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WHOLE SERIES.
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Poetry.

For the Christian Messenger.
The Fullness of Christ.

Oh weary heart with grief bowed down,
By sin and sorrow sorely pressed;
'Tis Jesus' pitying voice proclaims,
Come unto Me, for I am Rest.

Know'st thou not, sinner, how to come?
Dost thou in by-paths blindly stray?
List, 'tis the Son of God that speaks,
In loving tones, I am the Way.

Have friends proved false? hast been
betrayed,
By those thou trustedst in thy youth?
Can nothing true on earth be found?
The Saviour says, I am the Truth.

The road that leads to death thou'st trod,
But found it marked with toil and
strife;
Now He who is the Way and Truth,
Says once again, I am the Life.

Then turn poor sin-sick wanderer, turn,
He says, who all thy wounds can cure,
I am the Great Physician, here,
Thy medication shall be sure.

O say, Does darkness veil thy sky,
And hide the promises from sight?
Then come to Him who kindly says
For this lost world, I am the Light.

Like sinking sand is all around,
Thy trembling soul can find no rest;
I am the Rock. O trust His word,
And fly at once to Jesus' breast.

Aye all the burdened one shall need,
In Jesus Christ is kindly given;
And where He is, and there alone,
Is peace and joy, for He is Heaven.

Religious.

Luthardt's Apologetical Dis-
courses.

TRANSLATED FROM THE GERMAN FOR THE
"CHRISTIAN MESSENGER," BY PROF. D. M.
WELTON.

Fifth Discourse.

MAN.—II.

2. Along with the foregoing, touching the age of the race, a theory has been advanced in modern times concerning the origin of man—the so-called transmutation-hypothesis of Darwin and his school—which places man in such immediately related connection with the creatures—the highest species of animals going directly before him,—that the distinction between man and the brute ceases to be essential and becomes virtually nothing. For Darwin teaches that the entire long succession of the organic formations of the plant and animal-worlds has gradually, by advancing changes continued through incalculably long periods of time, developed till man has been the result, who represents the highest evolution-step in the ladder of organized formations. This pedigree of our race which thus runs back through the animal-world to the simplest plant-structure, and reckons the ape as our nearest ancestor, is not exactly to our taste. But it may be replied that such questions are not to be decided by our taste, for there is much in our organization that is not possibly to our taste. We are assured that in the bodily structure of man, even in the organization of his brain, there is nothing essentially different from the bodily structure of some of the lower animals; that they possess the mechanical instinct in common with him; that the whole distinction between them consists in a certain higher development-capacity of the brain, by means of which man may become self-conscious and as it were self-possessed.

Have we really come to this, that we are obliged seriously to consider the question whether there is a real distinction between man and the brute? Is not the fact itself that man can raise this question, the most striking proof of this distinction? This great error would not be possible if the human mind had not been placed so high, and were not so free in the exercise of thought, for on this supposition only can it sink to such folly.

The question viewed in the light of physical science is one of variety of species, that is, whether a real and permanent diversity exists between the different species of plants and animals. The Bible places this thought at the summit of its narration, when it says ten times in the account of the creation that God commanded "everything to bring forth after his kind." The Darwinian hypothesis must deny this statement of the variety of species; for otherwise it could not make the whole succession of the most diverse plants and animals spring from one germ. But all the great researches of modern physical science rest upon this supposition of the essential diversity of species, and observation shows how jealous nature is of the maintenance of the same. She has by the sterility of hybrids secured the original species against degeneration. So far as our knowledge extends, the different species remain continually the same. The mummies of animals found in Egyptian tombs, the representations upon the oldest monuments, show not the slightest deviation from present forms. The camels and dromedaries upon the ruins of Nineveh seem as if they were sculptured to-day. Even before the Ice-Period we find mammalious animals and high plants, as for example, the reindeer, the roe, the pine, and the fir, which perfectly agree with present existing species. But no discoveries made in the strata of the earth give the slightest support to the gradual transition and ramification of species which Darwin's theory makes necessary. And so also have the adherents of Darwin, as Huxley, and his translator Brown, felt themselves obliged to admit the insufficiency of his demonstration. But saying nothing of questions of physical science which may be left with professional men to decide—how can it possibly satisfy the thinking mind to suppose, that by purely external causes and blind chance, the whole sum of organized structures has been evolved from an imagined primitive cell? And how upon such a principle shall the conformity to law and the necessity be explained, which reign in the whole arrangement of the organic world? But more important even than this reflection is the moral bearing of the question; this is especially the point of view from which it must be contemplated. And here instead of myself I might perhaps let a child speak. You have probably heard the anecdote of the deceased Prussian king, how, during his stay at Rugen, he instructed the children and examined them, placing before them different kinds of objects, as stones and fruits, and asking them to what kingdoms they severally belonged, when they would reply that some of them belonged to the mineral kingdom, some to the vegetable kingdom, &c., until at length he thought of himself and asked them to what kingdom he belonged? upon which one of the children replied: "to the kingdom of heaven." That is it. Man belongs to the kingdom of Heaven, the brute does not. This makes a specific difference. Man has religion, and his thinking and willing are to be consecrated to God, his life to God's service. The existence of the brute is only sensuous, man lives a spiritual life although in the body, stands in eternity although in time, and is said while on earth to have his citizenship in heaven.

Darwinism presents, indeed, a truth, namely, the connexion of all things created, the system of being. But this is also the thought and representation of scripture: all that goes before man is only a succession of steps up to him; man is not created till these steps have reached him; hereby the whole earthly creation becomes a unit. Only the scriptures see in this advancement to man not simply a natural development, but a creative act of God.

3. Man, according to Scripture, has been created one, that the one might become many. The unity of the human race is a fundamental truth of scripture. In opposition to this, since the time of English deism, all kinds of theories have been started, including, in

recent times, that of the creation of several original human pairs.

The weightiest interests are bound up with the unity of the human race. In the first place, it is demanded on religious grounds. Man is the thought of God. But God has not created human beings in general as he has created plants and animals;—he has not created a plurality of single individual men, but rather man or mankind as a single unified organism. The great unified family of man—that is the limit of humanity and of human history, but only when its source is regarded as single. For thus only has the history of humanity also a single centre. We say of Jesus Christ that he is the one Mediator of the whole human race, that he is the Son of Man, who unites in himself and represents all mankind, so that he is the turning point of history, Ancient History ending and Modern History beginning with him. He is then the one Mediator and representative, and his person and work, the one salvation for all, just as sin also can only be regarded as involving all in ruin on the supposition that mankind is a unit.

This view is demanded moreover by purely human considerations and arguments. Our breasts are pervaded by the feeling that all men are related to each other, that they are brothers; the voice of blood makes itself heard in us. It is only through Christianity, indeed, that liveliness has been given to this perception and to this feeling in the consciousness; but it has been principally in the way of calling to remembrance what was in fact already known, though not distinctly uttered. Upon this consciousness of relationship and of belonging to one another rest the benevolent relations of men to one another,—rests all genuine humanity, which makes no distinction between man and man, but acknowledges each to be a brother.

The Baptist Union of Great Britain and Ireland.

It has been usual for this body to hold its Annual Session in London in April, and for several years past, an autumnal session in some other part of the kingdom. This year the Autumnal session was held in London by invitation of the London Baptist Association. The regular meetings of the Union were very appropriately preceded by a Missionary Meeting held for the purpose of taking leave of several missionaries, who were returning to their spheres of labor in foreign countries, and two new Missionaries were designated to the work on that occasion.

The morning had been occupied in laying the corner stones of the new houses for the Stockwell Orphanages, which we noticed a week or two since.

DESIGNATION OF MISSIONARIES.
A very large audience assembled at the Metropolitan Tabernacle at the designation meeting, which was presided over by Mr. Joseph Trittton.

We learn from the address of the Secretary, that the two brethren had been engaged by the Committee for mission work in India, and were "to go out for the usual probationary term of two years, during which time they may find if they are able to endure a tropical climate and acquire the vernacular language of the country." One of these brethren was a Mr. BENJAMIN EVANS, a Welshman, who is to go to Monghyr. The other a Mr. BARNET, who has been connected with the press as reporter, and is designated to Bengal, probably to be stationed at Barisal.

One of the returning brothers who had labored for some time in India is a native of that country—REV. HORMAZDJI PESTONJI, he was born in Bombay, and brought up a Parsee, or fire worshipper.

At nineteen he was converted, and soon after, he was baptized by Dr. Wilson in Bombay. He then gave himself to the careful study of Hebrew, Greek, and theology in connection with the Free Church Presbyterian body, and subsequently, at the age of twenty-eight, he was fully ordained by that

body as one of their approved ministers. For nine years he was superintendent of the Gujrathi and Marathi schools in and around Bombay belonging to the Free Church, and was mainly responsible for the Gujrathi translation of the New Testament—a work he undertook at the earnest request of the British and Foreign Bible Society. Subsequently, aided by a small committee in Bombay, Mr. Pestonji translated into Gujrathi the Old Testament also, and a large number of religious books and tracts. In 1862 Mr. Pestonji visited Europe, and yielded to an earnest request that he would become Professor of Gujrathi in University College, and of Gujrathi and Marathi in King's College, London. It was soon after this, while engaged in preaching in various parts of England and Ireland, and after repeated conference with the Hon. and Rev. B. W. Noel, M. A., and long and prayerful consideration, that Mr. Pestonji adopted Scriptural views with regard to the ordinances of Christian baptism—(applause)—and was publicly baptized by immersion by Mr. Noel, in John-street Chapel, Bedford-row. Mr. Pestonji, in writing of this change, says:—"I was led to this by the controversy of the day, to which Mr. Spurgeon's famous sermon on Mark xvi. 16 ('He that believeth and is baptized shall be saved') gave rise, and which made me search the scriptures diligently on the subject of baptism of believers, and not infants, and of immersion versus sprinkling." A few years after, Mr. Pestonji became a missionary of the Baptist Missionary Society, being designated to the city of Poona, in the Bombay Presidency, where, with his like-minded and devoted wife, he has labored with consummate zeal for the past eight years. Called to England last year, by urgent family circumstances and greatly impaired health, our brother has ever since his arrival, with but brief intervals, devoted his time to visiting the churches in different parts of the country, with a view to deepen and increase their interest in the great missionary enterprise.

Another one, REV. WILLIAM ETHERINGTON began his missionary career in 1863, spending the first two years of it in Meerut and Delhi, in the north-west provinces of India, and mainly devoting himself to the acquisition of the Urdu language; subsequently he removed to the city of Agra, where he resided some three years, giving himself to work and study in Urdu, and learning also the Hindi language. While at Agra Mr. Etherington constantly preached the glad tidings of the Gospel in both these languages, and in addition he undertook the charge of the Native Boys' and Girls' Orphanage, left to our mission by the well-known and generous Major-General Wheeler. He has written a Hindi Grammar that is very highly esteemed, and used by the Government of India in their colleges and schools, and has prepared several other books in the same tongue, which have proved of great service to students, both natives and European. Nor should it be forgotten that out of the proceeds of the sale of these works, our brother has, in a most quiet and unostentatious manner, largely contributed to the funds of the society. (Applause.) For some two or three years past Mr. Etherington has been engaged upon a Hindi translation of Dr. Wenger's Bengali Commentary on the New Testament, and has reached as far as the Gospel of St. Luke in this important undertaking. During his sojourn in England, Mr. Etherington has been devoting himself with unremitting earnestness to a course of study at the University of Cambridge, with a view to a still further mastery of Oriental language and literature, and so the better fit himself for resuming the great work to which he has consecrated his life. No reference to Mr. Etherington would be complete without mention of the singularly valuable and devoted services of his earnest and gifted wife.

Another one, Rev. J. D. BATE reached India at the close of the year 1866, and, for the first few months of his mission-

ary career, resided with Mr. Hobbs in the district of Jessore, in Bengal. After about two years of most earnest and active labor in this district, Mr. Bate settled in the important city of Allahabad, where, for more than ten years, in company with his devoted wife, he has been constantly engaged in vernacular work, not confining himself to work in the city, but oftentimes going far afield, preaching the glad news of the Gospel in the regions beyond. One of the most accurate and accomplished of Hindi scholars, Mr. Bate, has compiled a Hindi dictionary, which ranks, by common consent, as a standard work of the first order, and is largely used by the Government of India in their numerous educational establishments. (Applause.) At present, and for some time past, Mr. Bate has been engaged on the revision of the Hindi Bible—a work of great responsibility and immense labour, and for which our honored and gifted brother appears to be specially qualified. Both Mr. and Mrs. Bate have had a large share of the suffering, as well as of the bliss which usually falls to the lot of these who labor in the kingdom and patience of the Saviour in a heathen land.

ADDRESSES BY THE MISSIONARIES.

Each of these brethren addressed the meeting, from which we make a few brief extracts, which will be perused with deep interest by our readers.

MR. EVANS, who was heartily cheered, said: I feel thankful to Almighty God that the desire of my heart and life is about being fulfilled by my being sent forth to India as a missionary. I consider it the highest honor that could be conferred upon me to be reckoned amongst that band whose worthies by their continuance in well-doing and noble earnestness and holy service, have won for the missionary cause its greatest successes. I wish to be sent to India, dear friends, because I feel that India has a greater claim upon us than any other country. (Hear.) We are commanded to preach the Gospel to all nations, but I believe the claims of India are the greatest, for having been brought under the same sovereign rule its inhabitants demand of us as their fellow subjects that we should seek to raise them to the same state of Christian blessedness. I believe that a glorious future awaits that land. Have we not heard during the past year of hundreds—yes, thousands—being born again. Yes, the seed that has been sown now bears the golden grain of a rich harvest, and the cry is, "Come over and help us to gather it in." Yes, Christianity is widening its influence in that land, and its hold upon the hearts and minds of the people is becoming more firm. Our religion must prevail, because God has promised that the kingdoms of this world shall be given unto His Son; and we judge Him faithful who has promised. Yes, I believe that all things shall become imbued with Christ's spirit. Both far and wide the Tree of Life shall extend her branches, and cast her shadow, and men of every clime, from the purest white to the deep jet black, shall gather around her in harmony and peace, shall eat of her delicious fruits, and feel the healing virtue of her leaves.

MR. BARNETT said, I have looked forward to an occasion like the present for some considerable time, for I conceived the idea of being a missionary when I was quite a lad in a Sunday-school, and when listening to a juvenile missionary address by Rev. Dr. Samuel Manning—my then pastor. That idea has been present in my mind from that time until now. It has grown with my increasing years, deepened with my experience of the Saviour's love, and so shaped my life and circumstances, as to give me the fullest assurance that God has called me to this work. I apprehend, friends, that my duty is to preach Christ. I go forward to that work with a determination that I will study the character of the people and their modes of thought, so as to be able to present the Gospel in an attractive, in a convincing manner—the message that "God is love, and so loved the world as to give His only begotten Son, that