

munity not favorable to Baptist senti- ment, Rev. C. H. Carey has baptized 765 and built up a strong church. His influ- ence is felt in all that part of the State. He has won the confidence and esteem of Abingdon's best citizens; Rev. W. Robinson, formerly of Orange C. H., now of Frederickburg, has gathered more than 700 into the fold of Christ. In Richmond Rev. R. Wells of the Ebenezer Baptist Church, has baptized more than 1,200; Rev. Jas. H. Holmes, pastor of the church so long under the care of Rev. Dr. Ryland, has baptized not less than 3,550 since he left Rich- mond Institute. There are other faith- ful workers whom I have not time to name, who are planting churches and Sunday schools, and gathering scores into the Kingdom of Christ.

The influence of our students is felt in every Association in the State. They are on the Boards, and among the offi- cers of our missionary, Sunday school, and educational organizations. More than 300 have gone out from our insti- tution to preach, the majority of them to the people of Virginia.

One of our graduates sleeps among the heathen whom he went to save, in the lands of his forefathers. He died lamented alike by his white brethren and by the heathen among whom his brief missionary life was spent. "He was eminently pious." There is an eloquence in his new made grave, which comes across the sea, and which is stir- ring the hearts of men and women in his native land.

Another, after four years of labor among the heathen, is now marshalling the forces and gathering the resources of his colored brethren of the South, preparatory to an onward movement against the bulwarks of heathenism. The influence of the school is not only direct, but coming back from heathen shores, it stirs the Christians of the South to gird themselves for the work that lies before them in the immediate future.

For the Christian Messenger.

Fundamental Truths of Christianity.

LUTHARDT'S APOLOGICAL DIS- COURSES.

Eighth Discourse, translated from the German by Prof. D. M. Welton.

THE HISTORY OF REVELATION.

HEATHENISM AND JUDAISM.

II.

There is nowhere in heathenism the clear and high conception of God; it knows not the absolute God, but puts the cosmical forces, which are only the organ of his activity and the garment with which he veils himself, in his place. Thus the apostle Paul points out the character of heathenism in that classical passage in which he speaks of it, Rom. i. 18 sq., especially verse 25, and which the most searching scientific investigation confirms. But the cosmical forces are twofold; they pertain to the life of nature or to that of spirit. Accordingly the religions of heathenism represent partly the gradation of nature, partly that of spirit. From fetichism, which sees its God in the individual natural object which it chooses to re- verence, on to the pantheistic world—contemplation of India, which makes the good man to be the absorption of the individual in the universal life of nature, that order of natural religions proceeds. They have their birth-place among colored men, who are absorbed more than white men in the life of na- ture; but this gradation has found its highest and most notable stage in the deep melancholic world-contemplation and religion of the white races of In- dians. Here, in the two forms of Indian religion, Brahmanism and Buddhism, the pantheism of the heathen view of the world comes to its complete manifestation. While Brahmanism makes the perishable world to lose it- self in universal being, in the soul of the world, whose emanation or whose dream the world is, Buddhism carries the idea of nullity to the last ground of all being, and resolves everything that is into empty nothingness, in order to find in the thought of absolute resigna- tion comfort for all evil in this world. But people desire personal deities whom they can address. Hence the pantheis- tic religion of nature becomes every- where polytheistic. Individual divini- ties represent the forces of nature.

Everywhere in these religions we see the spirit of man as it were given up to the life of nature and absorbed in the mystery of the same. The generative and producing power of nature was the idea which, in a succession of divinities, symbols and celebrations, was exhibited. We who have become so much more free from the influence of the life of nature, have now no idea what a power those natural religions could exercise over the mind. They could demand from their votaries the greatest sacrifices and they would not be refused; thus the noblest virgins of Babylon from religious enthusiasm gave up their honor at the feast of Venus in order to share the nature of the goddess, and young men of Carthage in their religious fan- ticism threw themselves into the burn- ing furnace. It was the might of in- toxication with nature which ruled the mind of men. But the life of nature is at the same time a sensuous life. Consequently the might of sensuality runs through all these religions, and we see in them prostitution in alliance with religion, which to us is as repug- nant as it is inconceivable.

The religions of mind or spirit stand indeed higher; but they do not rise above the world (cosmos.) It is only the image of man which the Greek ex- tols in his gods. The idea of divinity is reflected indeed in them, but only in broken rays. A monotheistic feature marks the Greek representation of Olympus; it seeks to exhibit in Jupiter or in Fate a high absolute divinity; but it is not able to remain at this height: it is ever reducing the idea of God to narrower limitations. The Greek na- tional religion knows no Almighty God, still less a holy God, and nothing at all of a God of love. And how little they shrank from interesting their gods with human passions and faults is very well known. Indeed at a later period philo- sophy begins a combat against this humanization of the divine idea and en- deavors especially through a Socrates and Plato to raise the idea of divinity to higher purity and spirituality. But the old national religion stood no criti- cism; the examination of its proposi- tions and customs was its dissolution; philosophical speculation however could not restore it. For philosophy is ever for the few, not for the many; and the Platonic philosophy could not take the place of religion, for it lacked the basis of objective fact. For every religion must appeal to facts and has appealed to facts, imaginary or real; thoughts alone, though the finest and best, make of themselves no religion. And this was the barrier which prevented mys- tery from becoming religion. In the esoteric doctrines, especially the Eleu- sian, the soul sought a satisfaction which the national religion did not offer it. They pledged themselves to give an answer to the question of the need of expiation and that of the future life—fundamental questions of religion. A circle of believers—the noblest of the people—gathered around them. But the answer consisted only of symbols, not of facts. And so they declined also with the old belief in the gods. Finally the oracle became silent and left men without a divine response. And the old world saw in this significant sign that the time of the old belief in the gods was coming to an end. And it came to an end. It vanished in the form of un- belief on the one hand, in superstition on the other. That was the issue of the religiousness of the olden time in the case of the old religions.

We can hardly strongly enough picture to ourselves the might and dominion of religious thought and cus- tom in the life of the early centuries in the intellectually stirred land of Greece, I have earlier spoken of the significant place which prayer filled in the public as well as the private life of the old world. What was true of prayer was true of religion generally, life as a whole was embraced and sustained by religion. The heathenism of the earlier centuries was a religious, a pious heathenism. Athens especially enjoyed the reputa- tion of being a God-fearing city. But the limitation of religion was also the limitation of religiousness. All prayer and sacrifice was only the performance of a legal duty, not the free inclination of the heart. Men paid to the gods the tribute they owed them. For the world was now so distributed that dominion fell to the gods, but dependence upon the gods to men. It thus behoved man

to acknowledge this relation by di- charging his obligations to the gods, in order hereby to win and secure their favor. A personal relation to the gods did not exist. If the gods cherished in a peculiar sense no love to man, man cherished none for the gods. And Aristotle declared it to be directly in- consistent (stolon) to speak of love to the gods; since love could only exist be- tween congenial natures. All religious- ness was only a matter-of-fact acknow- ledgment of dependence. But the feeling of simple dependence is without any real influence upon the inner life of man; it fails to purify the heart and give it a new disposition; its influence is very limited. And this was the highest influence in the ancient world. But religion lost this also when the time of the boundless vindication of the real I began. The time of Pericles and of the Peloponnesian war marks the fatal turn in Greek life. The sophistry which designated individual man as "the measure of all things" supported this tendency; the nobler philosophy of a Plato could not arrest it, but the general condition of things called it forth and furthered it. With a bold pen Thucydides has set forth the moral and religious ruin which was the sequel of the Athenian plague immediately after the beginning of the Peloponne- sian war: how man began to despise what was sacred both in the divine and human. From this point onward the dissolution of the old religiousness be- gan. Religion possessed in itself no power of victorious resistance. The religions of the old world were allied to the state; they were not the religions of man as man but as a citizen. The highest religious duty was to honor the domestic gods according to the laws of the fatherland. Gradually however the idea of the state began to lose its early power. The individual self-conscious- ness asserted itself instead, in the first place, variously in an unauthorized manner and in the form of a sensuous enjoyment of life. Sensuality is the peculiar sin of heathenism. And religion itself offered it nourishment enough. If earlier it had served sensuality, now it would still more pande thereto. Poetry as the instructive art supported this service. Homer's poems are to us a beautiful play of fancy; but they con- tain no danger to us; for who takes their narrations for truth? Let us however picture to ourselves how very real they seemed to the Greek people, and that they had with them a signifi- cation such as the Bible has with us. Then shall we understand why the stricter philosophers of Greece con- sidered the poet as a destroyer of reli- gion and morality and Plato would ex- clude him from his ideal state. And is the instructive art of Athens only a de- mand to admire the spirit of beauty which has invested these works with an imperishable charm? But we have testimony enough what doubtful in- fluence it exercised upon the people of the time; and how much the art was drawn into the service of the lowest sensuality, of which the streets of Pompeii offer only too convincing proofs. The temples became places of unchast- ity and the feasts of the Gods were turned into orgies. This was really the case in Greece, and later still more so in Rome.

What wonder that such a religion sank in the estimation of the discerning? But all that philosophy could offer in its place, was only probability, which soon became doubt; the result was the domi- nion of unbelief. In the Augustan period the time when the gods were believed in, was regarded as long pas- sed. It was deemed the mark of a philosopher to deny the gods.

PARSING EXERCISE.—The following is a very interesting and curious parsing exercise:

A duel was lately fought in Texas by Alexander Shott and John S. Nott. Nott was shot and Shott was not. In this case it is better to be shot than Nott. There was a rumor that Nott was not shot, and Shott avows that he shot Nott, which proves either that the shot Nott shot at Nott was not shot, or that Nott was shot notwithstanding. Circum- stantial evidence is not always good. It may be made to appear on trial that the shot Nott shot shot Nott, or, as accidents with fire arms are frequent, it may be possible that the shot Shott shot shot himself, when the whole affair would resolve itself into its original elements, and Shott would be shot, and Nott would be not. We think, however, that the shot Nott shot, shot not shot but Nott. Anyway, it is hard to tell who was shot.

to acknowledge this relation by di- charging his obligations to the gods, in order hereby to win and secure their favor. A personal relation to the gods did not exist. If the gods cherished in a peculiar sense no love to man, man cherished none for the gods. And Aristotle declared it to be directly in- consistent (stolon) to speak of love to the gods; since love could only exist be- tween congenial natures. All religious- ness was only a matter-of-fact acknow- ledgment of dependence. But the feeling of simple dependence is without any real influence upon the inner life of man; it fails to purify the heart and give it a new disposition; its influence is very limited. And this was the highest influence in the ancient world. But religion lost this also when the time of the boundless vindication of the real I began. The time of Pericles and of the Peloponnesian war marks the fatal turn in Greek life. The sophistry which designated individual man as "the measure of all things" supported this tendency; the nobler philosophy of a Plato could not arrest it, but the general condition of things called it forth and furthered it. With a bold pen Thucydides has set forth the moral and religious ruin which was the sequel of the Athenian plague immediately after the beginning of the Peloponne- sian war: how man began to despise what was sacred both in the divine and human. From this point onward the dissolution of the old religiousness be- gan. Religion possessed in itself no power of victorious resistance. The religions of the old world were allied to the state; they were not the religions of man as man but as a citizen. The highest religious duty was to honor the domestic gods according to the laws of the fatherland. Gradually however the idea of the state began to lose its early power. The individual self-conscious- ness asserted itself instead, in the first place, variously in an unauthorized manner and in the form of a sensuous enjoyment of life. Sensuality is the peculiar sin of heathenism. And religion itself offered it nourishment enough. If earlier it had served sensuality, now it would still more pande thereto. Poetry as the instructive art supported this service. Homer's poems are to us a beautiful play of fancy; but they con- tain no danger to us; for who takes their narrations for truth? Let us however picture to ourselves how very real they seemed to the Greek people, and that they had with them a signifi- cation such as the Bible has with us. Then shall we understand why the stricter philosophers of Greece con- sidered the poet as a destroyer of reli- gion and morality and Plato would ex- clude him from his ideal state. And is the instructive art of Athens only a de- mand to admire the spirit of beauty which has invested these works with an imperishable charm? But we have testimony enough what doubtful in- fluence it exercised upon the people of the time; and how much the art was drawn into the service of the lowest sensuality, of which the streets of Pompeii offer only too convincing proofs. The temples became places of unchast- ity and the feasts of the Gods were turned into orgies. This was really the case in Greece, and later still more so in Rome.

The Christian Messenger.

Bible Lessons for 1882.

THIRD QUARTER.

Lesson IX.—AUGUST 27, 1882.

PHARISEES AND SADDUCEES SILENCED. Mark xii. 13-27.

COMMIT TO MEMORY: Vss. 14-17.

GOLDEN TEXT.—"Godliness is profit- able unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. iv. 8.

DAILY HOME READINGS.

- M. The Lesson, Mark xii. 13-27.
T. Duty to the Civil Magistrate, Rom., ch. xiii.
W. Man in the Image of God, James, ch. iii.
T. The Resurrection Life, Luke xx. 27-40.
F. Doctrine of the Resurrection, 1 Cor. xv. 12-34.
S. Nature of the Resurrection, 1 Cor. xv. 35-58.
S. Mortality swallowed up by Life, 1 Cor. v. 1-10.

CHRIST'S ENEMIES FAIL TO ENTRAP HIM.

LESSON OUTLINE.—I. As to Civil Gov- ernment, Vss. 13-17. II. As to the Resurrection, Vss. 18-27.

QUESTIONS.—Vss. 13-17.—How did the Jews feel about the taxes? Why was this a dangerous question? How should we treat rulers? What is our duty in regard to the laws? As to honest- ly paying taxes and duties? What do we owe to God?

Vss. 18-27.—What is the resurrec- tion? What was the belief of the Sad- ducees? What case did they suppose? What question ask? Why did they think it a hard one? What passage did Christ quote? How does it prove the resurrection? Where are all the holy who have died? How do we know that they are alive?

Special Subjects.—Power of flattery on good men. Duty of voters' exercis- ing the right of suffrage in the fear of God. Government not a mere human compact. Duty of obeying God rather than men. Bearing of Ex. iii. 1-6. Future existence of love and friendship in higher forms. Recognition of friends. Nature of the resurrection body.

NOTES.—I. A Question of Tribute, (Vss. 13-17).

Vs. 13.—The Chief Priests, Scribes, and Elders who had been talking with Jesus, as in last Lesson, retired dis- comfited; but they retired to plot (Matt. xxii. 15) how they might yet succeed in entangling him "in his talk." The result was that they sent unto him cer- tain of the Pharisees, (Matthew says, their disciples; young and zealous men, who would be unknown to Jesus), and of the Herodians—the party devoted to Herod's government—to catch him in his words. The two parties who were enemies to each other, unite in the effort to destroy Jesus.

Vs. 14, 15.—Master we know that thou art true, etc. Their language seems like words of artful compliment, designed to throw the Saviour off his guard, by the use of flattery. They say that he is true, independent in his course; courageous in teaching the way of God in truth. And yet, they try to seduce him by honeyed words. Is it lawful to give tribute to Cesar, or not? A question full of peril, it seemed im- possible to give an answer which would not offend one of two opposite factions. In Matthew, (xxii. 18), we are told that Jesus perceived their wickedness, in coming with such a snare, and called them "hypocrites." The tribute was a capitation tax of a denarius, laid upon each one, after a searching and inquisi- torial census, in which every man had to give a complete inventory of his in- come and property, and the names of all his family. It was odious to the Jews, and resented by them as a mark of servitude. If, therefore, he said, "It is lawful," the saying would have been construed into sympathy with Ro- man oppression, and would have put him in danger from the people. If he said, "It is not;" the Herodians might have represented him as an enemy to Cesar. Bring me a penny. This was the denarius—a Roman silver coin, equal to from fifteen to seventeen cents, which was the amount of the tribute, or poll-tax demanded, and the coin in which it was paid.

Vs. 16, 17.—Whose is this image and superscription? The image was the likeness of the Roman Emperor—a head encircled by a wreath of laurel; the superscription was the motto, or legend around it. Cesar's. Tiberias Cesar was then reigning monarch. The wisdom of Christ's answer is matchless. Render. That is, "give back." To Cesar. As the representative of the government. And to God, etc. Taxes are due to the government, because certain things are received from it; everything is due to God, because he bestows everything. They marveled. For he not only escaped their snare, but made their question, so

wickedly intended, the occasion for the utterance of a great moral principle for all time.

II. A Question of the Resurrection, (Vss. 18-27.)

Vs. 18.—Sadducees. The Sadducees were the aristocratic and conservative party of the Jews. Though few, they were wealthy and powerful. Which say, there is no resurrection. They were the materialists of that day. They also denied the existence of angels, or of men after death, in a disembodied state. See Acts xxviii. 3.

Vss. 19-23.—Their question is asked with a self-satisfied air, as if confident of triumph. Master, Moses wrote. See Deut. xxv. 5, 6. The law which they quote was intended to perpetuate every branch of a family, that none might die out. There were seven brethren. Most likely a fictitious story, invented to cast ridicule upon the resurrection. In the resurrection, whose wife shall she be? The woman was not linked to any one of the husbands more than to the others.

Vss. 24-27.—Do ye not err? He states that they are in error, and gives the cause: Ye know not the Scriptures, neither the power of God. The fruitful source of heresy in the whole history of the church. Neither marry, etc. Their conceptions of the resurrection were carnal and unworthy. God is able to give the new existence in a glorified form. As the angels. Jesus does not teach that we become angels, but as the angels. In 1 Cor. xv. Have ye not read in the Book of Moses? With the Sad- ducees, the Pentateuch was held of special authority. I am the God, etc. In the present tense, for all time. He is not the God of the dead. Therefore Abraham, Isaac, and others, are living. Hence there is life beyond the grave, and the resurrection is not improbable.

SUGGESTED LESSONS.

We owe a duty of support to the gov- ernment that protects us. Our taxes should be cheerfully paid.

One may be able to quote Scripture, and yet be ignorant of its spiritual meaning; and be unenlightened, and unsaved.

Abraham, Isaac, and Jacob are not in a state of unconsciousness, as the soul- sleeping heresy maintains; but are living; for God says: "I am the God of the living."

Help for Parents, or for the Teacher of the Primary Class.

Our lesson to day is again about some men who hated Jesus. Who were they? While Jesus was in the temple, some Pharisees, and some of King Herod's friends, came to ask him questions.

I want to talk a little while about a great king who lived when Jesus was on the earth. I do not mean Herod. His name was CESAR. He lived in a city far away called ROME. Jesus saw that these wicked Pharisees were only pretending that they wanted to know what Jesus thought. They spoke so pleasantly, and called Jesus "Master," just as if they were anxious to have him teach them. But what did they really want? Read verse 13.

"As long as Cesar was king, and the people used his money, they must pay tribute to him." Tell the story in Matt. xvii. 27. Connect the application with the Golden Text, by saying: "If we do give God our love and obedience while here, we will be happy in this life, and in the life which is to come."—Abridged from the Baptist Teacher.

Boys' Department.

Scripture Enigma.

No. 185.

A word of nine letters the name of a city where Jesus did many of his wonder- ful works. Place the following de- scribed names in order and the initials will show it:

- 1. The place of His first miracle.
2. Where the first Christians lived.
3. The first city in Europe where the gospel was preached.
4. Where Christ first met his disciples after His resurrection.
5. The city in which Paul was a prisoner two years.
6. Where Christ raised a poor widow's son.
7. The city where Paul preached to the most learned men of the time.
8. Where Abraham was born.
9. Where Abraham was buried.

CURIOS QUESTIONS.

- 420. Subtractions.
1. Subtract one hundred from part of a cloak, and leave a large kind of monkey.
2. From a wooden shoe take fifty, and leave part of a wheel.
3. From a face take six, and leave a herb.

4. Deduct five hundred from obscur- ity, and leave what saved Noah.

5. Subtract fifty from the smallest, and leave where the wise men came from.

6. Take fifty from absolute darkness, and leave part of your body.

421. Charades.

- 1. My first time for rest; my second a place for rest; my third a windy storm. My whole is a bird.
2. My first is often carried by my second; my whole looks after property.
3. My first is to deface; my second is looking at this page; my third is a precious metal, and my whole is a flower.
4. My first is used in writing; my second often uses it; my third sails on the ocean, and my whole when good is a rare accomplishment.
5. My second is a reptile which does my first, and my whole is a game played by boys.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Scripture Enigma

- No. 184.
1. C alvary.
2. O livet.
3. R amah.
4. I dumea.
5. N inesh.
6. T arshish.
7. H ebron.
CORINTH.

ANSWERS TO CURIOUS QUESTIONS.

- 415. Carpet, pet. pental.
416. Dog, Og, log.
417. G N A T
N E B O
A B B A
T O A D
418. A N A G R A M
N A T I O N
A T I L T
G I L D
R O T
A N
M
419. C R Y S E A
R Y E E A R
Y E A A R E



TRENT NAVIGATION.

Fenelon Falls, Buckhorn Rap- ids and Burleigh Canals.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mail on WEDNESDAY, the Fifth Day of July next, for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh Falls.

The works at each of these places will be let separately. Maps of the respective localities, together with plans and specifications of the works, can be seen at this office on and after WED- NESDAY, the Twenty-first Day of June next, where printed forms of Tender can be ob- tained. A like class of information relative to the works at Fenelon Falls will be fur- nished at that place, and for those at Buck- horn and Burleigh, information may be ob- tained at the resident Engineer's office, Peterborough.

Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:— For the Fenelon Falls work... \$1,000 Do. Buckhorn Rapids work... 500 Do. Burleigh Falls work... 1,500

And that these respective amounts shall be forfeited if the party tendering declines en- tering into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifica- tions. The cheques thus sent in will be returned to the different parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order, F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, 22nd May, 1882. June 7. till July 5.

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