

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.  
Vol. XXIV., No. 37.

Halifax, Nova Scotia, Wednesday, September 10, 1879.

WHOLE SERIES.  
Vol. XLIII., No. 37.

## Poetry.

### Life.

Life! I know not what thou art,  
But know that thou and I must part,  
But when, or how, or where we meet,  
I own to me 's a secret yet.  
Life! we have been long together,  
Through pleasant and through cloudy  
weather;  
'Tis hard to part where friends are dear;  
Perhaps 'twill cost a sigh, a tear;  
Then steal away, give little warning,  
Choose thine own time;  
Say not good night, but in some brighter  
clime  
Bid me good morning!

Mrs. Barbauld.

### Good-night, Good-bye.

Say not good-bye! Dear friend, from thee  
A word too sad that word would be.  
Say not good-bye! Say but good-night,  
And say it with thy tender, light,  
Caressing voice, that links the bliss  
Of yet another day with this.  
Say but good-night!

Say not good-bye! Say but good-night:  
A word that blesses in its flight,  
In leaving hope of many a kind,  
Sweet day like this we leave behind.  
Say but good-night! Oh, never say  
A word that taketh thee away!  
Say but good-night!  
Good-night!

Good Words.

### Don't Stop My Paper.

Don't stop my paper, printer,  
Don't strike my name off yet;  
You know the times are stringent,  
And dollars hard to get;  
But tug a little harder,  
Is what I mean to do,  
And scrape the dimes together,  
Enough for me and you.

I can't afford to stop it;  
I find it doesn't pay  
To do without a paper,  
However others may.  
I hate to ask my neighbors  
To give me theirs on loan  
They don't just say, but mean it,  
"Why don't you have your own?"

You can't tell how we miss it,  
If it, by any fate,  
Should happen not to reach us,  
Or come a little late;  
Then all is in a hubbub,  
And things go all awry,  
And, printer, if you're married,  
You know the reason why.

The children want their stories,  
And wife is anxious, too,  
At first to glance it over,  
And then to read it through,  
And I to read the leaders,  
And scan the book reviews,  
And scan the correspondence,  
And every scrap of news.

I cannot do without it,  
It is no use to try,  
For other people take it,  
And, printer, so must I;  
I, too, must keep me posted  
And know what's going on,  
Or feel and be accounted,  
A foggy simpleton.

Then take it kindly, printer,  
If pay be somewhat slow,  
For cash is not so plenty,  
And wants not few, you know.  
But I must have my paper,  
Cost what it may to me,  
I'd rather dock my sugar,  
And go without my tea.

So, printer, don't you stop it,  
Unless you want my frown,  
For here's the year's subscription,  
And credit it right down,  
And send the paper promptly  
And regularly on,  
And let it bring us weekly  
It's welcomed benison.

## Religious.

### Luthardt's Apologetical Discourses.

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

#### THIRD DISCOURSE.

##### III.

Nothing is more certain to us than the conscience. To deny its facts is to overthrow the foundation of all certainty. Herewith the whole moral structure of the world would fall. For this rests, in the last analysis, upon the conscience. It is foolish and vain, independently of the conscience, to attempt a proper discipline of the mind. The mind may err, and often it has erred. But does it follow that it is generally in error, and is a delusion?

The highest truths are most directly exposed to its abuse. It must be developed—does it hence follow that it does not now exist but must be formed? Must not the mind generally be developed? Can one therefore say that it does not exist? If we should deny this, the fact of its existence would refute us. So also if we should deny the conscience, the fact of its existence would refute us. We cannot deny the conscience with a good conscience. Even while we attempt to deny it, we experience its power, by its inner chiding. We cannot deny it without deceiving ourselves. The conscience is a fact.

The conscience is a majesty. All bow before its authority. Man can reject its commands, but must then bear its reproving voice. He can harden himself against its condemnatory testimony, but cannot go to the length of saying that it does not exist. The conscience is not dependent on our will. We cannot command it, but it commands us. We cannot correct and admonish it, but it corrects and admonishes us. We stand not over but under it. It stands not under but over us. Hence it follows: it springs not from our will and our mind. It is no product of our own spirit. It is the product of a moral spirit out of and over us; whose voice speaks to us through the conscience. The conscience is the last and highest arbiter to which we appeal, the highest final moral rule in all things. Thus it is the product of the highest Spirit, of the sovereign Lawgiver, of the absolute moral will. The fact of conscience is a witness for God.

And the tenor of the conscience is a witness also. For it is characteristic of the tenor of the testimony of conscience that it attests to the moral law as the will of God, and binds our will to God's will. Therefore Cicero says: "It has ever been the conviction of all truly wise men that the moral law was not devised by man or imported from the nations, but that it is an eternal law according to which the whole world must be ruled. Its ultimate ground is in God who commands and forbids. And this law is as old as the spirit of God itself. Consequently it is the law upon which all obligation rests, in truth and above all the Spirit of the highest Divinity."

Kant has demonstrated the existence of God from necessity, by showing that between duty and inclination, between virtue and happiness, which often now stand in opposition to each other, there must be a compensation, and thus a high compensating Power. But in this argument we have an expression of an unworthy moral motive; it were a higher moral standpoint to see and seek in virtue itself its own reward than to expect and desire a special reward for it. But the idea of righteousness is the truth which lies at the bottom of Kant's argument. There is a righteousness, so also is there a compensation—a retribution. He shall it be considered the highest truth:

Ohne Wahl vertheilt die Gaben,  
Ohne Billigkeit das Glück—?  
(Distribute the gifts without choice,  
The happiness without equity.)

It is impossible. Our innermost moral sense forbids it. That is still the highest being in which the inward truth and the outward reality stand in harmony. This earthly existence is full of contradictions between truth and reality. We demand that these contradictions, which so often pain our moral consciousness, should find a solution in a harmonious moral existence. This is the faith and the hope of which we cannot divest ourselves.

Thus by all ways we come to God. We are obliged to say: our whole life demands God as the truth and goal of our being. In no earthly relations can we rest and find full satisfaction; God is our rest. In no thought can we find a resting place to our thought. The thought of God is the true satisfaction of our thinking spirit. No limit of moral endeavour satisfies our will; communion with God alone meets the demand of our moral nature. God is the truth and goal of our whole being. And so also of being outside of us. In all being without us we see an image of God, a

mirror from which his unified being in variously dispersed rays is reflected. These scattered rays of being all point to the original. In all the relations of this life we see indications of higher relations than these. Also the highest culture of human life points to a still higher beyond. This earthly improvement serves as a ladder on which to mount to God. God is the truth and the goal of entire being. It is this that gives to our life on earth its verity and highest consecration, that in it we know the presence of God and possess his image. This is our peculiar possession in the world. Consequently to deny God is not only contradictory to our reason—for God is a necessity of reason—but also a species of veritable poverty, for it makes the world cold, dead and empty, and robs it of its soul and truth. In short: God is, because he must be, because all else could not otherwise exist, and because, could all exist without him, it would be without value and truth.

This is the immediate consciousness which we carry with us. This consciousness is a universal fact, a fact of the human spirit everywhere.

Christianity first, indeed, brought again to the consciousness of mankind this quality of our mind. This consciousness of God was like a well filled up with earth which Christianity again opened. But it opened what was already there. It was a calling to mind of a great but forgotten and misunderstood truth. In this sense Paul preached the unknown God (Acts xvii. 23) on Mars-hill, whom the Athenians ignorantly worshipped, whom they in reality sought and meant without knowing him, and whom the heathen world still really means and seeks without knowing him. The philosophers of the first centuries made mention of the immediate consciousness of God, and convinced the heathen by their unconscious faith in God, as they in moments of inward excitement broke forth in asseverating appeals or such like to God. "O soul of man," exclaims Tertullian, "thou art by nature a Christian!"

It is certain that God is. But what is God?

Who will describe him? God is a "sea without bottom or shore"—who will declare his infinity in words? God is a mystery—who will explain his hidden being? But God bears witness of himself inwardly to the conscience of man, so that man has at least an anticipated knowledge of the hidden God. God, however, has disclosed his innermost nature in Jesus Christ, so that we can look as it were into his heart, and can discern that he is on our side.

God is the might of all being, for he is that eternal life which has its ground and goal in itself; he is his own eternal action, hence also the ground and goal of all created things, and the Lord of the world who rules in all and over all. God is the Holy One who carries no contradiction within himself; he is a light without shadow and the perfect good, hence also the ground of all moral order, the creator of our own moral consciousness, and alone the good which satisfies our moral being. God is finally the Love who has eternally willed that we should be his own and find joy in him for our souls. The creation teaches us God's power, our conscience bears witness to his holiness; but his love has been truly first manifested in Jesus Christ. The heathen world has a foreboding knowledge of the power of God, a dim presentiment of God's holiness, but no presentiment of his love. For this knowledge we are first indebted to Christianity. And still this is the knowledge which we especially need. For so long as we know God simply as powerful and holy, the gulf between him and us remains unbridged. His power reveals to us only our weakness, his holiness only our sinfulness. This knowledge even keeps us far from God, it prostrates us before him, but permits us not to come near him: "In Christ," says Pascal, "we have a God whom we can approach without pride, and at whose feet we can humble ourselves without despair." And again: "the

knowledge of God without a knowledge of our misery makes us haughty; a knowledge of our misery without the knowledge of God leads to despair; the knowledge of Christ is mediative: for in him we find both God and our misery," because the love which he shows us unites us again to God. This is the knowledge which revelation teaches us. And our heart and conscience say yea and amen thereto.

But pantheism says No. Pantheism denies the God of Christianity, and puts something else in his place.

The question of pantheism is, however, a philosophical question, and the task I have proposed to myself in these discourses is not the discussion of philosophy. But it is a question of high practical importance, and we cannot pass it by. I will consider it as simply and briefly as possible.

Pantheism has various forms, but one common thought at the bottom; and the ground thought from which it proceeds is this: in the manifoldness of this world and its particular phenomena there is a universal principle at bottom, which constitutes the unity of the world and this universal principle is God. It is no conscious personal God, it is only the general life which lives in all, the general being which is in all, or the intelligent principle in all things. We name this principle God. This God exists not independently in himself, he is only in the world, the world is his reality and he only its truth.

This pantheism existed in the times preceding Christ. It lies at the bottom of heathenish religions—those religions of an intoxicated nature-worship; it has produced the philosophical world-contemplation of India, a world-contemplation of dreamy phantasy; it founded also the philosophical schools of Greece—those, for example, of Eleatics,—but the great philosophers Plato and Aristotle taught a personal God.

For the Christian world Spinoza became its most influential representative. And after he seemed to be long dead, Lessing drew attention to him in a celebrated conversation which he held with Jacobi; and especially did Schelling Hegel then further revive and spread his name, and from their time onward it passed variously into general thought even more than is commonly known and supposed. At the bottom of all that is—so teaches Spinoza—his one, eternal substance, which comes to real manifestation in the double world of thought and space-filling matter. From the motherly womb of substance, as the eternally producing nature, emerge individual forms, in order ever again in the stream of life to be swallowed up. As the waves of the sea raise themselves and sink again, so individual life appears only again to disappear in that universal life, which is the death of all individual existence.

The eternal absolute being—so teaches Schelling in his earlier time—proceeds continually asunder into the double-world of spirit and nature. There is a life that traverses nature throughout and culminates in man. It is the same life which operates in tree and forest, in the sea and stones of the field, which works and creates in the mighty forces and powers of nature, and which, shut up in the human body, produces the thoughts of the mind.

The absolute, Hegel teaches, is the universal reason, which first submerged in nature, is as it were, lost, then it finds itself in man, as the self-conscious spirit, in which the absolute, at the conclusion of the great process, comes itself again, and finds its unity in itself. This process of spirit is God; the thought of man of God is the existence of God. God has no being and no existence in himself; he exists only in us. God knows nothing of himself; we only know of him. While man thinks of God and knows him, it is God who thinks of and knows himself. Thus finally man becomes God!

When things are plain of themselves a set argument does but perplex and confound them.

For the Christian Messenger.  
Old People's Prayer-Meeting.

Dear Editor,—An unusually interesting meeting of the above name, took place here on Thursday evening 28th, ult.

A large number of the "old members" were present and took part in the exercises. The familiar hymns and tunes of fifty years ago were sung, in the tone of those days. The "reformation," which produced (instrumentally,) such wonderful results, was alluded to in a pleasing manner.

The good influence going out from the old "Condon University" (school house) and this section of the Annapolis Valley, had manifested itself in various ways.

Among the "worthy ones" whose early days were spent in and near this beautiful locality, may be mentioned: Revs. Dr. Welton, E. M. Saunders, Wm. George, missionary, J. E. Goucher, G. O. Gates, G. N. Ballentine, the late Johnson Nealy, Wheelock, Welton and O. Parker. Other individuals, of acknowledged worth, now occupy positions of usefulness, in different parts of the world, reflecting honor on the "old home."

#### FIFTY YEARS AGO.

"Fifty years ago—the present time and fifty years to come; were referred to by speakers. To the aged Christian fathers and mothers, the "reformation period" seemed but of yesterday, while to the youths present, "fifty years to come," seemed far, far in the future, yet how very soon it will come around.

#### INFLUENCE.

These aged Christian's influence has been developed in the gradual formation of the Christian character of such our country may well be proud. This subject was illustrated by an incident related at the Missionary Meeting at Truro by "Sau Ah Brah" (Mr. Abram.)

A dear Christian child, of a few summers, sent a dying gift of money to heathen children. Missionary Thomas gathered ten such (of which Sau Ah Brah was one) around him, one day, and gave each a Testament, &c. This converted Karen stood before that Convention at Truro as some of the fruits of that child's influence, through the Divine Spirit's blessing.

Rev. W. E. Hall seemed happy in leading this "old style" meeting.

#### SERMON.

On Sunday 31st ult., he delivered a thrilling discourse on the words, "By grace are ye saved." This subject was ably handled. The mode of "trust" was fitly illustrated. Among others he related an incident of a lady who could not clearly understand how an individual could be saved by simply "trusting." She dreamed she fell over a precipice, and in falling clung to a shrub which overhung the yawning chasm, she could not save herself, but cried for help, a friend from below said "Let go your hold and I'll catch you in my arms," this she dared not do for a time, but kept crying for aid. The voice said I cannot serve you till you let go and trust me, then the terrified one reluctantly loosened her hold, "fell into her rescuer's arms and was saved." She awoke happy in thus trusting. The unconverted present were powerfully urged to thus be saved by grace, and let go "self-righteousness," "good works" &c., as means of salvation. W. J. G.

THE QUEEN AND HER BAPTIST SERVANT.—A contemporary has the following:—"A short time ago some bigoted officials dismissed from the Royal household a domestic whose behaviour the Queen had observed with approbation. The Queen missed her from her accustomed place, and on learning that the girl's attendance at a Baptist meeting-house had led to her removal, her Majesty immediately commanded her restoration to her former position."

There is no less grandeur in supporting great evils than in performing great deeds.