

consciousness is only quickened by religious testimony and announcement. It is only when God meets us with his I: I am the Lord thy God, there is awakened in us the *Thou*: Thou art the Lord my God. There lies a deep sense in the early narration of Scripture that God walked and talked with the first man as a father with his children. As the word that slumbers in the breast of the child is first called forth by the word to which he listens, so must the knowledge of God for which man was created be awakened and developed by a personal and historical attestation of God. This original attestation forms the foundation of all knowledge of God and of all religion among mankind, also of all corrupted and perverted religion. The early history of religion is proof of this, that all religion rests upon such revelation. For in the primitive time religion stood, comparatively speaking, upon a much higher plane than the remaining intellectual culture. While the heathen nations advanced in intellectual culture, they declined in religion. It is acknowledged by all investigators in this sphere of inquiry, that the farther back we go, the higher and purer do we find a knowledge of God. Thus we see that the original religious possession is not simply a product of its own intellectual activity, but a revelation and gift of God. All religions rest in the last analysis upon this primitive revelation, and the consciousness of this was widely retained down to the time of Plato and Aristotle and even to that of Cicero.

Revelation is required by the natural condition of the human mind, and doubly required by the might of error, which has undeniably usurped a place in our understanding and corrupts all our knowledge and thought upon the highest subjects. He must be blind who would deny this might of error to which we are by nature exposed. The history of the human mind furnishes emphatic proof of this. There is no folly which has not found an advocate. And where persons have boasted of their wisdom, in the schools of philosophy, contradiction stands opposed to contradiction, error to error. The long entire intellectual efforts of the old world ended in absolute uncertainty and in the disconsolateness of doubt. Men generally despaired of being able to find the truth. In the Platonic School, utterance was given to the consciousness of the need of a divine revelation. "We will wait—it is remarked in a Platonic dialogue—for one, it may be God or a God-inspired man, who will teach us our religious duties and, as Athene says to Diomedes in Homer, take away the obscurity from our eyes." We must avail ourselves of the best human prescience—says Plato again—in order that, trusting ourselves to this as to a raft, we may navigate the dangerous sea of life, unless divine revelation show us how to accomplish the passage on a firmer ship and by a safer and less dangerous way." And at the close of paganism Porphyrius the New Platonist speaks of those who, "sighing after the truth, prayed that they might be favored with a divine manifestation, in order that they might find rest from their doubts through instruction sufficiently authoritative to be worthy of their faith." Nor otherwise was it in more western lands. After Cicero has successively spoken of the various philosophical hypotheses concerning the soul, he ends the enumeration with these words: "which of these opinions is true? God may know; which of them is only probable, is a difficult question." How should man be able to know and speak certainly concerning the Deity? All is full of "obscurity and difficulty." With effective words Cicero describes the uncertainty of the human mind in all high questions, the obscurity of things, which brought a Socrates to the confession of his ignorance, and also Democritus, Anaxagoras, Empedocles, and almost all the ancient philosophers, who confessed that we are unable to understand anything, to comprehend anything, to know anything: "the senses are confined, the mind is weak, the course of life is short, and, as Democritus says, truth is buried in the deep; only opinions and customs everywhere prevail, no room is left for the truth, everything finally is surrounded by darkness—" such is the sad confession to which this great disciple and bookkeeper of the old philosophy comes. Nor does he misapprehend the connec-

tion of error with sin. "Nature has given us only glimmering sparks of knowledge, which we, corrupted by pernicious customs and errors, immediately extinguish, so that nowhere does the light of nature shine in its clearness and brightness." That which Cicero was to see far more distinctly in the light of the Christian revelation. For over against this light the shadow of human darkness falls very deeply. And even that sphere of knowledge to which the best efforts of the human understanding have been given, namely, that of moral knowledge, is no exception to this. The natural moral judgment has been purified and fortified by the morality of revelation. Even Kant, who builds his entire philosophical system on the moral consciousness, admits: "it may well be conceded that, if the gospel had not previously taught the moral law in its purity, the reason would not yet have perfectly comprehended it."

But the question before us concerns itself not simply with general moral knowledge, but principally with the knowledge of the salvation of the soul. However high the natural mind may rise in its knowledge of God, it is only revelation that teaches us of the sin-forgiving and saving grace of God; indeed, in the very nature of the case, revelation only can teach us of this. This thought cannot originate in man himself; only God can teach it to us and give us such an assurance of it that our faith may rest upon it and our religious life be founded upon it. For whence could we have learned that God is merciful, if God himself had not declared it.

For the Christian Messenger.
The Associations and Convention.

My short note concerning the time of holding the Convention, has been honored in your issue of the 18th ult., by a lengthy reply from the Rev. Geo. Armstrong, D. D. My note was simply a proposal to the Convention, and did not look forward to a reply; and I was somewhat surprised to see the Rev. Dr.'s article only a few days ago. In it he has asked some questions and made some remarks, of which I am compelled, in justice to myself, to take notice. I do this with reluctance, since the Convention has been held, and the question of Foreign Missions so satisfactorily and happily settled.

1st. The Rev. Geo. Armstrong, D. D., says that I did not show how "changing the time of holding the Anniversaries is to lessen that friction, and produce harmony and vigor in the working of the various organizations of the Baptist Denomination." I did, and all I ask is that the new Dr., or any other candid man, read carefully again my former article. I did not enter fully into details, because I supposed I was writing for men, and not for school-boys who need milk instead of meat. If we were all seers, or, perhaps, D. D.'s, who could foresee what would be the policy of the Convention, what the information laid before it, then it would not be necessary to have the Convention first; but for my own part I don't pretend, as the Dr. has kindly insinuated, to any occult knowledge. I prefer to see the horse before the cart. There is a natural sequence in the order of events, which order, Christians, as well as human beings are bound not to ignore. I agree with you perfectly, my dear Dr. that a "spirit of humility and confidence, of brotherly love and frankness, would do much to produce harmony and vigor, satisfaction and success in our denominational enterprises." It is not difficult to see, since the Convention, who did, and who did not, possess that spirit; and had you possessed it, you would not have attempted to give the Foreign Missionary Board a thrust while replying to me.

2. When the Associations can or do present "matured views" before the Convention, then let the Associations come first; but by all means don't let us day-dream.

3. It certainly does seem a work of supererogation for the Home Missionary Board, the Foreign Missionary Board, Acadia College, Horton Academy, Acadia Seminary, Ministerial Educational Board, etc., to prepare and present special and full reports to each of the seven Associations, and then prepare another set for the Convention. This

the Dr. would have them do. Would it not be much more sensible for full information to be supplied the Convention, through which to be conveyed to the Associations, and through these again to the Churches? In virtue of the present arrangement, the Associations have no complete information of the past, no plans for the coming year to give to the churches, and are not likely to have.

4. In my former article, I stated that "it is evident that the recent associational resolutions in regard to Foreign Missions, have been made in the dark; and that the cause has been injured through want of knowledge and hasty and imperfect criticism." The Dr. in his reply says, "I am at a loss to perceive what authority or right the brother has to make this allegation." Sir, I have the authority and right that every free man in a free country has—that of making a statement when it is true. I did receive information from members of the Board, because I sought it. The Dr. says, "all that is needed is a desire and readiness to impart it (request information)." All that was needed was a desire and readiness to ask it, and it would gladly have been given. But my receiving the information did not alter the case. In the case of Armstrong versus For. Mission Board the defence had not been presented; therefore there was want of knowledge, therefore the resolutions were made in the dark and therefore the letters and speeches of R. M. King, T. H. Porter, Rev. E. M. Saunders, and others witness conclusively to hasty and imperfect criticism. It needed but observation and common sense to discover that much.

And now since my venerable friend has received his illumination at the Convention, it is unnecessary for me to answer his other questions or prolong this article, care to say, that I shall continue to write communications, if I see fit and can find space, as long as I enjoy liberty of conscience and the press freedom, and that my former communication did in no way, "operate to weaken confidence, create dissatisfaction, and discussion" etc. Not even if you should use the largest telescope or the most powerful magnifying glass could the slightest evidence be discovered to sustain such an absurd charge. I only know that that article had the approval of men whom I esteem as highly as I do the Rev. Geo. Armstrong, D. D. *Resquiescat in pace* till next Convention.

A. J. DENTON.
Shediac, Sept. 1st, 1881.

RELIGIOUS INTELLIGENCE.

WINDSOR PLAINS.—We are still enjoying blessings from our merciful Father. At our Conference on Friday evening our hearts were gladdened by hearing the experiences of two happy converts, who related clear and impressive testimonies of faith in the Saviour, and were received for baptism and church membership. It was my privilege to administer the ordinance of Christian baptism on the 4th inst., in presence of a large gathering of people. We trust that the good work commenced amongst us may continue to widen and deepen until all around may hear the joyful news that the "Son of man is come to seek and to save that which is lost." Brethren pray for us that we may receive a still greater blessing.

Yours &c.,
A. W. JORDAN.
Sept. 5th, 1881.

TRURO.—Dear Messenger.—I baptized four in Truro on Sunday last. The Spirit of God is moving upon the face of the waters. Several are anxious for salvation. God is hearing prayer. Brethren in the Eastern Association be encouraged. The earnest of the great blessing for which we unitedly prayed at North Sydney, is already given. Let us press our suit to the very gate of heaven. Flood the mercy seat with petitions. The blood marks are still on it, and Jesus pleads on the Throne. "God cannot turn away the pleadings of His son."
Sept. 5.
J. E. GOUCHER.

MOUNT UNIACKE.—We learn that the ordinance of Christian Baptism was administered at Mount Uniacke Mines, on Lord's day, Aug. 28, by Rev. Isa Wallace, and that it was the first time the ordinance had ever been performed in that community by a Baptist minister. A large assembly were present to witness the impressive rite.

In Memoriam.

MRS. D. CAMPBELL.
Clara, beloved wife of Mr. D. Campbell, died at New Glasgow, July 6th, 1881.—The funeral services were conducted by the writer, assisted by Rev. Mr. Murray. Mrs. C. professed faith in the Lord Jesus Christ, and was baptized by Rev. D. Freeman, and was a consistent member of the New Glasgow Baptist Church. In her gentle and loving way she laboured to bring others to Jesus. A few days before she died, she called her Sunday School class to her side, and pleaded with them to give their hearts to Jesus, and meet her in heaven. Her words spoken a few days before she died were full of comfort to her husband and friends.—*Com. by Rev. P. S. McGregor.*

DOMINION & FOREIGN NEWS.

DOMINION OF CANADA.—Intelligence received from the Vice Regal party is to the effect that a change of route has been determined upon and that instead of returning across the plains to Winnipeg they will proceed to Helena, Montana, which it is anticipated will be reached on Monday, 26th Sept., thence proceeding to Omaha via the Union Pacific on the 29th, to St. Paul on the 30th, reaching Winnipeg on Saturday evening, Oct. 1st.

Upwards of thirty families in Alice, Stafford, Wilberforce and Bromley are homeless by the fire on Wednesday evening. Many of them are without food. Crops in the field and buildings have been swept away.

Sir John A. Macdonald continues to improve in health, and is expected to sail from England on the 8th inst.

Mr. Blake's maritime tour closed with a meeting at Chatham, N. B., on Friday. He proceeds to Murray Bay, Quebec, to join his family.

A. J. Whitton, chief inspector of the Government bureau of weights and measures, has absconded. The amount Whitton is in default to the Government is expected to be very large, as no official audit of his books had taken place for eighteen months.

Mrs. Pillman Lett, wife of the City Clerk, at Ottawa, while crossing the railway track in a buggy on Saturday last, was struck by a locomotive and instantly killed. A lady who was with her, escaped with a broken arm.

UNITED STATES.—The telegrams for the last few days respecting the President are more encouraging. There seems to be more grounds for hope of his recovery.

It was decided to remove the President to Long Branch before Wednesday, (this day) if everything continued favorable.

A constitutional question has arisen as to who shall decide when the Vice-President shall assume the functions and perform the duties of President. It appears that neither Congress, the Supreme Court nor the Cabinet have any power or jurisdiction in the matter. Evidence of inability can be furnished by the President himself by declaring his inability.

The drought in Virginia is still unrelieved, and total destruction of crops is threatened. In many counties corn and tobacco are burnt up. Streams have gone dry, stopping mills and causing great difficulty in getting water. The James River is lower than for 50 years.

A fire at Baker's Trestle, near Bradford, Pa., burned a number of oil wells. The fire was conquered after burning 20 oil wells, 21 tanks and 140,000 barrels of crude petroleum. Several bark gatherers are reported burned to death in the woods.

Georgia has been visited by a terrible storm. Several steamers and other vessels are known to have been wrecked. It is estimated that over a 100 lives have been lost in the gale. Between twenty and thirty inquiries have already been held. With the exception of seven, all are negroes washed off the plantations.

At Savannah on Tuesday last, sixteen inquiries were held on bodies of persons drowned in the storm. This makes 46 so far. The bodies of a white man, woman and child have been washed ashore at Tybee. Quite a number of bodies are on a plantation near the city.

At Newport R. I. there was on Tuesday last at the torpedo station a terrible explosion with fatal results. Lieutenant Commander Edes, and Lieutenant Spaulding, were in good health and spirits at two o'clock. Fifteen minutes later their remains were floating about in the water lying between the torpedo station and Newport. That the accident was the result of neglect cannot be doubted, but the neglect was that of the two men themselves, who failed to carry out the instructions of Lieutenant Commander Bradford. As might be supposed the bodies are dreadfully mutilated and disfigured. The powder burned nearly all the hair off, and made such havoc with the faces as to almost preclude the possibility of recognizing them. The testimony clearly indicates that no one on the shore can in any way be blamed for the catastrophe, and the jury properly appended an opinion to their verdict to that effect.

St. Paul's Church, New York, the oldest in the city, is having its tower repaired. The oak timbers, which were put in place in 1794, have been found to

be good as new. The main body of the church was finished in 1766.

The St. Louis people are anxious for the summer to come to an end. They have had no such hot weather for twenty-five years as has been experienced there in July and August.

A boiler at Henry Moody's saw mill at Cambellville, Ky., exploded on Monday the 29th last. Henry Gaines was killed instantly and John Fletcher and Samuel Cook fatally injured. Benjamin Allen was badly scalded. The other employees were injured. The explosion was caused by the use of sulphur water in the boiler.

Deputy Sheriff Post, of Saratoga Co., with an assistant, boarded the train from the North Mechanicsville on Tuesday last, having been telegraphed that two burglars who robbed a house at Whitehall were on board. As Post accosted one of them he drew a revolver, and shot him in the neck and breast, inflicting an ugly though not fatal wound. Post thereupon shot the burglar in the forehead, and a desperate hand to hand encounter took place between the two wounded men, in the presence of excited passengers. The car was crowded and for a time the most intense excitement prevailed, but finally the desperado, weakened by loss of blood, was overpowered. His companion was shot in the back by a farmer while attempting to escape and surrendered. The prisoners gave their names as John Murray and Lewis Proctor.

Advices from Fort Grant state that three couriers had arrived at Camp Thomas, all bringing the news that Gen. Carr and command had all been massacred by White Mountain Indians, twenty-five miles from Camp Apache. An hundred and ten men and seven officers were killed.

Troops are being hurried forward and strong reinforcements are needed. A report came in that in an attack on the post a Lieutenant and seven men were killed. If this is true, it was probably Lieut. Gordon, of the sixth cavalry.

ENGLAND.—London was on Thursday last visited by a great fire. The whole of Bread St. is more or less damaged. The salvage corps estimate the loss at £200,000. Seventeen steam engines besides the hydrants were engaged. After the fire was under control, the smouldering premises nearest to Cheapside occasionally broke into flames, in consequence of the fracture of gas-pipes. The fire was originally caused by an explosion of gas. The warehouses in Cheapside, were occupied as India Rubber warehouses. Seven houses in Bread Street also were burned.

Mr. Howard states that icebergs will be from one to two months later this year in becoming detached from the shores of Iceland whence they will be met with much out of the usual time for vessels crossing the Atlantic.

A despatch to the *Times* from Durban says affairs in Zululand are causing much anxiety. Sir Evelyn Wood will hold a meeting with the chiefs. The discontent and disturbances are chronic. Several of the head chiefs are marching through the country with large armed followings.

The Union mail steamer Teuton, with 256 souls on board, including passengers and crew, has been wrecked near Quoin Point, South Africa. Only 46 persons were saved in the steamer's boats. The British corvette Dido has proceeded to the scene of the wreck. The Teuton arrived at Capetown from England on Monday, landed some and embarked other passengers and proceeded on her voyage to Algoa Bay and other points. Quoin Point is near Algoa Bay and is the scene of the previous wreck of a Union mail steamer.

Bonfires were lighted over a large portion of the North of Ireland on Saturday night as a mark of gratitude to Gladstone for the Land Act.

FRANCE.—It is thought that the crops of France will fall short of home consumption and that the deficiency will have to be made by imports from America, thus employing a continuance of the gold drain to America.

Five large transport ships have been ordered to prepare immediately for North Africa. A considerable army corps is forming, half of which will be sent to Algiers and half to Tunis.

1,800 men left Toulon on Wednesday for Algeria.

Over 200,000 were burned in the Province of Constantine, Algiers.

RUSSIA.—It is reported from St. Petersburg that Hartman, the Nihilist, offered to turn informer, on condition of being amnestied.

The employment of deaf mutes in the Post-office began last week, when two of them entered on their duties as assistant paper sorters in the Savings Bank.

"Lady Companions and Housekeepers" are, it would seem, superabundant. A lady who advertised for one a week ago, advertises again to thank the 180 applicants for the post, and to inform the 179 who were unsuccessful that she has made her choice.

Mr. Whitney a Massachusetts man who has lived in South Africa, proposes to introduce the raising of ostriches in San Bernardino County, California, starting with one hundred pairs. He says that twelve years ago only forty ostriches were domesticated in South Africa, where now there are 150,000.