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Poetry.

THE FIRE BY THE SEA.

BY PHOEBE CARY.

There were seven fishers, with nets in their hands,
And they walked and talked by the seaside sands:
Yet sweet as the sweet dew-fall
The words they spake, though they spake so low,
Across the long, dim centuries' flow,
And we know them one and all—
Ay! know them and love them all.

Seven sad men in the days of old,
And one was gentle and one was bold,
And they walked with downward eyes:

The bold was Peter, the gentle was John,
And they all were sad, for the Lord was gone,
And they knew not if he would rise,
Knew not if the dead would rise.

The livelong night, till the moon went out,
In the drowning waters they beat about:
Boat slow through the fogs their way;
And the sails dropped down with wringing wet,
And no man drew but an empty net,
And now 'twas the break of the day,
The great glad break of the day.

"Cast in your nets on the other side,"
(Twas Jesus speaking across the tide),
And they cast and were dragging hard;
But that disciple whom Jesus loved,
Cried straightway out, for his heart was moved,
"It is our risen Lord,
Our Master and our Lord!"

Then Simon, girding his fisher's coat,
Went over the nets and out of the boat,
Ay! first of them all was he;
Repenting ere the denial past,
He feared no longer his heart to cast
Like an anchor into the sea,
Down deep in the hungry sea.

And the others, through the mists so dim,
In a little ship came after him,
Dragging their nets through the tide;
And when they had gotten close to the land,
They saw a fire of coals in the sand,
And, with arms of love so wide,
Jesus, the crucified!

'Tis long, and long, and long ago,
Since the rosy lights began to glow
O'er the hills of Galilee;
And with eager eyes and lifted hands
The seven fishers saw on the sands
The fire of coals by the sea,
On the wet, wild sands by the sea.

'Tis long ago, yet faith in our souls
Is kindled just by that fire of coals
That streamed o'er the mists of the sea;

Where Peter, girding his fisher's coat,
Went over the nets and out of the boat,
To answer, "Lov'st thou me?"
Thrice over, "Lov'st thou me?"

Religious.

IMMORTALITY vs. MATERIALISM.

The following is another of the articles which recently appeared in the *Christian Standard* on "The Human Spirit—its Destiny." Whilst we do not endorse every point of the writer yet it is concise and perspicuous, and we think it highly instructive:

The fifteenth chapter of 1. Corinthians is confidently appealed to by Materialists as unanswerable proof of their theory. Yet were I called upon to select any one chapter as against Materialism, and confine myself to it, I would not hesitate to take this as the chapter. The Materialistic argument is stated thus: These persons denied the resurrection, and were hence Sadducees; consequently, they held that man has no spirit to survive the body. If in this they were in error, Paul would have replied that even if the body would not be raised, there is a spirit in man which survives the body, and is capable of either bliss or punishment. The fact that he says nothing of a spirit shows that he did not know anything about such an entity; for here its mention seems a necessity. On the other hand, Paul virtually says that man has no spirit to survive the body, since he stakes everything on the resurrection. "If the dead rise not let us eat and

drink, for to-morrow we die." "Then they also which are fallen asleep in Christ are perished."

Let us now look at the facts in the case, and examine the teaching of this chapter. They persons who denied the resurrection were certainly not Pharisees; for these held to a resurrection. It is equally clear that they were not Sadducees. The Sadducees had no hope beyond this life, but these men certainly had; for on any other hypothesis they were the greatest fools that ever lived. They stood identified with the church at Corinth—were Christians, confessedly, and as such stood "in jeopardy every hour." They had nothing to look for beyond the grave, and on this side of it there was nothing but persecution and cruel death; for some of the Christians had already been put to death, as is clearly implied in the question, "Else what shall they do who are baptized for (hyper, over) the dead? Why are they then baptized for (over) the dead?" "Over the dead" is equivalent to "in view of the dead"—that is, in view of the fact that some have been put to death for being Christians. [A similar construction is found in Eph. 1. 16: "I cease not to give thanks for (hyper) you"—that is, I cease not to be thankful over you.]

These men, therefore, were neither Pharisees nor Sadducees, but Essenes, a sect of the Jews who held that there was no resurrection of the body, that this was not even desirable, as the spirit could live better without than with it, and would be far happier. To these Paul replies by showing:

1. That there is a resurrection.
2. That the remission of sins depends on the resurrection; hence the spirit could not be happy without it.
3. That the resurrected body of the righteous would be no clog to the spirit, inasmuch as it would itself be spiritualized.

Let us follow Paul and see how he establishes these three points.

1. First he shows that at least one human body has been raised—namely, Christ's. This is clear, since his death and burial none deny, and since he was seen after his resurrection by many witnesses, and even by me, Paul. "So we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" If one human body was raised, all human bodies can be (verses 1-12).

2. Now, says Paul, let us look at the consequence of denying the resurrection. Not only would your faith be vain and the vainness of Christianity follow, but you would also have to impeach our testimony to Christ's resurrection. "For if the dead rise not, then is not Christ raised;" for his body was human as ours—it had no element that ours does not possess—no claim to a resurrection that ours have not, and ours are no more difficult to raise than his. "And if Christ is not raised, your faith being vain, ye are yet in your sins." For not only was it necessary that Christ die for our sins, but also that he rise for our justification. See Rom. iv. 25. His death only earned the price of our redemption, but did not pay it over to the Father. For this he had to rise, that, as a high-priest, he might sprinkle the blood before the mercy-seat whenever we give the signal of obedience. And more than this follows: "Then they also who are fallen asleep in Christ are perished." That is, the departed spirits of your brethren in Christ have their sins still on them as well as you, and are hence not happy, as you think, but in misery. This is the force of "are perished," which is a translation from *apollumi*, translated *lost* in Luke xv. 4, 6, 24, 32. Here the sheep that was *lost* was in danger of wolves and starvation; and the prodigal son, who is said to have been *lost*, had been enduring all kinds of torture caused by hunger, the absence of sympathizing friends, and a guilty conscience.

Had Paul said, "Then also they which are fallen asleep in Christ are annihilated," not only would the word also have been out of place, but his reasoning would have been illogical and

ineffective as against these Essenes; for to prove that there is no resurrection of the body in case Christ did not rise would have concerned them not in the least, and would not have disproved their spirit-existence on which they consoled themselves. But to show that these spirits are in misery if Christ did not rise, this was robbing them of all their hope and taking their strongest citadel. Note, too, that Paul does not attempt to disprove the existence of the spirit after the body is dead, but admits it by proceeding to show that their happiness depends on Christ's resurrection. This reminds us of Paul's language before the Sanhedrim at Jerusalem: "I am a Pharisee, the son of a Pharisee. . . . For the Sadducees say there is no resurrection, neither angel nor spirit; but the Pharisees confess both." Paul says further to the Essenes, if your doctrine is true we have only hope of enjoyment in this life: "If in this life only we have hope, we are of all men most miserable" (verses 13-19). For the Christian's life is a life of persecution. See verses 29-32.

Paul is now fully prepared to assert the resurrection of all. The righteous will be raised first, and the wicked only after Christ has given up his mediatorial position. See verses 20-24. But of this I shall have occasion to speak again.

3. That the resurrected body of the righteous will be no clog to the spirit Paul shows in verses 42-54. Their bodies will be immortalized and spiritualized. Here I must again remark that the feeling of identity can not arise from the body, but must come from the spirit, since the bodies of the righteous undergo a very great change. Even the bodies of the wicked are greatly changed. "And that which thou sowest, thou sowest not the body that shall be, but bare grain, it may chance of wheat or of some other grain. But God giveth it a body as it pleaseth Him, and to every seed his own body."

"There are celestial bodies, and bodies terrestrial." The stock that grows from the grain sown has some of the elements of the grain; has rejected some, and has added new ones. It is the same, yet not the same. We can not say of the stock that it is identical with the grain; but of man we can say it, because the real man, the spirit, undergoes no change. The bodies of the wicked will, however, be only "bodies terrestrial." "The first man was of the earth, earthy: the second man is the Lord from heaven. As was the earthly, such shall be they also that are earthy [i. e. the wicked]; and as is the heavenly such shall be they also that are heavenly" [i. e. the righteous]. That is, the wicked will be still flesh and blood after the resurrection. "But this I say, brethren, that flesh and blood can not inherit the kingdom of God." As the wicked have not sought "for glory, honor and immortality," their bodies will be still mortal. And, as that which is mortal will not exist forever—immortally—at some time after the resurrection they will die the second death. All those passages in the Old Testament which materialists so constantly adduce, which speak of the wicked as to be consumed, to perish, to be destroyed, etc., if they have any reference at all to the future, and if they convey the idea claimed by materialists, have here ample room to expend their force. I shall, therefore, waste neither ink nor paper in examining them. That the spirits of the wicked exist forever, I hope to demonstrate in its proper place. First, however, for the benefit of a certain class of materialists, a few words more about the resurrection of the wicked.

Let it, however be distinctly understood that this is a mere gratuity on my part, since the everlasting existence and punishment of the wicked does not in any way depend on the resurrection of their bodies. The materialist gains nothing by denying the resurrection of the wicked, so long as it can be shown that their spirits are tormented forever. Concerning the resurrection of the wicked, we have seen that Paul asserts that as many as die

through Adam so many are resurrected through Christ; and that he even describes their bodies after they are raised. Elsewhere he says that "God is the saviour of all men, specially of those that believe" (1. Tim. iv. 10). All are saved from the grave, but those that believe will be saved from more than this; theirs is the "better resurrection" (Heb. xi. 35). Paul, when replying to the Jews before Felix, said, I "have hope towards God, which they themselves also allow, that there is a resurrection of the dead both of the just and the unjust." The attempt is often made to show that Paul did not mean to assert the resurrection of the unjust as his faith, but simply as the faith of the Jews, while he believed only in the resurrection of the just. Yet the language is so plain that I can not believe that any one can ever feel satisfied that he has done no violence to this passage by such a perversion of it. Suppose we arrange the clauses differently and read, I "have hope toward God that there is a resurrection of the dead, both of the just and unjust, which they themselves also allow." Who will dare say that this changes the sense? And who will dare to affirm of this that Paul did not believe in the resurrection of the unjust? See Acts xxiv. 15.

Let us now hear the Saviour himself. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead [in trespasses and sins] shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man." This Christ spoke of the spiritual resurrection, of salvation from sin. But he continues: "Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 25, 29). The Saviour can not be here speaking of the spiritual resurrection because (1) he spoke of that before, and gives this as something more marvelous than that. Some of the Jews were indeed somewhat familiar with the resurrection but that the dead should arise in answer to the call of him who stood before them in mortal garb, this was marvelous indeed. (2.) If this passage were tortured into a spiritual resurrection, what a jumble it would be! In that case "graves" would represent a state of sin, and "come forth," freedom from sin. How then would it be that some who "came forth" from their "graves"—that is, are freed from sin—would be condemned? What! condemn a man because he is cleansed from sin! (3.) But more; some would be in their "graves" who "have done good;" that is, they would be sinners without having sinned! What Spiritualists these Materialists are! The fact is, this passage teaches nothing. Let no carnal one console himself that death will be the only pang that his body shall feel. Sin has too great a guilt to be so easily passed by.

THE BAKED BIBLE.

Mr. Schebold, a Bohemian residing in Ohio, had a Bible, printed one hundred and fifty years. It was the property of his grandfather, who was a Protestant. During one of the persecutions in Bohemia, the peasants were required by law to deliver up every Bible to be burnt. Mrs. Schebold placed hers in the center of some dough which was ready for the oven, and baked it. The house was carefully searched, but the Bible was not found. When the danger was passed, the Bible was taken uninjured from the loaf, where it had been safely concealed.—*Guest.*

"Heaven's sweetest music is played on the harp of kindness. Its chords may be touched by the smallest fingers."

For Sabbath School Teachers.

THE GROWING SUPERINTENDENT.

When this man entered the office it was not in consequence of his own seeking. He was distrustful of his own fitness to meet the responsibilities of the position, and only accepted the place when imperatively called to it. We have never yet seen a man who secured such a position by his own scheming, and entered it with a high opinion of his ability and fitness for it, who did not prove to be a dwarf. Conscious of his own imperfections, a man is prepared to make progress. The hindrances are in a great measure removed from his path, when he is prepared earnestly and devoutly to utter the prayer, "O Lord, show me thy way." The growing superintendent is characterized by HIGH AIMS.

We sometimes hear of a man who is living an aimless life, but how often do we see superintendents in our Sunday-schools, who give no indication of a high and noble aim in their work, as superintendents. Every superintendent should desire to make his school a model school. If this be his aim, he will find enough of shortcomings to keep his wits wide awake, in correcting them.

The growing superintendent will consult the Bible, in fixing his aims, and setting up a standard for his school. Methods of study and management will be a constant subject of thought. These he will modify according to circumstances. What would be eminently wise and judicious in one case would be entirely unsuitable in another. Even good methods need occasionally to be changed. Upon the superintendent in a great degree, depends the introduction of such methods and measures as shall promote vigorous and healthful growth in the school. The growing superintendent makes no pretension to faultless propriety. His mistakes are his best teachers, and if he occasionally trip and fall, he rises wiser, and proves himself stronger because of the fall. In full and constant sympathy with both his teachers and scholars, he realizes their wants and makes provision for them. "Not as though I had already attained, either were already perfect," is his motto; and looking to God for guidance and strength, he goes on from one attainment to another.—*Rev. W. T. Wylie.*

INFLUENCE OF TEACHERS.—A certain philosopher was always talking very much to his friends about the garden in which he was in the habit of walking, and in which he carried on his studies. At length, one of them came to see him; and he found this garden was a patch of ground about twice the size of the floor of his own room. "What!" said he; "is this your garden? It is not very broad." "No," said the philosopher, "it's not very broad; but it's a wondrous height!" And so I would say to you, Sunday-school teachers, your work in your class is not a very large one, but it's a wondrous height. It goes up to heaven; to conceive of it aright, it goes right out to eternity.

HINTS FOR TEACHERS.

- Love your Work.
- Study your Lessons.
- Be Punctual.
- Preserve Order.
- Occupy the Time.
- Visit all your Scholars.
- Pray for Success.
- Be Patient.

SABBATH INFLUENCES.

A Sabbath well spent
Brings a week of content,
And strength for the cares of the
morrow;
But a Sabbath profaned,
Whoso'er may be gained,
Is a certain forerunner of sorrow.
—Hand shaking is a means of grace.
—*Dr. John Hall.*