

Bible history. Last week I wrote two sermons, and preached them on the Lord's Day. Do not start, dear ones, at this announcement, which savors so much of 'woman's rights,' as I sat meanwhile in my rocking-chair, and behaved as womanly as possible. Indeed, I enjoyed being minister. It is a precious privilege to feed these hungry souls. Some of them pay very close attention, and can give a better synopsis of the sermon than we seminary girls could. They are a wandering people; and how eager they are to learn something new to teach the others as they go their rounds! Some of them write an abstract of almost every sermon they hear, and then preach it from one end of the island to the other. One who can tell many Bible stories and knows all the new songs by heart is a welcome guest, and so the good seed is scattered.

The Christian Messenger.

Haltax, N. S., June 4, 1879.

We have to pay money for every sheet of paper we use, for every line of type set up, for every copy of the paper that is printed and for the postage of every paper that goes through the mails. This we cannot do without money! We want the money that is due us from all subscribers who are in arrears. Many of our readers always pay in advance, and we would rather that they should not read this paragraph; but there are also quite a number who should read it over and over again and then ask if it is not for their special individual benefit. Some of these friends do not know the satisfaction there is in reading their own paper. Those who do would not give up that pleasure for far more than it costs. We shall be glad to receive a remittance now from all our friends who are in arrears.

One of our contemporaries says:— The Religious Newspaper has become a necessity in every Christian family. Without it, the range of sympathy and interest in the work of the Church is sure to be limited. With the numerous openings for usefulness, which now abound, and the loud calls for action in so many directions, this is not a time to cabin and confine our sympathies and efforts. Christians should keep themselves in intelligent sympathy with all the great movements for the elevation of the world. Nor should it be forgotten, in estimating the value of Religious Newspapers, that they are one of the most potent agencies in the moral and religious education of the young for the duties of life.

We are desirous of having the CHRISTIAN MESSENGER reach every Baptist family in Nova Scotia, and as many others as possible, and as some inducement to

NEW SUBSCRIBERS we will for ONE DOLLAR send it to them from the date of receiving their names up to the 1st of Jan., 1880. Our present subscribers will much oblige by mentioning this kindly to their neighbours.

Correspondence.

For the Christian Messenger. Luthardt's Apologetic Discourses.

Translated from the German for the Christian Messenger, by Professor D. M. Welton, Acadia College.

FIRST DISCOURSE. THE CONTRARIETY OF THE CONTEMPLATION OF THE WORLD IN ITS HISTORICAL DEVELOPMENT.

III. As the outer world of Christendom was comprehended in the vicegerent of Christ and in the German Emperor; these two chief powers of the whole earth, the sun and moon which lend their light to all terrestrial life, so the world of mind formed also a compact unity. Practically, indeed, the worldly spirit prevailed; but it was still obliged to bow before the authority of the Church and of the Church's opinion and management of all things. The middle ages were the time of the dominancy of a unified world-contemplation. This constituted its greatness and charm. In the great poetical works of this time, in the splendid products of its art, we discover this single idea. It had never been so before. Reason waited upon Faith, and Philosophy upon Theology.

In the great Theological system, the "Summa" of Thomas Aquinas, the most renowned teacher of the middle ages, the heathens Aristotle and Plato came forth as witnesses for Christian truth. Just as in the great cathedrals, those corresponding representatives of the time, everything heterogeneous, even the world of godliness and demons, was made to blend in the unity of the building, so everything was made to subordinate the aggrandizement of the church, this greatest power upon earth, which held the whole structure of human society unitedly together.

Such were the middle ages,—a period of the most splendid domination of Christianity over the world, and of its thought over the spirit of the world. The heathen mind however was only bound, not inwardly subdued. Soon it showed itself stronger and bolder than ever.

It was the revival of ancient classic learning, as it was passionately pursued in Italy at the close of the middle ages, domesticating itself even in Rome and in the Roman bishop's chair, which awakened also the spirit of heathenism and threatened the world with a new heathenism, if the Reformation had not warded off the danger. This was one of the greatest, though perhaps least known and acknowledged, services of the German Reformation to western Christendom generally.

We are accustomed to look upon the period of classic studies in Italy simply as a clearing-up time. But upon closer consideration it is seen to have quite another character. True, in the Medicean age science and art flourished in Italy as never before nor since, and embellished life with a rare elegance of manner and accomplishment. But the whole lacked a proper moral support.

Among ourselves classic studies had the effect of giving to life and conduct an unprecedented frivolousness. Count Picus of Mirandola is indeed a brilliant exception. His saying: "Philosophy seeks the truth, Theology finds it, Religion possesses it," almost expresses the history of his life. But he stands alone. The most conspicuous representatives of classic culture reproached one, another with sins which it would not be proper to name. Poggius wrote "Facetie," which in point of vulgarity and immorality were almost without a parallel, and still they went through twenty editions in thirty years. In the Medicean Court the pagan spirit ruled in the form of elegant culture and scientific research. The Platonic Academy in Florence put the Platonic philosophy in the place of Christianity. Savonarola contended with great zeal against heathen immorality and heathen scepticism as these were exhibited among high prelates. He represents them as saying one to another: "What do you think of our Christian faith? What do you take it for?" And the reply is: "You seem to me to be a complete simpleton; faith is only a dream, an affair for sentimental women and monks." And not only clergymen thus judge, a Macchiavelli also openly utters the same opinion: "We Italians are especially irreligious and wicked;" and he adds: "because the church in its representatives furnishes the worst examples." With the learning of antiquity the people renewed their unbelief and wickedness. As these appeared in the clergy goes beyond all description. Also papal functionaries, as Guicciardini, pronounce the severest judgment thereon. At the papal court much taste and love for the fine arts prevailed, but little Theology and Christianity. One could put this word in the mouth of the chief head of Christendom; "How much the legend concerning Christ has profited us, is sufficiently known to all," and not less the other utterance: "It is better not to believe in the immortality of the soul." Matters so stood that it was deemed necessary at the Lateran Council in 1513 to inculcate anew, in the name of the Church, a belief in this doctrine.

It was a blessing for the whole church, that in opposition to this polished heathenism of Italy, in the German Reformation the moral earnestness of conscience and of Christian faith raised its voice with such energy in Luther, and classic culture allied itself to Christianity in Melancthon.

This was also felt in Italy and gave to the opposition against the Church a religious and moral earnestness. The Re-

formation threw the spirit of unbelief far back, and compelled it to confess to the Mastership of Christian faith. It took more than 300 years to reach the position it then occupied—though enriched indeed with the products of the development through which it had passed.

Let us consider this movement of the negative spirit from the more positive religious position into which it had been thrown back, to its outspoken denial in modern heathenism.

The first appearance of it with which we meet, and with which this movement begins, is the so-called Socinianism.

At the time of the Reformation a number of restless spirits made their appearance, who combated the doctrine of the Trinity as held by the church. This anti-trinitarian movement found its clearest, most comprehensive and influential expression in the Italian Faustus Socinus. He gave up his important and comfortable place in the Medicean Court at Florence, and turned his steps to Germany and Poland, where he became the central figure of the Unitarians, who formed a Socinian Association in Poland and Siebenburg, from which places they extended their influence westward.—Socinianism does not deny Revelation and the world of the supernatural; it holds fast by the authority of scripture, but it makes its own thinking the measuring-scale of all religious truth. In its estimation christianity consists in the doctrine of immortality. On its behalf Christ has come and arisen. But Christ is not a divine nature. The Scripture teaches nothing of the kind. It were easier, says the Socinian Wollzogen, that man should be an ass, than that God should be a man. Still Christ is not a common man. He is the son of a virgin, and is perfectly holy and righteous and godlike; on which account he has been raised to the Lordship of the world, and is honored as divine. His principal office is prophetic and kingly: his priestly office was expunged; the death of Christ serves only for the confirmation of his doctrine, not for atonement.

Socinianism is a combination of supernaturalism and rationalism.

For the Christian Messenger. Letter from Georgia.

ATLANTA, GA., May 16, 1879.

The great negro exodus from the States of Louisiana and Mississippi to Kansas has been a topic of much private discussion here of late. What has given rise to, and stimulated this movement among the colored population of those States all are not exactly agreed in opinion. Our Democratic friends unblushingly attribute it to "radical influence," to curtail Southern representation in Congress. That this is altogether correct, is not reasonable to suppose. Northerners no doubt are rendering these creatures, arriving on the borders of Kansas, much material aid in their extreme needy condition. This should be regarded more the work of charity than an effort to depopulate the Southern States of their laboring classes. My own personal knowledge of this race in the Southern States warrants me in saying that they are, in principle, motive and feeling, singularly attached to their own particular State and the Section in which they have been raised. No visionary promises held out by strangers would likely cause them to expatriate themselves, leave their old familiar surroundings, and try a country with which they, at most, had but a very limited acquaintance. The precise cause of this movement must have quite a different explanation. It must not come from a party standpoint, but from one based upon actual facts in regard to their condition in the Southern States.

The colored population since their enfranchisement as voters have been almost solidly Republicans. To their old masters this has been bitterly distasteful for they have hated that party worse than sin. For this simple crime—if it can be called a crime instead of a freeman's right—many have been brutally murdered, whipped, goaded, and chased like wild beasts by their Democratic neighbors. Their school-houses and churches have been burned. Their wages kept back. On account of such treatment as this, the colored people give as their only reason for leaving the South.

This great movement on the part of the colored population, in the light of

all varied complications which have arisen out of the old wicked institution of slavery, must be regarded as wise. They will without doubt be laying the foundation for future prosperity, the acquisition of real estate property, and literary training; besides, the great bone of contention between North and South will be removed.

Among the most interesting events of late is the twenty-fourth annual session of the Southern Baptist Convention which has just closed its deliberations at this place. There was a very fair representation from all the Southern States.

The Secretary of Foreign Missions read his report, showing that there had been received \$54,551. Of this amount \$27,479 was for the Rome Chapel, and the balance for general work.

The following resolution was adopted, amidst other business, after very elaborate discussion:

Resolved, That five brethren be appointed by this Convention to bear to our Baptist brethren of the Northern States at the approaching anniversaries, expressions of our fraternal regard and assurance that while still holding firmly to the wisdom and policy of preserving our separate organization, we are ready, as in the past, to co-operate with them in promoting the cause of Christ in our own and foreign lands.

The Southern Baptists, unlike Presbyterians and some other denominations, have ever manifested more fraternal regard to their Northern brethren, and a readiness to co-operate with them in building up the waste places in Zion. What efforts have been made in the education and training of colored race by native Southerners, they have taken the lead of other denominations, and it is hoped their efforts in that respect, will in the future, be more direct.

The Southern General Assembly of the Presbyterian Church in the United States, met yesterday at the Second Presbyterian Church, Louisville, Ky. The proceedings of this Assembly will be watched with some interest.

P. L. H.

For Christian the Messenger. Disturbed.

In Wesleyan of May 24th, the Rev. J. Gaetz appears greatly troubled in having heard that I used his name in a recent lecture on baptism. So far as I now remember, I used it in a very honourable connexion, namely, that he, in common with many others, were coming to a more scriptural position on the question of baptism, from the fact that the baptism (so called) of adults in Pedobaptist churches is on the increase and that of infants on the decrease. I stated that Mr. G. had lately received a number of adults into the church. It is this that our good brother has taken umbrage at. What I informed the audience concerning him he has in the communication referred to informed the readers of the Wesleyan, namely, that he has baptized several candidates, and that several others will be before long. What greater harm was there for me to say this than for him? His own words only substantiate what I was seeking to prove when I referred to him, which was that our Pedobaptist brethren are getting right as to the subjects of baptism, and will doubtless get right as to mode in time.

When I spoke of my injured brother, I thought his manner of baptizing was by sprinkling or pouring, but judging from this communication in Wesleyan I must have been mistaken, for he informs his hearers that the candidates were baptized "in true apostolic mode;" so that my good friend Gaetz is much more advanced than I supposed, and I shall have a still better report to render when I next lecture, but brother G. must not be offended.

Perhaps however he meant that sprinkling is the "true apostolic mode," (which very few indeed will venture to assert), if so, then immersion must be a false and unapostolic mode; so now we shall need some one to explain why there are so many immersions by Methodist and other Pedobaptist ministers. If it is wrong why do it? If right why say it is wrong? So some immerse their candidates rather than lose them? This has been suggested; for its correctness I cannot vouch. If correct they would better lose their candidates than violate their conscience.

In this whole question of baptism the Pedobaptist brotherhood are very much

like a house divided against itself, some saying sprinkling is baptism, others insist on pouring, others either sprinkling, pouring, or dipping.

If Mr. Gaetz had had my words at first hand I do not think he would have felt called upon to spread my name before the readers of the Wesleyan as representing him as dishonest, nor would he have laid the charge against me. I have no reason to doubt but he is thoroughly honest in his views of baptism, and that he is as thoroughly mistaken, as he is honest, I also have no reason to doubt.

Had my good brother been present at the lecture he would have heard me say:—"We give the utmost freedom of thought and enquiry to all and each, denouncing no man because he differs from us; for while his conclusions may differ widely from ours, he may have come to those conclusions by reasonings and arguments as powerful and satisfactory to him as those are to us by which we have come to the conclusions we have."

Let me now state a few things which I did not mention at the lecture referred to by Mr. G.

1. That every third Sunday evening when Mr. G. or his fellow-labourer holds service in Paradise, we give up our regular prayer-meeting, and that their congregation is made up principally of members of our church and congregation.

2. That in writing to an editor some time since I told him that the services of the two gentlemen were much appreciated by our people.

3. That Mr. Gaetz with much zeal has in another part of the county laboured to prevent Baptists from preaching in a certain school or meeting house, where they had as much right as he; his course of proceeding being by no means flattering.

4. That some time ago Mr. G. was going to—going to—going to—give a lecture on baptism in Paradise, (which he had a perfect right to do if he thought fit) but for reasons that need not here be mentioned, he secured the services of a Mr. Musgrave, who treated his audience to as remarkable an oration, and the Baptists to as smart a whipping, as it is seldom their privilege to enjoy.

5. That the lecturer having taken for his text (if I am correctly informed). "Beware of dogs, beware of evil workers, beware of the concision" gave his audience to understand that the concision meant close-communication.

6. That Mr. G. at the close made a sort of apology for the lecture, by telling the audience that he was not aware of what the lecturer was going to say, from which, and the many strange things said, my informant calculated that it was seen that a mistake had been made. Of course flattery was heaped on the learned lecturer as much as he could bear up under, as it would not do to let the matter end with the apology.

7. That Mr. G. suggested the desirability of letting the matter rest where it was, without discussing it further; so out of deference to the good brother, and knowing also that all men are not always responsible for all they say, I let it pass.

I will say in conclusion if my mentioning Mr. G's name as coming to a scriptural position on the question of baptism has really hurt him, I do hereby withdraw what I said, as I do not wish to hurt a very good brother, with whom I have been on terms of friendship for some years; at the same time, from the nature of the communication referred to in the Wesleyan, I am forced to think that the friendship, on one side at least was rather hollow. I hope however I am much mistaken. I would advise Bro. G. not to allow his equilibrium to be disturbed should his name be mentioned in public. "Rev. Joseph Gaetz" sounds no worse on the platform than "Rev. John Brown" does in the press.

Should this meet brother G's eye, I would like to say to him—Brother you are going from your present field go, and the Lord go with you, and may you succeed in winning many more to the Saviour in the future than you have in the past. Go and disciple all you can, and then baptize them after the true apostolic mode, and when you and all other Pedobaptist ministers return to the apostolic practise on the question of baptism, one very great obstacle to the unity of the church will be removed. Vale, vale.

J. Brown.