

# The Christian Messenger.

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## Poetry.

### The Cry of a Lost Soul.

Written after teaching the Sunday School Lesson of May 15 (Dives and Lazarus).

BY REV. D. W. HOYT.

Out of the depths of hell it came.  
That cry of sorest agony;  
From lips, parched in the lurid flame,  
"O Father Abraham, pity me!"

My earthly good all left behind!  
With naught, save cursed memory,  
To scourge with scorpion lash the mind;  
"O Father Abraham, pity me!"

The purple robes, and linen fine  
Denied,—I make this only plea,  
One draught, to cool this tongue of mine!  
"O Father Abraham, pity me!"

The Gulf is fixed? My soul's distress  
Even hell's lost angels, pitying see,  
The while Heaven's justice they confess;  
"O Father Abraham, pity me!"

No hope for me? For those most dear  
No voice, from out the grave, shall be?  
For them no word—for me no tear;  
"O Father Abraham, pity me!"

### A Changed Hymn.

"He hath put a new song into my mouth.—Psalm 40: 3.

"The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his shoulders."—Duet. 31: 15.

"Jesus, lover of my soul,"  
Bids me in his bosom stay,  
And though the billows round me roll,  
I am safely hid away;  
For he holds me in his arms,  
Quite beyond the tempest's reach;  
And he whispers to my heart  
Words unknown to human speech.

"Other refuge have I none,"  
He my habitation is;  
Here no evil can befall,  
I am kept in perfect peace.  
I am covered all day long,  
With the shadow of his wing;  
Dwell in safety through the night,  
Waking, this is what I sing;

"Thou, O Christ, art all I want,"  
Rests my helpless soul in thee;  
Thou wilt never leave alone,  
Nor forget to comfort me.  
Thou has saved my soul from death,  
Thou hast scattered doubts and fears,  
And the sunshine of thy face  
Sweetly drieth all my tears.

"Thou of Life the fountain art,"  
Thou dost wash me white as snow;  
I'm content to dwell apart  
From all else, thy love to know.  
Blessed Sun of Righteousness,  
I so love to look on thee.  
That my eyes are growing blind  
To the things once dear to me.  
—Independent Catholic Magazine.

## Religious.

### Their End.

The longevity of evil is one of the great problems of this world. The Psalmist had no greater trial than when he was envious at the workers of iniquity, when he saw the prosperity of the wicked. "How long, O Lord, how long!" has been the cry that has gone up from a thousand burdened hearts and quivering lips; and who has not, like the wise man, beheld the tears of the oppressed, when "on the side of their oppressors there was power?"

But while the continuance of evil and evil-doers is the great problem of providence, how suddenly this problem is often solved. It was thus in the case of the Psalmist. When his feet had well-nigh slipped, and his soul was stung and tortured by the triumphing of the ungodly, at length he went into the sanctuary of God, and there, in a moment, their end was revealed. They stood on slippery places; God cast them down to destruction; they vanished like a dream, and their glory was forever forgotten. And this was not the experience of David alone, but has been the experience of many a trusting soul who, sharing David's sorrow, has also partaken of his consolation.

And now to those who suffer from persecution, from slander, from reproach, and falsehood, the question may be fitly put. Have you not suffered them before? Have you not in time past, when walking in uprightness and righteousness, been maligned, misrepresented, slandered, abused, and wronged? Have you not in the years gone by endured such afflictions? Now where are the men who were concerned in these transactions? What has become of them? Do they still persecute and afflict the people of God? Are they yet mighty for evil as in days gone by? Are they living, or dead? Are they powerful, or powerless? Have they prospered, or dropped out of sight?

Consider the events of the few past years; look over the list of wrong-doers who, in their pride, have persecuted the poor, wronged the needy, slandered the upright, and done violence to the principles of truth and righteousness. What has been the result? Are not some of them dead and buried? Have not others passed out of sight, and sunk into obscurity? And are not others disgraced and dishonoured? Has not their violent dealing come down on their own pate? Have they not reaped what they have sown, and received from others the same measure which they meted out to you? And has not all this come upon them without your intercession or agency? Have they not lost while you have gained, and sunk while you have risen? If this has been the fate of those who in time past have persecuted, maligned, and sought to ruin you, cannot you be content to commit the keeping of your souls to the Lord in well doing as unto a faithful Creator, leaving Him to rule all things for your good and his own glory? Can you not look back a few brief years and remember men who rode upon the high places of power, and honor, and prosperity, but now are so poor they have none to do them reverence? Can you not learn that ancient lesson of resting in the Lord and waiting patiently for Him? "Fret not thyself in anywise to do evil." "Wait on the Lord and keep His way, and He shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."

Now I esteem their mirth and wine  
Too dear to purchase with my blood;  
Lord, 'tis enough that thou art mine,  
My life, my portion, and my God.  
Common People.

### The two Ministries of the one Salvation.

REV. GILES HESTER.

The Divine energy sustaining and animating Nature manifests itself both in Sound and in Silence. The thunder shaking the heavens, the boom of the sea-wave breaking on the beach, the roar of the hurricane bending the forest, are all the signs of an almighty energy. But Divine power displays itself also in Silence. The gradual opening of the morning light, the gentle formation of the fertilising dew, the sweet waft of the life-giving breeze, though no voice nor sound be heard, are equally significant of the presence of Almighty power. The nightingale whose voice thrills the evening hour, and the rose whose treasures of beauty and fragrance silently salute the morning sun, are both sustained by the Wonder-working God. As it is in nature so it is in grace. There is a silent and vocal ministry in nature; there is a silent and vocal ministry in grace.

*The Silent Ministry of the Spirit.*—"The Spirit says come." It is quite true that when the Holy Spirit in all the fulness of his Divine energy came upon the Church, "there was a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting." But this was an extraordinary and miraculous manifestation of the Spirit's power. It was on a special occasion. It was never afterwards repeated. It was not intended to be the normal pattern of the Spirit's working. The ministry of the Spirit is carried on in silence, but it is none the

less real and effective. When Christ left the world the Holy Spirit came down to take His place. His coming was marked by great and signal changes in the thoughts and feelings of men. His entrance into the heart and conscience of humanity made a great epoch in the history of the world. He came never to return till the work of redemption is complete. He is here now. His presence is the light and life of the Church. His gracious working is the only hope of a ruined world. The realm in which the silent ministry of the Spirit is carried on is the soul, the undying part of our nature. The inward appeal of the Spirit is addressed to the conscience and heart. Veiled from the eye and the ear of the world, the Holy Spirit in solemn silence carries forward his benign and powerful ministry of love. He breaks the stony heart; He quickens the slumbering conscience; He lights up and warms the withered affections; He inflames the soul with zeal; He wipes out the stain of sin; He subdues the temper, and causes graces, like sweet and lovely flowers, to bloom in the garden of the soul; He moulds the entire character into the image of God. How gracious and blessed is this silent ministry of the Spirit! How full of life, beauty and joy!

*There is also the Vocal Ministry of the Church.*—"The Bride says come." As man is made up of senses as well as of spirit, so there is a ministry addressed to the outward and sensitive, as well as to the inward and spiritual, part of our nature. The silent ministry of the Spirit and the vocal ministry of the Church are blended together in that Divine purpose by which men are called into the fellowship of God. The Church is called a *Bride* on account of that moral and spiritual beauty which are her ornament and glory. She wears the garments of salvation. The robes in which she ministers are robes of righteousness. To the Church, the Lamb's wife, has been committed—a vocal ministry. The ministry of the Church is very much by means of the voice. Tongues of fire were the symbols of the ministry of the Church. Preaching is a divine ordination. The salvation of men is made dependent on preaching, for faith cometh by hearing, and hearing by the Word of God. From the beginning of Gospel times, the Word of Life was propagated by preaching. Christ was a preacher. All the apostles and the seventy disciples were sent to preach. Scattered Christians went everywhere preaching the Word.

The great ages of the Church have all been marked by powerful preaching. The Reformation was brought about chiefly by the mighty vocal ministry of an awakened Church. Stern voices sounded through the gloom of departing superstitions. The echoes of their voices still linger in the ages. In the last century, when the Church of this land had sunk into a state of torpidity and sloth, it was raised into life and activity by preaching. All branches of the Christian community owe a debt of gratitude to the holy and devoted men who, by the ministry of the Living Word, roused the slumbering energy of a decaying piety, and infused new life into a dying Church.

The silent ministry of the Spirit, and the vocal ministry of the Church, are combined in calling the world to Christ. "The Spirit and the Bride say come." The vocal and audible ministry of the Church is the organ or instrument of the silent ministry of the Holy Ghost. The outward ministry of man, destitute of the inward ministry of the Spirit, is powerless in arresting attention, and in bringing the thirsty to the fountain of the water of life; but when the two are blended together, they constitute in their united energies a ministry powerful to overcome the forces of evil, and almighty in the accomplishment of every good.

How narrow our souls become when absorbed in any present good or ill! It is only the thought of the future that makes them great.—Richter.

### Education in Iceland.

Iceland is not generally looked upon as a terrestrial paradise; but if the following account of it given in *La Guida* be true, it is certainly a land of singular felicity, from an educational point of view at least. "In this fortunate land, at the age of seven years, all the children know how to read, to write their own language, and to work sums. Among the poorest fishermen on the coast there is not one who has not received that which may be called good primary instruction. The mothers are the schoolmistresses, the house is the school. The nearest pastor superintends the progress of the children, and any one who had not first furnished proof of a sufficient education would not be admitted to confirmation. An Iceland mother of a family would not survive the grief of seeing her son sent back by the pastor, and no example of such thing is known. Ask the first child you meet who has taught him the history and geography of his country, the names of the birds and the flowers; he will answer without hesitation, *Modre min*—my mother. At twenty-one years of age, the youth is as profoundly religious, modest, mild, and honest as the day on which he received his first lesson on his mother's knees. What wonder, then, that Iceland has neither cannon nor soldiers; that the art of robbing the purse or property of one's neighbour is unknown; that there are found neither policeman nor prison; and that for ages the very memory of every sort of crime has been lost?"

### "Wheel-barrow Religion."

BY REV. J. H. YOUNG.

I believe it was Richard Baxter who spoke of some persons who had wheel barrow religion in his day, and that family has not yet become extinct. Many of them are alive and well—that is, like wheel barrows also. A wheel barrow you know goes only when it is pushed. So do they, and sometimes it takes hard pushing to make them go. A wheel barrow is easily upset. So are they. When a wheel barrow upsets it spills everything off that was on it; and this kind of Christians make as complete a spill of everything when they upset. A wheel barrow never gets up itself when it is upset. Neither do they. Somebody must always pick them up, or they stay upset Christians all their lives. A wheel barrow is an ugly thing to fall over; when a person gets to falling over one he never knows when he is going to quit or get done. And it is just so with this kind of Christians. If a man or woman begins to fall over one of them, alas! for them. Unless they get clear of the one wheel-d wagon's latitude they will have a long fall of it. Then let everybody keep clear of these wheel barrow Christians if they would keep from a long hurtful fall.

This kind of Christians are plentier than wheel-barrows are. It is only here and there, now and then, that a man can get a wheel-barrow, if he needs one, but you can find a wheel-barrow Christian anywhere.—There are some of them in every neighbourhood, some in every church, too many of them everywhere. A wheel-barrow is of some use sometimes, but such persons are of no use at any time, unless it be by contrast to show off the real Christian to greater advantage. Well, what's to be done with them Mr. Editor? They must be reconstructed, made over, created anew in Christ Jesus before they will be of any use anywhere. By the power of God's wonderful grace, they must be transformed into children, living children of the living God. Then being filled with the Holy Ghost, they will lose their wheel-barrow proclivities; moving under the influence of the Holy Ghost, they will move for God and the Church, and heaven.

O for a conversion in all the churches from wheel-barrow proclivities!—*Monthly Itinerant.*

An idle reason lessens the weight of the good ones you gave before.—*Swift.*

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

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

#### SIXTH DISCOURSE.

##### Religion.

Religion is a universal fact. It is found among all nations. Be they ever so starved, enslaved, deformed, there is everywhere seen among them a common characteristic and bias which seeks satisfaction and gives to itself an external shape in the religious forms and arrangements of life. "You can see nations," says Plutarch, "without walls, without laws, without coin, without writing, but a nation without a god, without prayer, without religious exercises and offerings, no one has yet seen." For there is everywhere a consciousness of God, and man cannot think of God without giving himself a relationship to Him, and this relationship is religion. The universality of religion is a proof of its inward necessity. It is not a fancy which men can have or not have. They could not do otherwise than have it. It is not an invention of the few, to which the many could have been persuaded. It is as little an invention as eating and drinking and sleeping or speaking, &c. It is something natural, inwardly necessary, grounded in the very being of man. And along with the idea of God, thus planted in man's being, is also placed that of his inner relation to this God, whom man knows and from whom and in whom he knows himself, whom he knows as his source and goal, that is, religion. Religion is an inalienable inner possession of man. A sense of religious need and the seeking after God are peculiar to man.

God and man cannot remain apart from each other, cannot stand indifferently over against each other; from inner necessity they move towards each other, they are for each other; for God will be the God of man, man shall be a man of God. In God there is an inward motion towards man; for he has purposed man, man is the first and last thought of God, the determination of his will, the love of his heart. In man there is an inner motion towards God; for he has proceeded from God's will, he has been created by God and for him, God's will is his basis of action, the law of his life and his aim. God is the most inner aspiration and desire of man, his highest aspiration. Man must aspire. Life is an aspiration. Whoever does not aspire has ceased to live. Man must aspire—he must aspire after the highest that he can think of. In the greatness of the aim which he sets before him, consists also the greatness of man himself. It is only the highest goal of his endeavor, only the highest subject of his thought, of his will, of his heart, that is entirely worthy of man and satisfies him. The highest, however, is God. All our powers of mind, the whole life of our soul find their goal, their truth only in God; feeling finds its happiness, thought its truth, the will its true freedom in God. The heart is ever restless in the world; it cannot rest in these perishable things, it finds repose only on a great heart—in God. Our thinking ascends from the particular to the universal, to the absolute, to the highest thought, to the highest truth. This highest that we think of, and thinking of, seek, must be analogous to the thinking mind, not a thing and not an abstraction but a thinking spirit, an absolute I, God. "Give me a great thought," exclaimed Herder in his last sickness, "that I may live thereon!" The greatest thought and the one by which, in truth, we live, is God. The will strives after freedom, after moral freedom. It seeks its moral perfection in the realization of the moral law; in the unity of the finite will with the highest will, with God, the will only finds its freedom, and thus its truth. In short, man strives after the infinite; the infinite, however, finds reality only in God. Man is for God, and to God. Communion with God is the truth of man, religion