

Sacrifices for Christ's Cause.

The tide of benevolence, we rejoice to know, is rising in the Church of God. Many of its wealthy members are making large donations to accrete her triumphs in christian lands and in heathen climes. But how very few, as yet, have adopted the law of christian sacrifice. Some few give largely of their abundance; this is well: but having done so they have an abundance left. Even the benevolent Peabody, we presume, does not even by his princely offerings impoverish himself. We read of one "who though he was rich, yet for our sakes became poor, that he, through his poverty, might become rich." Alas! that in this respect his professed disciples should come so far short of treading in His footsteps. The cause for which he became poor, and for which he laid down his precious life in ignominy, is worth the sacrifice not only of wealth, but even of life itself. Will we be called by his name, and yet make no effort to follow his brilliant example? The Macedonian explains, truthfully, that there is a marked difference between gifts and sacrifices. In the history of benevolence in this world, the gifts have been numberless; the sacrifices comparatively few. Multitudes are ever and generously giving; few are sacrificing. Most men have never given to such an extent or in such amounts as to involve sacrifice. When the rich men in the time of our Lord, cast into the treasury "of their abundance," their donations were gifts; when the poor widow "cast in all her living," that was sacrifice. When a wealthy steward of God's possessions lays upon the altar that which demands not the slightest self-denial, however large the sum may be, that is a gift. When the indigent or laborious take something from their mouths, their wardrobe, or their rest, for the sake of bestowing it on the Lord Jesus, that is a sacrifice. When Judson and his wife laid themselves on the altar of missions in 1812, "not knowing what should befall" them in their unknown and perilous exile, that was sacrifice. When the Moravian preacher Abraham Bininger, wrote to the King of Denmark, begging that he might be sold as a slave, in order that he might carry the news of salvation to the negroes of St. Thomas—the government having decreed that none but a slave should preach to the slaves—that was sacrifice, and beyond doubt, acceptable to the Lord Jesus. When the Lord Jesus himself relinquished the joys of heaven that he might become a missionary and martyr for men, that was sacrifice.

Undoubtedly the spirit of Christianity contemplates not gifts only, but sacrifices. Even the Levitical law foreshadowed this, requiring the worshipper whose means were too feeble to bring a lamb, at least to bring "a turtle dove, or two young pigeons" on an offering—a righteousness requiring a sacrifice, but mercy interposing and admitting a small one—but a sacrifice after all.

The law of sacrifice, as a testimony of love, is not abolished; we do not mean bloody sacrifices, but gifts that touch a man's conveniences, that compel him to abridge his luxuries, that he may show his love to his Lord; that make him poor that he may make others rich.

Christian reader are your donations to the cause of Christ, gifts, or are they sacrifices? Will he who has given to his own people in his own person the example of a sacrifice, acknowledge you act as a sacrifice also? Sacrifice has distinguished the long line of apostles, martyrs, ministers, missionaries, and private Christians—many of them men "of whom the world is not worthy." In this respect do you belong to the goodly fellowship of the apostles, and the noble army of martyrs? In your sacrifices for the Lord Jesus and his cause, have you attained to the "communion of saints?"

Prayer for Seats of Learning.

For nearly forty years the Baptists of these Provinces have been engaged denominationally in the cause of education. In the commencement of their institutions, both at Horton, N. S., and Fredericton, N. B., they had to contend with determined opposition in high places from the then dominant classes; and with fearful discouragements among themselves. Many who took a noble part in founding these institutions, and in carrying them triumphantly through their early struggles, have gone to their reward above; but others, thank God, live to see the fruits of their sacrifices and toils expanding yet more and more, as the years hasten on, into well digested and thoroughly organized schemes for the educational enlightenment of the whole people. The Provincial Secretary, who introduced the Free School System, which is working such wonders in Nova Scotia, is a son of Acadia. The Superintendent of education in Nova Scotia, who is giving to this admirable law such practical efficiency in every district of the Province, is also a son of Acadia College. All over these Provinces, it will be found on examination, that a very fair proportion of the guides of public thought and action, in the several departments of life, are largely indebted for their position to the advantages enjoyed either at our Fredericton or Wolfville Institutions. Then think how repeatedly these seats of learning have been visited with the regenerating influences of the Spirit from above. Why such signal favours? They came in answer to prayer. As these institutions multiply their numbers, and extend their influence into all the ramifications of social and religious life, the demand for prayer increases.

A recent issue of our excellent contemporary, the Watchman and Reflector has some excellent thoughts on prayer for Colleges, which, though expressly intended to apply to the Institutions of the United States, are nevertheless well worthy of being deeply pondered by our Provincial readers. "Look now," says our contemporary, "at our Institutions of learning as an object of prayer. May we doubt that they have a very large place in God's heart? They are the daughters of the church, and noble ones too. Like Samuel, they have been given to her prayers. They have been nurtured and reared by her care and toil. Infidelity holds no colleges, or if she attempts it she fails. The first established by our Puritan fathers is a type of all; they are now Cassara or Acadia, for Christ and the church. Their instructors are generally pious men. Their Presidents are mostly preachers of the Gospel. A large percentage of the students are candidates for the ministry. Of 25,000 graduates of our American colleges prior to 1844, nearly one quarter have entered the ministry, while from several of them full one half have done so. To the moral influence of these, moreover, the other three quarters are subjected during their entire course; becoming bound to them in life-long friendships; sitting with them at the feet of the same consecrated preachers of learning; drinking in largely the same great working ideas of life and duty; and going forth with them, if not to stand in the altar, to sit in the high places of power. Together they are labelling it to guide the hand that wields the scepter, ruling their generation by the might of their ideas. They are gathered in the halls of learning to learn—to be impressed, to be instructed, to be trained to a plastic age. All the

thought, mental receptivity, kindred tastes and sympathies and aims. When, now, the church, entering into sympathy with Christ in His far-reaching purposes of love, and comprehending the relationship of our institutions to the interests of the Messiah's kingdom, approach Him in His own ordained way, for His blessing to rest on them; for His presence to abide in them; for converting grace; for consecrating grace; for all that high spiritual help needful for the wisest and most efficient direction of the energies being trained within them; will He be slow to listen? especially as He knows, so beyond all our painful comprehension of it, that all this might of cultivated mind, if not employed in the interests of His kingdom, will be as drilled, mailed legions against it? But does Christ love His cause so well that He will look after these high fountain heads of influence whether or no? So perhaps some might weakly think. Christ's law of prayer, however, was established with a wisdom that comprehended all contingencies, and He will ever be true to it. And He ever has been. How have universities founded by the reformers poured poison all through the church of God! How is Oxford, which sent forth Whitefield and Wesley to rescue spiritual religion from extinction, now sending forth those whose highest aim is to re-weld the church to the mother of harlots! How has our own Cambridge, founded for Christ and the church, become a very Goliath against both! While in some of our colleges not a graduate goes forth without first passing through at least one revival, how sad to think that in others a revival is seldom known! Next Thursday many of the churches will gather at the mercy-seat. Some will come there with great burdens of heart, and they will write and lift them together up to Jesus; and instead of the burden shall be a precious blessing. Shall our Baptist institutions, East and West and South, share in this blessing this year? This will be determined one week from to-day."

Home Bible. No. 3.

BY J. L. DUNLOP.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii. 7. The primary use of the Hebrew word for soul here, and its Greek representative, it is said, indicates the whole man, or animal; is equally applicable to both, and represents the entire organism, which dies when 'the breath of life' is taken away;—then the man—the soul or person—returns to 'dust' to await the resurrection at the last day. This theory—but an old heresy in a new dress—is propounded in the tract referred to, we must say, in a novel fashion. A multitude of passages—from the Bible—in each of which one of these words occurs, are buddled together—apart from their connection—and then a dictum, on the whole, in a mass—given with the air of an infallible oracle;—which seems to put the matter, at least, in the writer's own estimation, beyond the possibility of a doubt. We confess, it is otherwise with ourselves;—we think, in our simplicity, with the help of a good Concordance, that we could very soon get up a thing of that kind—it is not hard to do. The nature of the human soul is a subject of vast importance, and one, too, in which we are all deeply concerned. This summary method of disposing of the question, is, to our own mind, not only painful, in a high degree, but it even betrays symptoms of its inherent weakness;—at any rate, it fails, its author may rest assured, to convince us that the soul within us—given, as the Bible tells us, by the inspiration of God himself—is made of dust; or, as the body, that it ever will become dust.

The argument—if so it may be called—put forth, in this tract, on the soul—is but feebly developed;—and, on that account, not so easily come at, as otherwise it would have been. Its basis is a fallacy—a petitio principii—taking for granted what ought to be first proved, namely, that the body, and what dies along with it, constitutes the whole man;—from which there is nothing peculiar to him distinct. This assumption—for it is nothing more—is in direct opposition to the plain statement of the text. The body was first formed, and its entire organism complete, before anything else was done. The breathing of the soul was a distinct thing altogether. It is the inspiration of the Almighty. It is stamped with the Divine image, which consists in knowledge, rectitude, holiness, and dominion. It most, therefore, be purely spiritual, in its nature;—and, as such, not only distinct from the body, but also from that animal, through which the body lives and feels, that man has, in common with other animals. It is that higher nature to which, by common consent, the name soul is given, that constitutes man a rational animal;—or, a rational spirit united with a material and organized machine, according to certain laws, or uniform principles of conjunction and mutual influence. It is this nobility of soul in man, that places him, in the present state of creation, as far as it is known to us, at the summit of the scale of the animal world;—but, at the same time, at the lowest point of that of the spiritual. Paul, under divine dictation, informs us that the whole man consists of "spirit, soul, and body";—the rational and sensitive life—in a corporeal frame—which is but the instrument of what is undetermined by the soul. As to the nature and manner of the connection between the soul and body, we are not informed in the Word of God. "We only know from the Bible, that, in the article of death, a separation takes place. The one returns to the earth as it was, and the other unto God who gave it."

On this assumption, then, is the major premise founded, and, until this is established—which cannot be done—the argument, built on it, goes for nothing. The whole man, we maintain, consists of more than what returns to dust, when he dies—of a spiritual nature, that never dies, i. e., as the body does. The minor, we have no hesitation in affirming, is not less fallacious. It is, if we understand the argument right, this;—the Hebrew word for soul, in the Bible, and its corresponding Greek term; indicates the whole man. This, indeed, is not the case. It merely indicates one particular thing that man, as an animal, has, in common with other animals. It simply means breath. Man breathes, and so does a horse;—and, of course, the word that is the index of the action, is equally applicable to both. The part of man, or beast, then, of which the act of breathing is the manifestation of its presence and existence—is alone, in reality, indicated by this term. The body is not indicated by it, at all; in the nature of this thing, we fail to see how it could be. True it is, that the word is used, as a name for man;—and so it may for the beast, too;—not, as we are told, because it indicates the whole man;—but simply on account that it is the index of that part of his complex nature, which is of the greatest importance. This is the reason—the only reason—for its use of it. In the Hebrew and Greek Scriptures, there are a set of terms for the body, and another set for the soul (which, if known as the soul). Of these the word in question, is the first given to the soul, and it may be, the least expressive. This we admit—being applied in the later Scriptures as distinctive from the higher term for spirit—to the seat of instinct, emotions, and other powers connected with the animal life;—but, in the simple narrative of creation, as recorded in the first and second chapters of this book—reasoning a priori—it is no more than what might be expected under the circumstances. It would, indeed, be surprising were it found otherwise. The narrative is expressed in the style suitable to the age, and the idioms of the Hebrews, to whom the revelation was given. It describes the phenomena as they would have appeared to a human spectator. Thus interpreted, it is perfectly consonant with the sublimer truths of modern science. "False, as an instance, the sun." It is called a great light, and so indicated, it is. This name, however, gives us but little idea of the real nature of that body. It is merely the index of one of its properties; it shines;—yet it is perfectly correct, as far as it goes. And, no doubt, the very best term, to answer the purpose. The same may be said of other words in this ancient record—of even the first promise of a Saviour itself. And so it is with this word for soul—it does not, it is true, express all that is known of this part of our nature;—but further revelation clears up that matter;—but it was the most suitable at the time, and the best adapted to the purpose;—this we may rest assured of. It indicated that man was a living, and had something in common with any other animal, and viewed in connection with the circumstances attendant on his formation, it served as an index, too, that this living was also a rational animal—fitting it for the rest of the Bible to say what was necessary about it.

The whole argument, in this little tract, is a fallacy—from beginning to end. It is false, and because it is so, calculated to do harm;—to deceive the hearts of the simple.—A jumbled affair, whose dislocated fragments it is no easy matter to put together. We have no desire to misrepresent it;—if its author thinks we have done so, he would oblige us, by putting it in his hands, that we may be satisfied that it is so. It is a fallacy, and we are sorry to say, that it is a fallacy, which has been used, and is being used, to deceive the hearts of the simple.—A jumbled affair, whose dislocated fragments it is no easy matter to put together. We have no desire to misrepresent it;—if its author thinks we have done so, he would oblige us, by putting it in his hands, that we may be satisfied that it is so. 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