

purely physical actions not the faintest analogy, has been shown to exist. Within a very few years the hypothesis of molecular machinery will probably be forgotten, and the operation of vital power, as distinct from any ordinary force of matter, will be generally admitted and taught."

These utterances show on what high Theistic ground the accredited school of British Philosophy now stands. I affirm that the loftiest scientific minds with which I am acquainted in Great Britain are on their knees in presence of a Personal God. [Applause.] Prof. Tait is one of the greatest mathematicians, as well as one of the greatest physicists of Scotland. He says that the great advance of the future in Natural Theology is to be found in the corridor now opened up between Science and Religion, not through the material world, but through the immaterial. He believes that the reconciliation of conflicting schemes of Religious and Scientific truth will be found by investigating the Unseen Universe. That avenue has been walled up. There has been placed over it in the name of both Science and Religion, a sign containing the words:—"No thoroughfare this way." In the 20th century that wall will be thrown down from turret to foundation-stone, and Scientific and Religious thought will be reconciled by an appeal to the realities of the Unseen world. [Applause.]

QUESTIONS.

1. "What are the prospects of the Jordan Canal?"

Very poor if the Ottoman Empire continues in power; very good if it is overthrown. The chief difficulty in carrying out the enterprise of cutting a canal from the Mediterranean to the Jordan, and from the Gulf of Akaba to the Dead Sea, will be found in obtaining a firm from the Sublime Porte permitting such a large alteration in the physical geography of Palestine. For one, I am exceedingly interested in the mere proposal (although as yet the enterprise is little more) to admit the waters of the Mediterranean and the Red Sea into the great depression in which the Dead Sea lies, and so make a lake extending from the bluffs south of that sea to the north shore of the Sea of Galilee, and filling up the whole valley of the Dead Sea valley till the water should rise to within ten miles of Jerusalem. That city might be thus transformed into an important commercial center. It might become the joy of the whole earth in commercial particulars as well as in religious. Napoleon said that the mere physical advantages of Constantinople ought to give her political or, at least, commercial primacy in both Europe and Asia. The physical advantages of Jerusalem, were the Jordan Canal cut, would be as great as those of Constantinople. A large inner lake would alter favorably the climate of Palestine. It is only about twenty-five miles from the shore of the Mediterranean at Acre across the plain of Esdraelon to the Jordan. The chief obstacle to the cutting of the Jordan Canal would be found in the bluffs south of the Dead Sea. The Red Sea ends on the north in two gulfs, that of Suez and that of Akaba. There are bold bluffs and a considerable upland region between the Gulf of Akaba and the depression in which the Dead Sea lies. It would require much expense to cut through it. Nevertheless, no such expense as the Mt. Cenis tunnel or as our building of the Pacific Railway necessitated. The first accurate surveys of this region are now being made. Once through this obstacle the waters would wear a channel for themselves, fill the Dead Sea and Jordan Valley up to the level of the Red Sea and the Mediterranean. There would thus be made a magnificent passage for ships. The Suez Canal is very narrow; you are allowed to move ships in it only four miles an hour. When the cholera induces caution the quarantine stops the passage of vessels. In time of war there is no possibility of securing swift passage except by consent of Great Britain. Vast commercial interests demand a second canal. It is said to be cheaper to cut one through Palestine than through the sands of Egypt. It is by no means impossible that civilization may yet see ships passing 1,300 feet above the present level of the Dead Sea, and so making the transit from European to Asiatic waters. The Holy Book predicts that on certain ground, which has been dry from the commencement of Jewish history, fishermen shall cast their nets; and on precisely that ground they would cast their nets were this canal dug. I make no prophecies; neither do I insist that this is a correct interpretation of these prophecies; but the *London Times* has discussed this project; a great company has been formed to carry it through; and it deserves attention as showing that, even under the hoof of the Sultan, Palestine cannot remain a hermit region.

2. "Is there any thing better than

Butler's *Analogy* and Paley's *Evidences* and *Natural Theology* to be read upon the subjects of which they treat?"

Yes and no. There is no book in existence in the English language superior to Butler's *Analogy* as a reply to the Deistic skepticism of his day. It is, perhaps, not too much to assert that Paley's *Evidences* and *Natural Theology* are, as yet, unsurpassed in their form and style, although their matter is, of course, greatly in need of being supplemented by more recent discussions. These three books are not outgrown. Not one of them can be skipped, especially not the *Analogy*, which Edmund Burke used to recommend to infidels as a cure for skepticism whenever they had brains enough to understand it. [Laughter.]

3. "What one modern work best summarizes the whole range of the Christian evidences?"

The subject of the Christian evidences has become too vast for a single volume. No one work in English can be mentioned which now covers the whole ground on this field as effectively as Paley's *Evidences* did at the date at which he wrote. A second Paley is much to be desired; but his appearance is hardly to be expected. The argument in proof of the supernatural origin of Christianity was never more unanswerable than it is to-day; but its various portions must be studied in separate volumes.

4. "What is the best modern work in defence of the argument from design for the existence of a personal God?"

Prof. Paul Janet's *Final Causes* is an elaborate monograph which stands, in its last edition, fully abreast of current discussions on this theme.

5. "What works are to be recommended in the field of the historical evidences of Christianity?"

In English, I have personally derived most benefit on this theme from the celebrated Bampton Lectures, delivered annually at Oxford University, and especially from the well-known writings of Prebendary Row, of St. Paul's Cathedral, who was the Bampton lecturer for 1877. His work on *The Supernatural in the New Testament*, and his Bampton Lectures, together with Prof. Geo. P. Fisher's *Essays on the Supernatural Origin of Christianity* and on *The Grounds of Theistic and Christian Belief* deserves a very high place among recent discussions of the Christian evidences. To these may profitably be added Canon Liddon's lectures on *The Divinity of our Lord*, Horace Bushnell's *Nature and the Supernatural*, with the best of the Lives of Christ, including particularly those by Weiss and Edersheim.

6. "What is the best single book on Christian miracles?"

In English, Canon Mozley's *Lectures*.

7. "What of the publications of the London Christian Evidence Society?"

They are all to be commended for popular use. Many of them have been republished by the firm of A. D. F. Randolph & Co., of New York. The Society ought to be imitated, with improvements, on this side of the Atlantic. It is a very serious conviction of mine that a Christian evidence society, carefully adapted to local wants, ought to be maintained by the universities and churches of every Christian nation, and especially in populations now passing from inherited misbeliefs to Christianity as in India, China, and Japan.

8. "What of the Mormons in revolt against the polygamous priesthood of Utah?"

Their revolt shows that in ordinary circumstances the Mormon priesthood holds the vote of Mormon populations at its own disposal. The rebels against priestly authority, in this matter, are most of them American by birth. They live in an obscure county of Southern Colorado, and are not likely to be imitated speedily by the foreign-born Mormons of Utah. Only some 300 have refused to vote according to the dictation of a Mormon Bishop, and it would not be surprising if they were subjected to terrible persecutions and perhaps their leaders to death for their audacity. The case shows how dangerous to American institutions is the political power of the aristocracy of the harem.

9. "What has Mgr. Capel said as to the American common-school system and Catholic parochial schools?"

Monsignor Capel is the Pope's echo. He is reported as favoring parochial schools of Catholic children, and asking for a division of the public school fund and a separate appropriation to Catholics. He indorses, of course, the Papal Syllabus of Pope Pius IX., in which it is affirmed that it is an error to hold that the system of instructing youth, which consists in separating them from the Catholic faith and the power of the Church, and in teaching exclusively, or at least, primarily, the knowledge of natural things and the earthly ends of social life alone, may be approved by Catholics.

10. "What mischief would follow from adopting the principles of the Papal

Syllabus and Mgr. Capel as to common schools?"

Ask Spain. Ask Mexico. Ask the Papal States in Italy. Ask Gladstone and Prince Bismarck. Romish priests, when they have had their own way, never yet gave in their parochial primary schools instruction enough to fit a population for the duties and responsibilities of a free government. [Loud applause.] It is unsafe to allow the Pope to govern primary schools in a free nation. [Loud applause.] The formation of State sectarian schools would convert the appliances of education into the means of proselytizing, intensify religious clannishness, give all education a sectarian bias from the first, destroy the efficiency of the school system, and include many of the historic evils of the connection of Church and State. A priesthood which wishes to do in the United States what it has done in Spain, Mexico, and Italy, is an enemy of the social and industrial interests of the Roman Catholic American masses. [Applause.] Without better education than parochial schools have given in Romish countries, the semi-illiterate Catholic population, when brought into competition with the educated masses of the American people, drop into inferior positions, are obliged to act as hewers of wood and drawers of water, and become low-paid, pinched subordinates in the ranks of labor. Mgr. Capel is an able, devout, and eloquent ecclesiastic. That a prelate of his ability and tact should assail the common-school system of the United States is a suggestive sign of the times. He is, no doubt, sincere in demanding religious instruction for the young. American common-school exercises, like the German and the best of the English, can be made to include in the future, as they generally have done in the past, a certain amount of entirely unsectarian religious instruction, and so take all force from the Catholic cry that the common schools are irreligious and godless. [Applause.] Intelligent American populations will defend their common-school system as the safeguard of the Republic, and cannot rationally be expected to consent to a division of the school fund among sectarian organizations. [Loud applause.]

I have given above a summary of the Lecture. The questions and answers are presented in full.

Respectfully,

E. M. CHELSEA.

For the Christian Messenger.

Baptist Catechisms.

Objection, I thought Catechisms were only used by Pedobaptists and Roman Catholics, and that Baptists needed nothing but the Bible to teach their children.

Answer—Two hundred years ago Rev. Benjamin Keach wrote a Baptist Catechism, and suffered the punishment of the pillory for the crime of writing it. And the Baptists of England and the United States have used them since; and in these Provinces we have had no organized means of bringing Catechisms or any other Baptist literature into our homes.

Query—Why have Baptists disliked Catechisms.

Answers—Because in the Catechism used by Pedobaptists while they contain much truth, yet they contain also some error. We have said, therefore we will have nothing to do with Catechisms, we will use the Bible alone as our guide. As well might we go a little further and say Pedobaptists put some error in their sermons, therefore sermons are disgraced, we will not have any sermons in churches, we will not have anything but the Bible. If Catechisms contain the same teachings as the Bible it is just as proper to use them as it is to have sermons preached.

Why are Catechisms needed?

Answer—Bishop Hughes of New York says: "Give me the child until he is seven years old to teach religion and he is sure for the church." It is a received principle that the religious teaching that a child receives during these tender years is of immense value in determining its future character and destiny. God intended parents to be the religious teachers of their children, yet they are apt to find themselves incapable of simplifying Bible truth to suit the capacity of children, as they would like to do. What a treasure to parents are Catechisms in which Bible truths are broken into simple portions, in the form of question and answer, in which the child or adult will have pleasure in committing to memory most of the doctrines of the Bible. A Presbyterian lady says: "Before I was able to read I had committed to memory the 107 questions of the Shorter Catechism." Is it wise to commit any lesson in grammar to memory before the child is able to fully understand its meaning? then why not more wise to store away God's truth in the memory in the form of Catechisms or in the exact language of God's Word. Will not the future Christian life of our

children be powerful for good, other things being equal in proportion as they have an intelligent memorized knowledge of God's Word, which is the Sword of the Spirit, by which they shall conquer all error and all enemies to their spiritual life and growth? The earlier in life this knowledge is obtained the better the result in the character. Let us "fill the bushel with wheat and let the enemy that comes after fill it with chaff if he can." See that vessel on the stocks, finished, sails all ready to be unfurled, so that just as soon as she steps off the ways into the water the Captain and crew are taken on board she goes at once on her voyage; so with our children whose minds from earliest years have been stored with God's Word by the use of Catechisms or otherwise, so soon as they are converted they are ready for intelligent, practical work for Christ. There are enough hindrances to the young Christian without those which come from real ignorance of God's will as taught in His Word.

What have we as Baptists lost for want of Catechisms?

Answer—We shall never be able to estimate our loss. We will give one hint. It is said that there are as many men and women in Halifax now, who have been reared in Baptist homes and Sabbath Schools in the country, who are now attending Pedobaptist churches which if they could be regathered would make a strong Baptist Church, perhaps the strongest in the city. This state of things is largely true of all our towns and cities. God says, "Train up a child in the way he should go and when he is old he will not depart from it." It is self-evident that these people have not had the benefits of Baptist Catechisms, Baptist Sabbath School libraries, and their own *Christian Messenger* in their homes in youth. It is a common saying that "One person brought up a Presbyterian, and who becomes a Baptist is of more value to the church as a worker than a half dozen persons who have been brought up Baptists." Two causes are assigned for this:—

1st. Because usually only strong minds have courage to obey their convictions of Bible truth, under difficulties.

2nd. The more important reason is that "knowledge is power," for Presbyterian parents regard it as a most sacred duty to see that their children memorize the two Catechisms, which by the way, with the exception of two or three questions are excellent.

In closing we recommend every parent to obtain the two Baptist Catechisms. The simpler one entitled "HELPS FOR CHILDREN" 48 cents per dozen. It is a joy to both parents and children to use it: The PRIZE BAPTIST CATECHISM is furnished by mail or otherwise at 60 cents per dozen. Not only each member of every family, but every member of our churches should become thoroughly familiar with the definitions of Bible doctrines, and the Scripture proofs following each question, which it contains.

Parents cannot save the souls of their children; but as workers together with God we can store up in their minds the truths of God's Word, which the Holy Spirit can and will use for their salvation.

DIMOCK ARBORHALL.

Halifax, Nov. 30, 1883.

Cause for Alarm.

A young man carelessly formed the habit of taking a glass of liquor every morning before breakfast.

An older friend advised him to quit before the habit grew too strong.

"Oh, there's no danger; it is a mere notion. I can quit any time," replied the drinker.

"Suppose you try it to-morrow morning," suggested the friend.

"Very well; to please you I'll do so. But I assure you there is no cause for alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter; "have you been ill?"

"Hardly," replied the other. "But I am trying to escape a dreadful danger, and I fear that I shall be, before I have conquered. My eyes were opened to an eminent peril when I gave you that promise a week ago. I thank you for your timely suggestion."

"How did it affect you," inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and I resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining and I mean to keep the upper hand after this. Strong drink will never catch me in his net again."

The Christian Messenger.

Bible Lessons for 1884.

FIRST QUARTER.

Lesson XIII.—MARCH 30, 1884.

QUARTERLY REVIEW.

1. Repeat the Titles of the Twelve Lessons.

2. Repeat the twelve Golden Texts.

3. We may divide the lessons into three groups, according to the books in which they are found.

I. Lessons in Acts. I, V, VI, VII, IX, X.

1. The Conference at Jerusalem. Acts xv. 1-11.—Lesson I.—Notice the providential settlement of a great vital question affecting the very existence of the church, before Paul's Second Missionary Tour. That question was whether Gentile converts should pass through Judaism in coming into Christianity, and whether circumcision, as standing for the law, was essential to salvation. The decision of the Conference gave a great impetus to the work. Notice how the question was brought before the Conference, of whom the Conference was composed, and especially Peter's speech, the point of which is seen in the Golden Text.

2. Paul's Second Missionary Journey. Acts xv. 35-41; xvi. 1-10.—Lesson V.—The special points are the disagreement of Paul and Barnabas; the choice of Silas and Paul as his companion; the association of Timothy with them at Lystra; the tour through Asia Minor; the restraint put upon them by the Spirit as to visiting certain regions; and the vision in which they were called into Macedonia.

3. The Conversion of Lydia and the Jailer. Acts xvi. 11-24; xvi. 25-40.—Lessons VI. and VII.—We note the first European tour to which Saul took the gospel—Philippi; the first converts—Lydia and the jailer, and their households; the persecution of Paul and Silas, its cause and its outcome; the annunciation of the simple way of salvation; and the prompt obedience of the young converts in baptism.

4. Paul and his companions at other Points in Macedonia. Acts xvii. 1-14.—Lesson VIII.—First, at Thessalonica, the chief city of Macedonia, the scene of a great triumph for the gospel. (See 1 Thess. i. 5-8; ii. 13), and of a great tumult excited by envious Jews. Second, at Berea, where the people won imperishable renown by faithfully and daily studying the Scriptures.

5. Paul in Greece. Acts xvii. 22-34; xviii. 1-17.—Lessons IX and X.—First, at Athens. We note Paul's address; his pulpit and surroundings; his audience; his text; his line of argument; his partial success; the three kinds of hearers; and the few that believed. Second, at Corinth, where Paul continued eighteen months, "teaching the Word of God."

II. Lessons in the Epistle of James. II, III, IV. James i. 16-27; iii. 1-18; iv. 7-17.

These are lessons of great practical value, teaching us how to receive the Word of God; how to obey it; the danger of an evil tongue and how to control it; and how to live as in God's sight. Our duties to God and our fellow men are drawn with a bold and clear hand, and the sin of not doing is emphasized.

III. Lessons in the Epistles to the Thessalonians. XI, XII. 1 Thess. iv. 13-18; v. 1-8; 2 Thess. iii. 1-18.

A special revelation concerning the Lord's coming, that one may think of the position of deceased Christian friends with pleasure, and be comforted in the thought of meeting the Lord with them. A lesson to correct the evils of idleness induced in some by a disposition to fold the hands in waiting for the Lord. The Lord's people are to be "diligent in business, fervent in spirit, serving the Lord."

A GREAT QUESTION SETTLED, I. MISSIONARY LABORS AND RESULTS, v, vi, vii, viii, ix, x, xi. CHRISTIAN LIVING, ii, iii, iv, v, vi. THE CHRISTIAN HOPE, xi.

Link the teachings of the lessons together by one thought, the most important one in the world, that of SALVATION. Thus, Lesson I. teaches that we are "saved by grace alone." II. Bids us receive, and be doers of "the Word, which is able to save your souls." III. Warns us to be careful, lest "by thy words thou shalt be condemned." IV. Leads us to consider, since to-morrow is so uncertain, why not come to Jesus to-day and be saved? V. If saved ourselves, we will want to help save others. VI. The Lord opens the hearts of those whom he saves. VII. Brings before us the great question: "What must I do to be saved?" and its answer. VIII. Shows the Bereans searching the Scriptures, to find what they taught

about salvation. IX. Gives the command to repent, in view of the day of judgment, after which no man can be saved. X. Assures us of the constant presence of Jesus with his saved people. XI. Salvation results in being ever with the Lord. XII. Be not weary in well doing, for "he that endureth to the end shall be saved."

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

Talk first of a lighthouse, what it is for, etc. Then tell how our Bible lessons are given to us to light our daily life, to show us how to keep from sin, and guide us to our heavenly home. Let the children name some things the lessons have taught them to do, or not to do, and lead them to think whether they have let the lessons light them towards the heavenly home.

—Abridged from the Baptist Teacher.

Bible Department.

Original and Selected.
Bible Enigma.

No. 269.

Find out the following described names; their initials give the names of a book in the Bible; their finals give the name of another book:

1. The wife of Amram.
2. One of David's "mighty men."
3. The place where Joseph was sold.
4. The attendant of Elisha.
5. The mother of Timothy.
6. A prophet of Israel.

QUIRIOUS QUESTIONS.

No. 208.

Bible Questions.

What king disguised himself, and accompanied by two servants, went at night to have his fortune told?

No. 209.

On a certain occasion a company of men, faint and hungry, yet were afraid to taste honey which was abundant in the woods where they were: Who were they and why were they afraid?

No. 210.

A besieged people willing to surrender, desired the terms. What were the base and barbarous conditions offered, and by whom?

No. 211.

Find the following described six words of six letters each, and form a Word-square of them:

1. The place in Palestine where Joshua divided the land of Canaan amongst the tribes, and where the Tabernacle stood for 300 years.
2. A woman's name.
3. Not disturbed.
4. To dislike.
5. A genus of plants growing in shady places.
6. The 2nd person singular of a verb meaning to dislike.

No. 212.

A Riddle.

I'm black, I'm white, I'm blue, I'm green, In every color I am seen.

An uninvited guest I come And take my place within your home.

I'm seen upon the mountain bold Where foot of man can find no hold.

I help to form an army grand, I'm seen at sea remote from land.

I'm highly prized by ladies fair, And by the housewife full of care.

I'm smaller than an oyster shell, Yet men and women in me dwell.

I travel faster than a deer, Yet stationary I appear.

I'm here, then vanish out of sight, Now guess my name—be sure you're right.

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

Answer to Bible Enigma.

No. 268.

1. P r a i s e
2. O m n i p o t e n t
3. M a t t h e w
4. E l e c t i o n
5. G e n e s i s
6. R u l e r
7. A g e n t
8. N o b l e
9. A h i n o a m
10. T w e n t y - t w o
11. E n c a m p t

P O M E G R A N A T E.

ANSWERS TO QUIRIOUS QUESTIONS.

No. 202.

Napkin.

No. 203.

Growing, rowing, owing, wing, amusing, musing, using, sing.

No. 204.

Ishboeth. 2 Sam. iv. 5, 6.

No. 205.

Jehoshaba. 2 Kings xi. 2.

No. 206.

Sherah, daughter of Beriah. 1 Chron. vii. 24.

No. 207.

S A B R E

A C R I D

B R I N G

R I N S E

E D G E S