

# The Christian Messenger.

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## Correspondence.

For the Christian Messenger.  
Joseph Cook's Lectures.

LECTURE 168 OF THE MONDAY LECTURE-SHIP.

LECTURE 6 OF THE PRESENT COURSE.

Prelude: The Divorce Question.  
Interlude: Questions Answered.  
Lecture: Spiritual Religion in Lotze's Philosophy.

Tremont Temple was again filled on the above occasion. The lecture was a most interesting one. The portrait of Lotze was exhibited from the platform. If I rightly understand him, Mr. Cook considers Lotze the greatest philosopher of this or any age. Those faculties which have to do with the material world, its laws and facts are very strongly marked in the Phenology of Lotze. His judgements may be regarded as more balanced than those of the mere Idealist.

THE PRELUDE: THE DIVORCE QUESTION.  
Save the family and you save the nation; not otherwise. Save the family and you can save the church; not otherwise. Great is the state: great is that divine institution, the Christian church: greater still, and I would say it reverently, is the family.

Loose divorce laws foster consecutive polygamy. Leprous Mormonism points to New England, claiming that there is more polygamy in New England than in Utah.

Once give the Orient the suspicion that the home is not safe here, and the work of missions is ended. If you wish to aid missions, look to your divorce laws. Keep pagan ideas out of your jurisprudence.

The eternal constitution of things points to the fact that for the highest civilization a nation must keep in mind nature's law of monogamy, and that what God has joined together, man must not put asunder.

I am about to uncover an awful state of affairs amongst us. Yet I think, notwithstanding that in the upper portions of our society, we are purer here than in Europe. Within 30 years divorces in our Northern States have doubled in proportion to the marriages and population. There has been a growing laxity of divorce laws. There is an increase of illegitimate births. There is an alarming increase of criminal malpractice and abortion. Carol D. Wright says that licentiousness is a more potent factor in crime than intemperance. Loose divorce is increasing in Europe. Infidel organizations are striking at the home. Among the causes are:

- (1) The increase of immigration of dissolute classes.
- (2) The increase of those who are not under church influence, who have got out from under the influence of foreign state churches.
- (3) Railways, increasing the facilities for transportation.
- (4) Infidelity.
- (5) The rapid growth of large cities.
- (6) The poisoning of the country districts by city influences.
- (7) The migratory habits of factory operatives.
- (8) Rapidity of judicial proceedings in divorce cases.
- (9) Neglect to teach in the schools and family the principles on which pure homes are founded. Among the remedies were enumerated these:

(1) The creation by Congress of a commission of inquiry into divorce and divorce legislation.

(2) A constitutional amendment by which a uniform divorce legislation may be secured. This amendment can only be obtained by agitation, and legislation is impossible till we have such amendment. We must enforce by agitation the attention of Congress. The church, press and parlor must be aroused in this direction. We ought to assist and encourage such men as Anthony Comstock, who is doing a grand work in some of our large cities. Society, literature and law need to be saturated with the Biblical idea of the family and the home.

Roman Catholicism tolerates no divorce. Are we to sit still and allow the finger of shame to be pointed at us from

the seven hills of Rome? Romanism in her confessional, on her platform and in her tracts stands in advance of Protestantism. Protestantism enacts in her laws the doctrine of devils, and needs radical reform.

Mr. Cook here introduced a resolution petitioning Congress to inaugurate a commission of inquiry into divorce and divorce legislation. This was unanimously adopted by the audience by a rising vote. Mr. Cook announced amid applause that he should forward the resolution to Senators Dawes or Hoar for presentation to the judiciary committee.

INTERLUDE: QUESTIONS ANSWERED.

(1) As to the school question in the South, I would erase the color line from all schools supported by public money, and let private schools take their chances under the law of the survival of the fittest.

(2) The New Testament Scriptures do not authorize us to expect New Testament miracles. I think however prayer is efficacious for the healing of the sick when employed in connection with medicinal remedies. As to whether organic disease can be healed by the ministry of prayer, this must be settled by research and scientific analysis. I have known of but one such apparent case. There is good evidence, however, that functional diseases have been thus cured. I think the best volume on the ministry of healing is that by the Rev. Dr. Gordon of this city. I do not oppose this doctrine: I do not advocate it.

(3) In order to know what doctrines one must hold in order to be Evangelical, do not ask Andover. They are Evangelical doctrines which are agreed on by Presbyterians, Methodists, Baptists, Episcopalians and some Congregationalists. They are the atonement, the necessity of the new birth, the Trinity, the immortality of the soul, and the final issues of the general judgment, these issues being determined by the deeds done in the body.

(4) What Sunday newspapers displace is worth more than they supply. They displace rest, to which all are entitled. They help to poison the feeling respecting the sanctity of the Sabbath. Most Sunday journals in the United States are heavy with rubbish. The satanic press is more satanic on Sundays. The best and most influential papers do not publish Sunday editions.

THE LECTURER: SPIRITUAL RELIGION IN LOTZE'S PHILOSOPHY.

It is the glory of Herman Lotze to have broadened by exact methods, the philosophical outlook upon human nature, to have taken the emotions in all their ranges into view, as well as the intellectual faculties. We have a philosophy of the soul in harmony with the truths of all the sciences. Lotze was first educated as a physician, and next as a metaphysician. He was a many-sided philosopher.

Immanuel Kant took too narrow a view of the human faculties. He did not study the intellect too much but the emotions too little. The scheme of thought of Lotze is more than any form of Neo-Platonism. It is more than Platonism itself. He is as scientific as Aristotle and as poetic and religious as Plato.

Lotze was born in 1817 at Bautzen in Saxony. He pursued the study of medicine and philosophy with great success at Leipzig University. He spent most of his life in the beautiful town of Göttingen as professor of philosophy. His grandest work, as every one ought to know, is his *Mikrokosmos*.

One day on the banks of the Rhine, the news was brought to me by Professor Christlieb that Lotze was dead. I saw his tomb when the palm leaves were wreathed over it in the form of a cross. A drawing of that grave hangs on my study wall to-day. On it in German are these words from Lotze, the very centre of his philosophy: "Only love for the living God, and long to be approved by him is the scientific, as it is the Christian, basis of morality: and science will never find a firmer basis nor life a surer."

Weberweg has summarized Lotze in his *History of Philosophy*. The celebrated volume on *Metaphysics* by Prof. Bowne, of Boston University is the best representative in English of Lotze's philosophy. The daughter of Sir Wm.

Hamilton began a translation of the *Mikrokosmos*, but it was left unfinished at her death. A complete edition of his works is under discussion at the University of Oxford.

I will endeavour to sum up in seven propositions the philosophy of Lotze. Remember that here is the top and radiance of the acutest scheme of philosophy that the world has yet reached. Here is the wealth of Kant and Leibnitz of Plato and Aristotle, of Fichte, Schelling and Hegel. Stand at his grave with me and ask what you are to think of superficial agnosticism.

Lotze had speculations which all of us cannot endorse. He almost denied that matter exists in the ordinary sense of that word. I do not adopt his theory that matter is nothing but the spiritual action upon us of personal beings outside us. But this does not prevent me from accepting the majestic outlines of his philosophy.

Lotze traces back to the unseen universe, not matter, motion and life merely but also the beautiful and the good. Ethical ends he finds demonstrably supreme. To Lotze the universe is as surely filled with the Omnipresent God as to the English Theists it is with the omnipresent ether. The unification of laws throughout space and time, he accounts for by the constantly exercised will of the King Eternal, Immortal, Invisible.

These are the seven propositions by which we endeavour to summarize the philosophy of Lotze as we sit together under the trees that whisper above his tomb:

(1) Everywhere in the wide field of observation we find three things: a region of facts, a region of laws, a region of worths.

(2) These regions are separated only in our thoughts, not in reality.

(3) Facts are the field in which, and laws the method by which, the standards of worth, aesthetic and moral, are being realized.

(4) This union implies design, and can only become intelligible by the idea of a Personal Deity.

(5) In the creation and preservation of the world a Personal God has voluntarily chosen certain methods of action indicated by the world of facts and the world of laws.

(6) Through these methods a Personal God is realizing the standards indicated by the world of worths.

(7) Only love for the living God and longing to be approved by him is the scientific, as it is the Christian, basis of morality and spiritual growth and bliss.

You think that Herbert Spencer rules the philosophical thought of the world. Herbert Spencer brought to the grave of Herman Lotze seems a mere pigmy. Lotze was clear. Spencer is obscure. Lotze was a theist. Spencer is an agnostic. Lotze controlled philosophical thinking in university centers: Spencer has hardly any influence in university centers. Lotze had the devoted support of Christianity: Spencer has its devout opposition.

The comprehensiveness, the acuteness, the moral beauty, the scientific courage of Lotze's scheme of thought ought to attract us even if it did not harmonize with Christianity, as it does. I ask you to rise to the height of Lotze's supreme position that only love for a living God, omnipresent, eternal, immutable, is the basis of morality, and that science can never find a firmer basis than this, nor life a surer. It is appropriate that the Cross should stand at the head of this grave, and that the palm leaves over it should be kept green. Lotze's philosophy of the soul of man and of its relations to a Personal God leads up to the supreme watchword of a better age to come—a watchword in which I, for one, at the edge of his tomb, summarize my personal faith—a watchword as true in philosophy as in religion—*Via Lucis, Via Crucis*—the Way of Light is the Way of the Cross. [Applause.]

Very respectfully,  
E. M. CHESLEY.

LIKE most garments, everything in life has a right and a wrong side. You can take any joy, and by turning it around, find troubles on the other side; or you may take the greatest trouble, and by turning it around, find joys on the other side. The gloomiest mountain never casts a shadow on both sides at once.

For the Christian Messenger.  
To the W. M. A. Societies.

Dear Sisters,—

The two young ladies who offered themselves as missionaries to the W. M. A. Societies of Nova Scotia, New Brunswick and Prince Edward Island, having been appointed by the Foreign Missionary Board, it will be necessary to make extra efforts to meet the expenses of their outfit and journey, and their support when in India. Particular attention is invited to the suggestions given in the Messenger of March 26th, relative to ways and means for raising extra funds for special needs.

It is earnestly hoped that new societies will be formed in places where none already exist, and that those that have been established may have their zeal and love for the Master's cause quickened by this fresh call from Him who thought it not too great a sacrifice to leave His sinless Home and take our weak human nature upon Himself, and at last to die a criminal's cruel death, all that we might be saved from the just punishment of our transgressions.

Dear Sisters, can any sacrifice on our part of time, strength, or money be too great to make for such a loving Saviour? If we cannot go and tell of His wonderful love to the perishing millions of India, shall we not gladly, by all possible means in our power, "hold up the hands" of those who have been chosen by God for this most blessed work?

"If you cannot give your thousands,  
You can give the widow's mite;  
And the least you do for Jesus  
Will be precious in His sight."

You can stand among the sailors,  
Anchor'd yet within the bay;  
You can lend a hand to help them,  
As they launch their boats away."

Let us pray that the Holy Spirit may so direct our efforts that the Treasury of the Lord for this department of His work may be replenished to overflowing.  
M. E. S.

## News from the Churches.

LAWRENCETOWN, ANNAPOLIS CO., March 31st, 1884.—Since I last reported progress here, eighteen have been baptized, making forty-seven in all, and ten added by letter. We have had a quiet and very happy work of grace, and we trust that the results will be permanent and strengthening to the church and the cause of God here.

A few days since the church and congregation were pleased to make their pastor an expression of their good will and their appreciation of his services, by a visit en masse to his house, and, after a most enjoyable evening, leaving tokens, material and otherwise, of their sentiments most satisfactory and encouraging to him and his family.  
R. D. PORTER,

NICTAUX.—The baptismal waters in this place, in the old spot, around which so many hallowed memories cluster, were moved again on Sabbath morning last, when twenty-two rejoicing converts were baptized by the Rev. J. Clarke. Among these were four grandchildren of the late Rev. W. G. Parker; and one, the only daughter of the present pastor. These afterwards received the right hand of fellowship. The solemn impressions of the hour will never be forgotten. Up to this time forty-six have been baptized; five others have been received; others are looking forward; and long-wandering prodigals are returning to their Father's house.

GASPERAUX, HORTON.—We noticed last week that a powerful work of grace was being experienced here. After we had gone to press we received the following from Rev. John Williams the pastor, dated March 24th: "We are working away in our revival meetings, 113 persons have been baptized and added to the church since the revival began, and a prospect for a further ingathering. Bro. Young is still with me."

## Prince Edward Island Notes.

Mr. Editor.—

Several months have now elapsed since I have given you any news items from the Island. Reason:—Dearth of news, absence of stirring events, reign of quiet. And yet outside of strictly religious lives, there have been events quite stirring for the time at least. Such as the

TEMPERANCE CAMPAIGN.

Last fall the liquor interests of Prince County circulated a petition praying for the repeal of the Scott Act. They secured a number of names—equal to the one-third required by law, and there is a fact in connection with that petition very suggestive to the philosopher and the moralist—out of a total of less than 1,200 names signed to a petition asking for the repeal of the Scott Act, 460 were signed thus *his+mark*. Both parties entered the field, feeling that great interests depended on the issue. The rum party organized, appointed advocates to take the stump and hold public meetings. The clergy of all denominations rallied to the Temperance standard and held enthusiastic meetings all over the county. They were heartily and effectively supported by a large number of intelligent and leading lay gentlemen, who at a very considerable sacrifice of personal interests, contributed as much as did the ministers, to the successful issue of the contest. To mention names where all did so nobly might seem to make invidious comparisons, and yet it is but simple justice to say that Prince County owes much in this respect to Rev. Neil McKay, Presbyterian minister of Summerside, and to Peter Stewart, Esq., the active President of the "Prince County Temperance Alliance." The result of the vote gave a triumphant and magnificent majority to the Temperance party. The largest vote ever polled in the County—recorded nearly *three to one* in favor of the Scott Act! The victory was duly celebrated by a torch light procession and grand mass meeting at Summerside a few evenings afterwards. And the Scott Act is being enforced with new vigor all over the Island.

GOSPEL CAMPAIGN.

We wish we could report the same wide-spread interest and cheering success in religious work as we are permitted to do in temperance matters. But alas we cannot. *Quiet, quiet!* That ominous quiet that begets alarm! Working away all along the lines, but not much "sound of going in the tops of the mulberry trees." Bro. Whitman has been favored with a season of refreshing in Charlottetown, and a goodly number have been converted and baptized. Bro. Lavers we hear has had some additions at Long Creek, but generally the churches are yet waiting for the "moving of the waters."

TEMPORALITIES.

ALBERTON, under the leadership of Brother Melick, whose ministrations we hear are highly prized all over that field, has resolved to arise and build. The frame for a meeting house is already on the spot, and plans laid to prosecute the work, we hope successfully.

SOURIS, under the patronage of the brethren at East Point, and inspired by the devoted labors of Bro. Kinlay, has also entered upon the work of building. In both these places houses of worship are needed very much. The brethren are few, the burdens will be heavy, and we would bespeak for them the assistance of any who wish well to Zion.

UIGO has also decided for a new house—secured the lot and the necessary subscriptions and gone earnestly to work. Friends from that quarter say that Bro. Reddin is a "workman that needeth not to be ashamed."

NORTH RIVER has sold the parsonage built some years ago and purchased a fine commodious dwelling in a more convenient locality. It is now classed A 1.  
PALMER.

LOCKPORT.—Rev. H. N. Parry writes March 24th: "Perhaps a word from Lockport would be welcomed by at least some of your readers. I judge this from the cheer and impetus I have received in my work, from reading your pages containing such joyful news of God's work in other places. We are not without tokens of good. A quiet work of grace has been going on among us since the fall. We have visited the baptismal waters every month since November except January. This month, March, twice and we hope to again before it is gone.

We have received into the fellowship of the church since this work began, 13 by baptism, 6 by letter and 1 by experience, 25 in all. A noticeable feature of the work is, that a large number of those baptized are people in middle life. Out of the 13, 11 are heads of families. We are praying the Master to "Abide with us," and are hoping to see continuous increase in numbers and development of spiritual life in the church.

Bro. Foster, the faithful, energetic pastor of the Osborne Church is enjoying a most gracious work of the Holy Spirit among his people.

You will probably hear particulars from him as soon as he finds time to write.

SONORA, March 24th.—The work of the Lord is prospering, and there is a spirit of inquiry among the people. Our hearts are much cheered in the work.

Rev. P. S. McGregor, of New Glasgow, came over again last week to help us, and baptized eight happy believers yesterday.

H. EAGLES.

CAMBRIDGE, Cornwallis, March 30:—The extra meetings were confined to Cambridge Section, Grafton and Black Rock have held no special services. The meetings were held every day in March and closed with a service of praise and thanksgiving. Sixty-one were accepted for membership after baptism. Fifty-nine were baptized. Others are enquiring.—COM.

WYMOUTH.—Rev. Wm. Spencer says March 24th: We are holding special meetings here. I baptized two on Sabbath 16th, and expect to baptize again next Sabbath. There is a good work in progress here. I shall write after Sabbath.

We are pleased to learn from Mr. C. F. Armstrong, Clerk of the Lower Granville Baptist Church, that our Brother J. E. Locke, Esq., has accepted a call from the Lower Granville Baptist Church and will commence labor there on Sunday April 13th.

CHESTER, N. S.—Rev. J. F. Kempton writes, March 21st: "We seem to have a continued quickening of interest in the things of religion. I have visited the baptismal waters twice during the last month once at the Basin and once in town. Others are seeking to know Christ. (Remainder next week.)"

Indecision is a terrible foe to progress in a religious life. Many are yet halting between two opinions—knowing that they ought to serve the Lord, and not quite ready to give up the service of Baal. Some vainly seek to make a compromise, and hold on to the world while grasping the Divine hand of mercy. It cannot be done. A full surrender only can bring God's peace to the sinful soul.