

revelation would not be the truth if it did not stand in opposition thereto. The principal corruption however in us is pride, pride also of thought. Consequently this paradoxicalness in the revelation, namely, God's humbling himself and the demand for our humility, is a stumbling-stone to us. "It is the sublime paradox of Christianity, which it delights in, that it reveals the highest truth, the absolute, in the simplest form, and at the same time so veils them, that the susceptible heart can enter their sanctuary only through the deepest abasement and humiliation, while the insensible, the self-sufficient and the proud are provoked to opposition and enmity against them." This opposition is thus argument, not against, but for revelation. If it were a revelation which conditioned everything on our own work and merit, then it would please us, for it would nourish and flatter our pride; but in that case it would not be true. But because it makes everything depend on the condescension and grace of God, it is displeasing to us, for it humbles us; but on this account it is true. "All these contradictions which seemingly tend to remove me farthest from the knowledge of religion, have drawn me most to it," says Pascal. Hence in spite of this contradiction religion has kept its ground: "The one science which is opposed to the general reason and nature of man, is that which has endured to all times."

Our very disinclination to yield to it is evidence for it. "Reconnaissez donc, la vérité de la religion dans l'obscureté même de la religion, dans l'indifférence que nous avons de la connaître." "Observe thus, the truth of religion in the very obscurity of religion, in our indifference in learning about it." Pascal asserts further, that if the Jews at the time of Jesus had agreed with him, this would have made him (Pascal) suspicious; for it would be a suspicious testimony; the very lack of faith in Jesus on the part of the Jews should be a ground of faith with us. In short, the opposition of revelation to reason, especially to the reason of selfishness and pride, the necessity of obviating this reason, is only an argument for revelation. "Il n'y a rien de si conforme à la raison que ce désaveu de la raison." "There is nothing which so conforms to reason as the denial of reason." "We must know how to doubt where it is necessary, how to assert where it is necessary, how to submit where it is necessary."

But behind this reason of pride and selfishness stands the hidden truth of reason. That is the innermost feeling and certainty that we are for God and to him; and the deepest, trust, moral consciousness that we are sinners and stand in need of pardon. With this reason, revelation agrees. In this sense it becomes true that revelation is not simply above reason and against it, but also for it. Reason begins the great process of questioning, revelation continues it, and at the same time brings the answer. "Reason is a human preface to the divine revelation." Otherwise it sometimes happens, that the preface promises more than the book itself performs. But revelation performs what the preface of reason announces.

If revelation is for reason, so reason is the organ for the knowledge of revelation. And indeed reason is skillful enough and directly suited to learn of revelation. As the sun imprisoned eye stands related to the light of the sun, so does reason to the light of the divine revelation. But we must open the eye in order to behold the light of the sun, we must take the right position before the sun, in order rightly to discern it. So we must also open our reason and take the right position before revelation, in order that our reason may hereby be enlightened. And we must be willing to be thus enlightened. It often happens that we do not see what stands before our eyes or hear what strikes our ear, because we do not pay attention or surrender ourselves to the matter. So also we shall not become acquainted with revelation if we do not yield to its teaching. This surrender to knowledge is love. All knowledge is a loving submersion. Love only understands the truth. Love is not blind, as the saying is, but rightly sees, sees in truth alone, namely, the being of things and the innermost truth. With the heart we perceive—especially God and his revelation; as Pascal so beautifully says: "Human things we must know in order to love them, divine things we must love in order to know them." Whoever goes the way of love will perceive that revelation is highly conformable to reason, that it is the highest reason, the truth of our reason.

Wesleyans in 1871 and 1881.

It is only natural that the reports of the Methodist Ecumenical Council should interest the religious public in matters pertaining to Methodism. There has been a suspicion of late years that the Wesleyan section of the community, though richer than ever, is less successful in its work. Such, however, is not the case. We give the statistics for 1871 and 1881 that our readers may see for themselves the progress made by Wesleyans during the last ten years in Great Britain:

	1871.	1881.
Circuits.....	619	723
Members.....	347,090	380,956
Ministers.....	1,458	1,781
Sunday-schools.....	5,541	6,426
Sunday-scholars.....	638,606	810,280
Teachers and officers.....	106,569	121,493

In mission work abroad Wesleyans have equal reason for thankfulness. In 1871 there were 234 stations; the number now is 542. In Asia and Africa the number of mission stations has more than doubled. Some of our readers will have been curious about the returns of "local preachers." The authorities give no information. We are surprised at this. "Local preaching" was a strong point in the Wesleyan system, and it has helped greatly in supplying villages and small places with the ministrations of the Gospel. We hope the development of the "ordained" ministry has not depressed and diminished the ranks of unpaid preachers. In the absence of authentic returns all that we can do is to hope. Be this as it may, the comparison of 1881 with 1871 should encourage Wesleyans. We share their joy, and wish for them an increase of spiritual power, and much peace and prosperity.—Freeman.

For the Christian Messenger.

Words full of encouragement.

REV. DR. BILL writes:—Dear Bro. Selden,—I sincerely thank you for all the kind words you have said about my History. Will you kindly give space in the MESSENGER for a few utterances from the pen of Rev. Dr. Crawley, which have made my heart very glad.

In a letter just received from him he says:

"I hope dear Dr. Bill, the public will not be slow to buy your book. It is plain they ought not to be thus slow. It is a capital collection and repository of important facts, which, but for your toilsome labor, would soon have died out of everybody's remembrance; and yet how much of what you have thus gathered, and made so readable, is absolutely essential to any satisfactory account of our Baptist History in these Maritime Provinces. I for one thank you heartily, and especially for your kind mention of myself, a very unworthy laborer with such men as Manning, Harding, Burton, Dimock and many others, whose names you have made perpetual, so long as your book shall last:—and longer—for doubtless the material thus collected, will often, during many years to come, be transferred to other pages; and thus become incorporated with the incidents of a future far beyond our power of computation.

Yours very truly and kindly,  
E. A. CRAWLEY.  
Wolfville, Sept. 29, 1881.

For the Christian Messenger.

From Hebron, Yarmouth County.

Mr. Editor,—

It has seemed to me that the following figures from the sermon of our pastor Rev. A. Cohoon, preached Oct. 2nd, the fifth anniversary of his settlement with us might be interesting and encouraging to many of your readers:

In noticing the reason we had for thanking God for the financial prosperity of the church he stated that, notwithstanding the "hard times" during the five years now ended, the salary and current expenses had been fully met, amounting to \$4,350; about \$1,800 had been raised for repairing and painting the meeting house, and finishing and furnishing the vestry, and \$1,188.25 for the work of the denomination.

The Sunday School that had increased during the five years from 132 scholars to 214, had also raised \$255 for its own work, amounting in all to \$7,593.25.

As indications of spiritual prosperity, he stated that 123 had been added to the church, 88 by baptism; besides three who had been restored, twelve who were not walking with the church five years ago were now in their places; almost unbroken unity and peace had been enjoyed, and there had been an encouraging increase in the spirit of

benevolence. In 1876 the contributions to denominational work amounted to about \$100, this year they amounted to \$423.

By giving the above a place in your valuable paper you will oblige.

A CHURCH MEMBER.

Hebron, Oct. 7th.

The Christian Messenger.

Halifax, N. S., October 12, 1881.

WOMAN AND CHRISTIANITY.

The ancient Bereans are often held up as the pattern for those who hear the gospel, shewing that an honest examination of the Scriptures and comparison of them with the preached word, will result in a reception of the truth as it is in Jesus. They were not disposed to take up the evil report against the Apostles raised by the Jews at Thessalonica, but acted the "more noble" part of giving a fair hearing, and making a diligent earnest examination of the historical and prophetic writings, so as to come to an intelligent judgment respecting its claims to be the genuine divine revelation.

The preached gospel is now entitled to the same "noble" course of examination. Unfortunately there are still many more Thessalonian than Berean hearers in the world. We have been led to these remarks by the statement made respecting the Berean women who appear to have been the first—before the men—to follow out their convictions in that city. It would appear further that the leading ladies in fashionable life at Berea who heard the Apostles preaching, became convinced of the truth, and made it known that they believed. Because of this candid enquiry and profession, Luke states in Acts xvii. 12—according to the New Version—"many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few." It is not an uncommon circumstance now-a-days that women receive the gospel more readily than men. It may not be at first assented to that because of this fact women are in general more honorable than men, and yet we think that the page of history would go far to establish that fact. They have often been the protectors and conservators of gospel truth and light, when men have been the persecutors and haters of Christ and his cause. The case of Pilate and his anxious wife at the outset of the christian dispensation may be a strong case in point. There is no doubt that women have special reasons for setting a high value on the gospel. They have the molding of the minds of the young, more than men, and of building up the family into a loving, well ordered household. The want of christian character in woman is a fundamental deficiency in the elements of her power. The absence of piety is woman's degradation. The prevalence of Christianity has raised woman to her true position in the world, and in the anticipation of the brighter joys of the higher condition which we hope to attain in a future state. It is not enough that women should be the silent recipients of gospel truth, but searching for themselves and proving their claim to its blessings they should make a confession of their convictions. In this is their nobility and their safety. Any compromise with the world is dangerous, and deprives her of the power she needs in her condition of greater physical weakness. Christian women are often the living epistles of Christ sent to bring men to a proper appreciation of His teachings, and not seldom to be the means of their salvation.

There seems to be some mystery thrown around Rev. W. P. Everett's leaving St. John. Since our last we have seen the reports of his farewell meeting in the other papers of that city. The addresses of all present, including the chairman, indicated that the separation in contemplation was one of a general character without limitations. Mr. Hopper is reported to have said "he had found in no one such kindly sympathy and helpful assistance. He should feel that he had lost a brother and a friend beloved." Mr. Everett is reported in the News to have himself said, "I feel now that unless these brethren do put their shoulders to the burthen in this denominational work, that the Baptist enterprise here will wane, and that the day is not far distant when "Ichabod" shall be written on our walls. And so my brethren I hope my going away, if I shall succeed in drawing attention to this work, shall be an advantage. I have always been a packhorse, but I have always found

in every other place, but this, other packhorses besides myself. I hope my brethren you will take heed to this."

"Mr. E's. address created a profound impression on his audience and many a sob was heard as he ceased and took his seat."

And yet the Visitor after announcing that "Brother Everett left on Thursday evening by train for Boston, and thence goes to Albany and Rochester," says "He expects to be absent about a month. We shall be glad to welcome him back, and trust that many years more of useful service remain for him in his native Province."

We do not yet perceive why our brother's leaving should be made so much of an enigma, especially after his having occupied so prominent a position in our denominational affairs. We must wait for the solution.

HALIFAX INFANT'S HOME.

We have been requested to give the following address to Christian Ministers a place in our columns:—

Dear Sir,—The 20th of this month is to be observed as a Day of Thanksgiving throughout this country. Thousands will assemble in their Churches to praise God for His goodness. All should come with thank offerings. We earnestly request that you will bring before your people the claim of the most helpless of God's creatures, poor, friendless, forlorn infants, for whom we try to provide in the Halifax Infants' Home. Since this Institution was opened, 340 babes have been cared for. Over seventy (70) have been adopted into families, where they will be brought up in such a way as to have the prospect of lives of virtue and usefulness. Infant life has been saved, crime has been checked, morality has been promoted; the command of Christ and his example have been followed in ministering to the "little ones" to the extent of our power. You and your congregation will surely afford us sympathy and help. Last year about fifty Churches generously responded to our appeal. Their gifts were of the greatest value to us in our efforts to help poor suffering infancy. We are most grateful for past help, and we confidently hope that the response this year will not be less bountiful than heretofore. The accompanying Report will furnish facts about the Home.

Contributions may be sent to  
Miss A. NORDBROOK,  
Studley, Halifax.  
Mrs. E. M. SAUNDERS,  
Carlton Street, Halifax.

Should there be no collection for us on Thanksgiving Day, you would confer a very great favor on us by placing the claims of the Infants' Home before any benevolent persons in your locality; or before the Sunday School, the Prayer Meeting, or any benevolent society.

The above touching appeal from the ladies who are caring for helpless infancy will, we are assured, bear fruit. Hitherto these annual calls for help in this good work have evoked a generous response from the country. We have observed that the publishing of the yearly circular has been followed by a long list of acknowledgements from benevolent persons and also from churches. Thus another call will not be in vain. Helpless, suffering infancy, appeals to the heart of man the world over. This call, supported by the statistics, embodied in it, will, we feel persuaded, stir again the hearts of those who have already given; and will move others to give for the first time to this humane and christian work. When Hagars' child, in the agonies of parching thirst sent up its piteous cry in the lonely wilderness, "God heard the lad" and the angel of the Lord provided water to quench its burning thirst. Surely there are many christian hearts that will be touched by this cry of helpless babes sent out to the benevolent public.

REV. DR. DAY having preached three Sabbaths in the Yorkville Church, Toronto, was to preach in Jarvis Street Church, Toronto, on Sunday last, and is expected to return to Yarmouth this week.

DR. BROADUS is announced to preach in the same place on Sunday next.

DR. CASTLE in making the announcement on the preceding Lord's Day, gave a very warm commendation of both these ministers to the church of which he (Dr. C.) had been the pastor.

The proposed Presbyterian Ladies College is not yet located. St. John, N. B., is now putting in a claim to have it in that city. Truro, Pictou and New Glasgow have each expressed a wish to have it. Halifax has not spoken for it.

In the mean time the Acadia Seminary at Wolfville is making good progress, and a large number of young ladies are receiving there, and at Acadia College, the benefits of Higher Education in all respects equal to the young men students.

IMPORTANT NOTICE.

We beg respectfully to suggest to those of our Subscribers from whom we have not as yet heard this year, that we are very anxious to hear from them. Our necessities are great and pressing. It would be esteemed a special favor if they would send on without further delay, as we are desirous of meeting the obligations incurred to furnish them with their weekly supply of Christian literature.

Mr. W. H. ROBINSON, the writer of "Notes on the early history of Harvard," in our last, is a graduate of that University in its latest class, also a graduate of Acadia College, and a teacher for one year in Horton Academy at Wolfville. We are informed; he exhibited special aptitude for the acquisition of languages, and at Harvard devoted his attention almost exclusively to the ancient Classics. He obtained special mention in that department, and received the degree of A. B. cum laude. His present attainments adapt him specially to occupy a Classical Teacher's Chair.

The Rev. A. W. NICHOLSON who has just returned from London, where he has been attending the great Methodist Conference in the metropolis, writes to the Wesleyan, his impressions of Mr. Spurgeon and the Metropolitan Tabernacle as follows:

SPURGEON'S TABERNACLE.

This one sight repays a visit to London. The approaches to the Tabernacle are not unlike those to Beecher's church. The building has a front of large stone pillars, outside of which are stone steps reaching all the way across the entry. Between these and the street is a high iron fence, with large and small gates to suit convenience. At 5.30 p. m. there were only a score of persons at these gates. At 6 the gates were opened and a few minutes after, the doors of the building. We were at the first gallery in a flash, and so on to the immediate sidefront of the preacher's stand. The main floor is seated so that the side seats incline toward the preacher. There are two galleries sweeping all round the church, the first of these affording the best sitting-room in the building. With our entry the great rush began. I have already said it was a free entry for all comers, and really it did seem as if all London were striving to get in. The living waves flowed in from every part of the house, and surged in all directions till no place of sitting or standing room remained. By this time the Tabernacle seemed to have no other feature—neither architecture, word or stone,—except human beings. The place is seated for 5000. It must have held 1500 or 2000 more that night. Dr. Pope who joined us at the door, sat beside us wondering all of us, and concluding that such a sight we would never again witness. The grand Spurgeon himself was manifestly greatly impressed by the occasion. He knew these were all strangers: felt the responsibility, for he was very humble and frequently asked that he might be helped by prayer.

Spurgeon's preaching? Well, it is remarkable chiefly for what it has not. It is neither learned nor eloquent nor philosophical, as the world has it. Yet, considered in the light of the true aims of preaching, it is all combined. A thoroughly homely homily, answering the purposes of a common congregation, and giving a portion even to the most thoughtful. So far any man of good sense and piety could have equalled him. But there were peculiar flashes of the "John Ploughman" sort, terse, keen, direct, strokes as from a sabre in a right hand of excellent cunning. Toward the close he indulged in a run of most extraordinary sarcasm. Meeting the objections of skeptics he demanded why they did not try their own schemes if Christianity was considered so efficient and inefficient, and this he did with so much wit and energy that the battle surely was turned against the captious. It was more racy than a celebrated missionary speech at our own Yarmouth Conference, when a certain genius, following one who related a wonderful story of the Fiji Islands, called out to his imaginary infidel, "Well, why don't you go out and mend matters, if they are so bad?"

Dismissed with the benediction, the multitude began to disperse. We resumed our seats to look upon that almost awful scene. Such an immense moving mass of human beings! And such a strange subdued hum of voices, rising from floor and galleries, that it echoed back from the roof. We became conscious now for the first time that the ventilation of this great building is sufficient to keep 10,000 persons cool and comfortable. What a triumph of genius in architecture!

We were requested to publish the Convention Sermon. It should have been handed to us sooner, but we did not receive a copy till last week. We shall give it in our next.