. Editor,— In the "plea for Denominational Colleges," in your issue of the 4th inst., we made the general statement that "Higher, or Collegiate Education is acknowledged by all intelligent persons to be absolutely essential to the general prosperity of any country." We also pointed out the fact that "as a means of promoting the spiritual, social, and material advancement of mankind it is everywhere receiving the hearty support of Christian philanthropists."—These statements are so self evident to all thoughtful observers that Dr. MacGregor has not questioned them. We further stated that this great work was carried on, first and chiefly, by denominations of Christians, and secondly, by a State or Province; and we supported and strengthened this position by practical illustrations and authentic statistics drawn from our own work in the Maritime Provinces, and from the larger field of the United States, where the circumstances and condition of the people in relation to the matter of Higher Education are analogous to our own. The facts and figures which we were able to place before your readers tell a most wonderful story, and prove conclusively that the "Denominational College method" has done immeasurably more for Higher Education on this continent than all other methods combined, and that it is to-day far more effectively accomplishing "all that is reasonably demanded of Collegiate training" than any other method. Dr. MacGregor sought to detract from this statement by pointing to Great Britain and the continent of Europe, giving, however, no facts to support his assumptions in respect to those countries. He also assailed the position taken by us in respect to United States statistics by an array of figures which, to say the least, did credit to his ingenuity and industry, in view of the fact that all the while, as he now admits, he "had a strong suspicion that this," his erroneous assumption to which we called attention, "was the cause of the discrepancy" he pointed out. We replied generally, first, that in Great Britain and on the continent the question of Higher Education was so much interwoven with Church and State, and the condition of the people so entirely different from that of ourselves, that no just comparison could be made in the matter; and we disavowed all intention of covering the wide world in our discussion. We thought the context should have suggested this to the impartial reader. Secondly, we showed that Dr. MacGregor was wrong in assuming that Commissioner Eaton's "non-sectarian" always meant "non-denominational." A little care would have avoided this error, for the expression is clearly used in a sense quite different in the Commissioner's report for 1879,—the very report from which the learned Professor has gleaned his statistics. At page 162, for example, Princeton University is declared to be "non-sectarian," while at page 533 of the same report it is said to be "Presbyterian." Still, Dr. MacGregor is not satisfied, and in your last issue has repeated many of his minor points and side issues, and demanded a more specific reply.

1. He calls attention to the fact that our classification of Colleges "was incomplete." The point is wholly unimportant. Our object was to show that the Denominational College method is doing more and better work than all other methods combined, and for this purpose we divided all the Colleges—omitting none whatever—into two classes. We called one Denominational the other State Colleges. Dr. Dorchester's classification of "denominational and non-denominational" is more perfect, but we meant by "State" to cover the same ground embraced by Dr. D. under the term "non-denominational," namely, all Colleges which are not denominational. So far as the question of "well-equipped Colleges" is concerned we may remark that there are few, if

any, better "equipped" institutions in the United States, giving instruction leading to the A. B. degree, than Harvard, Yale, Columbia, Princeton, Amherst, and Brown, but these are all denominational Colleges. Let Dr. MacGregor name half a dozen of the class he refers to—wholly outside "denominational or independent Colleges, and State or Provincial Colleges"—as "well equipped" as the half-dozen we have mentioned, and we will admit that our "omission" is more "unjustifiable" than we had supposed. Johns Hopkins University, referred to by Dr. McG., is designed for the "collegiate, graduate, and special education of young men," and in 1879 more than half its students were College graduates, while only 60 of them were taking the course leading to the A. B. degree.

2. Dr. MacGregor avers that we "tacitly admit" that, taken as it stands the "statement is not correct" that higher education is carried on chiefly "by organized bodies of Christians called denominations." We make no such admission. On the contrary, we believe that in Great Britain and on the Continent of Europe where the system of Church and State so universally exists, "organized bodies of Christians" very largely control the Higher Education of those countries. We said merely that our discussion was confined to the United States and to these Maritime Provinces, and that any impartial reader should have so understood it.

3. The resolutions of the Presbyterian Synod; of the Congregational Union of Nova Scotia and New Brunswick of 1881; and of the Free Baptist Conference of Nova Scotia of the same year are quoted by Dr. MacGregor to prove that these Denominations "condemn the Denominational College method." As to the Presbyterians, we may say, that prior to the passing of the first resolution quoted, and before the union of the different bodies composing the Presbyterian Church in Nova Scotia, a large and important section of them very efficiently conducted Higher Education under the "Denominational method" at Truro. Shortly after the "disruption" the Free Church, another section of that body organized an Academic Institution on Gerrish Street in this city, and the resolution referred to was passed, and the Presbyterians went into Dalhousie because they could do so as a Denomination. The resolution passed by them in 1876 simply means that the Presbyterian Church intends to continue its control in the Government and Faculty of the College and it simply asks "to be relieved in whole or in part of the pecuniary obligations which they had assumed in the matter." We doubt very much if the Denomination would continue their sympathy and support to Dalhousie for a single day did their influence on the Board of Colleges cease to be paramount.

As regards the Congregationalists, several years ago they actually adopted the principle of Denominational Colleges; erected a building in Liverpool, N. S., organized "Goreham College" and carried it on for some years, or until the structure was destroyed by fire; and, unless we are misinformed, would have rebuilt it, but having neither the numerical strength—the entire denomination in Nova Scotia in 1881 being only 3,506—nor the money, were unable to grapple with the undertaking, and finally relinquished it. It was not choice, therefore, but peculiar circumstances that led to the passing of their resolution; or, as Dr. MacGregor would express it, "organized bodies of men frequently require to adopt courses of which they disapprove to choose the less of two evils."

It should be borne in mind, however, that the doctrinal views of the Congregationalists are, in every particular, similar to those of the Presbyterians. They differ only in minor questions of church government. In the United States the two bodies not infrequently amalgamate in church relations, and by referring to the statistical tables of Dr. Dorchester it will be found that they very occasionally as Denominations unite in carrying on the Higher Education.

The "Free Baptists" of Nova Scotia, numbering in 1881, 10,615, the

same year, (1881) gravitated towards Dalhousie, but it is very evident they comprehend the advantages accruing to religion, and their people, from having Educational Institutions under their own control; for it is a well known fact that representative men from Nova Scotia and New Brunswick are to meet in October next for the purpose of organizing a "Convention," the constitution of which has been already framed.

Article 4 of this constitution reads thus:—"That the Convention shall be for the purpose of promoting and sustaining Education, Foreign Missions, and dealing with such matters as may be referred to it by the respective conferences entering the Convention." The second clause of the resolution preceding the Constitution is thus worded: "Further Resolved, That we request all our young men seeking to enter the ministry to secure an education, and until we have a school of our own, that they be requested to attend the Freewill Baptist schools at Lewiston, Me.; and we would urge upon each General Conference to do all possible to aid them."

Where, then, we ask, are the "126,600 of the population of Nova Scotia" who condemn the "denominational College method?" To us this seems like disintegration rather than consolidation.

4. Dr. MacGregor questions the Committee's conclusion that the rapid multiplication of Colleges in the United States between 1830 and 1878 should be construed as meaning rapid progress in the Higher Education, and suggests that it rather gives evidence of progress in "Secondary Education." He says: "The Committee is led away by the habit our neighbors have of using loud sounding words. What they call Colleges are in many cases what should be called schools and Dr. Dorchester's great progress in the Higher Education is in reality progress in the establishment of High Schools." Now it is a fact that many so called "Colleges" in the United States are High Schools only, but the learned Professor's reference to that fact is, to use his own language, "worse than irrelevant," for the United States Commissioner, General Eaton whose classification Dr. Dorchester has strictly followed, keeps the two classes of Colleges perfectly distinct. The one, embracing some two hundred of these "Colleges" and three "Universities" he subdivides into "Schools for Secondary Instruction," "Preparatory Schools," and "Schools for the Superior instruction of women"; the other, he calls "Universities and Colleges," for instruction leading to the A. B. degree. Dr. MacGregor is really calling in question his own Commissioner's classification—not ours or Dr. Dorchester's. We would again call his attention to the great carefulness with which Dr. Dorchester has dealt with the matter, by requesting his foot note which is as follows: "On page 88 of the Commissioner's report for 1878 General Eaton gives 37,987 students in Universities and Colleges; but these numbers include students in preparatory departments. The true figures are from table ix, pp. 26 etc., column 17, amounting to 30,368. Slightly revising these statistics by the aid of some ecclesiastical Year Books, we have the above mentioned number 30,369."

5. The statement that Dr. Dorchester's statistics reveal the secret of the wonderful "material prosperity" of our neighbours across the line, is also questioned by Dr. MacGregor. To us it appears self-evident. The prosperity of any country must depend on the educational condition and intelligence of its inhabitants. In the United States the denominations by means of their Colleges have contributed very largely to the intellectual growth and general advancement of the people, by imparting an education fitted to the wants and the work of the country. We do not hesitate therefore to reaffirm the statement that the facts adduced by us, in respect to Denominational Colleges "reveal the secret" of very much of the material prosperity of our neighbours. Without these sources of Education a vast amount of mental power,—of progress-giving power, would necessarily have remained latent, and undeveloped.

The Professor in this connexion suggests that if our position be sound, Nova Scotia having more of this Edu-