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## Poetry.

### In the Fourth Watch of the Night.

Lo, in the moonless night,  
In the rough wind's despite,  
They ply the oar.  
Keen gusts smite in their teeth;  
The hoarse winds chafe beneath  
With muffled roar.

Numb fingers, failing force,  
Scarce serve to hold the course  
Hard-won half-way,  
When o'er the tossing tide,  
Pallid and heavy-eyed,  
Scowls the dim day.

And now in the wan light,  
Walking the waters white,  
A shape draws near.  
Each soul, in troubled wise  
Staring with starting eyes,  
Cries out for fear.

Each grasps his neighbor tight,  
In helpless huddled fright  
Shaken and awayed.  
And lo! the Master nigh  
Speaks softly, "It is I;  
Be not afraid."

E'en so to us, that strain  
Over life's moaning main,  
Thou drawest near,  
And knowing not thy guise,  
We gaze with troubled eyes,  
And cry for fear.

A strange voice whispers low,  
"This joy must thou forego,  
Thy first and best."  
A shrouded phantom stands  
Crossing the best-loved hands  
For church-yard rest.

Then, soft as is the fall  
Of that white gleaming pall  
By snowflakes made,  
Stilling each startled cry,  
Thou speakest, "It is I;  
Be not afraid."  
—Good Words.

## Religious.

### Singing the Gospel.

Erasmus, in his first enthusiasm for Scripture translation—an enthusiasm which later influences unhappily dampened,—uttered this earnest longing: it was written as early as 1522, when the stir and ferment in regard to giving the Bible to the common people were going on; "I wish," said he, "that even all the women might read the Gospels and Epistles of St. Paul. I wish they were translated into all languages, so as to be read not only by the Scotch and Irish, but even by Saracens and Turks. I long for the day when the husbandman shall sing parts of them to himself as he follows the plough; when the weaver shall hum them to the time of the shuttle; when the traveller shall while away with these stories the weariness of his journey."

We are witnessing to-day a fulfillment of this wish which would, no doubt, have startled and stunned the author could he have anticipated it. The Bible has been translated into so many languages that it is quite impossible to number the new and constantly multiplying tongues with which it is speaking to men. Tens and hundreds of thousands are gathered each Lord's day, among all nations, to study the Word of God in their mother tongues. By the International Lessons, the Bible like a swift-flying shuttle, is weaving all the races into a common life and fellowship.

As great as the wonders of telegraphy—the threads of the electric messenger spanning all continents and running beneath all seas,—the wonders of Bible knowledge are even more startling. "Their line is gone out through all the earth, and their words unto the end of the world."

But perhaps the most interesting fulfillment of the great scholar's wish, is in the universal singing of God's word, as its doctrines and precepts and promises and hopes have been wrought into hymns and melodies. They tell us that in the great cities of Great Britain, the Moody and Sankey songs have fairly supplanted

all other popular airs; that they are heard in every alley and garret; in every palace and in every hovel throughout the kingdom; that workmen hum them about their toil, and farmers sing them at their ploughs. Thy wish has been literally fulfilled, O Erasmus! —The Watchword.

### What we have done for India.

During the last ten years it has been my business to visit, almost every winter the twelve provinces of India, and superintend a survey of their population and resources. The Indian government has, so to speak, ordered me to conduct for it a great stock-taking after a century of British rule. I have often amused myself during my solitary peregrinations by imagining what a Hindoo of the last century would think of the present state of his country, if he could revisit the earth. I have supposed that his first surprise at the outward physical changes had subsided; that he had got accustomed to the fact that thousands of square miles of jungle, which in his time were inhabited only by wild beasts, have been turned into fertile croplands; that fever-smitten swamps have been covered with healthy, well-drained cities; that the mountain walls which shut off the interior of India from the seaports have been pierced by roads and scaled by railways; that the great rivers which formed the barriers between provinces, and desolated the country with their floods, have now been controlled to the uses of man, spanned by bridges, and tapped by canals. But what would strike him as more surprising than these outward changes is the security of the people. In provinces where every man, from the prince to the peasant, a hundred years ago, went armed, he would look round in vain for a matchlock or a sword. He would find the multitudinous native States of India, which he remembered in jealous isolations, broken only by mercenary wars, now trading quietly with each other bound together by railways and roads, by the post and the telegraph. He would find, moreover, much that was new as well as much was changed. He would see the country dotted with imposing edifices in a strange foreign architecture, of which he could not guess the uses. He would ask what wealthy prince had reared for himself that spacious palace. He would be answered that the building was no pleasure house for the rich, but a hospital for the poor. He would inquire in honor of what new deity is this splendid shrine. He would be told that it was no new temple to the gods, but a school for the people. Instead of bristling fortresses he would see courts of justice; in place of a Mohammedan general in charge of each district, he would find an English magistrate; instead of a swarming soldiery, he would discover a police.—Cornhill Magazine.

### The Soul's Eagle-flight.

"They that wait on the Lord shall renew their strength. They shall mount up with wings as eagles." There is a ring in this passage like the blast of a bugle. He makes a very great mistake who supposes that the word "wait" implies an indolent passivity. The Hebrew word has brawn and bone in it. Its signification is primarily to be strong—strong enough to hold out under pressure. Thence the word came to signify patience, as the opposite of discouragement and peevishness. When a soul is ready to do God's will, and to submit cheerfully to God's discipline, and to receive such fullness of supply as God is willing to bestow, that soul may be truly said to "wait on the Lord." It is a great grace, and it leads to a great glory.

The man who thus waits on God renews his strength. He does more; he receives a wonderful inspiration. He "shall mount up with wings as an eagle." Naturalists tell us that the special power of the eagle is in his wings. He can fly in the teeth of a gale, and go out on long voyagings towards the clouds,

and play the aeronaut for hours, without weariness. His "conversation is in the heavens." The sparrow twitters from the housetop, the dove is content to abide in the forest; but eagles are children of the skies and playmates of the storm. Even their nests are on the mountain crags.

So God means that every soul which waits on him shall sometimes soar. Not creep or grovel in the muck of worldliness, or crouch in bondage to man or devils, but rise above all these baser things into the atmosphere of heaven. When a soul binds itself to God, it finds wings. Such a one has a citizenship in the skies. He catches inspiration from the indwelling Spirit. He rises above the chilling fogs of doubt, gains a wide outlook, is filled with ennobling thoughts and actually feels that he is an heir to a celestial inheritance. He ousties the petty vexations that worry the worldling and the groveling lusts that drag the selfish and sensual soul down into the mire. His soul-life is hid with Christ in God. What cares the eagle as he bathes his wings in the translucent gold of the sunbeam, for all the turmoil, the smoke, the clouds, or even the lightnings that play far beneath him? He flies in company with the unclouded sun. So a heaven-bound soul, filled with the joys of the Holy Spirit, flies in company with God.

Brother in Christ Jesus! you may realize these happy experiences, if you will but wait on him; if you will knit your soul to Jesus.—Dr. Cuyler.

Dr. Talmage, has been treating the people of Brooklyn to a characteristic piece of florid oratory, describing the marriage of Adam and Eve. This is the climax:—"The leaves whispered and the birds chattered and laughing were the voices of the waters, for the king of the human race was advancing with his bride, the first man leading to the marriage altar the earliest woman. See, now, God, her father, steps forward and gives away the bride, while angels are the witnesses. Oh, wondrous wedding! In the Book of Time an angel inscribes the record, 'Married on the second Tuesday morning in May, of the year One, Adam, the first man, to Eve, the first woman, high Heaven officiating.'" Such is the food that satisfies a New York crowd thirsting for the sensational rather than for gospel truth.

The supply of salmon in the San Francisco Market has recently been far in excess of the demand. The prohibitory law relative to catching these fish expired on the 15th of September, and there has since been a surfeit of salmon. One morning, twenty-six thousand fish taken from the San Joaquin and Sacramento Rivers, were landed in San Francisco, and the river boats were laden with them. The Navigation Company was compelled to sell two thousand at from eight to fifteen cents a piece.

It is not often given a minister to preach a twenty-fifth, a fiftieth and seventy-fifth anniversary sermon upon any occasion; but just this has recently fallen to the lot of Rev. Dr. Pharellus Church, of Tarrytown, N. Y., who, becoming pastor of the Central Baptist Church, Providence, R. I., in 1828, two years later (in 1830) preached the sermon at the twenty-fifth anniversary of the constitution of the church. In 1855 he preached at the fiftieth anniversary, and last week at the seventy-fifth. The Doctor suggested in his sermon that it might be well for them to appoint an alternative for the hundredth anniversary, as it might not be convenient for him to be present.

DR. BOYD (Baptist) was once asked how it was that he consented to the marriage of his daughter to a Presbyterian. "Well," he replied, "as far as I have been able to discover, Cupid never studied theology."

It is worth noticing that among the ministers of the Church of Scotland between 200 and 300 are converted Jews.

### For the Christian Messenger. Luthardt's Apologetical Discourses.

TRANSLATED FROM THE GERMAN FOR THE "CHRISTIAN MESSENGER," BY PROF. D. M. WELTON.

#### Fifth Discourse. MAN.—V.

The materialistic way of thinking is more widely extended than is supposed. It is characteristic of our time. It is undeniable, that in the present a materialistic utilitarian tendency prevails, whose impelling force is egoism. Materialism, however, is the specious scientific justification of this tendency. Hence it is that both are such good friends with each other.

The two ground thoughts of Materialism are: all knowledge springs from sensuous perception, and all that we call spirit, &c., is an activity of matter. But both these positions are only frivolous assertions.

If all thought must be regarded as only a product of sense impression, then, generally speaking, there is no thought, but only representation or image. Still we have thoughts, of the non-sensuous also, we have pure conceptions which have nothing to do with the material, which are of a purely spiritual nature, yea, we have the thought of the absolute in which we entirely leave the world of things and of the senses. We form judgments and conclusions which exhibit independent mental power: yea, we criticise the evidence of the senses, and carry thus within us convictions which are opposed to sensuous impressions; and we think not merely of the sensuous, but also of our thinking itself, which is yet entirely non-sensuous. Thus: thought is not simply the result of sense-impressions, but at the same time also of an independent spiritual principle.

In the second place materialism affirms: what we call spirit, soul, thought, &c., is a product of the brain. The condition of thought is regulated by the condition of the brain; the soul is only the function of the bodily organism. Then it has been rightly replied—all thinking is somewhat necessary; for I can no more alter my thought than my brain. Then must the attempt be given up, to bring a man to another opinion, and to another purpose, for he cannot think other than this brain-stuff in his head thinks. We cannot moreover conceive why the materialists write books to bring us to their views, for we cannot be persuaded contrary to our brain. They should endeavor in an entirely different way to bring us to better thoughts. But is not logic the same for all men and all relations, for all climates and all modes of life, &c? and therefore a thought which is independent of the condition of the brain? Is not truth and its cognizance independent of age and of the development or shrinkage of the brain? Is not religious and moral truth the same for all stages of life, and the possibility of its real perception, the same to all? Yes, we know that in old age, and often immediately in dying, when the brain is thus entirely contracted and already begins to refuse to perform its office, the most striking elevation of the mind can take place; and a special significance has at all times been attributed to the last words of dying men. This manifestly proves that the soul is not one and the same with the function of the brain.

The brain is indeed the organ of thought, the instrument of the mind. But every instrument requires one to play upon it, otherwise it is dumb, although all tones are hidden in its strings and all musical thoughts can be expressed by it. Materialism confounds the necessary condition of activity with its cause. The brain is the necessary condition of mental activity, but not the cause of the same nor the principle of mind itself. That is the error which lies at the bottom of this teaching, that the organ of intellectual activity is made the source of intellectual life itself. Because we think only through the brain, some persons infer that it is the brain itself that thinks—a fallacy to which Liebig in his letters on chemis-

try has particularly referred: But Vogt calls out to us: let a man show us his soul, then should we see his understanding! But because the microscope discerns no mind, must we conclude there is none? Are we to suppose in like manner that the world of the microscope is the entire universe? Must the microscope be regarded the means of discovering the mind? Is there no attachment, no fidelity, no love of children, no love of friends among men, no mind, &c., because the anatomist with his dissecting knife finds nothing of this non-sensuous greatness in human love? What right has any one to make sensuous perception the measure of all things?

It is a justifiable endeavor of our time to ground all theories upon facts; from this has arisen a peculiar philosophy, the so-called Positivism of Augustus Comte in France. But outside this name, this tendency numbers everywhere its disciples! Still only facts are acknowledged: we shall learn nothing more of the mere theories and abstract speculations of an earlier period. But matters of fact are not confined to the sphere of the senses. There are also other facts which are not less certain than those of sensuous experience. Indeed there are three facts which stand opposed to this pretension of materialistic thought. They are the fact of mental, of moral, and of religious consciousness.

The first fact is that of thought, and especially the thought of self-consciousness. If thought is only a product of the brain itself, how does it become thought in this way? The brain is only the organ—Who sets this organ in motion? A force is employed which is not itself of a sensuous kind. This moving force must correspond to its effect, that is, must be of an intellectual kind. But the highest effect of this intellectual power of producing thought is self-consciousness. How can this be called a simple act of the brain, since it is rather a mental act of man which has nothing like it in the entire remaining terrestrial creation? Something corresponding to thought or judgment may also be seen in the lower animals; but self-consciousness is a specific, a manifestly new principle, which lifts man far above the sphere of the remaining earthly life—a purely mental act, in which man cuts himself free from all his surroundings, and conceives and thinks of himself in complete unity with himself. And this self-consciousness—it remains the same under all changes which may occur outwardly or inwardly to man. It is ridiculous to name this a product of matter, since it is an abstraction from all matter.

The second fact is that of moral consciousness. For the moral consciousness, the conscience, is a fact as well as our body. It is not something begotten of persuasion, or of education, or only imaginary, but to every moral attestation from without the inner moral voice replies with a distinct echo. Wherever man is, this moral sense is present. It may be blunted or perverted—it is yet there and retains its fundamental character in every perversion.

And not less is the religious consciousness in man a fact, this inner appeal to higher power, which mirrors itself in his conscience and bears witness—everywhere bears witness, where man is, in a way not to be refused or evaded: a fact of spiritual life as valid as any other. And even if it is declared a delusion, the fact of its existence must be acknowledged and its possible explanation admitted. No explanation however is possible if every thing is only the product of matter.

On these three facts rests the entire higher life of man. This higher life overthrows materialism. What materialism puts in its place is the turning of man into a brute. Materialism thinks it is owing to the pride of man that he sets himself so high above the brute creation.

6. How far otherwise is the view of Scripture concerning the being and destiny of man!

The Scripture sees in man the higher