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Poetry.

For the Christian Messenger.

"My Grace is sufficient for Thee."

Friendless, and helpless, and poor, and forsaken,
Away in the desert so cold;
Far from the home of my friends and my kindred,
I have wandered away from the fold.
Although thou art wayward, and wandering,
And from sin and from suffering free;
And though thou art ever so helpless,
Remember
My grace is sufficient for thee.

But what can I do with a heart that's so sinful,
That constantly leads me astray?
A heart ever selfish, and proud, and deceitful,
That leads me from wisdom away.

Though struggling hard with a wearisome burden,
Cast thy cares, and thy guilt upon me;
I have paid all thy debt, and thy guilt has been cancelled,
My grace is sufficient for thee.

But I am, and was always the chiefest of sinners,
Degraded, despised, and defiled;
Ungateful for every token of kindness,
Bestowed on thy prodigal child.

It is just for such sinners that I have a ransom,
For you, and for all it is free;
Accept it and you'll be received with a welcome,
My grace is sufficient for thee.

Halifax Aug. 6, 1879. S.

Religious.

For the Christian Messenger

Christian Integrity.

A THOUGHT FOR THE PRESENT HOUR.

By Rev. J. Clark.

Integrity is the foundation of moral character. All else is vain without it. It is the very essence of piety—the very soul of religion. We should be governed by principle, and not by policy. Grace must enter into all the affairs of life. We cannot be too particular in little things. He that is faithful in little, will be faithful also in much. He that prizes the moments will not waste the hours. A steward must be faithful not only with the dollars, but also with the cents. One of the greatest wants of modern times is CHRISTIAN INTEGRITY. It is wanted in every place, and in every calling. Each life should be transparent, each character above suspicion. "Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich." Integrity should be maintained at any cost, and all through life. The patriarch Job is a noble example. Listen to his words: "Till I die I will not remove mine integrity from me." No doubt there are many hindrances. Selfishness may warp the judgement. Some of our common sayings have a tinge of selfishness in them. "Every one for himself, and God for us all." "Take care of Number One," are only samples. It is so natural to gather into one's own bosom. Integrity embraces our conduct towards our fellow-men. The customs of society exert their influence over us. "To be out of the fashion," it is sometimes said, "is to be out of the world." In some places it would almost seem fashionable to be religious; perhaps the time may come when it will be fashionable to be honest, upright, and holy. We should be glad to see it; but probably we shall be very old, or dead and gone long before that period arrives. Many think they must live as others live, have what others have, and do what others do. This often leads to culpable extravagance, and irreparable ruin. No doubt the difficulties of life are very great, and times are very hard; but trickery and dishonesty in every form and shape should be avoided. Better part with anything rather than credit and self-respect. Character is better than cash, and can often command it when nothing else can. A good name is easily lost, and when lost, is hardly ever regained. A ship may be lost through a single

leak, and reputation may be lost through a single sin. Even when the wound is healed the scar remains, and it is often carried to the end of life. In order to live a life of integrity, it is absolutely necessary to be careful and watchful. The weakest place must be guarded most; because there the enemy brings to bear his heaviest artillery. Prayer, too, is of the utmost importance. The man who can live without it is a strange phenomenon. It secures the help of God, and turns the tide of battle. It is a great strengthener. It brings the needed grace. After this fashion pray ye, "Let integrity and uprightness preserve me; for I wait on Thee." "Hold Thou me up, and I shall be safe." Faith is a powerful aid. It lifts the soul above the cares and sorrows of life. It looks to a reigning God, and a future state. It believes that wrong will yet be punished, and truth and honesty rewarded.

"For right is right, since God is God; And right the day must win; To doubt would be disloyalty, To falter would be sin."

"This is the victory that overcometh the world, even our faith."

Integrity is needed now. It was never needed more. In every undertaking, and in every engagement, the question should be, not whether it is easy or customary, but, "Is it right?" Let this be fully ascertained, and then go forward in the name and strength of God.

"Perish policy and cunning,
Perish all that fears the light;
Whether losing, whether winning,
Trust in God, and do the right."

"Go," said one of the early fathers, when a powerful earthly princess tried to shake his spirit, "Go tell her that I fear nothing but sin."

Depend upon it, after all, "Honesty is the best policy;" it is the best for time, and the best for eternity. Oh! it is a glorious thing to live a life of integrity. Men may not applaud it but the angels do. What can be more honorable than the testimony which the Almighty bears to the character of Job?

"There is none like him in all the earth, a perfect, and an upright man, one that feareth God, and escheweth evil, and still he holdeth fast his integrity." If a man cannot be wealthy, he can at least be worthy. He that is faithful among the faithless, upright in all his actions, and truthful in all his words is one of God's true heroes. A brightening future is before him. He has the esteem of all good men, the approbation of his own conscience, and the gracious commendation of God Himself. He stands—

"Like some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Around whose base while rolling clouds are spread,
Eternal sunshine settles on its head."

Luthardt's Apologetical Discourses.

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

THIRD DISCOURSE.

I.

The Personal God.

There is no higher question than that concerning God. It is decisive of all other questions; decisive of our whole life. Every thing hangs upon the answer to the question: is there a God or not? Our whole view of the world, and our whole aim in life, is determined by it. It is thus the chief of all questions and is full of interest. It is inconceivable that man should feel an interest in all practical questions and pass indifferently over this. And even were he devoted to the highest problems of science and art, or to the noblest mental and professional work—what are all these as compared with this question and in the interest which belongs to it?—And how can man in the pursuit of those be forgetful of this? Nothing else has such a claim upon us as this question, and it is so closely identified with all others that it is at bottom that which meets us everywhere and affects our whole life. It is

not simply the question of the scholar or the patriot but of man, and indeed of every man, of his whole intellectual and moral being.

As this is a question for every man, so is also its answer. Not simply our intellect and its knowledge-acquiring power pronounce upon it, for this is not the whole man. There is also an inward moral power of decision. Not the head only, but also the conscience and heart must speak. For God is more perceptible to the conscience and heart than to the reason. Is God the foundation-principle, so the certainty of him is not a matter of reflection only, but one of immediate feeling. For ground-principles rest upon the immediate assurance of feeling, propositions upon deductions. And of nothing has man such an immediate assurance as of God.

The denial of God's existence is the denial of a certainty which we carry in our spirit,—an aberration of the spirit which should be impossible. Lichtenberg, the clever and sagacious philosopher of Gottingen, delineates this aberration in the well-known prediction: "Our world will become so refined that it will be as ridiculous to believe in God as it is now-a-days to believe in Ghosts. And then," he continues, "will the world become still more refined: then shall we believe in ghosts only. We will ourselves become as God." The Scripture, however, says Ps. xiv.: "The fool hath said in his heart, there is no God."

There dwells in our spirit an immediate assurance of God. We cannot divest ourselves of the thought of God. We cannot think of the world, nor even of ourselves, but that the thought of God involuntarily comes in. Beyond all that is visible and finite our thoughts go out towards the high, the invisible and infinite; nor do they rest till they have reached their aim. We must think of God. The consciousness of God is an element of our mind as real as the consciousness of the world or of ourselves. The thought of God is an inward necessity of the spirit. "The spirit thus exalting itself," says Lichtenberg, "throws the body on the knees." And the heathen moral philosopher Epictet says: "Were I a nightingale, I would employ myself as a nightingale; were I a swan, I would employ myself as a swan. Since, however, I am a rational being, it is mine to praise God; this is my vocation, and I will fill it." The greatest thought which man can think is the thought of God, and it is a necessary thought. From its inner necessity shall we not infer an outward reality corresponding to it? We cannot do otherwise. To think of God, is to be certain that he exists. We cannot help thinking of God, and we cannot think of him otherwise than as existing: this is a necessity of our understanding.

This consciousness of God within us must, indeed, assert itself, but only as all immediate truths and certainties which we carry within us. Our self-consciousness must also assert itself. Is it therefore got by learning, or otherwise obtained from without? So also is it with that which inheres from the first in our intellectual life as a necessary element of the same.

For this reason it is also universal. Only man has religion, and all men have it. "No people is so rough and wild that they have not faith in some god, although they know not his being," says Cicero. This classic saying expresses an undeniable fact. The experience of thousands of years has confirmed it. Since Cicero's time more than half a world has been discovered, and everywhere have been found a reverence for some god and religion; no people is without a consciousness of God. Atheists have wished to find a nation of atheists, but their endeavors have been in vain. The African negro, the swarthy New-Hollander, and the American savage, have all known a higher being. Wherever man has been found, there also religion has been found. Wherever the contrary has seemed to be the case, it has resulted from superficial observation. Endlessly diversified, indeed, appear

the forms of religion, and sometimes only scanty traces of it are visible, or it exists in the form of a horrible caricature. But even in the disfigurement we discern its original traces. And although a nation or clan be sunk to almost beastly wildness and stupidity, so that the nobleness of human nature seems to have entirely perished, still the thought of God is not fully extinguished.

What, however, is so universal, in which all agree, cannot be false—is Cicero's well-known argument. For this must be grounded in the very being of man. This was the truth with which the Apologists of the first century ever opposed the heathen: we carry the witness of God in our souls, we cannot help knowing him and being sure of his existence.

Man cannot indeed deny that he has this assurance of God's existence without being yet able to divest himself of it. But in that case man only persuades himself that he does not that which he cannot help knowing. Atheism is not a necessity of thought, but an act of the will, and indeed an arbitrary act of the same. The reasons set up for it commonly serve to hide its true ground. And how often they fail before the argument of the Hindoo who disputes with the missionary the existence of God because he (the Hindoo) sees not him of whom the missionary speaks to him, while the missionary also sees not the understanding of the Hindoo. Indeed the assurance of God's existence dwells in us all; but we must be willing to let this assurance speak. It is not a knowledge from argument which compels the understanding to agreement, but a knowledge from inner conviction, to which the will bends. Faith in God is not a science but a virtue. Its assurance springs not from reflection, but is before all reflection. It is not the understanding which convinces our heart, but it is our heart which convinces the understanding, just as in moral truths it is not the arguments of the understanding which convince the conscience, but the conscience which convinces the understanding. The certainty of God's existence dwells in our heart, and therefore also in our mind. For "God has willed," says Pascal, "that divine truth should not enter the heart through the understanding, but the understanding through the heart. For human matters must be known in order to be loved, but the divine must be loved in order to be known." And Lichtenberg says: "it is a question whether the simple reason without the heart would ever turn to God. After the heart has known him, the reason seeks him also." Everywhere it seeks him and his footsteps, in nature, in history, in our own spirit. It is the noblest employment of the human mind and the highest proof of its worth, that it goes after the footsteps of God, in order to be intellectually certain of that of which it is inwardly certain—with a certainty whose assurance is independent of that which is attained by thought; for this certainty receives its assurance not so much from thought as it gives assurance to it.

The following letter has been sent us with a request for publication. It will interest our readers as shewing what facilities our missionaries have for supplying their converts with the Word of God in their own tongue

The Bible for the Tulusus.

COCANADA, INDIA, April 23, 1879.

TO REV. J. N. FOLWELL, Corresponding Secretary of the American and Foreign Bible Society.

My Dear Brother,—I am in receipt of your letter of March 8th, and have noted its contents. I had learned of the death of Bro. Ward, through the papers, before I received your letter. A good man, and tried, has gone to his reward. It was a warm, brotherly letter, the last one I had from him. The work of

spreading God's Word goes on more and more, though workers are called to join the sanctified throng above. Others are found to take their places. It is one cheering aspect of our work that, though we fall, we are assured the work will go on by other hands until His name is known in every hamlet on earth. The question of the Telugu Scriptures is this way at present. The only Old or New Testament in Telugu accessible, is that of the Madras Auxiliary of the British and Foreign Bible Society. A revision Committee is now at work for this society on the Telugu Bible. On this committee are two Baptist Missionaries, Dr. Jewett, representative for the Telugu missions of the Missionary Union, and myself for the Canadian Baptist Telugu Mission.

For my part I am unwilling longer to use the present Telugu Testament, and much less the Tentative edition just given to us by the Madras auxiliary. It is thoroughly sectarian on the Pedobaptist side of the "Baptist controversy." We have "near to," and "from near" the water, in the place of "into" and "out of," and in the VI of Romans "To or for Christ," instead of the way it is in English, and ought to be, of course. There is a meeting of the delegates in June, and we are to take up the Gospels. We will know then whether we are going to get along with the Madras Auxiliary Bible Society or whether on the other hand, we will have to get out a separate edition of the New Testament. Of course, we of the Canadian Mission will go together with the Union Missionaries in this, if it takes place. We will look to you largely to help us, if the necessity arises. The \$500 I asked you for was partly to meet this contingency and partly to carry on our Bible distribution in this North Telugu country. Of course, there are parts of the Old Testament which we can circulate, and portions of the New Testament until we are furnished with better. I presume Mr. Clough asked simply for the necessities of his own field, and would use even \$1,000 if he could get it. I shall not ask him for any of it. We have to pay a certain amount for the Scriptures that we get from the Madras Auxiliary, and though we get something back in sales it is a small part of the outlay. The colporteur has to be paid. It is to meet these expenses of the distribution of God's Word, as well as translate or revise it if necessary, that we want funds. At present I have to purchase my Scriptures, and pay the colporteur out of Mission Funds. I did not think to use all of the \$500 asked of you on my own field, which is certainly large enough to absorb it all, but it would, if used in helping to get out an edition of the New Testament be equally in the interest of all the Canadian Baptist stations (5) as my own. And if not needed for this object, on the supposition that the Madras Auxiliary will give us such a Testament as we can use, it would go to circulating of Scriptures as indicated above. Of course I should expect to report to you how the money was spent. At any rate, I do not expect to use any money to circulate the kind of Telugu New Testament at present accessible. I have done this as long as I could. As it is now, it is not, to my mind the word of God, and I would stultify myself in selling it as God's Word. I have made up my mind on this matter.

In the light of what I say the committee can send me \$500 or \$250 as they think best. I will promise that it be faithfully used either in getting out a faithful Telugu Testament, and if that necessity does not arise, then the scattering God's Word among the millions of Tulusus in this region. While we have separate Mission societies for the United States and Canada, I see no necessity for separate Bible Societies. Your aim and name are large enough to include the Dominion of Canada. At present I have no money for Bible work, whether that be the preparation of a true version or a circulation of God's Word, or both. What Money you have given to Mr. Clough or other Missionaries South, will be spent by