

THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

VOL. XXXVI.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 27, 1884.

No. 9.

EDITORIAL NOTES.

NEWTON Theological Institution has received an offer of \$20,000 on condition that \$25,000 more are raised to found a professorship of education.

REV. J. H. HUGHES is expected (D. V.) to be in St. Martins on his missionary agency on Sunday, the 16th of March, and not on the previous Sunday as at first contemplated.

WE regret to hear of the serious illness of Rev. Dr. Miller, of the First Baptist Church, Greenpoint. Erysipelas is the trouble. The Doctor has many friends in the Maritime Provinces who will hope soon for his recovery.

REV. D. MARSH, who has held the Baptist fort at Quebec for 38 years, has resigned and Rev. E. J. Stobo, of Belleville, Ont., has accepted a call to the pastorate. Bro. Marsh in a quiet way has done a grand work for the Master in that historic city.

Rev. Mr. Welton baptized seven more converts Sunday, 24th inst., in the Trout Creek Stream, a short distance below the bridge. The water was very high and the day bitterly cold, and the propriety of baptizing under such circumstances caused considerable discussion.—*Telegraph.*

No doubt among the worldly, and those who can substitute something else for God's command than implicit obedience, there was much unfriendly criticism, but our experience has been that the old couplet is quite true: "Brethren, if your hearts be warm Ice and snow can do no harm."

THE Natural History Society of this Province, which has had an existence of some 20 years, is circulating a petition asking for a government grant to more successfully carry on its work. In Ontario \$1,700 is given a Natural History Society, in Quebec \$1,850, in Nova Scotia \$1,480, in Manitoba \$250 and \$500 additional by the Winnipeg City Council. Our N. B. Society has done some good work in fostering scientific research, and a small grant, in the interests of education in this line, might very justly be made by the government of this Province.

BRO. YOUNG writes that he left Berwick on the 19th inst. He attended during his stay about 150 meetings, baptized 72, and 5 others were received by letter. Among the converts were 17 heads of families. He speaks in warm terms of the kindness and liberality of the people. They made him a donation of \$180, and Bro. E. O. Read who assisted him received a generous remembrance. Bro. Read has accepted a call to the pastorate of the church. Three others have been received for baptism and some 20 others are anxious enquirers. Bro. Young is now at Gaspereaux and hopes to see the salvation of the Lord there also.

WE commend the letter of an honored and benevolent brother in this issue, as to the introduction of foreign matters into our Convention and its hasty endorsement of immature plans. The facts are that for the peace and successful working of that body we must be a little more conservative. All desire to work with the Convention in the prosecution of its legitimate work, but the introduction of outside matters, not contemplated by the constitution, will only tend to weakness, especially where the name and semi-endorsement of the Convention is used as a piece of terrorism to silence those whose views are formed with quite as much conscience and desire for God's glory. In church work it is always best to have a unanimous vote, and where it cannot be obtained or something near it, it is preferable to delay action. The rule is equally applicable to the doings of associations and Conventions.

For the Visitor:

PRESIDENT MOSS AT TORONTO.

CHRISTIAN ECONOMICS.

During the past week, Rev. Lemuel Moss, D. D., LL. D., President of Indiana State University, delivered an interesting and highly profitable course of lectures before the students of McMaster Hall. His theme was "Christian Economics." For the following abstract of the first lecture your correspondence is, in some measure, indebted to the *Toronto Globe*. The subject was CHRISTIAN POLITICS.

The lecturer said that he came to give a simple talk about matters of great and common interest. It was often said that there could be no such thing as Christian politics, just as it was said there was no Christian science, no Christian philosophy. It was said that Christian science was a contradiction in terms. Science was not theistic, nor yet atheistic, but extra-theistic, not concerned with God. The bodies that constitute the physical universe and the forces which effect them were the subjects of the investigations of science, entirely distinct from any reference to Christianity. Science was neither Christian nor anti-Christian. The same thing was said in regard to philosophy and politics. There was a great deal of this in the air, specious and plausible, and the lecturer was sure, erroneous. For a long time the world was ignorant of the shape of the earth and the relations of the heavenly bodies, and it is held to-day in some parts of the country that "the sun do move." It was said that the matter of the relations of the heavenly bodies was a question of fact. True, but the facts could not be attained till the correct standpoint was taken. It was only when men transferred their standpoint from the earth to the sun that a rational astronomy became possible. When the speaker talked about Christian science and Christian politics he referred to a point of view, and he ventured to say that none of the great problems could be solved until the right point of view was taken. Physical science was dependent upon the idea of the unity of the universe, and the uniformity and universality of law throughout the universe. This idea was a Christian conception, for it was simply the outgrowth of the conception of the unity or singleness of God. It was an indisputable fact that many of the scientists of to-day were indebted to Christianity for many of the conceptions or thoughts by which they are seeking to overthrow the system. History was dependent upon the idea of the unity of the human race. This too was a Christian conception. Politics were a historical science, a science of man, a department of ethics, though ethics hardly seemed to include politics in some parts of the lecturer's country. Nevertheless, the science of politics was ethical because it had to do with human conduct and human character. Science and history being so intimately connected with the dispensations of Divine providence, everything depended on getting the right point of view. If the years of man's life on earth constituted the whole of his existence, then Christian politics would not be. But if this life was only the beginning, only the ante-room to another; if man was immortal, if he had in him a deathless nature, then the whole aspect changed. Everything depended on the relation of this life to that beyond, and Christian politics became the standpoint taken by the Christian to regard the social and civil relations. Politics had to do with society as organized by the State and controlled by the Government. Society was a means to the

perfection of the individual man, to the realization of the idea and purpose of man's existence. All institutions were subordinate and auxiliary to the perfection of the individual. Now the worth of the individual comes to be understood only through Christianity. Christ revealed God to man, that, by means of this revelation, man might find himself, i. e. that he might thus realize his ideal state, that he might know how great and how beautiful were the possibilities before him. The whole tendency of the religion of Christ was towards the development of the individual. But with Christianity alone was this the case; and hence it came to pass that society and the State, viewed from this standpoint, seemed to us utterly unlike what ancient and less enlightened peoples supposed them to be. The transfer was greater than from the Ptolemaic to the Copernican system of astronomy. The family, the school, the State, and the Church were subordinate to the realization of the idea of God's providence for man, and were to be tested by that standard. Man had a right to himself and to all that tended to his well-being. He had also the right to the free action of his powers and the results of his activity. Here was the foundation of labour and its reward, and the right of property. Man had also the right of exchange, of contract, and of all voluntary associations, all running back to the primary right of man to himself. The lecturer in closing dealt with two supposed objections to his statement of principles, the first in the punishment of crime, and the second in the case of war. He pointed out that these were confirmations rather than objections. A number of questions bearing on the matter discussed were put to Dr. Moss by the students, and others. One of the questions and the answer may prove quite interesting to the readers of the *Visitor*. It was asked if Pantheism would not furnish a standpoint from which to estimate society equally as good as that of Theism. Dr. Moss replied, "I think not. Before we can properly conceive of society or of the state, we must have some idea of law. The existence of law is dependent upon the existence of will. Will is an attribute of personality, which, according to Pantheism, does not exist." The second lecture was upon CHRISTIANITY AND THE STATE. There is something fascinating, said the lecturer, in the history of any great theory or fact. We are irresistibly drawn towards the process of development attendant upon any great idea or movement. The very conception of life involves growth and therefore history; and, though an idea or development may seem to be unimportant in itself, yet the reckoning of it possesses interest and instruction. But, if the history of any event is thus important, the history of Christianity—the greatest movement that man has ever known—is, as a matter of study and mere intellectual interest, highly valuable. It is exceedingly profitable to trace the development of nations of modern times, to watch the breaking up of the Roman Empire and then the re-arrangement, the re-grouping around different centres; and, if we study this aright, we will see the hand of God through it all, for human history is but the reckoning of the Providence of God. In this lecture, we are to consider the relation of Christianity in its organic form—the church to civil society in its organic form—the State. At the outset, the church was simply ignored by the State. When noticed at all, it was merely as a sect of Judaism. As a new and distinct religious system it was not recognized. Gradually, from one cause or another, the State took notice of the church,

in order, if possible, to suppress it. Hence arose all the early persecutions, most of which were undertaken in the supposed interests of law and order, the Christians being regarded as a people who troubled the whole earth. Still the system increased, until, at the beginning of the fourth century, it embraced the majority of the inhabitants of the regions near the Mediterranean. Then came the period of recognition and patronage, the most dangerous of all; for, though it may be hard for the church to be ignored and persecuted by the State, it is infinitely worse for it to be patronized and to accept that patronage. Here we come to the growth of the Roman Catholic church: and everyone must have something of admiration for the movement we call Roman Catholicism. The greatness of its power, its marvellous development, its majestic advance are fitted to call forth wonder. The theory of the Roman Catholic church is that the State is subordinate to the church—it is its police officer, so to speak; and the theory is the same to-day as it was when the Emperor Henry shivered in the snow at Canossa while waiting for an audience with the Pope. The great State doctrine of the present time is just the reverse of the former theory. The idea of Dr. Thos. Arnold—that the State and church are two different organizations of the same thing—is fatal to spiritual Christianity, and cannot find acceptance. The generally accepted theory is that the church is the creature of the State. The Anglican Church illustrates this to perfection. It has taken upon itself an organization which makes it the creature of Parliament, even its doctrines being passed upon by that body. It is fed, supported, and governed by the State Government. There are two parties at present seeking the disestablishment of the Church of England; namely, the thorough going high churchman and the thorough going dissenter; the first, because he regards it as a farce, and the second, because he regards it as a fraud. The theory and position of the Roman Catholic Church is infinitely more dignified and more reasonable than the later view. Anything is preferable to the degradation of the Church of Christ to a second position. The various devices, used to make these two theories effective in producing a working relationship between church and State, clearly shows their futility. Is there a better theory than either of these? The greatest evil that the Roman Catholic Church has accomplished is the extirpation of the New Testament idea of the church from the European mind. It is perfectly astounding when we consider how completely this idea has been rooted out. It is completely gone. Still there is such an idea and it furnishes a third theory, which makes it possible for the church and State to live on the same territory. It is found in the complete independence of each, and the recognition of the fact that the church is a voluntary association of spiritually-minded individuals coming together for a common purpose, which can in no way concern the State. The State then has its proper functions. It is not degraded. It is an organization for civil and social purposes, one of the great means by which individual man may work out his own perfection. Neither the church nor State is free from the influence of the other: but neither received any dictation from the other. This is the theory that is working itself out to-day; and it will continue to work itself out as long as life, and truth, and ideas are stronger than defective organizations. The church looks kindly upon the State and strives to inspire all who come within its influence with that virtue, rectitude, and noble energy of which the State approves. And so the State learns to look to the church

for that spiritual development which its own organization cannot supply. And all difficulties in legislation—such as Sabbath desecration and Mormonism—would be best settled, if we could, by wisely wielding truth, make the State an organization which, in dealing with the temporal affairs of life, is permeated with Christian influence. The subject of the third lecture was CHRISTIANITY AND GOVERNMENT. Government is entirely distinct both from society and from the State. It is the instrument by which society, as organized in the State, seeks to work out its perfection. Every government should be "of the people, by the people, and for the people," in direct contrast to the old motto, *Pro rege, lege, grege*. Every free government must have three departments—the executive, judicial, and the legislative. These three departments should be decidedly distinct and independent, though they may have many means of influencing each other. The proper form of government will come of itself, if we only keep the right end in view. We must exercise patience and educate public sentiment, in regard to certain reforms which we would like to see established; for there is nothing so worthless as legislation with no adequate basis of popular opinion. There must be political parties in connection with any free government, just as religious denominations must exist in any free community. Men are at present incapable of reading the same thing in the same text; and this incapability will probably be of long duration. Parties should arise from differences in the interpretation of the constitution, and should continue to divide themselves along the line of this constitutional interpretation. The "tariff" and "money" are not properly party questions. They are scientific questions, and can only be settled by cool, unprejudiced scientific minds. It is a matter of great regret—to speak mildly—when these deep questions become the mere tools, by means of which popular politicians produce party agitation. When any one party becomes victorious, the administration of the day becomes the administration of the people, and should be recognized by them as such. The State is a divine institution. Government is an organ of Providence. Hence the ballot is of the nature of a sacred trust. There should be much more political preaching than there is at the present time. It is one of the duties of the church to lead men to realize their dignity and responsibility as voters. Christianity should teach citizens that, when they cast the ballot, they are endeavouring to determine in God's name how a certain community is to be governed. The lecturer concluded by reading a selection from *Plato's Republic, Bk. VII*, and Whittier's poem, "The Eve of Election."

Joseph Cook's Monday Lectures.

The audience was larger than last week. Mr. Cook appeared to be suffering from a cold, and seemed to speak with more effort than usual. His Prelude was on the Mormon Problem, and the ground taken was in favor of President Arthur's proposition to supersede the territorial government of Utah by a government commission, like that of the District of Columbia. Moral, educational and missionary methods of working against Mormonism are of little avail so long as the Mormon church controls the territorial government. He called for an expression of opinion from the audience, nearly all of whom arose to signify their approval. The affirmative was so nearly unanimous that only one no was heard. The Interlude was occupied with

questions mostly on the progress of temperance legislation and of temperance teaching in public schools. The latter has been enacted in New Hampshire and Vermont. Teachers are required to be examined on the physiological effects of alcoholic and narcotic stimulants. To an inquiry as to the best books on the relations of religion and science, answer was made commending Professor Fisher's "Grounds of Theistic and Christian belief," Harris "Theism" and a recent work by Drummond, on "Natural Law in the Spiritual World." The lecture was on Grounds of Certainty in Religion. The outcome of the philosophical questioning of this century, he believed would be the upsetting of natural law. The nineteenth century had enlarged and extended the idea of law till it was inquired whether the law of nature did not cover the spiritual realm; whether man has a soul and a free and responsible will; whether there is a personal God. But now starting with the conviction that man has a spiritual, active, responsible soul, the question arises whether force in nature is purely physical, or whether instead of all-pervading physical law we shall not recognize an omnipresent God; working all things after the counsel of his own will. This the twentieth century is likely to do,—to look upon so-called laws of nature as methods of God's operation. The question was asked if such philosophical problems are proper for the pulpit. No; but this platform is not a pulpit. It is characteristic of the time that the most recondite problems of philosophy are propounded for popular and newspaper discussion. The literary class especially assume to deal with them and to settle them. The pulpit must deal with questions of practical religion. But the most simple religious question starts a cluster of philosophical questions. The question of questions, what must I do to be saved? implies that I have a soul that may be saved or lost, and that its salvation depends on something to be done by me; this implies that I have freedom of will; that I am responsible; and that there is a God to whom I am responsible. Now all these implications are matters of dispute. Can we know that there is a personal God,—that we are responsible,—that we are free,—that we have a soul,—can we know that we know anything? In other words, what are the tests of certainty? Four were named: self-evidence; necessity; universality; persistency,—qualities that coincide substantially with the *cans* and *cannots* of Scripture. Self-evidence, a conviction that no proof can make stronger; necessity, it must be true; universality, it is true everywhere; persistency, it must always be true. We are told that theology must be tried by our intuitions, by the "Christian Consciousness." But intuitions and dicta of consciousness must submit to these tests. It was asked whether we have intuitive certainty of the being of God. He judged not. But we have instinctive tendencies to such a belief, and he who follows these instincts of the soul and acts upon them will find God and know Him. The lecture had less of unity and logical continuity of thought than we looked for, and if the mental attitude of the twentieth century was correctly forecast, the twentieth century will have "progressed backward" to Sir Isaac Newton in the seventeenth century, and to the Book which he revered as the Word of God. By the American Baptist Year Book just issued we learn that there are in the United States 2,474,771 of regular Baptist Church members, besides nearly a million of other Baptists.