

visions of modern times—a comparison with the Revised Version, "Conybeare and Howson", Archbishop Kendrick (R. C.), etc., will fully establish this claim and it is a pity that the Union version does not have the circulation which it certainly merits, I believe that it is found but rarely in the libraries of our own ministers.

Rev. Dr. Hyde is the President of Bowdoin College in this State. Some of his deliverances of late are not at all satisfactory to very many within the Congregational fold. President Hyde was the preacher at Bartoll chapel, Yale University, on Oct. 25th last. So unorthodox was his reported sayings, as to call forth from Rev. S. Blagden, a graduate of Yale in '69 and now pastor of a Congregational church in Portland, Me.—a most vigorous protest—in his letter he says: "I am pained and deeply aggrieved at the reported unbelieving utterances of the President of Bowdoin from the Yale chapel pulpit," he calls it an "awful and blasphemous denunciation and denial of the word of God delivered from what has always been known as a thoroughly orthodox pulpit of the Congregational church." He charges that the doctrines preached "are a defilement of the pulpit and the whole university" and exhorts Yale to "stand steadfast as a rock to the true faith of Christ Almighty." It is almost time that such vigorous protests should become the order of the day. The filling of our colleges and pulpits with men who are not true to the teachings of "Christ Almighty" has gone quite far enough and if our evangelical pulpits and colleges are "too narrow" for the men who are on the "down grade" let them in common honesty and decency just "step down and out." President Hadley of Yale comes to the rescue of his friend Bowdoin and claims that the reporters are all to blame, but there must be fire, where there is so much smoke. And this is not the first time that a similar defense has been made in behalf of those men who can so easily make themselves to be misunderstood. Yale herself has not been considered any too orthodox of late and perhaps the end of controversy is not yet. This episode coupled with the trial of a Methodist divine in Boston for heresy, will perhaps clear the air and give orthodox Christianity the right of way in the places interested. How about our own Baptist Zion are we all "sound" are we all considering as our fathers did for the faith once delivered to the saints. We trust so.

Yours truly

SOJOURNER.

### From Halifax.

A lecture on the Inspiration of the Scriptures given by the Rev. E. M. Saunders, at the special request of the Rev. H. F. Waring and a large number of his church members, in the school room of the First Baptist Church, Halifax, on the evening of the 3rd of December.

It is to be distinctly understood that in the following articles which are intended to reproduce the substance of the above named lecture, no reference is intended to the sermons preached by the Rev. H. F. Waring to his own pulpit and to the Baptist Convention in St. John in August last. Neither does the author profess to represent the opinions of the church of which he is a member, or the denomination to which he has the honour of being connected. He simply states views of his own, and does not expect that they will agree in all respects with the views of the scores of brethren both in the ministry and in the membership of the churches with whom he is in happy association. He, however, trusts that they may by suggestion or otherwise be of some service to the churches so dear to his heart.

No. I.

#### PRELIMINARY STATEMENTS.

The consensus of opinions of the trustworthy historians is that the records contained in the books of the New Testament are genuine and authentic. We, therefore, ground the evidence of the inspiration of all the scriptures on this verdict—a verdict which will be abundantly sustained as the evidences, one after another are brought forward and tested.

It is now about two thousand years since the dawn of the Christian era. It is undeniably plain that the books of which the New Testament is composed were intended, not for the few—the gifted and the learned—but for the many. Neither were they for private interpretation, but for the mass of the people individually. They were intended for both the aristocracy and the democracy. Lord MacAulay in his essay on John Bunyan says in effect in the matter of understanding the scriptures, great talent and learning has but little if any advantage over the man of moderate gifts and education, provided the latter has a good translation of the Bible in his own tongue. The doctrines, such as those of the incarnation, the Trinity and regeneration by the Holy Spirit, are as impossible of comprehension by the philosopher as by the man who knows no language except his mother tongue, and who reads his Bible after a day's toil in a fishing boat or on his farm. But such a man and all others may wisely avail himself of all the helps that have been put within their reach by the learned of their own and every other age. It is but saying what is well known, and which is already intimated, that the facts and doctrines of the New Testament are divisible into two classes—facts or doctrines which can be ascertained by men

endowed with keen insight and power of exact reasoning, and facts or doctrines which lie beyond the reach of the natural gifts of man, such as the Trinity and the incarnation. An example of the former may be found in the facts of the existence and the work of the Creator of the Universe. By searching it seems that man can find out God; although not to perfection the visible things of the Godhead may be learned from the things which are seen. The deliverance of a Greek poet that all men were the offspring of God, Paul endorsed in his speech at Athens. And in the opening of his epistle to the Roman's he admitted that the philosopher could conquer the facts of the existence and the deeds of a creator. The same doctrine, is assumed in the opening sentence of the Bible. "In the beginning God Created the heavens and the earth." We go then to the Bible for the confirmation of discoverable truths, and for the truths which can be known only by supernatural revelation and for truths comprehensible and incomprehensible.

If therefore an inquirer asks me, as one of the common people, how I know that the Bible is an inspired revelation from God, I would be under obligation to answer him as well and as humbly as I could. Taxed with such a question, I think I would reply somewhat in the following manner. The reply may be backward and clumsy; but it would be intended to convince my inquirer that my belief in the inspiration of the Bible rested on rational grounds. For the replying to such an interrogation I would first make some general statements such as the following:

It is not here intended that this question can be answered as a problem in mathematics—an abstract science having to do with material things—can be demonstrated; but still it is possible to secure such grounds of belief that the Holy Scriptures are from an infallible God, and as far as He inspired the writers they are the infallible truths of the infallible God. It is to be hoped that this will appear as right reasons and right reasoning are laid under tribute, and as the Holy Spirit of God may be given to aid human reason in so understanding revelation as to leave no doubt that the Bible is the inspired word of God, given for the life of the world, and in which are found dogmas or teachings transcending man's reasoning powers, and records biographical and historical together with moral teachings and rules for regulating the life of the family and communities in all their organizations.

As the book was given for the people as a whole, the proofs of its genuineness and authenticity—its inspiration—should be looked for within the reach of those to whom and for whose welfare it has been given. It shall, therefore, be my purpose to seek for the evidences of inspiration not in the arcanes of the philosophers, but in the accumulation of facts to which the people have access and which are at my command in common with the people at large. Let the linguists continue their honest and severe examination of each and all of the books of the word of God; and let the historians and archaeologists do the same in their respective departments; and let them in the future, as in the past, submit to the world the results of their labors which will be thankfully received and honestly used by the reverent and devout students of the Holy Scriptures. In the department of comparative religion contrast our Bible—for contrast it surely will be—with the alleged scriptures of Confucius, Zoroaster, with the Koran, the Vedic hymns and any other writings they may find; but, in the meantime, let us of the common people use the helps put within our reach by which we may be sure the Bible is the word of God, and that it is a sufficient guide for us through this life even unto life eternal beyond the veil. Not, therefore, in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual, we shall proceed with this pleasant undertaking. Let the people's Bible be examined by the people. Let the man on the farm, at the bench of the carpenter, reply to the inquirer.

A glance at the community in which Jesus appeared and of which he was a member, the previous history of this people, and the condition in which they were found at the time our Lord came before them with his startling claims, will be helpful in the quest now about to be made. As a people the Jews had come down from a remote antiquity. As a distinct people they traced their history back to Abraham, and threaded their way through genealogical tables back to the first created man and woman. At the time of the appearing of the Messiah, and indeed through their whole history, they were a feeble few when compared with the great nations by which they had been surrounded and by which they were then surrounded. As Nova Scotia as a nation, would be to the great nations of the present time, so was Palestine, the home of the Jews, to the nations of antiquity. Nor were these great civil communities by which they had been surrounded, and which were around them at the birth of our Saviour, ignorant and barbarous peoples. They all had had men not a few of talent, genius and learning. The arts and sciences had flourished in Babylon, Assyria and Egypt, in whose capitals great libraries had been accumulated. Mining, civil engineering, astronomy and other branches of study had been carried to a high degree of success. A simple reference is sufficient to pass before the mind the civilization, culture and learning of Greece and Rome. They had arts, science and languages of matchless perfection, and philosophy which has given

the groundwork to all philosophic systems until the present day. Nor had this little band of the descendants of Abraham been destitute of men of letters. Moses appropriated the learning of the great nations of antiquity, and never after his time were the Jews without their men and women of culture and high attainments in knowledge. These people were located in the geographical centre of these great civilizations and were necessarily influenced and moulded by them.

As Nova Scotia was at one time a colony of the vast empire of Great Britain, so Palestine was a colony of the great empire of Rome when Jesus of Nazareth made his appearance among his people, and set up claims which shocked and enraged the ruling classes.

### Union With Christ.

Joining the church is one thing, but joining the Lord is quite another thing; and only those who have done the second have any clear right to do the first. The main cause of inconsistency and failure in the life of too many professors of religion is that they make a formal union with the church without any heart-union to Christ. Almost their solitary act of loyalty was their standing up to respond to a church convention before the pulpit. From that time onward their divine Master had no more of them than their idle names on the roll of his followers. They enlisted entered their names on the record, and straightway are heard of no more. They made no tie to anything but an organized body of professed Christians; they did not knit their souls to the Saviour.

"But am I not to join the church?" inquires some one indulging a hope of pardon and of the new birth. Yes; friend join the church, provided that you have already joined Jesus. If you unite yourself to nothing stronger than to a company of frail, fallible fellow-creatures, and expect them to tow you along by the power of their fellowship and prayers, then you have a poor chance of reaching the "desired haven." But genuine conversion unites your heart in clinging faith to the Friend of sinners. When you take the step of confessing this faith before men, you literally and truly join the Lord. You join your weakness to his strength; you join your ignorance to his wisdom, your unworthiness to his merits, your frailty to his enduring might, and your poverty to his boundless wealth. The fair peasant girl who married an emperor of Russia became a sharer of his palace and his crown. When you wed your heart and hand to Jesus you become a sharer in his kingdom and crown, a joint heir with Christ! The joint heir has the promise of the Father's love, of the indwelling of the Spirit, of the peace of God, of pleasures for evermore, and of the society of all the just made perfect throughout eternity! "Where I am, there shall ye be also."

What a glorious thought this is! What a different conception it is from that of merely "joining a church" of fellow creatures. You really join Christ. Your heart joins his heart. Your life is knit by hidden links to his; because he lives ye shall live also. Your destiny is bound to his and ye shall be kept by the power of God, through faith, unto salvation. If you have a real faith, however feeble confess it. If you have renounced sin and self and come to Jesus, then "join yourself to the Lord in a perpetual covenant, that shall not be forgotten."

Many who have a secret faith in Christ hold back too long from a public confession. Waiting to become stronger they only grow weaker. They are like the timid child who should try to learn to walk without ever getting on his feet. For fear of a tumble they lie still. On the whole I rather like the venture of Simon Peter out of the fishing-boat to walk to Jesus on the waves; for though he began to sink he also began to pray. He found that sinking times were praying times; and when we learn that, we know where to reinforce our own weakness by laying hold on the infinite strength. But for a true convert to confess Christ is really not a walking on the water. He has under him the solid rock of God's promises.—Dr. Theodore L. Cuyler.

A class of little girls at school was asked the meaning of the word "philosopher." Most of the hands were extended but one child seemed anxious to tell. "Well, Annie, what is a philosopher?" asked the teacher. "A man that rides a philosophede," was the little girl's answer.

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. Amen.—Robert Louis Stevenson.

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