

The Christian Visitor.

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The Christian Visitor
Is emphatically a Newspaper for the Family.
It furnishes its readers with the latest intelligence,
RELIGIOUS AND SECULAR.

"Hold fast the form of sound words."—2d Timothy, 1. 13.

SAINT JOHN, N. B., THURSDAY, JANUARY 29, 1863.

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For the Christian Visitor.
DEAR EDITOR—Having been respectfully
requested by the Halifax Committee of the Inter-
national Temperance and Prohibition Convention,
to prepare a Communication for it, I wrote and
forwarded the following Essay. A vote of thanks,
with a ticket, was received from Mr. Thomas R.
Barker, Secretary of the United Kingdom Al-
liance. I am informed that my Essay was to
have been read at the meeting; but that as Judge
Marshall was about to read it, he was called away
to attend a Committee Meeting. It is now sub-
mitted for insertion in your valuable paper, if, in
your opinion, the publication of it may subserve
the interests of the cause of Temperance.
Affectionately yours,
CHARLES TUPPER.
Aylesford, Jan. 20, 1862.

For the International Temperance and Prohibition Con-
vention, to be held in London, Sept. 1862. Department C.

ESSAY ON PROHIBITION.

BY REV. CHARLES TUPPER, D. D.

That no man has a moral right to injure his
fellows, or to follow an occupation which is
injurious to community, is self-evident. That the
manufacture, importation, and sale of intoxicating
drinks, or in other words, the ordinary liquor
traffic, is injurious to community, is equally evi-
dent and certain. The conclusion inevitably fol-
lows, that it ought to be prohibited.

The question, then, naturally arises—By what
means can this be most speedily and most effec-
tually accomplished? On this very important
point I beg leave most respectfully to offer a few
suggestions. In order to the attainment of this
exceedingly desirable object—

1. There must be a majority of the people from
principle decidedly in favor of Temperance and
Prohibition. Where this is not the case a gen-
eral prohibitory law can not be obtained. If
it were, it would undoubtedly be inoperative
and valueless. To ask legislators, in a popular
government, to enact a law of this kind in op-
position to the known wishes of a majority of their
constituents, or of the people at large, is pre-
posterous. Prudent and discerning legislators, how-
ever desirous they may be of the suppression
of the liquor traffic, are aware that a direct
prohibitory enactment passed under such cir-
cumstances, would be generally disobeyed with
impunity; and would consequently do more harm
than good. If, for illustration, the father of a
family deem it undesirable for his children to visit
some particular house, and he forbid it and pre-
vent it, the effect may be salutary. But if he
peremptorily prohibit it, and yet his children con-
tinually violate his command with boldness and
impunity, the effect of such prohibition will be
deleterious. The children will become more
moralized than they otherwise would have been,
and more regardless of parental authority in gen-
eral. Such would obviously be the result of the
passing of an absolute prohibitory liquor law
where its advocates have not sufficient strength
and decision to have it carried, to a good degree,
into operation.

2. Moral suasion must be sedulously employed.
It is by means of this that the majority indispen-
sable in order to success, is to be obtained and
retained. Let none supinely fold their arms, and
say, "the time for such a law has not yet come."
We must wait. The time for it has in reality ar-
rived long since. Every philanthropist should
immediately apply himself with ardent zeal and
indomitable energy, to the task of enlisting re-
cruits, in order that the enemy's castle may be
forthwith stormed and demolished.

We must be careful, however, to be able to say
with the Apostle, "the weapons of our warfare
are not carnal." The use of harsh and irritating
language is not moral suasion. It is detrimental
to any good cause. Stubborn facts and convincing
arguments, expressed in mild and respectful
terms, are adapted to draw over persons from the
ranks of opposition, and to augment the numbers
of the faithful adherents to total abstinence and
prohibition.

Under the influence of a benevolent and kind
spirit, evinced by gentleness of manner, all avail-
able means should be diligently employed, by dis-
courses from the pulpit, addresses from the plat-
form, communications from the press, private ad-
monitions, and the formation and increase of vol-
untary organizations, to imbue the public mind
with sound temperance principles, and thus ulti-
mately to secure the enactment of an effective
prohibitory liquor law. When this is accom-
plished, the insidious temptation will be happily
removed from the unwary. The benefits thence
accruing will be incalculably great.

3. The advocates of prohibition must be careful
to preserve union. The necessity and importance
of this are too apparent to need either argument
or illustration. Dissensions among the friends of
temperance have notoriously damaged this work
of beneficence exceedingly. No man can be con-
sistently required to sacrifice principle conscien-
tiously entertained. But every sacrifice consist-
ent with the discharge of duty toward God and
man should be cheerfully made for the preserva-
tion of union among the abettors of a prohibitory
liquor law. It is manifestly indispensable in
order to the success of this momentous enterprise,
in which the honor of the Divine Majesty, and the
best interests of men, both for time and eternity,
are most deeply concerned. No diversity of re-
ligious sentiments or of political views, no pre-
ference for one particular temperance organization,
nor any difference of opinion with reference to
the most advisable means to be employed for the
attainment of the desired object, should ever be
suffered to produce disunion. To the last particu-
lar it may be objected, that if men differ in
their opinions respecting the course best adapted
to procure an efficient legislative enactment, each
party must pursue that which is respectively
deemed profitable. They should, however, in
this case strive, by conciliatory discussion, and
mutual concession, to adopt a plan in which all
can coincide. If there be not a tolerable degree
of concert, especially if there be open and exten-
sive contention among the persons seeking for
prohibition, defeat will be inevitable. This would
obviously be more injurious than would postpone-
ment for a season, in order to the securing of uni-
ty of action and ultimate success.

The influence of party politics is peculiarly dis-
astrous to the cause of prohibition. There are
usually two parties, in each of which numbers of
prohibitionists are found. It is a lamentable fact,
that the political feeling is usually much stronger
than that in favor of temperance. Whenever,
therefore, the question of prohibition comes
such a case that either party may hope to make
political capital out of it, its abettors become di-
vided, and consequently failure is a moral cer-
tainty. This result ordinarily follows where a
general and absolute prohibitory enactment is de-
manded, unless a large majority of the people be
decidedly in favor of it. In ordinary cases, there-
fore, it is obviously a part of prudence to ask
for the passage of such a bill as will principally
compel legislators from either party or blame,
by voting in favor of it, to the people themselves, in
their different localities, for their adoption or re-
jection. I would, therefore, in conclusion, as one
who has been a strenuous advocate of total ab-
stinence upwards of thirty-three years, and of pro-
hibition ever since the subject was first named,
beg respectfully to recommend:

4. That a legislative enactment similar to a
nuisance law be immediately and urgently requested.
If this be obtained, every county, every city,
town, or district, in which a majority of the voters
regard the manufacture, importation, and sale of
intoxicating drinks—the usual liquor traffic—as a
nuisance, and vote against it, may at once have a
stringent and effective prohibitory liquor law.
Every friend of temperance will then have a defi-
nite object presented directly before him, for
which he may labour with an encouraging pros-
pect of success.

It may be objected, that in districts wherein
this law would not be adopted, intoxicating drinks
could still be procured. And so they could be
in these same districts if a general prohibitory law
were passed; as it would undeniably be inoperative—it
has always been so found—whenever a majority of
the people were against it. Moreover, in many in-
stances, the removal of temptation even one mile
from men, proves an inestimable blessing to them,
their families, their neighbors, and the commu-
nity.

As such a law is neither unconstitutional nor
unprecedented, it cannot be consistently refused.
Let it then be earnestly sought, without delay, by
strong petitions, signed as numerous as possible.
When it is obtained, let a thorough canvass be
made in every place in which success may be rea-
sonably anticipated. Let energetic efforts be em-
ployed to extend the adoption of it in every di-
rection, and to secure its effectual operation, until
it shall happily free all parts of the land from the
ruinous liquor traffic. In the accomplishment of
this work of true beneficence let neither labor
nor expense be regarded.

May temperance be speedily eradicated from
the whole earth!

Aylesford, Nova Scotia, July 15, 1862.

For the Christian Visitor.

IMITATION.

BY REV. DR. SPURDEN.

No. 3.

It is an acknowledged truth that Christ is our
example, that we are to learn of him and follow
him. But there may not be a very clear apprehen-
sion of the way in which this is to be done.
A difficulty at once occurs in the fact that Jesus
while he was truly human was also divine. His
miracles place his actions on many occasions be-
yond the pale of imitation; his knowledge of the
thoughts and unexpressed reasonings of men
rendered his replies so pointed and unanswerable
that no one can hope to approach him in this
particular.

A very acute writer, I refer to Francis William
Newman, in his treatise on the Soul, has strongly
expressed this difficulty. He says, speaking of
Christ, "We find that his vestments will not fit
us; his shape cannot be ours." After referring
to several characteristics of our Lord's ministry,
he says, "If in none of them we can follow him,
it is equally doubtful whether we should wisely
imitate him by spending whole nights on the
mountains in prayer, or forty days in fasting."
The train of thought, which this writer has ad-
mirably carried out in relation to the Apostle
Paul, is a complete answer to the difficulty here
started; and I wonder that he did not perceive
the identity of the two cases. He says: "If we
would be holy and enlightened as Paul, we must
do as Paul did; not by slavishly copying the out-
side of his conduct, but by nourishing our inward
spirits as he nourished his." Substitute the name
of our Lord for that of his servant, and why may
we not do as he did, without slavishly copying the
outside of his conduct? Again, "under this in-
fluence, each soul would assume its own character;
no one aping another; all being unlike, yet the like-
ness of God being on all." Have we not here the
true idea of imitation, applicable alike to the ex-
ample of the good in all ages, and not less so to
the example of him in whom dwelt all the fulness
of the Godhead bodily!

We are to do as they did, not by aping the
outward conduct, but by cultivating the spirit
which that conduct breathes. The same may be
said of our imitation of Christ.

Take for instance the fact stated of Jesus, that
he rose up before daybreak, and went alone on the
mountain to pray. What were the circumstances
in which Jesus was placed at the time. In private
he was surrounded by his disciples; in public by
crowds of people, among whom were many subtle
and malignant enemies; the time set apart for
meals was intruded upon, they had no leisure so
much as to eat bread. When he attempted to
secure a little quiet by crossing the sea to a secluded
spot, the multitude anticipated him, and met him
by thousands at the place of landing. Being
thus surrounded, hemmed in, followed, in fact
pestered by the people, how could he renew the
spiritual strength of his human nature but by
nightly prayer? How could he refresh his
spirit by communion with his Father, but by
rising a great while before day? How could
he ensure to himself uninterrupted quiet,
but by departing alone far from the haunts
of men, and seeking the solitude of the lonely
mountain? For a follower of Christ, in totally
different circumstances, to do the same, would
be slavishly to copy the outside of Christ's con-
duct. If a man has half the day to spend in
communion with God, if his daily labour, while
it exhausts the body, offers no impediment to the
spiritual exercises of the soul, why need he spend
the hours of the night in such exercises rather than
in sleep? If his toil by day, though no hinder-
ance to prayer, yet renders rest by night neces-
sary to recruit his weary powers, in what rational
way would he be imitating the Saviour, by robbing
his body of nightly rest, to spend the hours in
prayer because Christ did so?

It is related of Mr. Knibb, when he visited
England on that memorable occasion prior to
the emancipation of the slaves, that he was wont
to rise at four in the morning, and refresh his
spirit with heavenly communion. Here was a
true imitation of Christ, for his days were spent
with strangers, or in journeying from place to
place, and his evenings in attending public meet-
ings, at which he often delivered a long speech,
at which he often delivered a long speech.

the soul's weal or woe after its departure from
the body. But it is interesting, nevertheless, to
see how far the light of nature and reason alone
is capable of leading in that direction. Those
who have any acquaintance with the writings of
the ancients will be impressed with the fact that
their notions, crude as they were in some respects,
were advanced almost beyond the point of con-
jecture, and would really seem to be founded on
something more than their intuitive knowledge
or perception. Several passages in Virgil refer
to the subject with a beauty and clearness which
would indicate that that author had by some
means found access to a source of knowledge
higher than reason, and wrote under the inspira-
tion of something beyond the light of heathen
philosophy. Homer furnishes another illustration
of the same thing. In his *Odyssey*, he "takes
the hero of his tale into the invisible regions,
where he recognizes the spirits of the illustrious
dead, and of many personal friends, the recog-
nition of whom causes a flow of mingled and
exalted emotion. The whole purport of these
scenes, as well as of many allusions in the *Iliad*,
is to show that death does not dissolve the bonds
which bound the good and virtuous together on
earth."

THE PASTORAL RELATION AND ITS RE- SPONSIBILITIES.

BY REV. SAMUEL ROBINSON.

No. 1.

There is one thing to be feared as affecting the
increase and prosperity of our Churches, that is,
indistinct views concerning a call to preach the
gospel of Christ.

The fathers of our denomination had clear and
scriptural ideas on this subject; this accounts for
the care that was exercised in our churches twenty
or thirty years ago, in regard to licensing and
sending persons forth to preach. What prayer
and self-examination was thought necessary be-
fore engaging in this great work! and how much
the church was interested, when this subject was
brought under consideration. But is the great
and important subject kept before their minds,
that if they are to be the means of converting
sinners to God, they must be called of God to
the work, and feel "was me if I preach not the
gospel of Christ?" The number of persons who
study for the ministry, and are set apart to the
work of preaching Christ, and afterwards leave
the sacred calling and engage in secular business,
either prove that churches are unwilling to sup-
port preaching of the gospel, or that men engage
in its responsible duties without being called of
God thus to labor in his vineyard.

The scriptures plainly teach that ministers of
the gospel must have a divine call, and that they
must possess certain qualifications given them by
the head of the church, to prepare them to be
pastors or bishops in the church.

In 1 Tim. iii. 3, 4, it is said that the elder or
minister "must be blameless, not given to wine,
no striker, not greedy of filthy lucre; but patient;
not a brawler, not covetous, one that ruleth well
his own house, &c."

In Titus 1, 7, 8, it is said: "he is not to be
soon angry, not self-willed; but a lover of hospi-
tality, a lover of good men, sober, just, holy,
temperate."

In 1 Tim. iii. 6, it is said: "he is not to be a
novice," a young convert or inexperienced per-
son. Again in 1 Tim. iii. 2, it is said he must
"be apt to teach;" and in 2 Tim. ii. 3, "the same
commit to faithful men, who shall be able to
teach others also."

In 2 Tim. ii. 15, they are commanded: "study
to show thyself approved unto God, a workman
that needeth not to be ashamed, rightly dividing
the word of truth." Not simply to be fitted ap-
proved by their people, but approved by Christ,
as his faithful servants. In the same scripture it
is said by the true minister of God, that his "pro-
fiting is to appear unto all;"—"a man blessed of
God in winning souls to Christ, and building up
the church.

Another direction given, or qualification re-
quired will be found in 1 Tim. iv. 15: "give thy-
self wholly to it," not preaching the gospel to-
day and engaging in some foreign calling to-
morrow. To succeed in anything, we must give
our whole attention to it;—it is as true now as it
was more than three thousand years ago, "un-
stable as water thou shalt not excel." Thus we
see that God has said much in his word on a call
to preach, or on the qualifications necessary to be
a useful minister of Christ.

Gifts and qualifications given by Christ do not
supersede the necessity and importance of im-
proving and training the mind by study and edu-
cation; but no training of the mind, or education,
or study, can be a substitute for qualifications
which can come only from Christ. The prosperity
of our churches require that we should have men
called and qualified by Christ to preach his word;
and the more such men know, and the better they
are educated, other things being equal, the greater
will be their usefulness; but the human should
never be put in the place of the divine.

Let our churches adhere to the doctrine taught
them by the fathers of our denomination; that
men must be called and fitted by Christ for the
work of the ministry, before they are sent out by
our churches as preachers of the gospel.

Why is it that the Baptists in this Province
have become (Roman Catholics excepted) the
largest Protestant denomination in the country?
I think the answer will be found in the fact, that
their ministers have been raised and called by
Christ; and wonderfully blessed by God in the
conversion of sinners.

MUTUAL RECOGNITION OF SAINTS IN HEAVEN.

BY REV. J. C. HURD, M. D.

No. 3.

The doctrine of future recognition accords with
the ideas and impressions of men at large. It is
by no means peculiar to christians to cherish this
belief. True, they have something more to sup-
port it than those who are left to the mere light
of nature and reason. But while it is our hap-
piness to rest on a surer foundation, and walk in
the midst of a clearer light, than those who never
enjoyed the blessings of revealed religion, it is
very well known that the idea of mutual recogni-
tion of friends in a future state, has been entertain-
ed by the heathen in almost every age and
clime.

The polytheism of the ancients was to a con-
siderable extent founded on the opinion that
death did not dissolve the connexion between the
living and the dead. They believed in the im-
mortality of the soul; that man was a being ca-
pable of ever-enduring enjoyment, or sorrow,
and that their happiness or misery in a future state
would consist in the perpetuation of the friend-
ships, or associations, whether good or evil, which
were formed and cherished in the present.

Hence, nations, provinces, and cities, had their
"tutelary deities," and families, their "household
gods." The *lares*, and *penates* of the Romans,
seem to have been consecrated images of departed
friends; and were supposed to preside over, for
the special protection and safety of the families
and houses where they were set up. It would be
unreasonable to suppose that the heathen, im-
mersed as they were in gross ignorance and super-
stition, could have had any clear or well defined
conceptions of a future state, or with regard to

2. Complain about everything they do and
don't do.
3. Contrive to make yourself the head of a
clique, and by their assistance and your own in-
dustry, keep the church in hot water generally.
4. While doing this, lose no opportunity to
complain of the bad treatment you are receiving.
5. Be as much like Diotrophes and as little like
Paul as you can.
6. Discard charity and candor, take distrust to
your bosom, and make scheming your speciality.
III. To destroy the confidence of the commu-
nity.
1. Observe the foregoing directions.
2. Tell the people that you are in the church
by force of circumstances, but have no respect
for the way in which business is conducted.
3. Publish the faults of your brethren, taking
care to magnify them.
4. Make no effort to induce people to attend
the church.
5. Take no part in the labours of the Sunday
school.
6. Publish it on all occasions that you have no
confidence in the concern—predict that it must
fall—go down—blow up—never can succeed—
and then "skeddaddle."

By observing these directions faithfully, you
may have the satisfaction, if the church is not
unusually vigorous, of witnessing the fulfillment
of your predictions.—*Methodist Protestant.*

NEW BRUNSWICK AUXILIARY BIBLE SOCIETY.

MEMBERS DELIVERED AT THE ANNUARY MEETING.

(Continued.)

The Rev. J. R. Narraway, in moving the third
Resolution, after making some humorous introductory
remarks, spoke nearly as follows:—

Mr. President—Analyzing my Resolution, I per-
ceive that the grand and magnificent object of the
Bible Society movement is strongly set forth therein.
That object in its full, final realization, is the placing
of a copy of the Holy Scriptures in the hands of every
human being that breathes on the wide earth; a copy
that may be read and sufficiently understood "to
make wise unto salvation" every man whose hand
shall grasp it. No inferior achievement can satisfy
the motives and aims of the Bible-diffusing brother-
hood. It will not be enough that the heaven-lit lamp
shall shed its holy light in every British dwelling, in
every colonial habitation shadowed by the mighty,
long-waving folds of the cross of St. George; in view
of this enterprise, there are no impassable mountains,
no bridgeless gulfs, no dividing rivers, no trackless
seas. Man is but one family. Live where he may,
under whatever Government he seeks protection or
progress, whatever his colour, his culture and his
 creed, he is of one blood; and "blood is thicker than
water." The shining mellow, vital warmth of the
truth-torch must be raised high over the head of every
mortal wanderer treading his dangerous way to-
ward the dark immensity before him. Horch must
be seen by every eye. Sinai must thunder in every
ear. The kingly shepherd must string his harp to
the music of every land. Isaiah must chant his
anthems, and Jeremiah sweep his elegies in every
tongue. The throbbings of the "Sacred bleeding
Heart" must sob out their agonies through every
tribal speech. Vast and glorious is the aim of this
Bible-spreading work. God speed it on its light-
giving path!

ROBERT HALL.

We shall, perhaps, surprise our readers when
we avow our belief that the lord of modern con-
versation, most nearly approaching to Johnson,
but in many things far surpassing him in conversa-
tional powers, was Robert Hall. He had that
rapid nimbleness of fancy and imagination, se-
conded by a vehement rapidity of language.
His estimate of a very popular author was good,
if not just: "Sir, he has set out on a race after
obscurity, and, sir, he has overtaken it." Again,
on a pleasant ride with Mr. Green, as the great
preacher's eye glanced over the sun setting beneath
the waves, he exclaimed:

"Only look, sir; that mild silvery light on that
expanse of waters! why, sir, it looks as if they
were preparing for a magnificent public baptism,
and the whole of the hundred and forty and four
thousand described in Revelation were about to
descend into the waves!"

We believe Robert Hall was the finest of all
our table-talkers. He was in conversation what
he was as a preacher; rapidity, imagination, wit
and force—he possessed these in a large degree.
Somebody said,

"No doubt, in a future state, the powers of the
human mind would be enlarged to an indefinite
degree."

"What's that, sir? What's that?"
The question was repeated.

"Why the mind more than the body, sir!
Will the body undergo this frightful increase?
Then we should have a man whose nose would
perforate the sun, his chin stretch across the At-
lantic, and battles fought in the wrinkles of his
face; none but a fool could believe in that, sir!"

His genius for happy retort never slumbered.
A timid man was the subject of conversation,
when he remarked:

"Mr. — is so nervously modest, he seems
always to be begging pardon of all flesh for being
in the world."

Foster's distinction between Hall and Coleridge
was very good. Hall used language as an em-
peror. He said to his words, Go and Come, im-
perially, and they obeyed his bidding. Coleridge
used his words as a necromancer, so aerial and
unearthly were their embodiments and subjects.

Robert Hall never had an audience in the midst
of which he could shine. How would his sudden
and brilliant coruscations have astonished the
doubtful companies of Holland House! Can we
bring for a moment that he had a genius for con-
versation inferior to none of the distinguished
people who thronged there! He not only had a
genius inferior to none, but he had faculties which
would have placed him in a rank superior to all.
He would never have condescended to the mere
fun and frolic of Sidney Smith; but he had a
wit quite as brilliant, a point and force as per-
tinent and strong; while the range of his thought
and the fervor of his imagination would have
suggested topics of incomparably higher character
than those which relieve the monotony of the
dinner-table. It is very true that christian minis-
ters of Robert Hall's creed and complexion can-
not join, nor cannot feel at home, amidst the
coterie of Holland House; and perhaps it must
be admitted that his dignity was not of that cold,
well-bred order, which always puts the curb upon
expression. His words, like the hoofs of pranc-
ing and curveting steeds, struck sparks as he
passed; and the sentences created the shock;
not only of surprise, but of fear, and gave not
only the fire and light of speech, but if often
only the pleasant, frequently the awe and
wonder too.—*Plectric.*

HOW TO BREAK A CHURCH DOWN.

A skeleton text, Micah ii. 13, "The breaker is
come."

To do this effectually, you must

I. Discourage the pastor.

II. Discourage your fellow-members.

III. Destroy the confidence of the community.

I. To discourage the pastor.

1. Absent yourself from one service every Sab-
bath, or miss at least one in three—if he is not
very strong, once in four times may answer.

2. Neglect the prayer-meetings.

3. Criticize your minister freely—pray for him
little or none.

4. Give yourself no concern whether his salary
be paid or not.

5. Never allow him to think that his comfort,
or that of his family, is a matter of any im-
portance in your eyes.

II. To discourage your fellow-members.

1. Observe the directions given above.

their trustworthiness. You could recommend it as
varied, by a kind of Tuscanian disputations, in which
wise men interchanged thoughts upon awful and
mysterious themes, and in moments of rapt enthusi-
asm embodied their wishes in vision and prophecy.
You could assert that its morality is so lofty that it
ought to be divine, and its principal character so
pure, so wonderful, so perfect, that it ought to be
"the brightness of the Father's glory and the express
image of his person;" but, sorrowful to say, the
proof is wanting. It is not thus you are condemned
to speak. No; exalted be the Holy Name, you can,
you do say, this is God's authenticated message to
universal man. Thus saith the Lord, hear ye Him.
Nevertheless, there are those, as we have heard to-
night, false friends and open foes, who question the
veracity, impugn the authority, and deride the inspi-
ration of this Book. The hearts of God's people are
falling them from fear. Let them dismiss that fear.
Let no feeble Elf tremble for the Ark of the Covenant.
The book is safe! Its authority will never die.

Time was when I dreaded even the feeblest assault
upon the authority of the sacred writings, when the
sight of the sceptic prowling around the walls and
towers of Divine Truth created great alarm, lest his
critical pick-axe might find entrance through some
dissolving cement, by some crumbling rock, or where,
perchance, his unfriendly eye might detect some cozing
mire pressed from beneath the foundation stone.
That time has passed away for ever. The Bible has
nothing to fear from the severest scrutiny. But were
it otherwise, were there apparent cause for fearing
that some portion of the sacred scriptures could ill
stand the test of searching but honest examination,
still it would be better that the investigation should
take place, for it is the interest of humanity to know
the truth, to depend upon the real, the ever abiding,
One who knows in whom he hath believed can well
afford to challenge the skill of the critic, and to defy
the sneer of the scorner. Such an intelligent believer
could be wisely bold to say to all who do not believe
or who disbelieve:—The Bible is of value to me only
as it is true. I confide in its truth, its absolute truth,
I have inquired, I am not ignorant of sorrow, not
unacquainted with calamity, sorely and severely tried
by manifold afflictions, I confide in this grand little
Book. I stake my all upon its veracity—my body,
my soul, my affections, my understanding, my great
fears, and my everlasting hopes. Its promises
console me. Its joys distill upon my weary heart. Its
assurances relieve my burdened conscience. Its
beams brighten along my perilled path. In its
glimpses of a higher state of being I distinguish the
blissful repose which shall terminate my griefs and
exempt me from trial. I have taken it as my heritage
for ever. Yet spare me not. Spare not it, because
I love and revere it. If you really feel assured I lean
upon a fractured staff, withdraw it from my support.
If the appliances of your critical art excel those of
your predecessors in this arduous work, use them
freely, boldly. And you, gentlemen philosophers,
who are deep in the secrets of Nature; if your tele-
scopic penetration has discovered a single truth in
the wide realms of space, or your subtle analysis has
brought to light a solitary ray amid the complexities
of nature that fairly conflicts with Bible statements,
when rightly interpreted, make known your discov-
eries for the rectification of our faith. If throughout
the infinite changes which have passed in endless
succession over the face and through the interior of
our planet, from the point when the wandering, spin-
ning fire-cloud was condensed into a regularly re-
volving globe, down to this moment, when the con-
fluent waters are rolling up their latest sandbanks—from
the azoic line which in the remote dim depths bound-
ed the first terrestrial life period, down to the hour
that beheld the latest defunct bivalve in its native
mud-flat—if in any period, if anywhere you find a
fact unmistakable and incontestable that contradicts
the assertion of the "men who spake as they were
moved by the Holy Ghost," disclose your knowledge
to mankind. Nature is true—and we believe Reve-
lation is true also. God in His word never contra-
dicted God in His work.

But the Christian believer is entitled to append this
caution to his challenge:—Scholarly critics, learned
sages—be pleased to remember that this Book has
been "the joy of many generations," and is very
dear to the human heart. It hath swept and
garnished the hovels of ignorance and vice. It hath
clad the naked, and fed the hungry, and housed the
homeless. It hath reached hospitals and furnished
houses. It strengthens every lofty aim, and cherishes
every holy motive. It invigorates every true heart
that dares, and sustains every true martyr that en-
dures. It hath softened the stern severity of harsh
laws, and wedded order to freedom. It hath miti-
gated the horrors of war, and will some day, it may
be, make war impossible. It sheds warmth upon the
cold hearth-stone of poverty, and solace upon the
couch of pain. It gives carols of praise to the tongue
of childhood; songs of gladness to happy old age;
sunny, rippling light to the chill, dark waters of death,
and it radiates like a halo of glory around the tomb
of the just. These things remembering, we demand
that critics shall be honest—that sworn defenders
of the faith of Christian Churches in Divine Revelation
shall abdicate their position which gives them rank
and influence and bread, before they join hands with
the impugnors of the Bible. We demand that the
critics shall not assail our confidence with pitiful
quibbles, nor betray the aims of a foregone
conclusion that would rather disprove the Bible than
discover the truth. We demand that the Astronom-
ers, Geologists, and Ethnologists shall look well to
their facts and to their inferences before they assault
the cosmogony of the Bible—that they shall not build
great boastful theories upon slender unassisted as-
sumptions—that they shall prove they do not misun-
derstand Nature before they attempt to disprove its
harmony with Revelation. This is all we ask. This
granted, let the storm come—the heavy rain-cloud
disgorge its torrents, the floods lift up their voices,
the wild winds expend their utmost force, the earth
be removed, the mountains be cast into the depths
of the sea—we will fearlessly await the result. And
we are strong in the faith that on the morning after
the tempest shall have passed away we shall find the
foundations of God standing sure. True, we may
feel it needful in our chronology to separate more
widely our chief Biblical time-periods; to part with
some fanciful theories, and to amend some uncritical
interpretations—we will readily do this, losing