

Messenger and Visitor

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Dr. Andrews' Resignation.

The resignation of Dr. Andrews, President of Brown University, is on many accounts to be regretted. He is a scholar of wide reputation and distinguished ability. It scarcely seems possible that his place can be filled by a man equally eminent and able. Dr. Andrews has resigned because in regard to one subject his opinions and teachings were not satisfactory to the governing body of the University. That subject is the silver question. Dr. Andrews is charged with heresy, not in a religious but an economic sense. He is understood to be a silverite, advocating the free coinage of silver at a ration of 16 ounces of silver to one of gold. The members of the corporation, it appears are unanimous in regarding this as a heresy. It was represented to Dr. Andrews that his position on this subject was working financial injury to the University, that gifts and legacies, which would otherwise have come to it, have been lost, and that because of the president's teachings on the Currency question Brown must fail in future to receive adequate financial support. It was not we believe suggested that Dr. Andrews should be asked to change his views on this subject, but it was thought that, in deference to the interests of the University, he might forbear to give public utterance to them. These representations were made to President Andrews by a committee of the Corporation; consisting of Chancellor Goddard, Judge Durfee and Judge Wayland, with the result that Dr. Andrews' resignation was at once presented, to take effect September first, the prompt action on his part being taken on the ground that, to comply with the request of the Corporation would involve the surrender of that reasonable liberty of utterance which his predecessors, his colleagues in the faculty and himself have hitherto enjoyed, "and in the absence of which the most ample endowment for an educational institution would have but little worth."

There is a fine opportunity for discussion as to the rights and wrongs of this matter. Has the president of Brown a right to proclaim what so large a portion of its constituency regard as a dangerous, economic heresy, involving dishonest relations between debtor and creditor, and serious peril to the country? The New York Examiner, while disclaiming any sympathy with President Andrews' views on the Currency question, maintains his right to proclaim these views, vigorously censures the Corporation for their narrowness, and says that their action in this matter "is fair notice to all the world that the expression of private opinion on public questions by the faculty of Brown is henceforth to be subject to scrutiny by the Corporation."

It is not clear to us that the Examiner's position is well taken. It is not the mere expression of private opinion, but the open and aggressive promulgation of it, that the Corporation has scrutinized. There is somewhere, we suppose, a limit to the distance a college president may go in the promulgation of unpopular views, and still sufficiently retain the confidence of the people on whom the institution depends for support to justify him in remaining in that position or to justify the corporation in retaining him in it. But if he feels moved to promulgate doctrine, touching important public interests, which is not only unpopular, but is generally regarded, both by the trustees and by the supporters of the college generally, as extremely unsound and injurious, it scarcely seems reasonable to expect that those who are entrusted with the interests of the institution should feel no concern and utter no protest in the matter. If the coinage of free silver would be fraught with the perils to the country that the Examiner and all

other Eastern Baptist newspapers have taught, we can hardly wonder that both the corporation and the people should think that there were very serious objections to having such doctrine openly and persistently advocated by the president of Brown University. It seems, however, to be considered on all sides that, in other respects, the resignation of President Andrews is greatly to be regretted, since under his able administration Brown has enjoyed a very large measure of prosperity. The hope is expressed in some quarters that he will withdraw his resignation, but, considering the circumstances, that is not probable.

Things Present and Things to Come.

In the Bible lesson for next Sunday our attention is called to Christian duties which belong to this world, and to expectations which are to be realized in the world to come. The common duties of the present and the glory which is to be revealed, both have their place in lives that are held in the holy fellowship of Jesus Christ. In the Christian's life nothing is common or unclean. His relation to his own body, to his family, to his brethren in the church, to the world, all are illuminated and ennobled because of his relationship to Christ his Lord. All duties, however humble or common-place, are steps in the stairs whereby he climbs into larger and closer fellowship with God. All things are his, whether life or death, things present or thing to come, all are his, for he is Christ's and Christ is God's.

The first exhortation of the lesson commends the exercise of brotherly love. Not because the Christians of Thessalonica were especially lacking in this grace. On the contrary they abounded in it and their love was exercised toward all the brethren of Macedonia. But Paul would have them abound in it more and more. It was a grace which was in no danger of being cultivated to excess. And this is quite as true of our Nineteenth Century Christians, as it was in Paul's day. If Paul should come into some of our modern churches and observe what is the apparent character of the relationship, existing between many of their members, is it not likely that he would feel moved to make some pretty plain remarks upon the subject and to commend with a good deal of emphasis the Christian grace of brotherly love? The brotherly love of Christian communities was a new thing in the world in Paul's day. The heathen observed these people, of diverse character and position in life, united in bonds of common and strong affection, and they were astonished, saying wonderingly to one another, "See how these Christians love one another." It was a beautiful thing, this manifestation of brotherly love in the early Christian communities. It has always been a beautiful thing, it is so still, wherever it is manifested; and it is only when men all-round the world shall clasp hands in brotherly Christian love that the dark and terrible things shall be banished, the horrors of slavery, war and cruel oppression shall be put away and the sin-scarred and blood-stained earth, renewed and cleansed, shall be clothed in beauty and peace. It is a potent thing, this Christian grace of brotherly love. It has not only strongly united Christian churches in the strong bonds of holy fellowship and common interest and thus made great Christian endeavors and enterprises possible, but it has also by so uniting communities, bound people together in national and international bonds of union and this exercised incalculable influence in the affairs of nations and of continents.

From both of Paul's letters to the Thessalonians it would appear that the people of that church were looking eagerly for the return of the Lord, and were much exercised as to the time or season of His coming. This attitude toward the future and the appearance of their Lord was right, but the apostle seems to have felt that there was a danger that they should be so absorbed in this expectation as to make them careless of the common, though important, duties of the present. While they cherished this hope of the coming of the Lord and watched for His appearing, Paul would have them each one pursue quietly his own proper business, laboring with his

hands, providing for his own needs and those dependent upon him. No doubt if Paul were in the world today he would give similar advice to those who are more anxious to determine the times and seasons which are known only to God, than they are to perform the daily duties which belong to God's children. The world owes a great deal to those Christians who have taken Paul's advice to the Thessalonians, and have quietly addressed themselves to their own proper business in the fear of God. Trust in God, honest industry, and the faithful performance of daily duties are fundamental Christian virtues of which the world cannot have too much. Paul says that the day of the Lord comes as a thief in the night, and unfortunately, as it seems to us, the lesson stops at that point; for Paul goes on to show that that day cannot come as a thief in the night to a Christian who is living such a life as a believer in Christ should live, for the Christian is a child of the day and therefore no terrors of the night can surprise or affright him. It is related of John Wesley that when asked, what he would do if he knew that the day upon which he was entering was his last on earth, he replied, "I would do just as I have planned to do, I would complete the work I have undertaken to accomplish through the day, and then commend my soul to God." Happy is the man who is so constantly living in the light that no thief of the night can disturb him.

The last five verses of the fourth chapter are written by the apostle for the instruction and comfort of his brethren at Thessalonica concerning a subject which appears to have been to them a source of some doubts and difficulties. Their questioning was concerning those of their number who had died in the faith of Christ. What was their condition and their prospects; should they continue in the shadowy unexplored realm of the dead, or should they return to share in the triumph of those who should be alive when the Lord should appear? In reply there are given to the Thessalonians and to the Christian world of every age, these comforting assurances:—Death does not involve a final separation between the living and the departed. The Christian dead have but fallen asleep in Christ, they are safe in His keeping. Those who remain until the coming of the Lord shall not precede or have advantage over those who have died. For the dead in Christ shall rise first; then the living shall experience the transformation which shall fit them for the Kingdom which flesh and blood cannot inherit, and so shall they all be forever with the Lord. Well might Paul offer these words for the comfort of his brethren. They are words with which believers, as they have waited through the long centuries, have ever comforted each other in the presence of death.

Editorial Notes.

—Our Maritime Convention, which the Main Street church, with the assistance of the other Baptist churches of St. John, has undertaken to entertain is now near at hand. Intending delegates and those interested in the appointment of delegates should read the communication of Pastor Gordon, which appears elsewhere in this paper.

—July 25th marked the completion of fifty-eight years of married life for Mr. Gladstone and the gracious woman who through all those years has been to him so true and so real a helper. Many visitors joined in the family rejoicings at Hawarden, and scores of the townspeople saluted the venerable couple on their way to church. Both are in excellent health, it is said. Mr. Gladstone walked with as much vigor as at any time during the last ten years, shaking hands energetically and conversing with great animation.

—On our second page will be found a report, from the pen of Rev. W. C. Vincent, of some of the more important proceedings of the Baptist Convention of the Northwest, held some weeks ago at Brandon. Our readers will be interested also in the letter of Rev. E. J. Grant, in which he describes something of what he has seen—with especial reference to Baptist churches and pastors—in the great prairie country of the Northwest. We are sorry to hear that Bro. G. is not enjoying the best of health, but can assure

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