

must 'grow in grace.' I really trust that two years will produce such a growth that the change will be very perceptible."

The conversation was becoming too serious to suit Ethel's mind, and as the most effectual mode of turning it into another channel she proposed a walk. "Or," she added almost immediately, "are you too tired to walk after your morning's travel?"

"No, indeed," returned Florence brightly. I should enjoy a walk above all things, but first I must go and see if mother wants anything; and rising from the easy camp chair she had occupied here on the porch, she disappeared within the wide-open door, Ethel going too for her hat. Presently the two met again, just where they had parted.

"Mother is comfortable, and will not want me for an hour. Now, where shall we go?"

"Wherever you choose; there are some lovely walks in Westtown. The one down by the creek is the prettiest, I think; shall we go there?"

"Just as you say; can we see the sunset from there? We used to have such lovely sunset-scenes up among our dear old hills; do you not love to watch them?"

"Yes, very well; but from what I have heard I suppose we do not have such scenes here as you are used to among the hills. I sometimes wish I lived among the mountains; it is very prosaic, always looking upon the same flat surface," remarked Ethel.

They walked on a little in silence, and then it was Ethel who spoke again:

"Have you met Dr. Ronselle yet, Florence?"

"No; I think he was out at dinner-time."

Then another few moments of silence, and Ethel asked,

"Don't you think it a queer idea, Florence, for auntie to take a boarder?"

"I don't know; is it?"

"Why, yes, to be sure. You know rich people don't often do so, and auntie is unquestionably rich; but then Dr. Ronselle is not like common boarders. He is very nice and refined, and people do say 'wealthy, though he works as hard as if he were dependent upon his practice for his daily bread. He is very handsome; Florence, I think you will like him.'"

"I hope so, indeed. It would be rather unpleasant to live under the same roof with one whom I disliked. But look there. Oh, isn't that lovely?" and Florence almost held her breath as she gazed upon the scene before her. They had reached the river now, and were standing upon its banks beneath the broad-spreading branches of a huge chestnut tree. The setting sun had just burst from behind a low-lying cloud, and lay in a long bright path of golden glory across the water.

"It is very pretty," remarked Ethel, though failing to enter into the beauty of the scene with the degree of enthusiasm evinced by her cousin.

"The path of the just is as a shining light, which shineth more and more unto the perfect day," quoted Florence.

Slowly the sun sank below the horizon, but, as if loath to bid adieu to this fair earth, he left long bright-tinted clouds to mark the place of his disappearance.

"Is it not all very beautiful?" asked Florence as she turned at length to her cousin.

"Very," answered a masculine voice a short distance from them; and, turning, both girls were surprised at seeing a young man leaning composedly against the trunk of a neighboring tree, studying Florence as closely as she had been studying the sunset. He was a handsome man, was this young stranger, rather under than over the average height, but so well-proportioned that one did not miss the few inches—merry, fun-provoking blue eyes, brown hair and moustache. Persons generally called Dr. Ronselle a very fascinating young man; perhaps he was, for even Florence with her staid notions felt a thrill of pleasurable satisfaction as she noted the look of evident admiration with which he was regarding herself.

(To be continued.)

Is it wise to spend all the missionary funds that can be gathered in a year for a few weeks labor, and then to leave the little companies of Christian babes to starve?

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. II.

What is now this conflict? The world is a fact. Whence is it? It is either self-produced or the work of a Creator. This last is the teaching of scripture. Nowhere in the ancient world outside the domain of Revelation and of Scripture do we meet with the pure creation-conception. The world was supposed to have originated either from eternal matter, as the philosophy of the western nations taught, the matter being perhaps endowed with a kind of divine intelligence whose work it was to fashion it, or it was viewed as having emanated from the divine nature itself, according to the dreams of oriental fancy. But both of these notions stand in direct contradiction to the Biblical idea of creation. This idea obliges us to regard the world as an achievement of the divine freedom. Is the world, however, such a free achievement of the almighty will of God? then it is created from nothing, that is, it presupposes no matter to begin with, but the matter itself of the world is a creation of God. Otherwise nothing must spring from nothing; for every becoming presupposes previous being; but being itself presupposes in the last analysis the will of God. The genesis of this being, however, baffles comprehension. The beginning of life is still to us an inscrutable mystery. How anything becomes, no man is able to say, and we shall never get behind the process. How then shall the beginning of being in the first instance be fully expounded? But we are not, says the epistle to the Hebrews xi. 3, to assure ourselves of the origin of the world by the testimony of the senses, but it must be to us a matter of faith: for this reason the world originated through the spiritual power of the word of God. The creation of the world, then, is a doctrine of religion; and a doctrine of great religious significance. For as we are the creatures of God, we are appointed and fitted to stand in a certain relation to God—in other words: religion rests upon this doctrine. Has the world a beginning, so also has it the goal of its perfection and the centre of its history in Jesus Christ; every true and proper understanding of its historical development rests upon the fundamental ground that it was created. This doctrine is of great practical import.

In opposition to it however stands the teaching of Pantheism and Materialism.

Pantheism teaches an ever continuing change of the absolute or of the idea into reality. But this is mere assertion. No pantheist is able to tell us in what way the idea advances to reality. No bridge leads from one to the other, but the passage is made by a leap, and indeed by an impossible leap, in taking which this pantheistic philosophy (of the Hegelian School) breaks its neck.

The issue of Pantheism is Materialism, that is, the teaching which regards material nature as one and all and the true being. Materialism denies spirit, the absolute, divine spirit, as it denies the created, human spirit; from matter alone—and in conjunction with its power of motion—will it explain the world and man.

As an explanation of the world it is called physical materialism, as an explanation of man it is called psychological. With the former we have first of all to do. This materialism is old; it was at home in the Greek philosophy, although indeed in more naïve form. The riddle of nature has ever allured to its solution the spirit of research in man. The primeval cause of things has been sought—for example, by the Ionic philosophers—in nature itself and its elements, in water and in the air, or in a chaotic primitive matter. The so-called Atomists however, as Democritus, put atoms in the place of the primitive matter, that is, expanded but indivisible particles which are unchangeable in themselves, but which,

through their diverse combinations and separations in empty space, produce the manifold phenomena of nature. If one asked what set these atoms in motion and what united or separated them, the answer was; necessity or chance. The deep philosophical spirit of the Greek perceived, indeed, that in order to explain the marks of intelligence in the world, the existence of a high intelligence must be assumed, which, if it did not create the world, at least fashioned it. The great philosophers of Greece from Anaxagoras onwards represented this thought. But Epicurus turned back to the atomistic doctrine. He taught that the world with its various structures was produced by a fortuitous combination of atoms. Hence he concluded that the senses are the truest and surest instrument of knowledge, and that the end of life is not the realization of a moral aim but happiness, that is, pleasure, yet still of a noble and moderate kind. In this position are contained all the essential elements of modern materialism. When Christianity and its method of contemplating the world conquered and ruled the world of thought in man, materialistic thought was for a long time set aside, but it has recently put itself forward again and momentous consequences have followed. The opposition against everything historical, and especially against everything ecclesiastical, as it bore sway in the former century in France, terminated in the consequent materialism of a La Mettrie and the system of nature (Système de la nature). There is nothing but matter, there is no spirit distinct from matter—this is its fundamental proposition.

The tendency of our time, which favors the growth of material interests, lent assistance to this manner of thinking. It has found numerous indiscreet representatives in L. Fenerback, K. Fogt, Moleschott, Büchner, &c.; and in many other naturalists more cautious and discreet ones. In spite of the philosophical position which Fenerback has given it, it is a question of a decided practical tendency, and not of a scientific theory. Materialists wish—at least the more pronounced of the numbers wish—to remove the spiritual, and especially the religious and moral foundations upon which the present stability of society rests. Above all do they pronounce against the church, and seek by their materialistic teaching to undermine it, as for example, K. Fogt, with his usual unreserved frankness, expressed himself in the church of St. Paul: "the time must come in which that thing which people call the church will be swept from the face of the earth."

These materialists now teach: matter is ALL, and besides it there is nothing; it is eternal and imperishable, "the primeval cause of all being;" all life and all formation is only change of matter; only the form is the changeable and perishable! now the atoms go into this combination, now into that; and thus constitute an eternal flow and change of infinitely diversified forms, in which appears the material of our senses. "The same carbon and nitrogen which the plants take from carbonic acid and ammonia, are successively grass, clover, and wheat, in order finally to become again carbonic acid and ammonia. Herein lies the wonder of circular motion!" so Moleschott teaches us in his "Circular Motion of Life," page 84; that is, he considers it his highest destiny to be turned some time into dung.

Thus according to this teaching matter is primal. But whence is this matter? We are told that this is plain. But this is not answering the question but interdicting it. We are told that matter is eternal. But how is this known? It is seen that if this is denied a Creator must be assumed, which assumption the materialist rejects. But how can the attribute of eternity belong to the nature of matter? Force is said to be joined to matter. Whence this force? It cannot be that force originates matter, or matter force; for they are of altogether different nature. Neither can force spring from itself; for it is joined not to itself, but to matter. Materialism will explain the enigma of existence, and begins with two other enigmas equally inexplicable. Matter is said to consist of an infinite number of atoms, that is, of indivisible matter—constituents.

Whence does Materialism learn of its atoms? From experimental knowledge? No: for they are not perceptible. No person has ever seen an atom or can see one. "At the boundary of sensible experience"—says Fogt "Implicit Faith and Science," page 107—lies also the boundary of thought."

And still these atoms lie beyond the boundary of sensible experience!—These atoms come together in various formations—continues the materialist.

According to what law? According to the law of elective affinity. But can these atoms which are destitute of property or quality, possess elective affinity? And even granting that they possess it, how are they put in motion? For, as Kant has taught us, matter is motionless of itself, and every change of the same requires an external cause. Are they moved by the law of attraction? But whence arises this law? and whence the regularity of the motion, by means of which such symmetrical and permanent formations are produced? There must be a higher force which places the bodies in attractive relation to one another, and there must be an intelligent Will which controls the fashioning of matter according to law and order.

For the Christian Messenger. Letter from Germany.

OUR WEEKLY RECORD OF EUROPEAN EVENTS. THE PRESENT SITUATION IN THE WARLIKE COUNTRIES. AMERICAN WHEAT IN FOREIGN MARKETS. A SKETCH OF GERMAN INDUSTRY.

(From our correspondent.)

BERLIN, Dec. 15, 1879.

The recent visit of the Czarewitch and the Grand Duchess Dagmar to the Emperor of Germany has had this effect—which it was doubtless intended to produce—of reassuring the inhabitants of Central Europe as to the pacific intentions of the Czar of Russia. The irritating tone of the German and Russian press has calmed down, and both Germany and Russia will soon recognize that there are too many bonds of amity between them to be lightly jeopardised by what after all, are but sentimental differences. Germany and Russia have need of each other in carrying out the work of peaceful progress, and as they have been friends in the past and found it their mutual advantage to do so, it is difficult to comprehend why they should not continue faithful allies in the future. As regards Austria, she has happily been described as bound over to keep the peace of Europe by reason of divergent nationalities which make up her Empire. If her presence in the Balkan peninsula does nothing more than substitute orderly government for no government at all, she will have rendered vast service to civilization. There is really no reason why Russia should regard the work which Austria has undertaken with any feeling of jealousy. It is best to give nations, as well as individuals, credit for purity of motives and for good intentions. Admitting, therefore, that Russia desires nothing more in the East than to substitute civilization for barbarism, progress for stagnation, and security for insecurity of life and property, it is irrational to suppose that Russia should object to be aided in so excellent a work by a neighboring and friendly power. The visit, therefore, of the Czarewitch and the Grand Duchess Dagmar to Berlin and Vienna may be considered as of good augury for the future peace of Europe. The harmonious relations of these Imperial Courts may do much to soften the asperities of statesmen and to remove all causes of International misunderstanding.

The importation of wheat from the United States into Germany, as is well known, has been extraordinary large the present year, and it continues without abatement. Some German economists have assured the agriculturists that this will cease as soon as Germany has a good crop of cereals; but the probabilities are that it will not, for the reason that German buyers have discovered that the American grain is superior to the native, and that the American wheat can be cultivated and shipped to the foreign market at a less cost than the German can be produced—that is to say, a bushel of wheat can be produced in Iowa, sent over the railways to New York or Baltimore, shipped on a steamer or sailed,

and laid on the dock at Hamburg, for less money than it can be grown in the neighborhood of the last named port and at the present carrying rates, both the railways and the ships have been making money, as is indicated by the rise of the stocks of the one, and the revival of building of the other. It is also known that the middle-men have been making large profits. In a word, the profits have been great on all sides.

In consequence of the weather during the last week, this city is fast falling into the same category of dismal places Dickens described when he followed Arthur Clennam to his mother's house in London lane. The sky is dull and overcast, the atmosphere is heavy and surcharged with moisture and a fair modicum of smoke from the coals and coke now being generally used in Berlin instead of wood. The roads are encumbered with carts and drays, the packing-case makers are hard at work, and the hammer of the cooper as he tightens up the hoops on the casks and barrels falls as sweet music on the ears of the merchant, who can look out of the window of his office and watch the going in and coming out of the vans laden with merchandise. His dream is—Berlin a seaport—so that he may centralize his operations, and avoid payment of the many commissions and brokages. Like his London colleague, he cares very little for the weather, though he is thawed up from week's end to week's end, and only visits his suburban residence on the Sunday in summer. The vagaries of the barometer cannot prevent him from making money, and although every one about him is grumbling at the dark, cloudy sky, his ideas are concentrated on his business, which he hopes will soon produce him sufficient to enable him to retire in favor of some of his children.

LOUIS.

For the Christian Messenger. The late Rev. John Shaw.

Dear Brother,—

I feel it to be my imperative duty and privilege ere the year closes to send you a brief sketch of the life and labors of the pious faithful and extensively known pioneer—Rev. John Shaw, I have waited long, but in vain for an abler pen to do so. Our excellent brother was born on the fertile Island of Colenso, Scotland, A. D., 1796. He was awakened at the early age of sixteen, to a sense of his lost condition before God under the preaching of the celebrated Dugald Sinclair—one of the first Haldane Missionaries sent to the Highlands. For two long years he was the subject of the most pungent convictions of sin.

"But in the mount of the Lord it shall be seen."

Satan is worsted. The Saviour appears for the mourning penitent; Immediately he commenced praying, and exhorting, and all who heard him felt that he had a message from God to dying men.

In the year 1819, the Shaw family emigrated to Nova Scotia and from thence to this island; the subject of these remarks being one of the number he lost no time in repairing to the best School in Charlottetown in order to qualify himself more fully for his life-work, he had made rapid progress in his studies and was soon licenced as a public instructor. He was an efficient teacher for years, and in the meantime availed himself of every opportunity of performing evangelistic labours and many many souls through his instrumentality were blessed. He was strictly trained according to the tenets of the Church of Scotland, and endured years of mental conflict before he could yield obedience to Christ in receiving Believers' Baptism. He was baptized by Revd. Theodore Harding of blissful memory and shortly after was ordained to the Baptist ministry, and had the charge of the East Point and Three River Churches for the long period of forty-seven years. Apart from his pastoral duties he had the care of several small Baptist interests. He was obedient to the Apostolic injunction, being "instant in season and out of season," and never appeared more in his element than when doing missionary work. As a proof of his labours being highly appreciated among the people, his missions were generally self-sustaining. He had the honour of organizing the first missionary society on the Island. In