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WHOLE SERIES,
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Correspondence.

For the Christian Messenger.
Joseph Cook's Lectures.

III.

Prelude: Law and Lawlessness, North and South.

Interlude: Questions answered.

Lecture: The New Theology.

THE PRELUDE.

Twice within one hundred years this country has been washed in blood.

Twice within twenty years our civilization has been startled by the assassination of two of our chief magistrates. The number of murders in England to each 10,000 deaths is 7 per cent. in the United States 21. It is time the young American idea should be taught how not to shoot. There are 25 members of Congress, it is said, who owe their election to fraud, violence or murder, a fact of profound significance.

One of the most significant signs of the times is the cowardice of American majorities in the presence of roughs. The Basin States are filling up, and it is noticeable that the roughs are coming back to the East from the frontiers and finding their place in the slums of our Eastern cities.

What are the remedies for lawlessness, North and South?

(1) I would have established Law and Order leagues.

(2) I would have branches in all parts of the United States.

(3) These Leagues should have organs.

(4) The churches should endorse these Leagues and assist them in prosecuting crime and overthrowing intemperance. The work of the Citizen's League of Chicago gives ample evidence of the practicability of this scheme, not only for preventing liquor selling but also for preventing frauds on the ballot box in the Southern States. We must take these questions out of partisan politics! Congress will hardly be moved short of a hurricane! We want the organization of the best elements of society to put down the worst. My faith is rather in an aroused people than in politics.

Again let the parlor be aroused. In the city of Cleveland the ladies engaged in the Temperance Cause will not receive in their parlors the wives of liquor dealers. I am not in favor of building up a caste. Yet there is a difference between the right hand and the left. Let the pulpit be aroused! I am a friend of the clergyman, but what shall we say for a pulpit which is a moderate drinking one. The pulpit must lead the people of the churches.

Let the press be aroused. It is time for the satanic press, and any press that has satanic streaks, and is stamped out. If any one doubts the existence of hell on earth let him read the Western daily papers.

Let the platform be aroused. Let civil service reform come into practice. Let unsectarian religious instruction be given in the Common Schools. This is being provided for in New York and must come.

Let the illiterate be disfranchised. I would not give the right of suffrage after A. D. 1900 to those who cannot read and write.

THE INTERLUDE.

(1) The theories of Mr. Henry George in his book on "Progress and Poverty" are not practical. Mr. George forgets the commandment *Thou shalt not steal.*

(2) The essential characteristic of a Christian church is that it is a company of believers in God the Father, God the Son and God the Holy Ghost united for mutual edification, for the support of public preaching, and for the proper training of the community. The freedom of Congregational and Baptist churches is only a blessing when combined with a profound spirit of aggressive piety.

(3) I do most emphatically recognize the Divinity of Christ and the Divine authority of the Christian Scriptures.

(4) Wherever I find a preacher with whom the doctrines of the necessity of repentance in this life, the atonement as taught in the Christian Scriptures, and the supreme religious authority of the Word were not a creed but a life, he

usually found a revival going on in a slow or a swift way.

(5.) The measures most promoting revivals are:

(a) Secret prayer in the closets of congregations.

(b) Family altars.

(c) Home training in Evangelical truth.

(d) Pastoral visitation carried into daily life.

(e) Organization of lay religious effort.

(f) Atmosphere of devoutness in the community at large.

THE LECTURE.

Only an abstract of his lecture was given by Mr. Cook from want of time. It was largely devoted to a consideration of a Personal God. He said: All science in our time is building an altar to the Unknown God. When the fire is lighted we may expect to see vast religious changes. The Unknown God which science now worships will be found to be the Personal God. Our 19th century is carving in the marble the names of the Absolute, the Infinite, the Unknown Force, the Power that makes for Righteousness: but the time will come when these will be found to describe the King Eternal and Invisible. On the finished block shall be inscribed the devoutest names at last, unified like the hundred names on Akbar's tomb. The whole trend of progress is in the direction of the recognition of an Almighty Personal God on the part of all scientists.

Mr. Cook next considered the definitions of God as given by some of the foremost modern materialists. He then dealt against them some sledge hammer blows. The subtlest definition of matter is that given by Alexander Bain—a double faced somewhat, the physical on one side, the spiritual on the other. This is obvious nonsense. What's a What? What's the face of a What? What's a double faced Somewhat?

Herbert Spencer admits that Absolute Being exists. This is the general admission of materialists, agnostics, atheists. Mr. Arnold says that the supreme truth of science is the existence of the Non-relative. The iconoclastic Strauss claims for our Universe a certain pious reverence. Is the ultimate ground of the universe self-existent, a Personality? Herein is the question of Philosophy.

Matter and mind differ by whole diameters of being. So rightly says Sir William Hamilton. How shall we bring opposite qualities together? How shall the materialist grapple with this problem? How shall we unite extension and no extension, inertia and no inertia, color and no color? Mr. Bain undertakes to solve this problem by developing a new plan. This is the *close succession*. This he confounds with union. On one side of a double faced Somewhat he would put material qualities, on the other, spiritual. Two things cannot occupy the same space at the same time. He would account for the union of the two by his system of close succession. A door cannot be open and shut at the same time. Mr. Bain would tell us that if you open and shut it fast enough it will at length be open and shut at the same time! Is that clear? Or is it a Scotch mist?

On the heights of culture matter and mind are two distinct things. Materialism has no foundation on the heights of culture. Causation, design, thought are in the universe. Thought demands a thinker. There is not an Eternal Somewhat which makes for Righteousness: but there is an Eternal Someone who makes for Righteousness. The central definition of materialism can be overthrown. Thereby you can dethrone Atheism and all its ramifications.

Mr. Cook was not able to assert that the existence of a God was a self-evident truth. Yet it is a native belief, an ultimate idea, a spontaneous faith, an indirectly axiomatic certainty of the soul. There is a distinction between a self-evident proposition and a self-evident problem. A straight line is the shortest distance between two points—that is a self-evident proposition. It requires no special analysis. The opposite angles formed by straight lines intersecting each other are equal—that is a self-evident problem. It is indirectly axiomatic, requiring some analysis.

Just so with our intuition of the existence of a God.

The instinct of the robin impels it to try the air. Herein is the origin of its conviction. The spiritual instincts of the soul impel it to launch forth into God. *The true being of the soul of man is in God, will be found to be in God!* This grand truth is axiomatic, experimental, syllogistic and historic!

You may say the Intuitions are given through heredity. Yet the Eternal Power has acted through all and is the same now as at first.

Mr. Cook in his prayer this noon emphasized God in the still, small voice of the Conscience. God in the Conscience was authoritative and we should yield ourselves utterly, gladly, affectionately. Mr. Cook is an enthusiast for Ethical Truth. The Christ, while on our earth was also an enthusiast for Ethical Truth. The true Christianity according to Mr. Cook is a life, a life intensified by the spirit which was in the Christ. The element of Devotion is an important one in the Christian religion. The Ethical elements the love and practice of righteousness is equally as important. The Church is recognizing this supreme fact more and more every decade. The leaders in Evangelical Theology are everywhere proclaiming the necessity, the beauty, the divinity of the law of Duty. And I have no doubt there is rejoicing among the angels in Heaven because of this profounder spiritual insight coming to the nations of Christendom. *Thy kingdom come; Thy will be done; Deliver us from evil.* Behold the Ethical considerations glowing in the Universal Prayer!

Blessed are they that hunger and thirst after righteousness: Blessed are the pure in heart. Behold the Ethics in the Sermon on the Mount!

Mr. Cook not only says that Christianity needs Christianizing; but he says that the supreme religious demand of our time is the Christianizing of the Church. By this he means the lifting up of those who profess to follow Christ to higher ethical standards of thought and life, whereby the veritable kingdom of heaven may be realized on our earth. Conduct is three-fourths of life. On the fulfillment of our known Duty largely depends our true spiritual life.

Here finally is one grand principle of the New Theology of the coming century, that Theology proclaimed eloquently by Mr. Cook and clearly revealed to every interiorly illuminated mind as in the eternal nature of things: Every soul acting up to the best Light God has given it is on the road to the fulness of Light that is in Christ Jesus. May God hasten the day when all the people shall say Amen to that!

Very respectfully and sincerely,
E. M. CHELSEA.

For the Christian Messenger.

Help for the North West.

Dear Editor,

Permit me, through the columns of your paper, to say a few words to the Baptists of the Maritime Province, in regard to the summer plans of the *Fyfe Missionary Society*. I should first explain that this Society is composed of the students of McMaster Hall, has been in existence two years, and last year received and expended some \$800.00. Its object is the prosecution of mission work, on either home or foreign fields as circumstances may direct. Up to the present time, its work has been chiefly within the boundaries of Ontario, though during the past two summers, a missionary has been labouring in Manitoba under its auspices. This year, however, the Society has decided to undertake greater things. In comparison with other denominations, the Baptists of the Dominion have done next to nothing towards preserving or building up their interests in the great North West; and the need of some advance movement has become apparent to all. Still there has been no organization, either in the Upper or Lower Provinces, which has had for its special function labour in this field. Foreign Missionary Boards are exempt from the matter; and Home Missionary Boards seem to have their hands full in their respective provinces. Now the *Fyfe Missionary Society* has resolved to step into the vacancy and to do something toward filling it. In

addition to its Ontario work, it is accordingly laying plans for sending at least six young men to the North West, to labour during the summer wherever they are most needed. Even though each field be found able to board its missionary and pay his travelling expenses, this undertaking means the expenditure of at least \$1000.00 for salaries; and the society decided upon this course of action, feeling certain that the Baptists of the Lower Provinces, as well as those of Ontario, would co-operate in the work, and aid it with their prayers and contributions. All the missionaries will be McMaster Hall students—two of them probably being maritime young men. Eastern Baptists will therefore be especially interested in the men, as well as in the work.

Will not our churches move in this matter and give us some good collections? And will not some of our liberal brethren send us their personal contributions? Let it be shown, at the start, that we have earnest sympathy, and the work will prosper and grow, through the blessing of Him whom we believe to be directing us towards this special sphere of action. Contributions may be sent to the undersigned, or directly to Dr. McVicar, the Treasurer of the Society Trusting that all who realize the need of immediate effort in the North West will pray for us and help us.

Yours in the work,
C. W. WILLIAMS.
Rec. Sec'y F. M. S.

McMaster Hall, Feb. 20th, 1884.

For the Christian Messenger.

Observance of the Day of Prayer for Colleges, at Wolfville.

It was thought advisable by the authorities at the College that the Day of Prayer should not be considered a holiday as heretofore, but that there should be a partial remission of work on Wednesday and Thursday so that the good results of the observance of the day might be secured without entailing the evil results that generally accompany an entire suspension of classwork.

Two services were held, one in the afternoon and the other in the evening. At the former Dr. Sawyer presided. He made some very appropriate remarks bearing on the object for which they were assembled and read sympathetic and encouraging letters from Pastors Rev. J. F. Kempton, Rev. E. J. Grant, Rev. A. D. Steele, Rev. W. J. Goucher, and other brethren. These letters gave evidence of an earnest desire on the part of the writers that spiritual blessings might descend upon all connected with the institutions at Wolfville. Dr. Crawley was present at this meeting and gave a vigorous christian address to the young men. It is a rare privilege to listen to the matured christian counsels of this venerable and venerated worker in the cause of religious education. The professors of the college took part freely in the service as they did also in the evening.

At the evening meeting, the Rev. T. A. Higgins presided and made a very earnest and faithful appeal to the unconverted among the students. A large number attended the meeting and the addresses were of a very practical character tending to show the reasonableness and efficacy of prayer, and to awaken the students at our institutions to a serious consideration of the things that make for their eternal good.

For the Christian Messenger.

Pastorless Fields.

With the assistance of the Brethren who have kindly replied to my enquiries, I have succeeded in preparing a list showing the different fields of labour, as they are or ought to be arranged, in Nova Scotia and P. E. Island, together with the pastors labouring on them, the date of their settlement &c. A brief statement of some of the points brought out by this arrangement may be interesting and helpful to our cause.

1. We are pleased to find that for the most part the fields of labour as at present occupied are according to the natural and consistent grouping. In a few cases, however this is not the case and some little churches seem to be out in the cold. Who is to blame for

this we are not prepared to say. It is greatly to be regretted, and should be remedied at once.

2. There are in Nova Scotia and P. E. Island, 112 fields of labour, each requiring a pastor and each able to support one either by themselves or with the assistance of the Home Mission Board. These fields are in some cases single churches—in others groups of churches or mission stations. Some of them are larger than we would arrange had we more men and money.

3. Of these 112 fields 24 are at present without pastors, and several of them have been without for some time. This is not due to indifference or to inability to support, but because the men cannot be obtained.

4. The prospect for Pastors for these 24 vacant fields is by no means bright. Six of them may be able to secure men in the near future without robbing other churches. For the remaining 18 there may be one or two more from Newton; one more from Toronto, and perhaps one from Acadia that will be eligible for settlement in a few weeks.

The Board are corresponding with a brother in England with a view of securing a few men, but so far the prospect is not encouraging.

New Brunswick.
Of the needs of New Brunswick I am not able to speak so positively, as I have not yet completed my classification or arrangement of the fields, partly because some have not answered enquiries addressed to them concerning the best method of grouping the churches, and partly from the existence of a large number of weak churches and the irregular manner in which they are at present supplied.

I know of some six or eight fields however that need men and expect that a fuller survey will show that three times that number are needed.

The Labourers Few.
In view of the foregoing may it not well be said "the labourers are few?" Surely there is need to pray the Lord of the harvest to send forth labourers into his harvest.

Student Labourers.
There is one source, however, from which a temporary supply for many of the fields can be obtained in a few weeks. I refer to the students who will want employment during vacation, which for most of them will commence May 1st. Fields that have no prospect of settling a pastor in the near future will do well to avail themselves of these supplies as they will thus obtain labourers for five months, or there abouts, and at the same time render needed assistance to the young men who are striving to prepare themselves for the work of the ministry.

If fields wanting student labourers will communicate with me I will do all in my power to secure them suitable men. Dr. Welton informs me that he is authorized to say that "if all the Maritime men do not return for mission work during the coming summer an equal number will be sent." Send forward your applications at once.

Last year some fields failed to secure men because they were too late in applying.

A. COHOON,
Cor. Sec'y of H. M. B.
Hebron, Feb 28, 1884.

For the Christian Messenger.

Hints on Vocal Culture.

There are as many quacks in vocal music as there are quacks in medicine. All one needs, is the title of "Signor" or "Madame," with the advertisement of "voice building" particular attention paid to breathing," with a fee of seventy-five dollars, and the work of destruction is begun. We may cite as an example:

Dr. Guilmotte, who gave his name to a method which is extensively used, and who was a tenor singer in the French Opera came to America a mere adventurer, and began the practice of medicine. This did not prove lucrative, so he turned his attention to vocal culture. Many have the erroneous idea, that any Italian, who can sing, can educate a voice. Therefore many incompetent Italians are teaching in different countries.

The old Italian method we believe to

be the most natural, and the most correct. For in that, we are taught to breathe naturally the same as we do in speaking or in reading. When we speak, we do not fill our lungs with air, for they are already full; we breathe, because it is natural.

In this method too, we are taught to bring the voice to the mouth and face, and not to rest it on the throat and lungs and so wear the voice out before it has reached its prime.

It is a matter of complaint, among people of good taste, who take an intelligent interest in art and music that good singers are becoming more and more rare. In our days, people are apt to believe that they know all about music.

As vocal teachers are well paid, the office has been undertaken by persons who have not the slightest idea of what constitutes true vocal culture. As we consider the careful way in which the old Italians taught the control of breathing, we cannot but be struck with the rude negligent manner in our present mode of breathing.

Some modern methods, require the pupil, at first, to fill the lungs as full as possible, whereby the chest must be raised. Then the tones must be sung in a strong and sustained manner, to "bring out the voice," as the phrase is. He is next told to begin the tones, with a full chest, and slowly swell them to the highest forte, in order to learn to "govern the voice."

This way of using the breath, by which it is supposed that voices are rendered strong and full, only fatigues the organs, and injures the beauty of the tones. In the superficial way in which the study of the art of singing is too often conducted, nothing more is required of a teacher than that he should be able to drill his pupils in some good pieces of music which the pupil must sing in company as soon as possible.

A conscientious teacher has universal opinion against him when he demands a longer time for the education of a voice. How many parents expect their children to graduate from school in six months? How many teachers expect their pupils' mind to expand and become perfect in one year?

And why should they expect the human voice which is of all instruments the most intricate the most intimate to us, to be developed in a short time, when really it can only be perfected, with laborious work. We quote from Madame Emma Seiler, an illustrious German teacher, these words:—"In every pupil peculiar faults are to be overcome, and qualities come into play. The vocal organs show as many differences as the human face. A teacher must take great care in beginning instruction to give his pupils compositions adapted to singing. All the exercises should be so arranged, that the pupils shall have steadily increasing difficulties to encounter in order that the vocal technique may be fully illustrated.

Arias should be practiced. They are preferable to songs, because they require more flexibility of voice and assist the technique. To any teacher who can sing or play, the tender voices of children are too often entrusted; and they are required to sing loud, in order to bring out the voice.

The plan of introducing into schools, instruction in singing, often tends by the way in which it is taught, to lessen the number of voices. In the palmy days of the art of singing, there were schools where children were trained into artists by the most skillful teachers. In childhood the impulse to imitation is strongest, the vocal organs are more pliant, and under a careful conscientious teacher, who understands the vocal organs, and the art of breathing children learn much easier than grown persons."

The earliest possible instruction, to young girls, is in the highest degree advantageous. It is owing only to the unnatural, overstrained method of studying the art of singing, that has awakened universal prejudice.

A teacher should be kind, patient, and so full of the spirit of his art, as to inspire his pupils. The pupils then themselves, will be absorbed in their work, and regard their well trained voices, as capable of expressing the noblest sentiments. Thus using the gift of song as intended by nature.

J. D. HITCHCOCK,
Vocal Teacher, Acadia Seminary