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WHOLE SERIES.
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Poetry.

For the Christian Messenger.
The Outcast.

Sad is my soul, I walk in darkness now,
Through shadows dim, I blindly grope
my way,
And stretch my hands in passionate
appeal,
For my dumb lips have lost their power
to pray,
There seems no answer in the frowning
heavens,
Because the mark of sin is on my brow,
And human mercy turns away, and says
"Stand by, for I am holier than thou."

Sad is my soul, for I have lost my way,
O'er burning sands, I walk with weary
feet,
Here are no cooling streams, no restful
shades,
I see no verdant plains, nor flow'rets
sweet,
I hear the moaning of the fierce simoon,
Its muttering circles fill the air with
gloom,
And my heart throbs with dread, for oh;
it seems
As if the voice eternal spake my doom.

Sad is my soul, for my life's life is o'er,
Behind me lies my Eden, bright and fair,
Where oft I wandered through long
golden hours,
Nor deemed a serpent lay in ambush
there,
Before me is a barren waste, long years
Of vain regret, and dark remorseful pain,
We cannot mend torn roses, nor recall
Life's buried hours, to live them o'er
again.

Sad is my soul, for I must bear alone,
My load of sin, and pain, and deep
disgrace,
And those whose lives are pure will turn
away,
Or pass me by, with cold averted face,
For the proud Pharisee still walks the
earth,
With eyes uplifted in self righteous
scorn,
Not so did He, the Sinless One, of old,
He bade the erring wanderer return.
ALICE SHURLAND EMMS.
Sussex, N. B., October, 1881.

I'll trust the Lord.

BY MRS. M. T. PIERSON.

I'll trust thee day by day, nor look ahead
To needs that come with every coming
morrow:
Thou bidst us ask each day our daily
bread;
I know that thou wilt give it; then why
borrow

Trouble to come?

I'll trust thee day by day; the way is
drear,
And dim the stars shine o'er the path
I'm treading;
Yet still I know thou'lt make the next
step clear,
And light to those whom by thy hand
thou'rt leading
Out of the gloom.

I'll trust thee day by day for grace to
live,
And when I reach the brink of death's
dark river,
What grace I need to cross its stream,
thou'lt give;
And there, where faith is turned to sight
forever,
I'll be at home.

Religious.

Church Manners.

Be on time. No one has a right to
disturb a congregation or a preacher by
being tardy.

Never look around to see who is
coming in when the door opens. It
diverts your own and others' attention
from the exercises, and is discourteous
to the minister.

Never talk or whisper in church,
especially after the exercises are
opened.

Never pull out your watch to see
what time it is when the text is an-
nounced, or during the sermon. Better
to feed on a sermon than to time it.

Never lean your head on the pew
rail before you, as indifferent to the
preacher.

Conform, if possible, in conscience, to

the usages of the church in which you
worship—kneel, stand, bow, accordingly.

Never manifest your disapprobation
of what is being said, by unpleasant
sounds, signs, or by hastily leaving.

Do not shut your eyes and forget, as
though the service were a weariness.
Be quiet and decorous to the very end.

Do not put on your overcoat or ad-
just your wrappings till after the bene-
diction.

Never defile a place of worship by
spitting on the floor.

In speaking to any one in the vesti-
bule, or near the door on entering or
leaving the church, let your voice be in
such subdued tones as will not be heard
by others near you, so as to interfere with
their reflections.

Avoid light frivolous remarks that
would have the effect of dissipating
serious impressions from the minds of
other persons.

Do nothing out of keeping with the
time, place, and purpose of a religious
assembly.

The Traveller's Psalm.

Do you know that one of the Psalms
is called "The Traveller's Psalm?"
When you are going to take a long
journey, when you go by the railroad or
sea, I advise you to think of the Travel-
ler's Psalm—the one hundred and
twenty-first. Let us all look at it. It
is beautiful—all about taking a journey.

If any visitors are leaving your house,
and you have family prayers before
they go away in the morning, you
should read this Psalm; or if any
friends of yours are going to take a
journey, give them or read them this
Psalm:—"I will lift up mine eyes unto
the hills, from whence cometh my help.

My help cometh from the Lord, which
made heaven and earth. He will not
suffer thy foot to be moved; he that
keepeth thee will not slumber. Behold,
he that keepeth Israel shall neither
slumber nor sleep. The Lord is thy
keeper; the Lord is thy shade upon thy
right hand. The sun shall not smite
thee by day nor the moon by night.

The Lord shall preserve thy going out
and thy coming in from this time forth,
and even for evermore." This Psalm
may be called "The Traveller's Psalm,"
because it was written for those who are
taking a journey.—*Illustrated Christian
Weekly.*

"In the twinkling of an eye."

One moment, the sick room, the scaf-
fold, the stake; the next, the paradisaical
glory. One moment, the sob of parting
anguish; the next, the great, deep swell
of the angels' song: Never think, read-
er, that the dear ones you have seen
die had far to go to meet God after
they parted from you. Never think,
parents, who have seen your children
die, that after they left you they had
to traverse a dark, solitary way, along
which you would have liked, if it had
been possible, to lead them by the hand,
and bear them company till they came
into the presence of God. You did so
if you stood by them till the last breath
was drawn. You did bear them com-
pany into God's very presence, if you
only stayed beside them till they died.

The moment they left you they were
with Him. The slight pressure of the
cold fingers lingered with you yet, but
the little child was with his Saviour.—
Country Parson.

Much Speaking.

I have sometimes been afraid that
there was coming into our talk a sort of
religious irreverence, a reckless freedom
of pious speech which mingled faith
and frivolity, alluded to the Lord in
much the same tone that might be used
in speaking of the Queen or any per-
son in authority, and which by its un-
intentional and thoughtless lack of ven-
eration lowered the tone of piety. And
as the bloom is easily brushed from the
cluster, the freshness easily rubbed
from the peach, it has sometimes seem-
ed to me that it is not well to talk too
much or too fluently of the love which
is dearest of all to our inmost souls.

No delicate-minded man or woman
parades an earthly love in the efflores-
cence of speech. Of the closest and
most hallowed earthly friendships we
do not care to talk to every one. They
are sheltered behind our reticence.

Just where and how to draw the line
between the silence that is cowardly
and the speech that is winsome and
earnest is the problem that we all have
to solve. We must beware of wound-
ing our Master by unwise talking, as
well as by too guarded reserve. The
religion that effervesces in mere talk is
not worth much. To do justly, to love
mercy, and to walk humbly with God
are better than many sacrifices, or
praises loudly chanted in public places.

Living in a Christlike way is better
than talking about it.—*Chris. Intel.*

Woman's work for women.

BY MRS. E. G. LOUGHRIDGE.

"PREACH the gospel to every crea-
ture," was our Lord's very explicit
command to his Church; and, in obedi-
ence to this word, missionaries go
everywhere preaching the truth. We
may not neglect any class without dis-
obeying this command, at least without
failing to fulfil it in entirety.

Zenanas, properly speaking, are the
women's apartments in Mohammedan
houses; and perhaps no women in
India are forbidden to appear in public
except those of the Mohammedans and
the ancient military caste of Hindoos.

The wives and daughters of Brahmans,
merchants, and higher castes of Sudras
go and come freely in public. But,
while this is true, women and girls of
such classes will no more mingle with
a mixed crowd of people in the streets,
unless escorted by their husbands,
fathers, or brothers, than cultivated
ladies do in Boston or any other civil-
ized country. Hence it is that, un-
less a preacher chance to speak in the
street sufficiently near to enable such
women to listen from their own doors
or windows; they seldom hear more
than a few words that may happen to
catch the ear when passing a company
where a preacher may be speaking in
the street, or as they may stop for a few
minutes on the outskirts of a street
congregation.

It is as true in India as in any
country that women wield a very pow-
erful influence over society. Though
held in ignorance and as inferior to
men, yet men consult their wives, and
particularly their mothers, freely on
family matters, and to a large extent
are controlled by them. Women are
the repositories of the superstitions of
the country, and perhaps few intelligent
missionaries would dispute the perfect
truthfulness of the following statement
in the census report of Madras presi-
dency for 1871: "There can be no
reasonable doubt that the religious
festivals and fairs of the country are
maintained mainly through the influence
of Hindoo women. Their ordinary life
is dull and cheerless, and the pilgrim-
age is looked forward to for months as
the only relief from the routine of home
duties.

Now, while we have few zenanas,
properly speaking, here, there are whole
streets full of houses where live women
and girls of respectable classes,—nic-
looking, neatly dressed, polite women,
many of them in very comfortable life,
some of them wealthy, who spend their
lives in household cares and their leisure
hours in idle gossip and tattle for want
of other means of occupying their
minds. These women are perishing
for the bread of life. Many of them
do not know it. Not only so, but they
hold their children's, and to a large
extent their husband's destiny in their
hands. They seldom hear more than
a word or two of the gospel at a time,
as just stated. They cannot read, and
hence books are of no avail. Nor can
men gain access to them at home. But
there are very few of these houses
where a woman could not gain an
entrance after one or two friendly calls
at the door, if not at once. And here
lies woman's work for women. Twenty
thousand people live within easy reach

of us, and a dozen women could find
all that heads, hands, and hearts could
do. We trust that at least two can be
found ready to come to us at once.
Hanamaconda, India.

Luthardt's Apologetical Discourses
on the Fundamental Truths of
Christianity.

(Translated from the German by Prof.
D. M. Welton.)

SEVENTH DISCOURSE.

Revelation.

All our knowledge rests in the last
analysis upon faith. I must finally be-
lieve in my own soul and in the decisions
of my own mind. And all the sciences
rest upon principles, which are matter
of immediate acceptance and certainty
and are not even capable of being dem-
onstrated. For every fundamental
assumption is really faith, and "every
philosophical system rests upon one of
these assumptions. Even unbelief is
belief. For we have no immediate or
only homogeneous intuition of the high-
est principles of things and therefore
absolutely no certainty." The question
is, what fundamental assumption sways
the entire and innermost man with the
impression of infallible truth? There is
no knowledge in which faith is not
included. For all knowledge rests on
the supposition of something believed.

Even materialism, which recognizes
only matter and force, rests upon faith—
upon faith in this invisible might of
force. For it infers its presence from
its workings. "Our own being and the
existence of all things without us must
be believed and can in no other way be
decided upon" says Hamam. And it
is an acknowledged fact that the more
thorough a Philosopher is, the more
humble and modest he is; for the more
truly he perceives his limits; on the
other hand, the more superficial he is,
the more proud he is accustomed to be;
for the more he supposes that he has
measured and comprehended everything.

Hence it is that youth as a general
thing is more boastful and presumptuous
than age. It knows much less of the
problems, which often seem to us the
more insoluble, the more we try to ex-
plain them. Pascal says: "the last
step of reason is to acknowledge that
there is an endless number of things
which transcend it; and until it comes
to this confession it is weak indeed."

Says Hamam: "Let a person first
know what reason is, and the whole
quarrel with faith ends." Thus the
best thing in our knowledge is to know
our limitations."

What is true now of all else, is wholly
true of God, in the sphere of religion.

This, however, is the sphere of the
highest, of real truth. If we should
explore the whole world, we should not
find in it the truth we desire. There
are a great many so-called truths, but
only one that is really so. That is the
truth that answers the questions of our
life and unveils the mystery of our being.

This truth is no product of the earth.
Its roots lie beyond the earth. We all
feel it: directly where the limits of our
knowledge are, where mystery begins,
directly there lies what we desire and
need to know, there lies the determina-
tion of our destiny. Men have from
the first endeavored to penetrate the
world of mystery, but revelation only
declares it to us, faith only is the organ
of its apprehension. We can nowhere
entirely dispense with faith, for in all
things visible the invisible is involved.

How could we dispense with it in ques-
tions of religious knowledge? They
are only grasped by faith, and all
knowledge of them is supported by
faith. But if to every other faith, so-
called, this immediate certainty and
power are peculiar, this religious faith
is above all the firmest, most certain and
volitive: for it has to do with the high-
est and last things in which we live and
move, and thus with the highest and
best motives and principles in which all
others meet and culminate. "No
foundation can become as firm as faith
in the things, no motive so powerful,
no principles so binding, no consequences
so wide and deeply comprehensive."

Now concerning this religious faith
it is natural that it should transcend our
reason, for it concerns itself with those
higher truths which we are not able by
any natural means to discover. For
God far surpasses the bounds of our
natural reason. And this religious faith
also, which has God for its object, nec-
essarily transcends those bounds. "The
reason of man and the reason of Deity
are two very different things," says
Goethe. And Leibnitz: "whoever in
divine things believes nothing that he
cannot comprehend with his understand-
ing, belittles the idea of God." Says
the Englishman, Bacon of Verulam:
we must expand our mind to the
greatness of divine things, and not
contract these to the littleness of our
mind."

If this is true of God in general, it is
especially true of him as carrying in his
heart a gracious purpose for our re-
demption, of which none knew but he
alone and his Spirit. For as no one
knows what is in man, but the Spirit of
man which is in him, so also no one
knows what is in God but the spirit of
God. This purpose of God was a
hidden secret in his heart until he him-
self revealed it. He has then revealed
what was plainly new to us, what came
into the heart of no man, what we
carried not in our minds, what far tran-
scends them. Thus we are obliged to
admit, we are obliged to believe, that
this goes beyond our reason.

But, objects one, is not revelation al-
so contrary to reason? And it is this
that becomes an obstacle in the way.
It cannot indeed be denied that revela-
tion not merely transcends our reason,
but also stands in various ways in op-
position to our natural thoughts. But
this is not to be summarily put down
as proof against revelation; but the
question is on which of two sides the
truth lies. It is characteristic of our
natural thoughts that we think we must
reach the goal of achievement through
our own moral exertions, and that in
proportion as one advances on the way
of moral endeavor he may expect a
reward. But when revelation declares
on the other hand that God gives no
reward, that the radical fault of man
takes away his title to merit, that he
has wholly forfeited his claim to the
divine favor and made salvation im-
possible on the ground of his own good-
ness, that we can attain to salvation only
through grace, &c., our natural reason
opposes this. If the natural mind
knows only a God of omnipotence and
majesty, up to whom no thought is able
to reach:

Who will call on him
And who acknowledge;
I believe him!

and revelation teaches us of God, who
has abased and humbled himself and
come to us and entered into fellowship
with us on earth in order to save us—
and our reason rises indeed in opposition.
Had it devolved on us to invent religion
and revelation, we should have invented
very different ones. We should not
have devised a manifestation beginning
with a child in the manger and ending
with his death on the cross. We should
have made the revelation perhaps in
Greece or Rome and not in that corner
of the earth and among that people upon
whom rested the contempt of the human
race. In all, there is thus opposition be-
tween the revelation as it really is and
human reason. And the apostle empha-
tically declares (1 Cor. i. 2) that to the
natural mind the gospel, that is, the
revelation, is foolishness. For the
natural reason there is nothing more
paradoxical than revelation, nothing
more paradoxical than Christianity.

But the question arises, on which of
the two sides the truth lies. If our
natural mind were perfectly ordered and
improved, then manifestly revelation
would not stand in opposition thereto.
But our natural thought is not perfect-
ly constituted. If a moral perversion
has taken place in man, which none can
deny, it would be a mechanical view of
him to suppose that there is an essential
sphere of his inner spiritual life which
has not been affected by that perversion.
Has his inner life however been affected
or corrupted by that perversion; then