

falls and bruises. A pleasant home-feeling comes over me the minute I am under the roof, and I do not lose it. There is a rustic seat outside the door, mother dear, for you and John; lay Fleda down on that bed of soft moss under the cocoanut tree, while you and Hattie lend a hand. The house is all shut in by the woods yet. I like the thick, dark shade, and shall be almost sorry when 'clearing off' begins.

"The first night we went back to the vessel, but after that took up our abode in the unfinished house. That was a busy day. I was alone, save for the chattering, curious natives, superintending the opening of boxes, putting up the stove in the cook-house, unpacking crockery, bedding, etc., that we might have something to eat and a place to sleep. Dwight had half partitioned off our room, and I hung up blankets to complete the work, so that we soon had one little corner that was home-like, and that has been my hiding place ever since from eyes and confusion, though it does not shut out noise. Dwight had gone with the captain on a business visit to the Ujaji, and they returned just at dusk. Fortunately, I had a nice little supper ready, and the captain was much pleased to 'breakfast' with us. We were very anxious to bring order out of confusion sufficiently to invite our ship friends to dine with us before leaving harbor, but this could not be until after the Lord's Day. On that day our big church was filled to overflowing. Nearly a thousand natives listened to the stranger missionaries. At noon we had a very interesting 'woman's meeting.' Oh how eagerly they listened while I translated the messages that came from the full hearts of Mrs. Earle and the captain's wife! How momentous the thought that these many are looking to me as their guide to eternal life! Who is sufficient?"

"In the afternoon we had a delightful sacramental service and sermon in English aboard ship. Going out, I had a taste of an 'ocean wave,' which necessitated a change of robes from the captain's wife before I could appear in public. But these little episodes are not unusual here, and on the whole we rather enjoy them.

"On Monday all were to dine with us, and we had need to be up and doing early. Did mother ever try to entertain company under such circumstances, with no place for anything, and nothing in its place, with no place to cook, and little to cook with, and the necessity of searching box after box for almost everything needed? Where was the fine dinner to come from that the young housekeeper was bound to have? You shall see. There are plenty of fat pigeons in the woods all about us just now, so Nicholas was despatched at dawn with his gun and orders to bring home 'many.' Meanwhile, I had my extra work to do without my helper. As very frequently happens, everything seemed to go wrong. My brown bread, my white bread—neither would rise, the worst of all little afflictions in such contingencies.

"When the bell rang for prayers, Nicholas appeared with two little pigeons, and my heart fell proportionately. He is a good boy, though, and as much interested in family affairs as any of us, so he was right off again. After a hasty breakfast, I put the house in comparative order, abandoned my bread, making biscuits, pies, etc., and by noon began to see my way through. The table was set, and looked beautifully. The new crockery glistened, having never before been unpacked since leaving New York. The home silver shone, and the pretty crimson bordered napkins set off the whole, so that it looked like a home table, and not a bit *Micronesian*. But, alas! the pigeons did not come, and dinner-hour was at two. Should we sit down to an empty table, after all? No, for 'here he is.' Ah! how quickly the little birds were dressed, stuffed, and in the oven! The company came, and, all my perils over, we were soon safely anchored at table. Judging from the length of time that we stayed there, the dinner was good. The old people sat long over their coffee, and I had time to breathe free again.

"We bade our friends 'good-night,' expecting to meet on the morrow; but as we came from our prayer-meeting in the afternoon we were surprised to see 'all sails set' and our dear little vessel

of joy leaving the harbor. We watched with intense interest through the gathering gloom to see that she passed the rocks in safety, following her with prayers and hopes and love till she could be seen no more; for is she not a living thing to us, and fitly named the 'Morning Star'? Emblem of yet a brighter, to this dark shore!

"And now another long term of silence begins. God only knows how long. But we turn to our work with a right good will, with brave hearts, and a determination to do much work for this poor people. We do so rejoice to be where we can do more than has been possible through the past months of waiting and preparation. I hope to be much better in health since coming into the 'trade winds.' I do long to be strong, to do much for the blessed Master, and live to see the flag of truth and righteousness wave all around Ponapé's dark shore. Let none at home pity us or pronounce our lives 'thrown away.' We are doing what we can to hasten on earth's bridal, the glad millennial day, and count ourselves among the 'favored' of God's people, yielding our place to none except the mother who, from her heart's casket, has given her dearest jewels. I think I would proudly be that mother in the great day when heaven makes up its jewels. All honor to her!

"Yours,
"ALICE ELMORE."

Correspondence.

For the Christian Messenger.
Hantsport Church and Pastor.

First of June, 1878, the Hantsport Baptist Church unanimously called Rev. E. Whitman to its pastorate. Troubles which had been introduced into the church and which in other hands might have been disastrous, were made to disappear like mist before the rising sun. Unity was introduced and spiritual life awakened, which through the blessing of God have been strengthened and deepened throughout the year. Instead of feeling, sound principle has become the basis of Christian life, and activity has been excited among us, which has reached beyond the protracted effort and is bringing forth its fruit in the steady increase of church membership. The largest congregations greet our minister on the Sabbath, and they are amply repaid by sermons, which for variety, pungency and sound doctrine rank first class, and are listened to with spell-bound interest. Prayer and Conference meetings and Sabbath School, are well sustained. The claims of missions and education receive a larger share of our attention. On the whole we seem to be growing up into newness of life.

Each conference meeting brings sometimes one—sometimes more, who after due examination before a committee for the reception of members are received for baptism and church fellowship.

The church has expressed its good will toward the pastor and its desire for his continued service, by increasing his salary for the next year, and by granting him a months vacation.

Yesterday, first day of June, the baptismal waters were visited at 9 A. M., followed by the Anniversary Sermon, founded upon—"Unto you therefore which believed his precious," 2 Pet. ii. 7. Bro. Whitman expects to take a tour through the New England States, and will probably leave Halifax on Tuesday for New York.

CHURCH MEMBER.

Hantsport, June 2nd, 1879.

For the Christian Messenger.

"Behold he Prayeth."

REV. J. F. AVERY.

These are the encouraging words spoken to a timid baptist minister who was commissioned to "go into the street which is called Straight, and enquired in the house of Judas for one called Saul of Tarsus, for, behold he prayeth."

And when the minister began to recall some unpleasant incidents concerning the man's past life, the Lord would listen to never a word, but said, "go thy way," "Behold he prayeth," then notice—fear and prejudice are removed by these assuring words, and the salutation is "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as

thou camest hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Observer vs. 18, what was done as soon as the eyes were alight. Judging from appearances the vision of a great number of spiritual advisers and their converts must to-day be scaled by the traditions of men. We would recommend, as did Saul in his after ministry, the use of water in accordance with the Divine example and commission. For if they believe with all the heart, they may go down into the water, and doubtless the very act will prove that there is virtue therein, as in the case of Naaman, for faith will thereby be proved and strengthened to the glory of God.

Prayer is here set forth as the Christian's vital breath, and the evidence of a changed nature.

Some time since a friend was telling me of Jim Smith who was once a notoriously drunken and brutal character. But as in Saul's case grace chose him as a vessel of mercy, and the Lord opened his eyes. The first night, when he approached his home a sober and changed man, his wife and children were afraid of him, and thought that 'father had a new kind of drunk,' but their fears were dispelled, by hearing him say, in a voice and manner strangely new, "these father's come home to night child. Ah lass thee chaps come home to night." There was no Bible in that home, but the strong man said, "let us pray," it was a new and strange exercise, and when on his knees he could only repeat the following simple words:

"Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity, suffer me
To come to thee."

This man became a strong and useful Christian, and did much good among his rough comrades, he has been known to argue thus, when they sought to provoke him, 'you know I could knock you down, but not now, because I love Jesus, I won't.'

How sweetly are the following words of Hamilton on prayer:

PRAYER.—However early in the morning you seek the gate of access you find it already open; and however deep the midnight moment when you find yourselves in the sudden arms of death, the winged prayer can bring an instant Saviour near—and this wherever you are. It needs not that you ascend a special Pisgah or Moriah. It needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find Jehovah-shammah, "the Lord hath been here," inscribed on many a cottage hearth and many a dungeon floor. We should find it not only in Jerusalem's proud temple, David's cedar galleries, but in the fisherman's cottage by the brink of Gennesareth, and in the upper chamber were Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hill-side where the Man of sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the landing-place of mercies, because the starting-point of prayer.

Remember the precept, "watch and pray," and let us follow the example of Him who is the Head and centre of our religion, for—

"Oft as the daylight hours were gone,
When friends forsook and foes beset,
The Saviour of the world, alone,
Retired to pray on Olivet."

"Every praying Christian will find that there is no Gethsemane without its angel." In the hour of trial and adversity let us cast all our care on Jesus, for he careth for us.

For the Christian Messenger.

Luthardt's Apologetic Discourses.

Translated from the German for the Christian Messenger, by Professor D. M. Welton, Acadia College.

FIRST DISCOURSE.

THE CONTRARIETY OF THE CONTEMPLATION OF THE WORLD IN ITS HISTORICAL DEVELOPMENT.

IV.

In the 17th and 18th centuries English Deism went a step further on the path of negation. It was an attempt to put natural religion, so-called, in the place of positive Christianity. Lord Herbert of Cherbury (deceased 1633) began the movement; many others, as Inland, Toland, Woolston, Bolingbroke, &c., followed. It was not a frivolous

spirit, but an earnest moral one, from which this movement in the first place proceeded. It would bring Christianity into conformity to the general religiously moral principles of life. The existence of God, the duty of honoring him, virtue and piety as the true service of God, the duty of regretting and abandoning sin, and belief in divine retribution, partly in this and partly in the next life: these five points constituted with Herbert, the foundation of pure religion. What went beyond these, was of evil.

When Herbert had finished his book, "concerning truth and its distinction from revelation, 1624," he was full of doubt whether its publication would conduce to the glory of God. Then he threw himself upon his knees and prayed God for illumination: "Give me a sign from heaven; if not, I will suppress my book." "I had scarcely spoken these words," he relates, "than a clear and, at the same time, gentle sound came from heaven, unlike any sound upon earth." This so directed itself to me and gave me such satisfaction that I concluded that my prayer was heard."

Wonderful! For the confirmation of a writing which denied direct revelation, God had given a direct sign! And we must not believe that God has manifested himself in Christ, because we must believe that he has manifested himself to Lord Herbert of Cherbury.

But soon a further step was taken, and whatever of scripture bore the impress of a revelation was pronounced a selfish invention of the clergy, and the moral character of Biblical personages was grossly misrepresented. What a great agitation these attacks caused may be learned from the multitude of the replies.

Against Tindal's work alone, "Christianity as old as the world," more than a hundred refutations made their appearance. Soon however other religious agitations in England, especially the rise of Methodism, put this movement into the back ground.

Here also (in Germany) have we a denial of revelation; but it allows God, virtue, and immortality to remain.

An altogether different form the naturalistic movement took in France. Here it became frivolous, immoral, and atheistic. Upon the ground of Epicurism, which made moral well-being the highest law of life, it developed into free-thinking, which, represented by a great number of influential authors, helped to prepare the way for the revolution. Rousseau, indeed, had religious feeling, contended for faith in God, and repeatedly acknowledged the grandeur of Christianity, of the sacred Word, and of Jesus Christ; but he destroyed his perception of historical reality, through his dream of naturalism, in which alone he saw a cure for the ills of human society, but which had never been realized, nor indeed could be. Voltaire, whose wit ruled his age, and to whom Frederick the Great wrote: "There is but one God and one Voltaire," satirized Christianity and the church,—his oft repeated expression was: "écrasez l'infame!" "crush the viper"—and hated Christ, whose fall from the throne of his dominion over men he predicted would be accomplished in a few decades of years. The French Encyclopedia of Diderot and d'Alembert, whose influence was uncommonly great, rested upon the ground of a vulgar sense—theory, and represented a corresponding common idea. And around the German Barop Holbach, a circle of gourmands gathered, from whom, among other materialistic writings, the notorious book *Système de la Nature*, 1770, 2 vols., went forth, which proclaims the exclusiveness of matter. "Man is only matter; thought and will are movements of the brain; faith in God as the acceptance of a substance rests upon a doubling of nature, upon a false distinction between spirit and matter; of the freedom of man one can no more speak than of his immortality; self-love, self-interest is alone the principle of action; and human society rests upon a system of reciprocal interests."

Further downward this negative tendency could not go. With the denial of the divinity of Christ it began; with the denial of the spiritual in general it ended. In its last appearances thought was not its moving force, but feeling. This last is the ground of thought.

In Germany the same movement took place, more slowly indeed, but more

solidly, and on this account also more seriously. Here a far greater moral earnestness was present than in France; on this account also the positive spirit exhibited a much more lasting opposition.

Rector Neimarus of Hamburg, in the so-called Wolfenbüttler Fragments which had been published by Lessing, transplanted English Deism, in all its sharpness and bitterness, into German soil. He wrote not only against Scripture and the moral character of Biblical personages, but also against Jesus Christ. Jesus' plan was only a political one; his words on the cross, "My God, my God, why hast thou forsaken me?" are his despairing complaint over the failure of the same. But his disciples in the twelfth hour after turned the political plan into a religious one, and made of Jesus a religious Messiah. But as yet this was too strong food; the attacks called forth a general opposition. At the court of Frederick II., indeed, French unbelief was at home and communicated itself to the highest classes of society. But it confined itself to these; in general there yet remained much of the old firmness of reverence. A clearing up movement rather than a direct denial of Christianity answered to the spirit of the time. The heavy form of mathematical demonstration, wherewith the Wolfen philosophy had wished to support, but soon to replace, the christian faith, was exchanged for the light garment of reasoning in the popular philosophy, and the teaching of the church was reduced to rationalistic religious generalities.—People wanted religion and morality, but not mystery. Only the clear is the true, but the clear lies near at hand, and not in the abyss: this was the ruling axiom of the time. Mendelssohn demonstrated the existence of God and the immortality of the soul. From this was built the structure of religious faith. With this spirit of the time Theology allied itself, and proclaimed the agreement of revelation and reason.

Kant, the philosopher of Königsburg, completely demolished this dogmatic fabric, by showing in his "Critique of Pure Reason," that all thinking is subjective, that we know nothing with objective certainty of God and of the supersensuous generally, so that God's existence, &c., cannot be philosophically proved. Only a moral certainty—he showed in his "Critique of Practical Reason,"—is found in conscience and its demands. God, immortality, retribution, are demands of conscience. Upon this basis he reared his moral world. Obedience to the moral law is the unconditional duty of every man. The categorical imperative: thou shalt! wields the sceptre. This is the morality of man. As Schiller indeed truly observes in opposition to him, it is morality for the slave, not for the free children of the house. All religion, however,—Kant continues—has worth only so far as it serves this morality of the law. Religion is only a handle for morality—the christian religion is indeed the best, Christ, as the Church teaches him, is the ideal of morality. How far even he, the Jesus of history, realized this ideal, we cannot decide. Scarcely was he entirely conformable to the same. But we have not to hold by the historical Christ, but by the ideal, that is, by the idea of moral perfection. This we should seek to realize in life.

A correspondent of the *Christian Union* says that the number of persons gathered in the Italian Protestant churches in Rome is about one thousand, among them five converted priests, of whom four preach every Sunday. And he adds: "The Protestants are gradually establishing themselves and becoming owners of property in the Holy City, as Rome is still called by devout Catholics. The shabby little places they were compelled to meet in at first are giving way to neat, substantial buildings, and one after another the various churches are settling themselves into shape and becoming part and parcel of the new order of things. No longer do the professors of a reformed faith need to walk in fear or to feel themselves exiles or pariahs, and on the occasion of the attempted assassination of the King a deputation from the evangelical churches presented their congratulations in person and were cordially received at the palace of Naples and at the Quirinal in Rome."

It often seems more difficult to preserve a blessing than to obtain it.