

Scientific.

MIRACLES—Any wonderful event brought about contrary to the laws of nature may be said to be a *miracle*. Whilst any act performed in accordance with the natural laws, however wonderful it may appear, is not miraculous.

No created being without divine aid can perform an act contrary to the laws established by Him who made all things. Consequently all miracles, being acts performed contrary to Nature's laws, are divine through the power of God, He being able to set aside or suspend his own laws in order to accomplish his own purposes, just as a king may, to suit his own convenience, set aside for a certain object, the laws which he has enacted to govern his own affairs. G.

Light and fire make us human beings. Man alone lives far into the night.

The College of Liberia has good buildings, a library of five thousand volumes, a library fund of \$5,000, and a President and three professors, the entire faculty being of African descent.

Excavations have brought to light in Syria a Hebrew house dating from about the second century before Christ. Some of the rooms are in good preservation, and among the books found is a collection of Hebrew poems, said to be unknown to the present Orientals.

MEDICAL—A correspondent of the *Builder* recommends as a remedy for neuralgic head-aches, face-aches, jaw-aches, and tooth-aches, a few drops of rectified sulphuric ether put into the ear. In a very severe case, two or three drops may elapse, during which the pain may be apt to recur, especially from new, and even slight, exposure to draughts; but repeated applications, of half-a-dozen drops or less, of ether, seem certain to subdue the most violent attack, sometimes in a very few minutes.

PITHY SAYINGS ABOUT WINE—It has been well said by Professor Miller of Edinburgh, that "alcohol cures nothing; it covers up a great deal." Dr. Guthrie in the same strain says, "If you want to keep a dead man, put him into whiskey; if you want to kill a living man put the whiskey into him." Wine is a capital medicine when taken in the "original package." If you must take wine for a medicine, take it in the original shape. Wine in grapes, "wine in pills," will never hurt anybody. George III., writing to his favorite minister, Lord North, says, "I am sorry to hear your cold has increased and I strongly recommend abstinence and water as the ablest and safest physicians."

SCIENCE AND RELIGION—Dr. Bushnell, in the March number of *Putnam*, defines the relations which should exist between science and religion. His conclusion is:—We are to say, go on, gentlemen, for there is a much larger field to be possessed. As yet you have but scratched the world's surfaces, in what you call your sciences. Go deep; for the deeper you go, and the more unsparring your search, the better it will be for us. Wrench every subtlest and most secret thing from nature's bosom, and let us have it. We shall appropriate every true thing you bring us, and thank God for it. Only bring us no conceit, as if nature were the all, and science the all-exponent. What you call nature is but a very small affair compared with God's high spirit empire, and the vast immortal quantities, and powers, and passions, and truths, that build the eternal system it composes. Do not imagine that you are in a commission large enough to include and give you jurisdiction of things supernatural, when your only jurisdiction is of the shell. Be not in haste to put your sentence on the faiths of religion.

POKING FUN AT SCIENCE—Lord Neaves, an eminent judge of Scotland, has written a volume of songs to ridicule the new theories now floating about the scientific world. Mr. Darwin's theory of the origin of species by natural selection is thus made to explain itself:

A deer with a neck that was longer by half
Than the rest of its family's (try not to laugh)
By stretching and stretching became a giraffe,
Which nobody can deny.

A very tall pig with a very long nose
Sends forth a proboscis quite down to his toes,
And he then by the name of an elephant goes,
Which nobody can deny.

An ape with a pliable thumb and big brain,
When the gift of the gab he had managed to gain,
As a Lord of Creation established his reign,
Which nobody can deny.

Mr. Mill having suggested that matter may be a "possibility of sensation," Lord Neaves enlarges upon the idea in these stanzas:

Air: *Roy's Wife of Alvalloch.*

Against a stone you strike your toe;
You feel 'tis sore, it makes a clatter;
But what you feel is all you know
Of toe, or stone, or mind, or matter.
Mill and Hume of mind and matter
Wouldn't leave a rag or tatter;
What although
We feel the blow?

That doesn't show there's mind or matter.
Had I skill like Stuart Mill,
His own position I could shatter;
The weight of Mill I count as nil,
If Mill has neither mind nor matter.
Mill when minus mind and matter,
Though he make a kind of clatter,
Must himself
Just mount the shelf,
And there be laid with mind and matter.

The Baptists in Germany.

The following highly interesting letter is from the Rev. Mr. Oncken to the editor of the Canadian Baptist:

DEAR BROTHER LLOYD,—Your favor of February 24th, enclosing Bill of Exchange on London for £24, etc., reached me here, on my return homeward from a missionary tour to the south, viz. Hesse Cassel, Darmstadt, Wurtemberg and Baden. The main object of my tour was the introduction of a missionary brother into his field of labour at Heilbrun, in Wurtemberg. I have, however, embraced the opportunity and visited our Mission Churches and Preaching Stations, scattered over the above countries since the 19th February, and I return by way of East Friesland, where I have to meet my dear fellow labourers engaged there in the Grand Duchy of Oldenburg and from Holland for united prayer and consultation on subjects connected with the Lord's work.

The Lord has been very gracious to me throughout this journey. Though now in my 69th year, I am still full of vigor; have preached once, twice, and thrice almost every day, not in fine airy chapels, but in localities where, long before the close of the services, I passed through the effects of a Russian bath.

The amount of happiness enjoyed on this tour is indescribable. Oh! what has God wrought throughout my fatherland since first I scattered the seeds of God's truth as a youth of twenty-two, with a trembling hand on my native soil. Millions have heard of the precious name of Jesus, fully 50,000 sinners have been converted, among these about twenty-five per cent. Roman Catholics. Ninety-one Churches, with nearly 1100 Preaching Stations, compose at present our union of Baptized believers, and what still calls for our loudest thanksgivings to our exalted Lord Christ, is the fact, that he has given us rest from the hands of all our oppressors and persecutors. The change is overwhelming. For upwards of twenty years I made all my missionary tours under the cover of the night, and in our little Republic at Hamburg, I had to preach during this time behind locked doors, for fear, not of the Jews, but Protestant Lutherans. Now we can move freely in every direction. The table has been turned—those who attempted to bind the Lord's people, as the King of Hanover, the Prince of Hesse Cassel, &c., we have bound, as it is written: "To bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written. This honor have all saints. Praise ye the Lord, Ps. 149, 8, 9." The plenteous harvest that invites us in every direction to thrust in the sickle, is overwhelming. But alas! we cannot "occupy," because we are too poor to supply the labourers we could send forth with what even the apostles required, "food and raiment." Our mission churches all give to their utmost means, but as yet we have not a single wealthy member in all our churches. We have been aided by the American Baptist Missionary Union since 1834, for which we are greatly thankful, but as the field we now occupy embraces not only the whole of Germany, but also Denmark, Holland, Switzerland, Poland, Russia, Turkey, Hungary, Austria, the Danubian Principalities, and the Elsass (France), countless opportunities of directing perishing souls to Christ will be lost unless more powerful aid is rendered us from brethren in other countries, who hold our doctrines and practices as based on the New Testament. I am therefore very thankful to yourself and the dear brethren who have contributed towards the amount remitted; but let me in-treat you and them as they love Him who purchased us with his heart's blood, to do what they can to enable us to embrace the golden moments now given us to preach a free and full salvation through faith in Christ and his finished work, to the millions perishing in the above lands.

By the end of this month I hope D. V., to reach home, and after a short stay, shall have to go to England on a begging tour on behalf of our large new mission chapel at Hamburg.

Our poor fourteen mission churches in East Prussia are passing through a severe temporal trial—the whole of that part of Prussia having had their crops of grain and potatoes destroyed.

Now farewell, dear brother, with fraternal regards to yourself and all the brethren who bid us God speed.

Yours in the best of bonds,
G. ONCKEN.
Barmen, 16th March, 1868.

Pope Beecher's Bull.

In a recent number of the *New York Ledger* Rev. Henry Ward Beecher says that if he were Pope he would promulgate the following articles:

First—Every man shall be married by the age of twenty-five, or show good cause for neglect of duty.

Second—Every man shall annually tax himself one-tenth of his income until the sum reaches the amount of —, to procure books, journals and papers.

Third—Wedding gifts shall never consist of luxuries—jewels, plate, etc.—but of books; and with the birth of every child, ten volumes shall be put into the library in his name.

Fourth—It shall be the duty of every young married man to read aloud to his wife at least one hour a day, for the first ten years after his marriage. But this shall not be construed to the prejudice of the wife's right to read, speak, lecture, etc.

Fifth—All men who lie by their books in a self-indulgent and hidden manner, absorbing knowledge without benefit to their fellows, shall be treated as bees are that hide their nests—smoked out and their nests broken up!

Correspondence.

For the Christian Messenger.

[The following communication was received two or three weeks since. We have held it in reserve for mature consideration. The writer is not, we believe, desirous of awakening unpleasant debate, but of inculcating gospel principles on a very important question. We do not hold ourselves responsible for the opinions he has expressed; and we shall deprecate any construction of the article that might cause pain to any of our readers, whatever may be their views on the general politics of the country.—Ed C. M.]

The duty of the People in the present political crisis.

"Let every soul submit himself to the higher powers." Rom. xiii. 1. "Put them in mind to submit themselves to governments." Titus iii. 1. "Submit yourselves to every human institution for the Lord's sake; whether to the king as pre-eminent, or to governors, &c." 1 Pet. ii. 13. *Revised New Testament.*

Mr. Editor,—

Without stopping to inquire who is responsible for it, when treasonable sentiments find expression "in high places," and the muttering or clamor of disaffection and rebellion are heard, is it not high time that the pulpit, the church and the religious press, instead of tacitly following the multitude, speak out. The present agitation for Repeal, *proves* that by the law of the land we are now a Confederate people. While this is true, it is also true that some wise and good men believe that we are so unjustly. This being the case, these people are doubtless justified in constitutionally seeking release. But sir, there is a possibility of failure. At this point the principles of Christianity are needed, and they come at our call, and cannot be misunderstood. They are briefly summed up in the expressive injunction, "submit." But it will be asked, Is there no exceptional case? In no circumstances are we justified in asserting our rights? I answer, there is one Scriptural exception, and only one. Said the persecuted Apostles, "We ought to obey God rather than men," thereby establishing the rule that when man's requirements manifestly conflict with Divine law, we have no choice. But does any one believe that in the present instance this is the case? On the contrary, is not the whole question argued from the twofold point of view, Is it for the interests of this Province to be thus united? and, Have the people been duly consulted? Without discussing either of these propositions, and even admitting the negative, the principle we are advocating remains in full force.

But it is argued that this Union is unconstitutional. Now, I ask, who are best qualified to decide, the people or their rulers? If it is, have we not sufficient confidence in our governments to believe that it can be made manifest, and then that it will be admitted and rectified. Let us calmly and confidently wait. Our prosperity under British rule should inspire some confidence in it. And if the question is decided adversely to our judgment, will that justify us in renouncing our allegiance. We have heard of making "a man an offender for a word," but this would be making our country—our Mother country—after the unmeasurable beneficence of the past, the worst of offenders for a single mistake. Loyalty, then, requires submission, as well as direct obedience to Divine requirements.

But sir, if I am not entirely mistaken, the spirit of true patriotism also demands this disposition in the present crisis. What was it influenced the Government of Great Britain to recommend and pass this measure? Doubtless, regard for the interests of British America as a whole. And, I ask, should not our love of country extend beyond the narrow domain of our own Province—not to say pocket? If we believe that it is for the well-being of the Provinces together to be united—and who thinks of disputing it—am I wrong in contending that the patriotism which would not hesitate, in case of need, to surrender possessions, friends, and even life, and which the Bible approves, should render us willing in this matter, to submit to some inconvenience, and even some surrender of our rights and privileges?

But it is argued that self-interest should have some influence. Admit it, and then permit the inquiry, Will it less promote our interests to yield to all the injustice asserted, than for our country to be drenched in blood and devastated by sword and fire as she would be in case of rebellion?

And now sir, it may be thought that these remarks are un-called for and unnecessary. I hope they are. And if so they certainly can do no harm. But in view of sentiments many

of your readers have heard and read, I think I may be pardoned for thus writing. We are all familiar with the adage respecting "prevention and cure." Let us also remember that "to be forewarned is to be forearmed."

Sir, this is not a question of politics merely, but of obedience or disobedience to Divine law. And whatever set of politicians may be most responsible for any rebellious feeling existing, we alone will be accountable for whatever countenance we give it.

THETA.

Nova Scotia, Feb. 24th, 1868.

A Rebuttal.

DEAR SIR,—

I am grieved at the tone of J. M. C.'s "Rejoinder." An attempt was made in his first communication, to bring the writer of the Editorial in question into discredit, by more than insinuating, that he held views opposed to those of the Baptists, and these remarks were grounded on a single sentence torn away from its context.

Now both these things were so plainly inexcusable, that I did hope, that either he would have said nothing in reply to my "objections," or would have frankly acknowledged his mistake. Instead of this, his "rejoinder" renews and augments the injury.

Our older brethren in this Province, who remember the writer long ago as an advocate for Baptist principles in a treatise published at the request of a number of our churches, as well as in not a few public discourses, and who know, that he early sacrificed worldly prospects, honors, and wealth, to a faith from which he has never swerved even for a moment, will not, I am assured, readily believe the misrepresentations of which I complain; but there are younger brethren, who may probably be unfavorably affected by them, and in consideration of that reputation and influence in our rising community, which I regard as a solemn trust committed to me by my Divine Master that I am bound to defend, I must once more shew how wrong J. M. C. is in his statements, and in the impressions he seeks to produce.

1. If J. M. C. means to say in No. 1 of his remarks, that the *Westleyan* published and he examined, not only the passage on which his comments were made, but the context also, a point in regard to which he, himself, fails in "the essential element perspicuity," then, his unfriendly and inaccurate comments are so much the more objectionable, because the context shews that the statement was *not* what he represents.

2. I call attention to the fact, that the expressions "the mode of instituting church membership," and "the mode of admitting members" to the church, which last J. M. C. says ought to have been used if Baptism was not meant in the sentence criticised, mean one and the same thing. What is Baptism, if it be not "the mode of admitting members to the church of Christ" (the general church)? But it is equally "the mode of instituting (fixing, establishing, appointing, vide *Johnston's Dictionary*) that "church membership." Our ordinary ceremony of a welcome, and the extended right hand, and an entry of the name on a record, is also either "a mode of admitting members" to church fellowship, or "a mode of instituting church membership," there is no difference, the writer might have used either expression, and whether he meant admission to the general church, or to a particular church, can only be decided by the context, and consequently J. M. C.'s remarks under his 2nd head are pointless.

3. But J. M. C. will not look the context in the face, though we thought he knew it to be a main guide in interpretation. He was bound to examine "the design and object of the writer;" but instead of this, he offers, in his No. 3, his own comment on the context, but shirks the context itself; he supposes the case of the "surprise among Baptists" at the writer's words, which is only looking at the words again apart from the context, and ventures to assert, that a reply to this surprise is made by saying, "this and every thing else is left to your discretion," putting the words in inverted commas to give them the air of a true quotation. Would not such manifest unfairness and false argument in an opponent rouse J. M. C.'s indignant reprobation?

But without further notice of this continued blindness to the context and glaring perversion of the writer's words, I beg to recall J. M. C. to what he himself professed, but failed to give, "the object and design of the writer."

An objection had arisen in Halifax against committing a certain duty to a council though