

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXIV., No. 38.

Halifax, Nova Scotia, Wednesday, September 17, 1879.

WHOLE SERIES.
Vol. XLIII., No. 38.

Poetry.

It affords us pleasure to comply with a request to publish the following stanzas. We are glad to learn that since their appearance, in one of our Halifax papers, a lady has appropriated \$1,000 towards the Building Fund, and another friend \$100 for this one of the youngest of our city's Benevolent Institutions. The Committee need five or six thousand more:

A Mother's Plea for the Infant's Home.

Pity, help, the little children
Who enjoy no father's care,
And o'er whom a tender mother
Never breathes a loving prayer.

Who will hear them, who will heed them,
As they perish one by one,
In this world of joy and beauty,
Underneath the blessed sun?

See! they perish near God's temple
Where a loving Saviour stands
Bidding all to help in mercy:
Will you heed the Lord's commands?

Hear the wailing of the children;
O it breaks my very heart.
When I see that in our city
Women do the murderer's part!

Ears as deaf and dull as adder's,
Cater the babies' famished cries;
Eyes as pitiless as Herod's,
Watch their dying agonies.

Blood is on thy skirts, O city!
Blood of many a little one,
God in judgement will require it;
He will make His justice known.

Are they sinful little children?
Outcasts to be flung aside,
Trodden under foot, or tortured,
Victims of our greed, or pride?

Sleep, yes, sleep in peace, O mothers,
With your darlings safe in bed;
Do not dream of those poor infants,
Outcast, starving, dying,—dead.

Let not their pinched faces haunt you,
Nor their forms all bruised and scarred
Why your happiness and comfort
By such visions grim be marred!

What to you are starving infants,
If your own are amply fed?
What to you are pain and torture
Falling on another's head?

Why should Dives mar his feasting?
Why should Lazarus have a crumb?
Let them die, your outcast infants:
In the grave they must be dumb!

No, my sisters! up to Heaven
Shall ascend their bitter moan:
God Himself is their avenger
Sitting on His righteous Throne.

Mock not God with hollow praises
In your churches, in your homes,
While the blood of murder'd children,
Up before His presence comes.

If you show no love, no pity,
Caring not how children die,
In your hour of woe and anguish
Will the Saviour heed your cry?

Mothers, sisters, in whose bosom
God's great love has found a place,
Hasten to the rescue, hasten
As ye prize the Saviour's grace.

Rich men, help us in your bounty,
Give us freely of your store:
Fruit you'll find most richly, surely,
When your gold avails no more.

You can help to save the children,
From the grasp of cruel hands,
From starvation, poison, torture,
Help, O help! 'tis God commands.

Jesus loves and seeks the outcast,
Saves the weakest and the worst,
Is the friend of friendless children,
Though by Pharisees accurst.

Brothers, sisters, will you follow
Him who came to seek and save?
Or the Pharisees, as cruel,
Cold, and heartless as the grave?

By His love who to redeem us
Died upon the shameful tree,
By His love who 'mid heavens glory
Still remembers Calvary.

By His love I now implore you,
Rise to help us while you may;
Help to save the little children
Who are perishing to-day!

GIVE! AND GOD, WHO OWNS ALL RICHES,
SHALL YOUR BOUNTY WELL REPAY!
E. C. M.

A park of twenty acres, the gift of the Queen, has just been opened at Heywood, near Manchester. In 1873 Mr. Charles Newhouse a wealthy inhabitant of that town, was killed through a railway accident. He died intestate, and the Queen, as Duchess of Lancaster, came into possession of his estate. Her Majesty intimated her wish to present the estate to the town, and, after some deliberation, it was resolved that the gift should take the form of a public park.

Religious.

Luthardt's Apologetical Discourses.

Translated from the German, for the Christian Messenger, by Prof. D. M. Welton.

THIRD DISCOURSE.

IV.

It cannot be denied that a great thought and a lofty feeling lies at the bottom of Pantheism—and that in this thought and feeling there is a truth: the thought and feeling, that is, of the unity of being, and of the connexion of our life with the life which surrounds us. The life of nature touches us sympathetically and calls forth in us a corresponding tone, which is an evidence of the relationship which exists between spirit and nature. It is its own laws which our spirit recognizes again in the world of nature and of mind, and in nature we find an objective Reason which is homogeneous with our subjective Reason. But it is this total life which surrounds us, and this sphere of the objective spirit which reflects itself again in our spirit—is this the final and the highest, God himself? This is the error of pantheism that its thought and feeling are bound by this middle sphere and cleave thereto, instead of pressing through the same to the final cause of all things and to the absolute Reason, to God.

The refutation of pantheism lies, indeed, in its practical consequences.

Pantheism destroys religion. For its God is no personal God with whom I can come into personal relation, whom I can love, upon whom I can rely, to whom I can pray: it is only the might of necessity under which I can humble myself, the universal life in which I can lose myself; but I cannot pass beyond it to God and to Him say: Thou! Pantheism annuls the supposition of morality, for all the antitheses of good and evil are to it simply the phenomena of the one absolute. With it these antitheses logically cease to be really moral;—what we call evil is at bottom as necessary as the good: how can we condemn what is necessary? Pantheism destroys hope. For as the flower withers away in autumn, not to revive again, so man sinks in the stream of life not to appear again—it is all over with him. We can put the flower in the Herbarium; so we can preserve a man in our memory—but he is no more. It is only your egotism, say the pantheists to us, that you are not willing to go to ruin. But it is an egotism which God has put into our heart: and it must, consequently, be truth.

These consequences are a refutation of pantheism. But it may be replied: it is a clumsy refutation; we must not judge according to consequences, but according to the thing itself. But it is the thing itself which appears in its consequences. But let us look away from them! The thing itself is then a similar refutation. For pantheism is a three-fold contradiction: a contradiction to reason, to conscience, and to our heart.

It is a contradiction to reason. For it speaks of God and yet denies him. The god of pantheism is the infinite, but this infinite is only real in the finite; that is: the infinite itself is not real. For how shall the infinite be similar to the finite? Is the finite its reality, then it is not the reality of its being, and consequently not the infinite itself. Thus pantheism denies the infinite while it determines it. And contrariwise: how shall the finite be similar to the infinite? We are told: while it dies, it revives as the finite. But it is only to be replaced by that which is finite again. So we cannot come out of the world of the finite into that of the infinite. The infinite is nowhere to be found. The God of pantheism is the general, which continually passes over into the special and particular.

According to what law? Spinoza replies: "according to divine neces-

sity." This is simple assertion. The universal substance produces no particular formation of itself. For while the universal substance works according to the law of necessity, particular formations rest at the same time upon the law of freedom. So we must put these two things together, in order to understand the reality. The God of pantheism is either the nature from which spirit proceeds, or it is the spirit from which nature proceeds. Nature however is unconscious, spirit is conscious. How can the unconscious produce the conscious from itself. It is an old rule of logic that the effect can contain nothing which was not first in the cause. Consciousness is altogether foreign and different from unconsciousness. How then can it be created by it?

The God of pantheism is, according to Hegel, the absolute conception. While man knows and thinks of the absolute, that is, of God, God knows and thinks of himself. But how can my consciousness of God be God's consciousness of himself? If, however, the God-consciousness in man is not the corresponding reality of the absolute, and must yet, as Hegel maintains, be a subject: it must have a higher reality than in the human spirit, must be a higher subject than the human subject, it must be a supermundane subject; a superhuman self-consciousness, a self-conscious personal spirit over all world-reality. Through the whole world the way leads to personality. From the lowest degree in the scale of existence upward life struggles towards a personal source. In man it becomes a person. Whence is this personal trait of life, if it is not the law of the world; and whence is this law, if the principle of the world is non-personal? Humanity, however, is gathered together in the organism of the Kingdom of God, which organism seeks its personality again,—in order hereby to have its summit—in the absolute personality, God, in which all culminates. Thus thought demands the personality of the absolute; pantheism is contradicted by thought.

Not less is it refuted by the conscience. Our conscience demands the authority of the moral law; the authority, however, of the moral law demands the personal God. For only he can be the highest lawgiver, only he can be the highest judge. It is a universal consciousness that the moral law must rest on more than human—that it must rest on the highest divine authority. Civil right can indeed be the product of the human—the changing human will. But the moral law is eternal, it has an eternal ground, a superhuman author. Upon this rests its inviolable authority. Only God can be the highest lawgiver; only God can be the highest judge. We demand a divine righteousness which cannot err as does the human, from which the guilty cannot escape as it does from the human. It must be a last resort, to which the innocent can appeal, from which the guilty cannot flee. It is said perhaps: the conscience is the law-giver and the judge.

But can this be if it is not *now* the law-giver and the judge? It can be troubled, weakened, blunted, it can be silenced, locked against itself. Where then remains the righteousness which is the fundamental rule of this earthly life? Surely it is not the conscience. We demand an inflexible, inflexible conscience, a conscience not to be evaded, that is, an absolute conscience—that is, God: he is the highest conscience of the world.

God is a demand of our conscience and a demand of our heart. We are created for resignation, for faith, for love, for hope, for happiness. Shall the world be the object of our faith, our love, &c.?

The world is a continual transitoriness—how shall we find peace in it? Faith and love suppose a personal relation; we are created for such relation. Shall man be the highest object of our love? The sister of Pascal tells of a paper which her brother continually carried with him, on which were written

ever willingly and freely it might be: I would only disappoint those who might these words: "It is not right that persons should be attached to me, how have such attachment: for I am not the goal of any, and have nothing that can give them satisfaction. Am I not to die? And then the object of their attachment would be dead." And in his "Thoughts" he thus expresses himself: it is wrong that we be worthy of being loved by others, and it is wrong for us to wish it." It is, indeed, the highest and best among men, that they love one another. But this highest and best is only a prophecy of a still higher and better. And where love is true, we love more in the person than the person himself. What Heloise loved in Abelard, what improved her soul, beautified her and gave her wings—it was not Abelard; it was more than he. All earthly love points above itself. Only love to God is entirely worthy of man and completely satisfies him. So high is man. But love is a personal relation. Love to God supposes a personal God. Strike we at the personality of God, and we strike at what is best, fairest, and highest, within us: faith, love, hope, and what comes in their place is resignation—not the still, peaceful submission to the will of God, but the cold, dumb resignation, which humbles itself because it must, which humbles itself not before love but before power, which, closing its eyes, sinks into the eternal death in which it is all over with us, with our best, with our personal being. Pantheism cancels our personality because it cancels the personality of God. Its God is a God of the dead and not of the living, for he is not himself the true and real life.

In short: pantheism stands in absolute contradiction to our innermost being, to our innermost veracity, to our reason, our conscience, our heart. Whoever utters the word man, must also utter the word God; and whoever speaks of God must also confess that he is the personal God; whoever says: I am, must also say: Thou art. From this point the whole character of our thoughts is determined.

For the Christian Messenger.
The Bible in Telugu, Preaching, Education.

Dear Sir,—

In a previous communication I offered a few remarks on some things which were said and done at the Canadian Baptist Missionary Conference, whose Minutes several of your readers had received. As then intimated, I propose to add a few words by way of explanation of a few of the remaining items which appear in the reports.

The subject of Bible revision occupied a prominent place in our deliberations of the last two meetings. A pure version of the Word of God is one of our greatest needs. The one in use is confessedly very imperfect; and even that has not been obtainable for some considerable time back. One entire copy of the Bible is all we have in our Mission. For some years efforts have been made at revision. The work has been carried on under the supervision of the Madras Auxiliary Bible Society, (which is auxiliary to the British and Foreign Bible Society) by a committee of delegates from the several missions at work among the Telugus. But from one cause and another, the progress has been but slow. One of the Committee is the chief reviser, who submits his work when done, to the other members of the Committee. If they approve, it receives the *imprimatur* of the Society. Genesis is the only book which has thus far passed the Committee. But several other portions have been put in circulation, including the first half of the New Testament. These are so widely divergent from the original in matters which, to Baptists at least, are of importance, that no other course was open to us than to protest against the use of Baptist funds in the publication of so unfaithful a translation of the Word of God. Almost every passage which

bears upon the question of baptism is translated so as to exclude the idea of immersion; and in the Commission, baptism is put before discipleship. Though strongly reluctant to seem to quarrel with Christian men we would have been recreant to our trust, untrue to all the antecedents of our brethren, and unworthy to bear the name which Carey and Judson bore did we sit quietly by, and receive this perverted version of the New Testament. It is not permitted us to love our brethren more than we love the Master and His truth. Nay, our very love to our brethren will make us faithful in dealing with their errors. When we have for clients the *Holy Spirit*, whose mind is not truly interpreted, and the whole Telugu people,—eighteen million souls—among whom is a great multitude of Christ's people as yet hidden from view: it would be criminal to be otherwise than in living earnest. We resolved that if the Madras Auxiliary Bible Society refused to give us a faithful translation of the New Testament we would unite with the American Baptist Mission in an endeavour to secure it ourselves. There are men in the two missions fully competent to do the work; and we had good reason to believe that the friends of a pure Bible in America and England would supply the money. It gives us great pleasure to be able to say that a letter received a day or two since from the brother who represents us on the Madras Bible Society's revision Committee now sitting in Bangalore conveys the intelligence that our action in this matter is bearing good fruit.

I have time to refer to only one other subject. Reference is made in the Report to the reading of a "Minute" from our Board on the relative importance of preaching and school work. As the views of the Board were exactly the same as those we had expressed two years before at the Bimlipatam Conference, we considered it necessary only to refer them to that resolution. Some of your readers who may possibly entertain questionings as to the policy of the missionaries on this subject may not have that report at hand. To quiet their fear permit me to quote the resolution entire: "Resolved, that while recognizing the importance of education in all efforts among the heathen, and especially in elevating and improving the character of those who have been brought to Christ; we yet feel that the chief place should be given to direct work in preaching the Gospel as the principal means of extending the cause of Christ. This was passed unanimously.

Yours truly,
W. F. ARMSTRONG.
Chicacole, India, July, 22, 1879.

Temperance.

A Cure for Drunkenness.

A Brooklyn man writes to the *Sun*: "I drank more intoxicating liquor from the year 1857 to the last day of 1873 than any other person I ever knew or heard of; and in the meantime, knowing this cure, did not practice it on myself, but for fun, did practice it on many others, and effected permanent cures. The remedy is this: When a person finds he must have a drink, let him take a drink of water, say two or three, as often as the thirst or craving may desire. Let him continue this practice. His old chums will laugh, but let him persevere, and it will not be a week before the appetite for any kind of stimulant will disappear altogether and water be taken to quench the natural thirst. If at any time the victim should feel a craving let him take the first opportunity and obtain a swallow of water, and he can pass and re-pass all saloons. When he goes home at night he will feel satisfied and be sober and have money in his pocket. I commenced this practice the first day of 1874, and never think of taking a drink of stimulants."