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WHOLE SERIES.
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Correspondence.

For the Christian Messenger.

Joseph Cook's Lectures.

LECTURE 167 OF THE BOSTON MONDAY LECTURES.

LECTURE 5 OF THE PRESENT COURSE.

Prelude: Constitutional Prohibition.
Interlude: Questions Answered.
Lecture: Advanced Thought in Natural Theology.

The Prelude: Constitutional Prohibition. The day has arrived when the two strongest passions of the Anglo-Saxon race, love of liberty and love of home, are to be locked around the neck of the liquor trade, and the latter broken, once and forever. [Applause.]

What overthrew slavery? Its wickedness, its industrial, social and moral mischievousness, but chiefly its arrogance, its attempt to rule the nation. What may ultimately overthrow the liquor power? Its wickedness, its industrial, social and moral injuriousness, but chiefly its arrogance, its attempt to rule the nation.

At the present moment there is a petition before Congress from the Liquor Dealer's League asking that a constitutional amendment be passed by the nation forever prohibiting prohibition. Let this one trade, with its grasping selfishness, its accursed clanishness, endeavour to put its hand on the throat of American freedom and there will be retaliation of the same kind as there was when slavery took us by the throat.

Our last emancipation—consisted in making an outlaw of the slaveholder when he bearded us. Our next emancipation may consist in making an outlaw of the liquor trade when it attempts to beard us. [Applause.]

The rates of crime in states where liquor saloons are allowed by law is 100 per cent. in excess of the ratio in those states where they are prohibited. Powerful organizations, embracing the whole nation, such as the Woman's Christian Temperance Union, are demanding constitutional prohibition. The liquor dealers fear the success of the movement so much that they are now petitioning Congress to prevent it.

For many reasons constitutional prohibition is better than any other form of temperance legislation:

(1) It takes the question out of partisan politics, putting it into the hands of the people at large.

(2) It makes repeal as difficult as adoption, thus protecting the expressed will of the people.

(3) It secures a fair trial of the law and undermines the distillery interest.

(4) We have had centuries of license and under it the drunkenness of the land has grown up.

(5) History and human nature prove that high license will not make the few rich dealers keep the poor dealers, who have no license, in order.

Mr. Cook most emphatically declared himself opposed to licenses in any form as false in principle and expediency. Constitutional prohibition is the only measure likely to uproot the liquor traffic. Lord Beaconsfield used to lift his jewelled finger and point across the Atlantic and say: "No American city is well governed." I believe that is true of our 12 largest cities now. Into what are we drifting when nearly a quarter of our population lives in great cities and when municipal government is a hissing and a byword with us already?

Again I say: Let us lock the mighty passions of the Anglo-Saxon race, love of home and love of liberty, around the neck of our worst temptation, love of drink; let the heart of Almighty God beat in our civilization and give strength to these two aims, and let us so unwearied from the body political, social and moral, this monster which has been constricting our life for ages, and let us trample it under foot. [Prolonged Applause.]

Interlude: Questions Answered.

(1) Were Biote wines fermented or unfermented? Both. I make a distinction between strictly non-alcoholic wines and practically non-intoxicating wines. It is unscientific to assert that the ancients did not understand the simple process of heating the juice of

the grape to about 180 degrees, sealing it up so that the air should not have access to it, and so keeping it without fermentation. But what if I could not show there was absolutely no alcoholic element in the wine our Master used? I should yet be able to say that the wine he used was practically non-intoxicating. That may be proved on the basis of his character. Accused by the theory of history that affirms that our Lord and Saviour put the dangerously intoxicating wine-cup to his neighbour's lips. [Applause.]

(2) Is usury lawful? There was a divine command to the Jews not to take interest of their brethren, but the Jews were allowed to take interest of those who were not their brethren, and have acted upon the privilege many centuries. [Laughter.] I do not think the Scriptures prohibit the taking of a lawful interest.

(3) As to the question of probation after death, Mr. Cook said that a majority of the Congregational churches in the United States hold that the issues of the final judgment are determined by the deeds done in the body. The Congregational body is sound on this topic in the West and Middle States where Presbyterians watch it. It is a little unsound where Unitarians and Universalists watch it, here in New England. [Laughter.]

(4) In what faith did Keshub Chunder Sen die? Mr. Cook replied, in the faith in which he lived, and then gave a most graphic account of the solemn and sacred scenes of his death and funeral. I am questioned from all points of the compass as to my reasons for expressing a hope as to the Roman Gracchi, Scipio and even Mr. Garrison. It is my devout hope that the atonement made by our Lord avails for all who yield utterly, gladly, affectionately, irrevocably to the still small voice in conscience, and that they experience the new birth. I express only a hope that these men had so yielded to the best they knew and were saved by the grace of God. No one sheds more bitter tears than I do that Keshub Chunder Sen did not become a fully equipped Christian: but in the depths of my soul I believe he had experienced the new birth by the grace of the Holy Spirit and I have a devout hope that the atonement had underneath him its everlasting arms.

Lecture: Life, Natural and Spiritual, from the Omnipresent God.

By a series of learned quotations and propositions Mr. Cook first established the fact that matter originated in an Unseen Universe. A few selections only can be given:

(1) The Law of Continuity is an established principle of the Universe. Every change must have a cause. This proposition is true in the Sun and in Sirius. It has been true in all past time and will be in all future time. In the sphere of self-evident Truth, the Universe is of one piece. In our study of the Universe we shall not be put to permanent intellectual confusion.

(2) The Law of Biogenesis is established: *Omne vivum ex vivo.*

(3) An atom is a body which cannot be cut in two.

(4) A molecule is an inconceivably small particle of matter made up of atoms.

(5) The modes of motion of the ultimate particles of matter account for what we call light, heat, electricity. There are peculiar and invariable methods of vibration.

(6) Matter is inert, incapable of originating force or motion.

(7) The motions of the ultimate particles of matter, the Universal sameness of the molecular groupings, are to be referred to the Unseen Universe.

(8) Light is the same in the Sun, in Sirius and Arcturus. The chemical elements are substantially the same in the sun, in the stars, in our earth. Science is now bold enough to affirm that in all the turmoil of particles in the past history of the Universe, certain groupings and motions of atoms have not changed. Science draws inferences from this large fact.

(9) As Nature does not change these properties, she does not originate them. The molecules did not originate in the present order of Nature.

Having traced back matter to the Unseen Universe, Mr. Cook proceeded

to trace back natural life to the same source. In this department of his lecture Mr. Cook has developed and made prominent that great doctrine of the Universal or Omnipresent Christ. This doctrine is abundantly taught in our Sacred Scriptures and is more and more becoming a part of the Christian consciousness of the Church. Mr. Cook has shown how all advanced science of our day is steadily leading up to this great truth.

(1) The Law of Biogenesis requires us to hold that every living germ has a living antecedent.

(2) The first germ requires a living antecedent, a living agent.

(3) That agent must be in the Invisible Universe.

(4) The Christian System recognizes such an agent in the Lord and Giver of Life.

(5) Christianity and modern theism assert, each, the transcendence and the immanence of God.

(6) There is a Giver of existence, substance and force to the material world—God, the Son.

There is a Giver of Life—God, the Spirit. Mr. Cook here quoted largely from the work of Prof. Balfour Stewart and Tait on *The Unseen Universe: One Person of the Trinity* is regarded as having "entered from everlasting into the Universe in order to develop its objective elements, matter and energy; the other has also entered from everlasting into the Universe, in order to develop its subjective element, life." (P. 230). "The doctrine of the Trinity, or something analogous to it, forms, as it were, the avenue through which the Universe itself leads up to the conception of the Infinite and Eternal One." (P. 255). "The burden of showing how the early Christians got hold of a constitution of the Unseen Universe, altogether different from any other cosmogony, but similar to that which modern science proclaims, is transferred to the shoulders of the opponents of Christianity." (P. 270).

As all the leaves of the forest quiver in one wind, so all lives in the Universe have their being in the Omnipresent Christ. Mr. Cook in the next place proceeded to the study of Spiritual Life or the regeneration of the natural life. Here was one of the most fascinating and momentous questions raised by natural theology.

(1) The law of continuity requires us to believe that there is a close analogy, perhaps an identity, between the laws of the natural and the spiritual life. The phenomena are analogous. Possibly the laws of the natural and spiritual life are identical.

(2) In the natural world, the inorganic cannot develop itself into the organic. The upper sphere may reach down into the lower. The inorganic must be touched by the organic. It must be born from above.

(3) So the inorganic in the Spiritual world cannot develop itself into the organic. *The spiritual life is not the product of merely natural forces.*

(4) The commencement of a truly spiritual life—of a religiously regenerated state of soul—requires an antecedent.

(5) This must be a living agent residing in the Unseen Universe.

(6) The Christian religion recognizes such an agent in the Lord, the giver of spiritual regeneration.

(7) Unless a spiritually dead soul be born from above it cannot enter into the sphere of spiritual life.

(8) Science shows that the ultimate principle of natural and of spiritual life and growth is one Omnipresent Agent in the Unseen Universe.

(9) Scientific Theism shows that this Agent is the King Eternal, Immortal, Invisible—the only true God.

(10) The same Omnipresent principle of all natural and spiritual life, Christianity shows to be the Omnipresent or Universal Christ, the Lord and Giver of Life, the Logos, by whom all things were made, and in whom all things consist. "He that hath the Son hath life. He that hath not the Son hath not life." (See Professor Drummond, *Natural Law in the Spiritual World*). Whoever would study the growth of this scheme of thought should become familiar with the writings of those physicists who have ably discussed the

great modern scientific topics of the conservation and correlation of force, the atomic theory, the molecular constitution of matter, the origin of life, the laws of continuity and Biogenesis.

Such are the grand positions of an advanced Theistic school in English, Scottish and German philosophy. They are *whippers* to which a man cannot listen without blanched cheeks as he ascends the heights of the most daring research in Natural Theology in our time. At the summit of accredited Theism and of the most advanced Natural Theology we find the truth that in God we live and move and have our being. We also find the certainty of the necessity of the New Birth by the gift of that Holy Spirit which is the present Christ. [Applause.]

The prelude, interlude and lecture given above have necessarily been very much condensed. I have endeavoured to retain the connection as much as possible.

Very respectfully,
E. M. CHESLEY.

For the Christian Messenger.
From India.

IN TENT 50 MILES FROM CUMBUM, MADRAS PRESIDENCY, INDIA.

February 5th, 1884.

Dear Bro. Selden,—

Just a short note, to let our friends know how it is with us and our work.

I am devoting this cool season chiefly to itinerating, which is perhaps the most important and effective branch of missionary work, at least in this part of India. To go to the people in their own villages; to preach and teach in their streets, earnestly and lovingly proclaiming the true God and Christ the Saviour of men; to look carefully into the state of the Christians, personally instructing, exhorting, and encouraging; to manifest love and sympathy for them, as shown by constant, wearying work, and travel on their behalf,—this is the labor that bears fruit.

I have now been in tent most of the time since Nov. 26th, going from village to village, over hills and plains; accompanied by three faithful efficient native assistants. We have preached the gospel in many places, having visited 67 towns and villages already. I am in the saddle almost every morning before daylight, and generally do not reach the next camping place till evening, preaching during the day two or three times, examining applicants for baptism, and talking with numbers of people. The Lord graciously gives me strength for this incessant toil.

FRUITS.

One result over which I greatly rejoice is the reviving of the Christians. It must be remembered that they are exceedingly ignorant, and very weak, and that the opposition to them and their religion is constant and powerful. It will not be surprising then, that in consistencies and irregularities creep in, and that in places where they have no teachers to guide them, they are indeed like sheep without a shepherd. But we have been very thankful to see them in all places revived and strengthened, and setting out again with joy and zeal to serve God.

Another blessed result is the ingathering of large numbers of new converts. From the time of our coming to this new station till the close of the year, 3,8 persons have been baptized here—and the gospel has been received in eleven new villages, *i. e.*, places where hitherto there were no professed Christians. The record of baptisms since the beginning of the present year is as follows:—

January 6.....32
" 12.....26
" 15.....43
" 16.....18
" 24.....28
" 27.....40
" 31.....27
February 3.....50
" 4.....13
" 5.....43

Each of these baptismal services took place in a different village, as we have gone from place to place.

The caste people listen very attentively, and almost all assent willingly to the truth of Christianity. The great hindrance to their acceptance of the truth is *caste*. This they themselves

readily admit. And Oh how powerful is that hindrance! A Hindu will do or suffer almost anything rather than associate with, and especially eat with one who is socially beneath him. The fact that so many of the non-caste people have embraced Christianity is a great stumbling block to the caste people. But God's set time for them will come.

Our health continues good, and we are very happy in our new station, and in the blessed work around us.

Ever yours faithfully,
W. B. BOGGS.

For the Christian Messenger.

The Annual Conference of the Telugu Canadian Baptist Missions.

Met at Cocanada on Saturday, Jan. 12.

The officers elected for 1884-85 were, President, J. R. Hutchinson; vice-president, John M. Laurin; Secretary, R. Sanford.

Interesting reports were read from all the Stations. There will appear in due time in the Conference's *Indian Report*.

The chief subjects discussed were *Union in Telugu Theological work* and a *Distinctively Baptist Telugu Literature*.

In regard to the first the following Resolution was unanimously adopted:—

"Whereas we have recommended our Board to unite in the support of one Telugu Bible Seminary for the two missions, and a sum of that will be done we recommend the following as a basis of union for working it:—

"1st. *Financial.* (a) The Board is to pay an equal share in providing buildings, teaching, school furniture, and apparatus, and in all expenditure on account of repairs to such. (b) In regard to board, lodging, clothing, school books and all expenses personal to the students, the Boards to pay *pro rata* according to the students sent.

"2nd. *Government.* (a) The Principal of the school to be nominated by the Conference of missionaries and appointed by the joint action of the Boards at home. (b) The Seminary to be under the government of a Board composed of two members of each mission, appointed by their respective Boards, and the Principal who shall be chosen."

The question of a distinctively Baptist Telugu Literature elicited considerable discussion. It was felt that Baptist missionaries have a special responsibility in this matter. Steps were taken to secure the translation or compilation in Telugu of a *Baptist Catechism*, a *Church History*, a work on *Prophecy as a Preparation for Christ*, a *Bible Geography* and a *Hymn Book*. It was also resolved to reprint certain useful tracts now out of print; that the translation of the *Preachers' Bazaar Book* be entrusted to a competent native Christian; that Mr. McLurin proceed to Madras immediately after the close of the Seminary in April to superintend the printing of an edition of 12000 copies of the Gospel in Telugu; and that Dr. Jewett be asked to furnish his revision of the N. Test. as far as completed for this purpose.

Mr. Curtis informed the Conference that he had in manuscript a translation of *Wayland's Moral Philosophy*. This will probably be published during the coming year and will doubtless prove most valuable addition to the text books of the Seminary.

As the result of a discussion of "Station schools" it was deemed advisable to establish a preparatory department in connection with the Seminary for the unfirm primary instruction of such boys as hitherto been taken on as boarders at the various stations.

Among other subjects considered were "Services of Native Helpers," "Best methods of reaching the heathen in their villages," "Zion's work and helpers" and "The Eurasian school."

From the Reports it appeared that the total number of baptisms in 1883 was 352 and increase of 55 over 1882. Total increase, 366. Present membership, 1394.

The Conference was large. Sixteen missionaries were present. For the first time in eight years there were no absentees. All the sessions were marked by great good feeling and unanimity of opinion. "How good and how pleasant it is for brethren to dwell together in unity!" There was no wire-pulling, no jarring of the scales. The whole affair was more like a delightful family reunion than anything else. And one of the things the Conference put on its best clothes and had its photograph taken.

Mr. Archbold preached the Conference sermon on Sunday evening in the Baptist meeting house. The subject was *Sanctification*, drawn from 1 Thess. iv. 3. "This is the will of God, even your sanctification." The sermon was a clear and forcible exposition of the text.

Apart from the Conference there was the ordination of two young native men, one for the pastorate of the native church in Cocanada and one for evangelistic labor; a triple wedding, the brides being young girls from the boarding school, who received as certificates of good conduct and character each a large brass waterpot. These on Saturday. On the Sunday, school and preaching services in Telugu, a baptism; and an evening service and the Lord's Supper in English.

J. R. H.
Feb. 5, 1884.

Eloquence and the Gospel.

Apollos, we are told, was a learned and eloquent man. He had been taught in the great schools of Alexandria, and was a mighty platform orator. But this sort of preparation was not sufficient. He needed besides to be instructed more perfectly in the way of the Lord by those who had known Christ by a personal experience. It was only as he himself learned this better heart knowledge that he was able to win men to the Saviour.

So now, learning and eloquence are not to be despised. But these, without love in the heart and the influences of the Holy Spirit, are but sounding brass or a tinkling cymbal. He that undertakes to preach Christ must know Christ by personal experience. Great and brilliant sermons may dazzle an audience and bring applause to the speaker, but they will not produce conviction of sin or lead men to the feet of Christ. Let us by all means develop the mind to its utmost capacity. Let us also call to our aid the helps furnished by learning and eloquence; but let us always remember that these in themselves will be utterly powerless unless they are fortified by a living acquaintance with the Lord Jesus, and saturated by the Spirit of God.

Acknowledgments.

McMASTER HALL, March 15, 1884.

Dear Bro. Selden,—

Permit me to acknowledge through the *Messenger* the receipt of \$40 from Bro. E. D. Shand of Windsor, towards assisting Maritime students at McMaster Hall.

Yours, etc.,
D. M. WELTON.

Allow me through your valuable paper to thank the members of the Wilnot Mountain and Hampton Churches and congregations for the friendly visits which they have made us. On the evening of Jan. 10th, after an excellent tea provided by the ladies, and spending a short season in social intercourse, Dea. Uriah Johnson, in a well chosen speech, presented us with the proceeds of the evening, amounting to \$45. Also Feb. 11th, after another excellent tea and social evening, Bro. Harris Brenton, with a good speech in behalf of the donors, presented us with \$40, making in all \$85. For this and the pleasant manner in which the two churches are receiving us in our new field of labor, Mrs. Parker and myself would express our thankfulness that we are settled among these very kind people.

Your,
W. L. PARKER.

Port Lorne, March 10, 1884.

Mr. Editor,—It is once more my duty and privilege to acknowledge the kindness of the members of the Nictaux Church. Since the beginning of the year, donations have been made, in money and useful articles, to the amount of eighty nine dollars. Such deeds of kindness are most helpful and encouraging. May God abundantly reward and bless the generous donors.

Yours truly,
J. CLARK.

March 24, 1884.

"Whatever else may be doubted," says Dr. Volkmar, one of the most sceptical of older Germans, "of one thing there is no doubt, and that is, that the Apocryphes benefited they saw their Master alive after His death."