

upon the waves, the passengers turned pale with alarm. Even the captain's face showed that he felt they were in peril. Margaret shared the general fear; but that she dreaded death itself so much, but there was no priest on board, and the thought that there was no one there through whom in that last hour she could receive the pardon her soul needed, was agony.

Months afterwards, with tears she described that night to the lady with whom she resided. "What could I do? I was alone; nobody to talk to me, nobody to do any thing for me. Oh, if I could only have had a priest there, I should have been willing the ship should go down the next hour; but there wasn't any, and I couldn't do any thing for myself, only cry. Then it seemed as if a voice came to me, and said, 'May be Jesus Christ will be your priest.' I was afraid, but I had no one else to go to. It seemed as if it couldn't be wrong, so I tried. I asked him to forgive my sins himself, and he did right away. I never was so happy in my life before, so full of peace as I was there, thinking the ship might go down every minute. I didn't care whether it sunk or sailed then for I knew Christ had forgiven me, and he was the best priest in the world."—*Am. Mes.*

For the Christian Messenger.

STRAUSS.

More than a quarter of a century ago there was published in Germany an infidel work which attracted extraordinary attention: It was entitled, *Das Leben Jesu*, Von David Furdick Strauss, or, *The Life of Jesus* by David Frederick Strauss. It professed to be a critical examination of the gospels and was designed to prove them to be inconsistent with each other and unreliable as authorities for the faith of the Christian world concerning the person and work of Jesus Christ. It was analytical in its method and based upon the mythical theory. Strauss did not treat the gospels as pure fictions having no foundation, but as histories containing a small ingredient of truth with large additions of a fabulous nature. Jesus Christ was admitted by him, to have been an actual and remarkable person, but not one endowed with the miraculous gifts attributed to him in the New Testament. But so much was rejected by Strauss, that it puzzled even his admirers to decide what infinitesimal residuum of the gospel narratives he received as trustworthy. In fact, the effect of "The Life of Jesus" was negative and unsatisfactory. Men could not but feel that while it attempted to disprove all that was miraculous in the history of the Saviour, it left unexplained a greater miracle than any there recorded—the existence and power of Christianity. Strauss himself seems to have been conscious of this and for some years it has been a well known fact in the literary world, that he was preparing a second *Life of Jesus*, intended to supply the deficiencies of his first one. The work has recently seen the light and already formed the subject of many critiques in English and American reviews, so that its aim, method and character are now pretty generally known.

The object proposed in the second "Leben Jesu" is to account for the origin and composition of the New Testament in general and specially of the four gospels. Concerning which, Strauss' theory may be briefly stated as follows.

About 19 centuries ago there appeared in Judea a personage of great intellectual and moral preeminence, clear and elevated in his conceptions, exalted in his aims, holy in his nature, pure in his life, who was unjustly crucified at Jerusalem. During his brief career, he was surrounded by ignorant, dull, prejudiced men, his disciples, "who little understood the spiritual conception of his office and the elevated morality of his teachings. The Master's mind was thus not interpreted to us by any of his companions—they were incapable of doing it in consequence of gross imagination, self conceit and the revengeful temper of popular Judaism. Paul who was capable, and who to a certain extent has done it, could only catch the echo of the Lord's words and the reflexion of the light which issued from him." And therefore, the New Testament contains only a few of the facts of the life of Jesus, only a little of the truth he taught, obscured and misrepresented by large additions made by his disciples or by others equally ignorant, dull, prejudiced and superstitious. This is Strauss' theory of the origin of the New Testament. Let us examine it.

In doing this it must be remembered that the New Testament and Christianity are inseparably united. Whatever therefore is offered as an explanation of the origin of the one cannot be received unless it satisfactorily accounts for the existence of the other. Now Christianity is a fact in our world, and a fact which can be duly estimated only by a proper consideration of the effects of the Christian

faith on mankind personally and socially. Does Strauss' theory then indicate an adequate cause for the effects which the Christian religion has had on the world? It not it must be rejected.

From a hundred thousand pulpits, on both continents, as many preachers each Sabbath present the doctrines of the Christian faith in discourses humbling to human pride, and which disturb men's consciences and move their hearts by reasoning with them of sin, righteousness, and judgment, of atonement, mercy, and heaven. And each preacher, as he discourses, has before him the living witnesses of the effects produced by such truth as he is delivering. At the bidding of each preacher a multitude could arise and testify to the power of the Word. "We," they could say, "were living without God and without hope, and it awoke us to a new life and gave us joy and peace in believing. And now, every reverent and holy thought of God, every emotion of love towards him, every desire to do his will, every principle and motive that induces us to resist temptation, to eschew evil, to do right, every stimulus to a holy, practical benevolence, every generous sympathy with a sinning, sorrowing, dying world, every encouragement to labor for its welfare, every consolation amid trouble and bereavement, every calm peaceful contemplation of death, every hope of a blissful future beyond it, that we possess, we owe to the gospel." Such is Christianity, such through all the past have been its personal influences. Its social results are unmistakable. Wherever its truths have been proclaimed the moral elevation of society has followed, and a spirit of benevolence been diffused. Every philanthropic enterprise, every hospital, asylum, refuge, and charitable institution, every reform movement, whether against slavery, war, intemperance, or class oppression, and all that the civilized world has done to benefit the uncivilized, owes its origin, support, and success, to the influence of the gospel on the human mind and character. It, and it alone, opposes the selfish materialism of modern society, and creates and fosters whatever there is of nobler aspirations. It goes where nothing else can, to men's consciences and hearts, and does what nothing else can do, amid the darkness and prostration of heathenism, amid the horrors of woe, brutality, and crime found in the slums and slums of large cities, and with the special classes and temptations of the armies and navies of the world. None are so low, it cannot lift them up, none so high it cannot reach them with solemn admonition or sweet consolation, that nothing else can give. In every age and clime, to all races, classes and shades of character, it has spoken and proved itself the power of God, in holy, blessed, happy influences. Even in the lips of the infidel, Christ-like is the term for all that is noble, kind, pitiful, and forgiving in human feeling and conduct. Nor can any sceptic deny that did all men live as Christianity inculcates, and as some do live because they are Christians, this earth would again be a Paradise.

And this mighty influence, this benign power permeating society, and which has come down through the centuries of the past, spreading its blessings of moral life and loveliness, as the Nile flows through the desert, with its deep green strip of fertility on each bank, owes its origin to a few of the words of one, the story of whose life, and the record of whose sayings have been given to us enshrouded with, buried in, the fables, lies and crivelling puerilities of ignorance, dishonesty, narrowminded conceit and gross superstition. That is Strauss' theory. He tells us, there was a balm for the healing of the nations, but we have not the true elixir of life, only a poor adulteration—there was a light to illumine the darkness of earth, but we have only a dim reflexion—there was a joyful sound of glory to God in the highest, on earth peace and good will towards men, but he tells us we have only the faint echo of the voice of Him who once spoke in Judea, words of life and peace. If so, then, we ask, *what must He have been of whom this is true?* If the truth that flowed from his lips, coming to us, as Strauss says it does, through a most polluted channel, possesses such divine efficacy, what must the fountain head have been? If the light that beamed from him reaches us only through a dull discolored medium, and yet is so brilliant, what must have been his refugence? If the representation of his life, though much disfigured, is so grand and beautiful what must have been his glory?—What must the original have been, when the crude portrait, drawn by those who could not appreciate what they saw, and misrepresented what they did not comprehend, sets forth lineaments so divine that millions of the wisest and best of men have bowed before it saying "Is not this the Son of God?" "Whom not having seen we love; in whom though now we see him not yet believing we rejoice with joy unspeakable and full of glory."

Strauss' theory if it were admitted to be true, while it would destroy our confidence in the correctness of the gospel narratives, would constitute the strongest argument in favor of the divinity of the Lord Jesus Christ that has ever been propounded. There are many other points from which it might be viewed and successfully refuted besides the one I have selected.

A. H. MUNRO.

Christian Messenger.

HALIFAX, SEPTEMBER 14, 1864.

The *Macedonian* for the present month contains a well executed wood cut of Ko THAN A, the first native pastor of the Baptist Church in Rangoon. The original drawing was made by Mrs. Crawley of the Henthada Mission, and is pronounced, by Mr. Ingalls, as "true to the life."

We shall, in our next, give an account of this remarkable man.

Several of the U. States religious journals give notices of the recent Baptist Convention, held at St. John. All of them are highly complimentary. One says:

"I never saw such a noble, manly and christian spirit as I have witnessed in this Convention of the Baptists of these Provinces. There is the utmost freedom and frankness in expressing difference of opinion. Young men differing from their elders and superiors and elders and superiors putting the sharpest and severest checks on the gushing, and not always judicious zeal, of their juniors and inferiors, without any proud assumptions and dictations on either side. On but one motion did I hear a dissenting vote during the whole session." "The healthy influence of their College, and of its able and venerable President, Dr. Cramp, is widely felt in the ministry, and clearly manifest in their pulpits. After an absence of fourteen years I am surprised and gratified with the progress that has been made to the Baptist denomination and its ministry of the Provinces in regard to Education."

THE BIBLE UNION DEPUTATION.

Brethren Wyckoff and Buckbee reached Halifax on Saturday last, and preached in both our city churches on Lord's Day. They presented the claims of the Bible Union, and received collections and contributions to carry forward the enterprise of the Union. They were very kindly received and we believe generously aided; and they desire us to say that every where, during their brief sojourn in these Provinces, they have met a warm hearted and liberal reception. Thus far, after leaving Saint John, they visited Salisbury, Moncton, Dorchester, and Sackville in New Brunswick, and Amherst, Maccan, Pughwash, Londonderry, and Truro, in Nova Scotia. They desire publicly to thank the pastors and brethren, for helping them on their way, and for the aid rendered to the cause they represent.

They now return by way of the Annapolis Valley, and will visit the churches in the following order.

WINDSOR, Tuesday evening, Sept 13, with Bro. Welton.

WOLFVILLE, Wednesday, Sept 14, Bro. DeBlois.

NEW MINAS, Thursday, Sept 15, Bro. Kempton.

CORNWALLIS Churches, Friday to Monday evening, Sept 16, to the 20th. Bro Hunt and neighboring pastors will please to arrange appointments and places of meeting.

BILLTOWN, Tuesday Sept 21.—Bro. Jas. Parker.

BERWICK, Tuesday, Sept 21.—Bro. Sanders.

AYLESFORD, Wednesday, Sept 22.—Dr. Tupper.

NICTAUX, Thursday, Sept 23.—Bro. Parker.

PARADISE, Friday Sept. 24.—Bro. Vidito.

BRIDGTON, Saturday, Sept 25.—Bro. Armstrong.

LOWER GRANVILLE, Sunday, Sep 26.—Bro. Wallace.

If the pastors and brethren will arrange for evening meetings, and help these brethren on their way, it will materially aid the cause of the Bible Union. Collections have been made in every place that they have visited. Let the brethren come prepared to contribute freely. It is a good time to show christian sympathy and liberality. Every N. S. dollar counts for two dollars U. S. Currency.

St. John, N. B.—The Brussels Street Church is to be blessed with a new pulpit, of modern type. *Wide awake—up to the mark*—are good mottoes for all.

The pastor, Rev. S. Robinson, baptized again last Sabbath. The drops are falling. May showers of grace soon descend.—*Visitor.*

THE CONGREGATIONALIST BODY.—The Congregational Union of Nova Scotia and New Brunswick, has recently held its Annual Session at St. John, N. B. In addition to its other business, some measures were taken respecting the re-occupation of Salem Chapel in Halifax. The lease to the Church of England will shortly expire. They also passed a resolution opposing grants of money from the Legislature for schools and colleges that are of a sectarian or denominational character. The Chairman and Secretary of the Union were authorized to draft petitions to the Legislatures of New Brunswick and Nova Scotia, embodying that principle.

We understand the Rev. H. Gill, the delegate from the British and Foreign Bible Society to the British North American Provinces, is expected in Halifax, via Canada and New Brunswick—about the last of this week. After meeting with the Committee of the Nova Scotia Auxiliary, he will spend nearly a month in visiting the principal Branches of the Nova Scotia Auxiliary Bible Society throughout the province, after attending the Annual Meeting of this Auxiliary he will proceed to Newfoundland.

The New Brunswick Western Baptist Association, will open its session at St. Andrews, on Thursday 15th, (to-morrow).

DEATH BY DROWNING.—Brother Elisha Hopkins is no more. On the eighth of August, alone in his boat, returning from fishing it is supposed that the boat upset. Anxious friends looked seawards, day after day, for his return, fondly hoping that some kind hand had borne him to some friendly port, from whence he would return to remove the gloom of a heart-stricken family. But alas, on the sixteenth day from his departure his body was returned by the waves in the harbour, and near the home and family he had so recently left, now in tears and deep mourning. Brother Hopkins was in the sixtieth year of his age, he had been a member of the Baptist Church over twenty years, he was a man of prayer, upright in deportment, and cheerful in disposition. In his removal his bereaved wife and three step children have sustained a great loss, the Church one of its reliable members, and the community, especially the poor, a good friend. The Minister of the Gospel too, has lost one who always gave a hearty welcome to the hospitalities of his house. How solemn the thought when one looked at the procession of boats as they were crossing the Harbour, conveying the body to its last resting place. We thought of God's providence in sending his servants to visit these shores in time of need. Something over twenty years ago the Rev. James Parker visited us and baptised Brother Hopkins on a profession of his faith in Jesus, and now the Rev. Obed Parker is here on a mission, and accompanied the mourners to the grave, to perform the last rites of the burial service, and on the following Sabbath preached a very solemn and appropriate sermon to a large and solemn assembly.

May the Lord bless the sad bereavement to all connected, and comfort the sorrowing ones.—*Communicated by John Jemex.*
Jeddore, September 8th, 1864.

NEWS SUMMARY.

The news from the South during the past week is highly important. The town of Atlanta in Georgia, which is considered one of the central points of defence and supply of the Southern Confederacy, has, after a siege of some length, and, after a somewhat obstinate conflict between Gen. Sherman and the Confederate General Hood, been evacuated and taken possession of by the Federals. The Confederate loss is stated by the Northern accounts as 8000 prisoners, and a pretty large number of killed and wounded. That of the Federals (we suppose in killed and wounded) about 1500. But the accounts which reach us, immediately after the battles, are quite uncertain. The advantages to result from this event will, in a great measure, depend on the ability of Gen. Sherman to follow up his success and keep open his line of communication with the base of his operations—that is, with the source in the North, from which he must in a great measure derive his supplies necessary for sustaining a large army, as it is more than probable the enemy will have thoroughly exhausted the country through which he will have to follow up their retreat, and endeavour to harass his rear.—The capture of Atlanta with that of the forts and the close investment of the port of Mobile appear to be serious reverses in the Southern cause.

Nothing of importance has transpired before Petersburg or in the Shenandoah Valley during the week; nor is it likely that any thing but a decisive battle between Lee and Grant at the former point, will much alter the position of parties.

The harbour of Halifax is filled with blockade running Steamers, which have made this their rendezvous for repairs or supplies, on account of the prevalence of the yellow fever