

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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VOL. I.

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NO. 13.

—THE AGADIA ATHLETIC comes to us this month enlarged and greatly improved. This is as it should be. Nothing that is not of the best can do anything but improve our college.

—THE REVISED VERSION of the whole Bible is soon to appear.

—OUR THANKS are due to Prof. Wortman and Rev. W. E. McIntyre for valuable aid during our absence from St. John, last week. We may say that the reader is indebted to the latter for the vigorous articles on "Our Ontario Brethren" and "Conformity to the World."

—THE SECOND ADVENT of our Lord has been fixed by the Adventists for the 19th of May. This time they are sure they are correct in their reckonings. It is strange that people can continue to set the time for this grand event year after year, when for centuries such prophesying has been but a delusion. Better take God's word for it, "of the day and the hour knoweth no man," and settle down to a life and service which will make the sight of the face of our dear Lord the highest bliss, whether we see it through the mist of the shadow of death, or amid the clouds of heaven.

—JOSEPH COOK has finished his course of Monday lectures in Boston. There are some who affect to disparage Mr. Cook. It does not take a great man to do this, although some think they can become superior by assuming an air of superiority. The fact, however, that Mr. Cook has been able to fill Tremont Temple season after season with the best thinkers of Boston and vicinity, where the ablest men of the United States, on the same platform, fill to hold a quarter of his audience, proves him a man of extraordinary ability. If he had gathered a large audience but one season, it would not prove so much, but to draw it year after year, when the novelty has all worn off, argues much. He has been invited to be the Monday lecturer for next year.

—THE COURT OF APPEALS, at Toronto, has decided that a divorce granted in the United States is not binding in Canada. Good.

—AGENTS! AGENTS! The Baptist Book Room, Halifax, is authorized to receive subscriptions for the Messenger and Visitor. Please remember also that all our pastors are agents for this paper. The most of the old agents of the Christian Messenger have kindly continued their valuable services. Our subscribers can pay to any of those, or send the money direct to Rev. C. Goodspeed, St. John, N. B., by post office order or registered letter.

—A NOTICE calls attention to the fact that the names of the following brethren appear in the Year-Book without their degrees received from the colleges where they studied: Revs. R. D. Porter, J. M. Parker, W. B. Bradshaw, L. C. Archibald, R. H. Bishop, W. H. Robinson, E. H. Sweet, G. R. B. Dodge and E. R. Curry.

—ORIGIN of the snow blockade our paper which was ordered several weeks ago, has not reached us in time. A part of this week's issue is on such paper as we could find in St. John.

—CHURCH WARDENS accompany many of the remittances which are coming to all the time. Here are some specimens.

—THE MESSENGER and VISITOR being a little strange at first, I thought I would pay for three months and then stop it. But I like every paper better, so I pay for one year.

—When the Messenger was transferred into other hands I wrote to Mr. Saunders to stop it the 1st of Jan., until I understood more about it. But now, dear Bro. Goodspeed, I can say to you I am glad you sent us the Messenger and Visitor, and am pleased much to have it to read.

—A correspondent writes as follows about the ground of Acadia's claim upon the government for the yearly grant of \$400.

—The governors simply ask that the compact made with the colleges shall be carried out. That compact left the Provincial loan permanently in Dalhousie's hands, while Acadia, (as one of the colleges) was to receive permanently \$400 a year. The last Convention (unanimously I think) instructed the governors to take action with a view to secure our rights." (See Year-Book, No. 26.)

We may add that the note in our issue a fortnight ago has no point against a demand based upon such a claim as the above.

A grand response has just been given in Ontario to an appeal by Rev. J. W. A. Stewart, secretary of Foreign Mission Board, for men to fill up the ranks of the missionaries in India. Five have already offered to go. Sisters is the letter which one of them sent.

—DEAR BRO. STEWART—I will go. Send me. Did not see your appeal till late on Monday night. It seemed made to me. Accordingly I answer you this morning. I am quite willing to go. Yours for the Master.

Our heart is warm toward these dear brethren. May the richest blessing and prosperity attend them. Still it is true, God will give the man if he gives the money.

—PROSECUTION PROSECUTED.—The citizens of the Chicago Standard have been investigating the operation of the prohibitory law in Iowa. They were successful.

—The leading question, to the most reliable person they could find in every county of the State. Replies were received from eighty-seven of the ninety-nine. The following is the summary of the result: "In summing up the results obtained, enough is shown to warrant the statement that in three-quarters of the state the law is enforced. That is so short a time and under such circumstances it should be so successful, as reports from these most reliable sources clearly indicate, speaks highest praise for the citizens of Iowa as a temperate, law-abiding, God-fearing people. We now have no fear as to the ultimate triumph of the law."

Iowa is one of the states where the liquor men declare the law to have been a dead failure,—more liquor drunk than ever before, &c., &c.

—WILLIAM H. VANDERBILT'S family tomb will cost \$250,000. And yet when he lies in it, he will be no richer than the poorest. Let us seek a riches of the soul, which will stay with us, and not be dropped off with our bodies.

OUR EXCHANGES

—Christian Leader (Unrepealed): Our Unitarian brethren must at times be led to distrust their oft-repeated doctrine, not of free thought and free utterance—for these are the rights of every honest soul—but of all kinds of thinking and all kinds of utterance, under Unitarian auspices. For example, what do they think of the Unitarian conference at Jackson, Michigan, in which there seemed to be objection for a resolution recognizing Christianity and the divine existence? More significant still, what do they think of the voting down of the resolution? And was there not more of freedom in the letter than in the spirit when it was made so uncomfortable for the Rev. Mr. Alcott—who did believe in God and Christ—that his withdrawal was inevitable?

—After the extra meetings of a period of revival are discontinued, the convert, missing their stimulus, is in danger of falling back into some of his former associations. His condition then becomes critical. His ungodly friends become the devil's instruments to tempt him back to his old diversions and sins. The spirit of Christ pleads against them, and the convert stands looking, now on the world and then on a Christian career. His destiny of peace hangs on his decision. The moment is big with consequences. If such an one is reading these lines, a poet shall plead with him thus—

—And wilt thou seek again
The hollow waste, thy charnel-house
and chain?
And with the demons be,
Rather than clasp thine own Deliverer's
knee?
Sure 'tis no heaven-bred awe
That bids thee from His healing touch
withdraw;
The world and He are struggling in thine
heart,
And in thy reckless mood thou biddest
thy Lord depart.

O thou starest any value on eternal life,
If heaving soul, do not bid thy Saviour
leave thee.—*Wyn's Herald.*

—Think what is accomplished, through winning a soul for Christ! One turned to Jesus, means a sate and a life transformed; a child of wrath and hell made a child of God and an heir of heaven; a cancer-benefit and God-dishonoring in its nature exchanged for a career benign and helpful; the influence of which will be felt, for how long eternity alone will reverse; a death of hopelessness, may be of progress, giving place to one of calm assurance, may be one gloriously radiant with heaven's dawn the terror of the Judgment turned into the triumph of the Judgment eternal punishment escaped, ineffable bliss instead secured! And all this through the salvation of one soul.—*Guardian.*

Yesterday I preached on the text, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." In striking contrast to this "blameless" pair, a couple was present whom I had married thirteen years ago, and who came to church that day as one good way to observe the anniversary. Neither was a member of the church, though we cannot tell how the heart was to the sight of Him who is the only one who has the right to judge. As they came out of the church the wife remarked: "That sermon was for me." At dark this evening I stood by the bed, on which that wife had just breathed her last, and around it were the weeping forms of husband and children.

Had I known on yesterday, that I was preaching the last sermon, an immortal soul would ever hear, would it have made any difference in the service? Had she known that she was hearing her last sermon would it have made any difference with her? These are questions that are ringing in my soul, as that pale face comes back to me, while I pen these hasty lines.

—Gov. of (Atlantic Provinces).—Less than twenty-four hours between the first sound of the gospel and the death-bed of a sinner. I preach of leading men to dying

men. The best way to this is to expound the word of God faithfully, giving to each his portion in his season, and then knowing the terror of the Lord to persuade men. Safely and sinners all! "Take heed how ye hear."—*Christian Index.*

Originality of the Character of Christ.

No man can study the signs of the times without being impressed with the conviction that there is a radical difference between the religious scepticism of the nineteenth and the religious scepticism of the eighteenth century. It is not the difference between better or worse, between more or less, between higher or lower; it is the difference of an opposite standpoint. The scepticism of the eighteenth century proceeded from the belief that the contents of revelation were antagonistic to the dictates of nature; the scepticism of the nineteenth century proceeds from the belief that the contents of revelation are simply the embodiment of human ideas. Nothing can be more remarkable than the effect which this transformation has produced upon the science of apologetics. It has been required not only to adopt a new line of defence, but to resort to that very mode of warfare, which it had deprecated in its enemy. The English deists of last century set revelation in antagonism to nature, and it became the office of the science of apologetics to establish the harmony between them. The German philosophy of our age has made revelation the poetic form of natural reason, and it has become the office of apologetics to discover a fundamental difference between the natural and the revealed. The task of the former period was to find a meeting-place between nature and the supernatural; the task of the present day is to find an idea in the supernatural to which the natural mind of man did not attain. The natural world for the England of the eighteenth century was pre-eminently a Butler's "Analogy," a treatise to establish the points of agreement in the divine and human records. The book wanted by the England of our age has not yet appeared, but when it does appear it will be a treatise whose central aim and object will be the opposite of Butler's "Analogy"—the establishment of the proposition, that the divine record is not merely the last effect of human speculation, but something which was in advance of the humanity of its own time, and something which is still in advance of the humanity of every age.

In this original element then it is that which we call the Christian revelation? Is there to be found in it something which could not have originated in the times which gave it birth, something which did not originate in any previous state of culture? Does it contain any representation which goes beyond the thought of its own period, or any aspiration which transcends the yearnings of a pre-Christian world? That is the all-important question to the apologist of the nineteenth century, for on the answer to that depends the answer to the question whether Christianity be a history or a myth, whether the record of the New Testament Scriptures be a record of historical occurrences, or merely the poetic garbure which has clothed the aspirations slumbering in the heart of heathendom. The former is the view of Christian supernaturalism; the latter is the distinct avowal of that form of scepticism which distinguishes the nineteenth century, and which receives the name of the mythical theory. The mythical theory has not mistaken the nature of that problem with which it has to contend; it has fully recognized that in order to prove the mythical character of Christianity it must prove the existence of Christianity previous to the historical Christ. It has encountered two enemies on the threshold, and it has devoted all its energies to their discomfiture. It first attacked the origin of the Gospels in the criticism of Frederic Baur of Tubingen, and endeavored to account for their production by the conflict of Jewish and Christian tendencies. But it found another adversary lurking behind the Gospels; the written narrative contained the statement of outward events. To account for the origin of the Gospels was not enough; the mythical theory must explain the origin of the Gospel history. This, also, it has attempted to do, and in the historical researches of David Strauss it has striven to find for the events of the New Testament a place and an origin in the mythical expectations of the Old. But even if we conceded that Baur and Strauss have accomplished their object, it seems to have escaped the mythical theory that a third enemy still remains. There is not only a Gospel and a Gospel history, to be accounted for; behind both there is a Gospel portraiture, and a portraiture without which neither the outward acts nor the written record could ever have found a place in human thought. Could we satisfactorily explain on purely human principles the origin of the evangelic manuscripts, could we satisfactorily account on

purely natural grounds for the successful propagation of the facts which these narratives record, we should still be confronted by a more formidable antagonist than all in the existence of the character of Christ. We do not here contend that this existence was actually lived, we do not assume that the character attributed to the founder of Christianity was in veritable form seen amongst men; to do so would be to beg the whole question. We take our stand upon an undoubted fact, a fact admitted by all schools of thought, orthodox and heterodox, supernatural and mythical—that there is before our eyes the delineation of a moral character, which professes to embody the essence of the Christian life. We have here a portraiture, whether it be an ideal portraiture or the description of an actual life is not here the question; the sole question is, to what does this portraiture amount? Is it reducible to the natural yearnings of heathendom? Is it the latest fruit of the pagan tree? If so it becomes only another argument for the mythical theory. But if, on the other hand, it should be found to be an original portraiture, if on examination it should be seen to transcend alike the Jewish and the heathen yearning, if it should be recognized to contain an element for which there was no preparation in the pre-Christian world, its existence must furnish a strong presumption against the very basis of that theory. Such is the question we intend to consider. We assume, however, we use no materials which the mythicist himself would not admit to be legitimate. We do not take for granted that the founder of Christianity ever existed, we do not take for granted that the records of his existence are either authentic or genuine. We simply recognize the fact that there is a narrative before us, and that in this narrative there is delineated the portrait of a life. We address ourselves solely and entirely to the examination of that portrait. We consider not whence it came, we inquire not who painted it, we only ask whether it was painted in old colors or in new; and according to our answer of that question we seek to estimate the force of the mythical theory.

There is one preliminary remark which should not be omitted in a study of the subject; we mean the unity of the Christian portraiture. One of the four evangelic narratives which depict it, the first three, or synoptic Gospels, present a considerable difference from the fourth; there is a difference of standpoint, a difference of style, and for the most part a difference in the local scenes of their enactment. But beneath these points of variation there is a more essential bond of agreement; it is the four Gospels portray one Christ. It is not too much to say that, if we confine our attention to the mental features of the portrait we shall find the closest parallel between the Christ of the Synoptics and the Christ of John—a parallel which is all the more striking from the difference of their outward surroundings. The words are generally dissimilar, but it is the same being who speaks them; the acts are frequently different, but it is the same character that performs them. If in the Synoptics he blesses the poor in spirit, he blesses the poor in spirit; he washes in the fourth Gospel the disciples' feet. If in the Synoptics he blesses the hungering and thirsting after righteousness, he satisfies in the fourth Gospel the spiritual thirst of the woman of Samaria. If in the Synoptics he blesses the pure in heart, he reveals himself in the fourth Gospel to the guileless Nathanael. In both he speaks to the multitude in parable, though in the former it is the parable of word, in the latter the parable of deed. In both he manifests the consciousness of theocratic power, that authoritative speech which is more remarkable from the absence of any physical display. In both he looks forward to death as that which is to crown his mission and consummate his plan. The Christ of the Synoptics is seen for the most part in the works and in the walks of practical life, ministering to temporal necessities and teaching the duties of every day; the Christ of the fourth Gospel is chiefly beheld on the mountain-tops of contemplation, communicating to his more initiated disciples the deeper mysteries of the kingdom. But while undoubtedly this is the general characteristic of the two representations, the unity of portraiture appears in this, that the distinctive expressions of each breaks forth occasionally in the other. The fourth Gospel is generally contemplative, yet there is nothing in the Synoptics more practical than the miracle of Cana in Galilee. The Synoptics are pre-eminently practical, yet there is nothing in the fourth Gospel more mystical than the passage in which Christ declares the reciprocal knowledge of the Father and the Son, or the verses in which he pronounces the blessing on Peter, or the expressions with which he calls to himself the labouring and heavy-laden. The exigencies of such unity amidst adversity is alone sufficient to establish the fact that beneath the minds of the disciples there stood one common image, the portraiture

of one character, the delineation of the same moral features, the exhibition of the same Christ.

To be continued.

Brooklyn Correspondence.

On Sunday I heard the Plymouth pastor. An unusual scene occurred during the service. In the course of his sermon Mr. Beecher said, "I don't think there is any harm in horse-racing—to the horses, but to the men there is a great deal. It is urged by some people that the authorities should not stand in the way of men who are developing horses. But I think it poor economy to feed horses with young men. All that makes it proper to open public schools, or churches, or to maintain morality says that these gambling dens in New York and Brooklyn, these pools on race-tracks, now the worst form of gambling, are to be condemned by public sentiment, and no false appeals to reason or magnanimity should be permitted to weigh with us for a moment. They are bad, and are encouraged by men who are not good, and the consequences are very mischievous. Although, abstractly, there is no more harm in running one horse against another than in running one boy against another, yet as an institution we are warned by experience that, unless very carefully guarded, races improve the breed of horses by deteriorating the breed of men."

At this juncture a man occupying a seat in the gallery shouted "That isn't true!" The people turned their heads to look at him in amazement. "What isn't true?" asked Mr. Beecher in a stern voice. Brought the author of the contradiction shrank from making himself known to the audience, and remained very silent. Mr. Beecher stamped his foot and added sympathetically: "What I have said is true, and I repeat it with thundering emphasis. (Loud applause.) I have sympathy with everything that enlarges the liberty of a man, but liberty should be administered that it should not damn the ignorant and lowly, but it should inspire them and lift them up. That doctrine I shall teach to the end of my life (applause). I do not like applause in church, but now and then I think a demonstration is permissible, and this is one of the occasions."

In another part of his sermon Mr. Beecher said of himself, "Many people say Mr. Beecher doesn't believe all he preaches; that he has got ahead, and he understands all about atheism and agnosticism, and he is in sympathy with them. I am in sympathy with advanced views of the Scriptures, and with men who are agnostics and atheists, if they are sincere. But as the result of profound reflection, I am a firm believer in the Bible, and in the universal doctrine of its inspiration. While I see how limited is human intelligence, and how men do not know one-half of what they thought they did, and I have much in common with advanced liberals, I am profoundly religious in my views and in my sense of what is needed for men. If I forbear and withhold it is to carry people with me little by little, not breaking away from all beliefs so suddenly that they fall into the gulch of infidelity, but laying plants here and there so as to help their development. It is said that I am not orthodox. If I am thankful for anything it is for that, if the confession of faith is orthodox. But in all higher views of God and man I am profoundly orthodox. The Bible from end to end is a book to lift men to a higher spirituality, and in that I embrace it and frame my teachings upon it."

I intended giving an account of an evening service conducted by Rev. H. L. Morehouse D. D. who is now acting Secretary of the American Baptist Home Mission Society, but space forbids my doing so for the present. Suffice to say my heart was stirred as the speaker presented the claims of the perishing millions in this great country, who are really so ignorant of the Gospel as the untold millions are in heathen lands. A way with that religion that does not take a deep interest in our Home and Foreign Missionary work—that sends not abroad its ardent wishes and vigorous efforts for the extension of the Redeemer's Kingdom—without the Spirit of Christ I am none of his. And what is the Spirit of Christ? He came on a mission of mercy to this raised world, and made sacrifices and endured suffering which no human arithmetic can calculate. And what, what have I done, what can I do? for Him who died to save my wretched soul?

C. B. WILSON.

Half Right is Still Wrong.

An Arab once said, as the story goes, "I will turn my camel loose and trust to Providence." Mahomet is reported to have said to him, "Friend, tie your camel and trust to Providence." Mahomet is not very high authority with us, but a wise saying needs no authority to give it weight. Cromwell is reported to have said to his soldiers, "Boys, trust in Providence, but keep your powder dry." The

doctrine is the same as in the former case, and commends itself to common sense, as well as to Christian faith. Napoleon is reported to have said, "Providence is always on the side of the strongest battalions." If he meant to ignore Providence, he was wrong; if he meant that those who use the best means are most likely to succeed he was right. On the other hand, a story is told of a man in a carriage, whose horse ran away and plunged down a steep hill, and who said, "I trusted in Providence until I saw the breech-band break, and then I gave up!" This showed that she had not trusted in Providence at all, but had relied wholly on the breech-band, as, possibly, Napoleon did on his strong battalions. Those who ride should trust in Providence from first to last; but before they set out they should see that the breech-band is strong. The word of God never encourages carelessness. Our trust should be in Providence all the time, for our very hairs are counted and not a sparrow falls without divine notice and attention. But any so-called trust in Providence which neglects to use the means with which Providence supplies us, thus indicating to us that it is the will of God that we shall use the means, is not a genuine trust, and such neglect of means is disobedience to Providence,—to the God of Providence.

Farmer! Trust in Providence; but be sure that if you do not cultivate your fields, Providence will send you a short crop, or no crop.

Merchant! Trust in Providence, but be sure that if you purchase are not judiciously made, you will meet with loss.

Physician! Trust in Providence, but be sure to keep up with the advances made by your profession; otherwise your practice will needlessly suffer, and your patients will have you.

Lawyer! Trust in Providence, but be sure that without hard study and diligent attention to business, you will be distanced at the bar.

Parents! Trust in Providence, but remember that if your children are not properly taught by precept and example both, they are apt to go astray.

Rich man! Trust in God. O trust in him! But be sure to use the "oil" as prescribed in James 5: 16. In some cases the "lamp of life" might be better. (2 Kg. 20: 13) and in other cases, quinine, or morphine, or Fowler's solution, or inhalation of iodine, or a hotfoot bath, or the surgeon's knife, or something else, might be indicated. Providence as a more suitable remedy, he asks to obey the indications.

Christian, anxious to grow in grace! Trust in God, but be sure to use the means of grace. Study of the Scripture, worship public and private, activity in doing good, are some of the means.

Christian, anxious for the salvation of a friend! Trust in God, but speak to your friend. God only can save him, but he may use you as the means of his salvation. You may be the "clay and the spittle" to give spiritual discernment to one born blind, as we all are.

Christian, anxious for the spread of the gospel! Trust in God, and be sure that he will cause the kingdoms of this world to become the Kingdom of our Lord, and of his Christ. But remember that none can believe unless they hear, and that they cannot hear the gospel unless it is preached to them, and that none can preach it unless they are sent. Rom. 10: 14. If this world is to be converted it will be by human effort as the means which God will use for that purpose. Angels are not sent on this errand, but men are. Can you dare to pray, "Thy Kingdom come," when you are doing nothing to make it come? Be careful how you pray; your very prayers may be an insult to the Majesty on High. Sinner, anxious to be saved! Trust in God. O trust in him! But remember that trust which bargains in advance for disobedience, is no trust. Submit yourself to God, and remember that his word is the means used by his Spirit to lead the soul to Christ, whose blood applied is the means of your salvation.

God himself uses means for the accomplishment of his purposes, as is shown in nearly all his works, and especially in the example last set forth. The stupendous work of the salvation of a lost race is brought about by means—the incarnation, life and death of the Son of God. The doctrine of the Bible is this: Trust as if all depended on trust; work as if all depended on work. This applies to all things great and small, temporal and eternal. The principal runs through the whole line of human duty. Trust without effort is tempting God. Effort without trust is disregarding God. Either is sinful.—*Christian Index.*

A man has no right to compound with his conscience. What is right is right, and to compromise it is to exchange right for wrong. Conscience must be instructed, but what it dictates must be done or manhood is shamed. *Illustration.*