

day evening if it had been in use the evening previous? Florence did not see it, however, and Ethel began her reading with the mental comment, "I must tell Lottie to be more careful with her dusting; she must have neglected that top shelf."

She opened to the fourteenth chapter of John: "Let not your hearts be troubled, ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you."

Ethel read through those sweet, comforting words without the slightest thought that they in any way referred to her. Such an idea, that one of those mansions might be prepared for her, never once entered her mind. But then she was reading her chapter, you know, and that is what every professor of religion should do.

So she read on: "If ye shall ask anything in my name, I will do it."

"Oh dear! I wonder how much longer this chapter is? Thirty-one verses—dear me! Well, where was I? Oh yes: 'If ye love me keep my commandments. And I will pray the Father, and he will send you another Comforter, that shall abide with you for ever.'"

Was that Comforter speaking words of peace—peace such as the world cannot give—in Ethel's heart then? She did not hear him, but went steadily on with her chapter until she had reached the last word of the thirty-first verse; then she closed her book with a sigh of relief, thinking how faithfully she had performed her duty.

She did not remember that the command came to us not to read, but "Search the Scriptures; for in them ye think ye have eternal life."

Correspondence.

For the Christian Messenger. Luthardt's Apologetical Discourses.

Translated from the German for the Christian Messenger, by Prof. D. M. Welton.

FOURTH DISCOURSE.

The Creation of the World.

III.

But the materialistic view is completely overturned by the fact of organism.

If organic structure consisted simply of parts mechanically united, it would suffice to explain its form and action by the application of mechanical force. But whence the origin of organism? In vain has it been sought in a mere physical occurrence. We may think of atoms as we please, they furnish no explanation of organic forms. Between the formation of crystals and organic formations there is an essential difference. What distinguishes organism is the living reciprocal action of its inner constituent parts and the reciprocal relation into which it comes with the parts which surround it, by which a continual change of its state is effected. There is thus disclosed to our contemplation a world not only of causes, but of ends. The highest contemplation of nature is the recognition in it of the law of design. This however bespeaks a high intelligence. The Pantheism of Spinoza and recent natural science have begun to combat the idea of Teleology (the doctrine of final causes): it is a "madness of puny, ephemeral man" to wish to estimate infinite nature on the principle of conformity to design. But the law of design is a law of our spiritual nature, and hence we seek and find it also without us. Everywhere we meet it, in particulars as well as in the general. In every organism there lies a thought at bottom. This thought is prior to its realization, and its presence rules the whole. Cuvier determined the structure of the animals even of the primeval world from single bones. So truly does the idea of the whole rule also in individuals. This idea works with reference to the future. The eye is for light and the ear for sound, &c. But the eye is fashioned in darkness and the ear in silence. As soon however as they have been formed they come into relation to light and sound. We see here an activity issuing in a particular end,—an agency which refers us back beyond all external causes to the fashioning, design-fulfilling thought.

And this dominance of thought which we discover in particulars,—does it not pervade the whole? A thought lies at the bottom of the whole world,—a plan and an advancing realization of a plan, from lower steps to ever higher ones, even to the highest limit, so that the whole development is controlled by the idea of the highest step. The last is before the first, the whole is before the particulars—namely, in the idea. In like manner an ideal power dominates the development of the whole and of every part. How shall this fact be explained if only matter and force or unconscious nature is known, and not the creative might of a world-building intelligence?

And even if on that supposition we should try to account for the present activity of nature, how shall we in general explain the first beginning of organic life? Can organic life be constituted from that which is inorganic, and the living from the lifeless? Strauss has, indeed, in order to escape the supposition that man was created, allowed himself to believe that he originated as, in his opinion, the tape-worm originated, which is not seldom some 20 feet long, namely, by the so-called generatio æquivoca, that is, by independent origination from simple matter without the intervention of a living presence. But exact natural science knows nothing of this "superstition" of a generatio æquivoca. Whatever lives owes its origin to the living. In the primitive time everything, indeed, is said to have been otherwise. Then matter possessed a free generating power, now the energy of the old earth is exhausted. But this is only a fantastic dream. Organism springs only from organism, and life only from life. Man may ever summon to his aid chemical and physical forces and represent nature as a great chemical laboratory, but in spite of the progress which chemistry has made in the last three decades it has not yet produced a single animated cell, and never will, and Faust's Wagner still waits by the chemical retort for the manikin (homunculus) to come forth.

And if it were admitted that nature is a great chemical laboratory in which life may be generated, where is the chemist that works in this laboratory?

In short; this materialism is like a thin ice-floor which breaks at every step which is taken upon it. How then shall we build our world-contemplation upon it?

But it is replied: if this materialism amounts to nothing, still the Christian method of contemplating the world fails before the facts of Astronomy and Geology.

It is continually said: Astronomy is the refutation of Christianity. The Copernican system has pronounced the christian world-contemplation utterly untenable, and modern discoveries have only confirmed this judgment. According to the christian world-contemplation the earth is the central point of the universe. For here is man who is the end of the whole creation; here the Son of God has become man to provide a redemption, the effect of which is felt throughout the universe; and the future destiny of the universe is bound up with that of man and this planet. But the Copernican astronomy teaches us that the earth is a vanishing point in the universe, one of the smallest satellites of one of the most insignificant suns. Infinite space is filled with solar systems in comparison with which ours is nothing. In our milky way alone are more than twenty millions of suns! And our milky way is only an island in the universal ocean! In the farthest off space are worlds upon worlds. And how immense the remoteness! Although light travels some 230,000 miles a second, the light of the nearest fixed star must occupy 4 years in coming to us, the light of the most distant parts of the milky way must occupy 8,000 years, and that of the farthest nebula which are visible, at least 20 millions of years. So at least we are assured. If now we could travel by rail day and night at the rate of 30 miles an hour, it would take us 400 years to reach the sun, and since the nearest fixed star is 269,420 times farther off, to reach it would take 108 millions of years. How then can the earth—this mere particle of floating dust—be considered the central point of the universe? We cannot but confess to the infinitude of the world, as Schiller has

done in his Poem, "The greatness of the world."

"Steh! du segelst unsonst—vor dir Unendlichkeit!"

"Steh! du segelst umsonst—Pilger auch hinter mir!"

Senke nieder, Adlgedank, dein Gefieder! Kühne Seglerin! Phantasic! Wirf ein muthloses Anker hie."

"Stay! Thou sailest in vain—before thee is infinity!"

"Stay! Thou sailest in vain—pilgrim also after me!"

Fold eagle-thought, Thy plumes! Bold navigator! Fancy! Discouraged, cast thy anchor here!"

Christianity stands and falls with the old Ptolemaic system. This system, however, has fallen before the Copernican. The latter has exploded an error several thousand years old—a splendid triumph of the human mind and a proof that in the end truth will conquer. The old Theologians well knew why it would be to their advantage to oppose this system; the Romish church had condemned the propositions of Galileo and forced him to a recantation.

But in vain. What shall we say to this? The Copernican system is, indeed, truth and a triumph of mind. But is it inconsistent with Christianity? Copernicus did not himself think so. With the investigations of the astronomer he united the religious duties of the priest, and it was his religious inclinations which led him to his great discovery; his contemporaries, however, thought to honor him with the inscription which appears over his portrait in St. John's Church at Thorn and which translated reads thus:

Not the grace which Paul received do I request, Nor the kindness with which Thou didst forgive Peter, That only which Thou on the cross didst grant the thief, That only I implore.

For the Christian Messenger. Concerning Home Missions in New Brunswick.

St. JOHN, N. B., Jan. 2nd, 1889.

Dear Sir,—

I beg through the columns of the MESSENGER to correct an error made by the Rev. Dr. Day in his report to the Board of Home Missions for Nova Scotia at its regular session in November last. The report reads as follows:

Rev. Geo. E. Day, on behalf of the Committee to confer with the N. B. Home Mission Society on the carrying on of mission work in New Brunswick, reported that the N. B. Board had voted to hand their work and field to the Board of the Convention, that Board agreeing to spend not less than \$2,200.00 in Home Mission work in New Brunswick during the Conventional year. Thereport was adopted.

Of the several propositions submitted to the N. B. Board by the Convention Board the following was adopted:

"The N. B. Home Mission Board to appoint a committee of three of its members to administer any monies received from the Estabrooks Fund, and to consult with convention Board of Home Missions in regard to fields and missions. The Convention Board of Home Missions guaranteeing to expend a sum of not less than twenty-two hundred dollars in Home Missionary operations within the Province for the current year. All agents of the N. B. Home Mission Board to be withdrawn from the field, and all collecting to be done through the finance committee of the Convention."

Signed, GEO. E. DAY, J. MARCH.

"Committee of Convention Board of Home Missions."

The report made by Rev. Dr. Day would lead to a misconception on the part of the brethren as to the position of the two Boards. And while thanking the brethren in Nova Scotia for the interest they have taken in our welfare in this matter, we are scarcely ready to ignore our responsibility to the Society who has entrusted its work into our hands for the year, and to whom we are expected to report at our next annual gathering.

Respectfully yours, T. H. HALL, President of the N. B. Baptist Home Missionary Board.

The New Testament Company of the American Bible Revision Committee have recently held their last meetings. It is expected the revised New Testament will be published by the English University presses this year, which is the fifth semicentennial of the publication of Wycliffe's Bible the first complete translation into the English language.

For the Christian Messenger. Autobiography of Rev. C. Tupper, D. D.

APPENDIX NO. 15.

In the Apostle Paul's inventory of the estate of believers he includes both life and death. To every child of God the latter is gain; but the former, if duly improved, either by active service, or by patient submission under affliction, may be honorable to Deity and beneficial to men. So long, therefore, as the Most High is pleased to preserve life, the continuance of it should be regarded as a blessing, and be recognized with thankfulness. Consequently it seems proper for me to acknowledge the Divine favor in preserving my life through another year. (1 Cor. iii. 22. Phil. i. 20-25.)

My health has been generally as good as could be reasonably expected at my time of life. During the Week of Prayer it was a privilege appreciated by me to assist Brother Read in holding meetings on days that were favorable. My infirmity has of late rarely admitted of my attending evening meetings.

On the 21st January my beloved and only surviving daughter, Mrs. Charles Bleakney, was removed by death, after a short illness. Only 13 days before she had written to me that her health was better than it had been for several years. This unexpected announcement, communicated by telegram, was indeed very painful. The assurance, however, that her happy spirit had taken its flight to the mansions of endless joy, afforded me strong consolation. It had long been my delight to serve her beloved Redeemer in public and in private, and to minister to the temporal and spiritual welfare of the afflicted. She was manifestly "faithful unto death"; and to those who are so is promised "a crown of life."

As the weather was frequently boisterous, and the roads in an unfavourable state during the winter, and as my medical advisers had cautioned me against exposing my health by frequent preaching, I had not often an opportunity of engaging in this work. On the 13th day of April, however, being in a place where the people rarely had an opportunity of hearing the gospel in their neighborhood, I preached twice on one Sabbath. This was the first time that I had done so in the space of eight months; and it has been deemed prudent by me to repeat it only once since during the year.

Being doubtful if it would be judicious for me to undertake a visit to my relatives and friends in Cumberland this year, I judged it advisable to take the shorter journey to Newport first, as indeed I had done several times before. Accordingly Mrs. Tupper and I set out on this tour May 16th, though slightly indisposed once or twice, yet after travelling considerable distances, visiting numerous families, and preaching several times, I concluded that travelling moderately, with short stages, and laboring some in the ministry, were exercises beneficial to my health. It therefore appeared to me advisable to undertake the journey (D. V.) to Cumberland.

On the 4th and 5th days of June, Mrs. T. and I were favored with the privilege of attending the Opening of the new and spacious College Building, in Welfville, and the Anniversary of the Institutions. The exercises were quite satisfactory. By the courtesy of my Brethren I was requested to lead in prayer on each of these occasions.

June 21st—24th, we attended the Central Association, which met in Berwick. On the Lord's day I preached by appointment in the Methodist Chapel. The additions to our Churches had not been large during the preceding year; but a kindly spirit pervaded the meetings of the session, and the season was a pleasant one.

June 26th we crossed the Bay to Parrsborough comfortably. Numerous friends were evidently glad to see us once more; and the gratification was reciprocal. After proceeding to Amherst, and spending some days there very agreeably with relatives and friends, we proceeded to Amherst Shore. On our way we met a man who inquired. Are not you Mr. Tupper? On being answered in the affirmative, he took my hand cordially, and remarked, in effect, "When I was a lad you overtook me on foot, took me into your carriage, and talked to me kindly about the salvation of my soul; and the impression never left me." He had now become a member of a Baptist Church. Such cheering reminiscences may well stimulate to continual and varied efforts to do good. (See Eccles. xi. 1, 6. Isa. xxxiii. 20. Jas. v. 19, 20.)

On our arrival at the Shore, the blank produced by the decease of my beloved daughter Charlotte, revived my sensations of sorrow. But the remark of our blessed Lord to His disciples, "If ye loved me, ye would rejoice, because I said, I go to the Father," (Jno. xiv. 23), tended to reconcile and console me.

On Saturday, July 5th, I enjoyed, a refreshing season in conference; and preached on the Sabbath to a large and attentive congregation.

As my valued friends, brother John Read and wife, who reside 10 or 12 miles distant, in accordance with their usual custom when I am there, were present on this occasion, I agreed to visit them at Bay Verte, and preach on Wednesday, the 9th, at Port Elgin. When I formerly labored in this region, there were only two small houses where now there is a considerable village, with a Woollen Factory and a commodious Meeting House.

In compliance with a request from two pious widows, a mother and daughter, resident in the vicinity of Port Elgin, with whom I had formerly been acquainted, I visited them in their affliction by sickness. At the close of an agreeable interview, the younger one, Mrs. Elizabeth Turner, entrusted me with \$10 for our Foreign and \$10 for our Home Mission. Brother Read also, for himself and son, sent by me \$5 toward the expense of rebuilding our College in Welfville. It afforded me much pleasure to remit these benefactions for the important objects named.

July 12—15, I attended the Eastern Association, at Goose River. By appointment I preached on Lord's day morning in the Baptist Meeting House. The Session of this Association was, in general, pleasant; and the renewal of acquaintances with old and esteemed friends, quite gratifying.

In travelling up and down the Shore from Goose River to Bay Verte, about 20 miles, I was naturally led to reflect on the change effected in the space of 60 years, since I first travelled it, namely in 1819. There were then only a few inhabitants—scarcely any of them now living—occupying small houses. A great part of the distance there was no road; but I had to pick my way along the sea shore; and as there were no places for public worship, to preach in private houses, visit families, and to collect a small company here and there to hear the gospel. Now there are many people, with excellent roads, good houses, fine farms, large herds of cattle, and—best of all—commodious Meeting Houses.

After visiting the people, and preaching in Amherst and Parrsborough through the kindness of Providence we reached home comfortably on the 2nd day of August.

As my esteemed Brother E. O. Read, has, by reason of a disordered state of the organs of speech, been unable to preach of late, I have principally assisted him, so far as the state of my health, and that of the roads and weather have permitted.

The following resume of my labors during the year 1879 shows indeed a diminution from former years; but I would gratefully acknowledge the Divine goodness which has enabled me to perform even a little ministerial labor at so advanced a period of life, namely, 85, August 6, 1879:—Travelled 1600 miles by team, preached 40 sermons, attended 72 other meetings, almost invariably taking an active part in each, and made 348 religious family visits.

It may be proper to add, as an indication that my work is about done, that the last time I attempted to preach, Dec. 28th, toward the close of my discourse I fainted. Many supposed me to be dying. On reviving, however, I sat up, and briefly concluded my sermon.

It may be remarked, in conclusion, that it has been my privilege to be personally acquainted from my youth with three of our justly valued Ministers, who labored long and very usefully in King's County, namely, Edward Manning, Theo. S. Harding, and William Chipman; to hear each of them preach when over 80 years of age, an interesting sermon at an Association within a year, if I mistake not, of the time of his decease; and to witness, in the case of each, a little while before his departure, the serenity of his mind, and the steadfastness of his faith in Christ. May the close of my life be as peaceful as theirs, and the remembrance of me as fragrant! Tremont, Aylesford, Jan. 2, 1880.