

# The Christian Messenger.

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## Poetry.

For the Christian Messenger.

### The Covenanters.

"And on the side of their oppressors there was power."

There was a time, not yet forgotten quite,  
We pray that it may never be forgot,  
When licensed murder stalked around  
The land,  
"Clad in a little brief authority,"  
Dark were the days when Christian men  
Like wolves,  
Were driven from their quiet happy homes,  
And hunted to the weary wilderness,  
From whence ascended many a fervent prayer,  
Unheard on earth, but registered in Heaven.

Then bloody Claverhouse, Dalziel and Lagg,  
Went through the country, like a flame of fire,  
Leaving a desert wild and waste behind,  
The wail of widows and the orphan's tears,  
Were nought to them, as with a felon hand,  
They shed the noblest blood in Britain's isle.

Our vineyard then was trampled in the dust,  
By scoffing, reckless and ungodly men,  
While from the trembling, yet believing heart,  
Went up the cry, "How long, O Lord!  
How long?"

All honour to the men who braved the wrath  
Of such vile despots, menials of a crown  
That sat upon a perjured monarch's brow,  
Undying honour to those noble men,  
Who taught their sons of these degenerate days,  
A lesson, they are ever slow to learn,  
Which means, *Let Monarchs mind their own affairs.*  
Halifax, August 1st, 1881. J. S.

For the Christian Messenger.

### The Day is given for Toil.

The day is not for mirth, but toil;  
Our life is not a care free song;  
He lives who works; and earth's best spoil,  
Is won by souls pure, patient, strong.

Toil then, till fades day's last faint ray;  
Bear burdens; battles fight and win;  
The upward is the golden way,  
The crown succeeds the struggles din.

Who toils shall rest; who rests shall reign,  
Where glory shines resplendent, pure,  
Where joy shall ne'er be mixed with pain,  
Where peace shall evermore endure.  
O. C. S. WALLACE.

## Religious.

### Six Bible Names.

Say them over a good many times, until you can remember them and the order in which they are given.

Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again, and then learn the following bit of Bible chronology:

1. From the time Adam was created, until the time Enoch was translated, was a thousand years.
2. From the time Enoch was translated, until the time Abraham was born, was a thousand years.
3. From the time Abraham was born, until the time Solomon dedicated the temple, was a thousand years.
4. From the time Solomon dedicated the temple, until the time Christ was born, was a thousand years.
5. From the time Christ was born, until the time John died, was a hundred years.

Thus the Bible history, of forty-one hundred years, may be divided.

Conduct is the great profession. Behavior is the perpetual revealing of us. What a man does tells us what he is.—F. D. Huntington.

### Romanism at Rome.

The condition of the Roman Catholic Church is somewhat singular in the city of Rome. The late proceedings at the removal of the remains of Pope Pius IX, shew that the anti-clerical feeling is very strong. The fact that such a ceremonial could not be peaceably observed after all the centuries of Romanistic teaching, without evoking a disturbance which almost amounted to a riot, is a sad comment on the results of the teaching given. One of our London exchanges refers to this circumstance as one of the significant undercurrents in the religious life of the country which shews what may be anticipated at no distant day:

According to some authorities, the inhabitants of Italy, can never become Protestants; but a large proportion are, nevertheless, very questionable Romanists. If the truth finds it uphill work to make progress, error, entrenched with the rust of long centuries, finds it equally impossible to hold its own. Pio Nono, whose long reign represented a transition period stormy and perplexing, has left his successor a heritage of trouble. Excepting in the eyes of attached adherents, who seem to grow daily fewer, the Pope even in his own country is not what he assumes to be. Amid the acclamations of delighted patriots the mantle broke in his hand while the mantle of absolute rule fell from his shoulder.

It is not very long ago since the removal in the night of a pope, followed by 2,000 torch-bearers, chanting prayers, would have been regarded, even by the most refractory orders of the city, as one of the sights of the Church to be silently admired uncovered. It is far otherwise, now, however, and though we are no advocates of disorder, we are justified in accepting the scene which took place in front of the Basilica San Lorenzo as a very suggestive popular symptom. Describing a scene which "beggars all description," an eye-witness says "the sisters, the torchbearers, and the people already assembled in the piazza were in a moment mixed up in a tumultuous mass, surging round the car, and between the carriages, the sisters bowling and yelling, the women screaming, and the police striving with might and main to restore order." The secular power is blamed for not preventing this lively scene by sending a sufficient military guard to keep order; but think of such a precaution being needed in the case of one who in life was forever venting his grievances connected with the curtailment of temporal power! It would be convenient to represent this ebullition of public feeling as having been confined to a few wanton youths; but the language of the anti-clerical journals is even more violent than the original behaviour of the mob.

These occurrences are perplexing Leo XIII., and their importance is seen in the fact that they are shaping his future policy. He has not only to protect the tomb of Pio Nono with strong iron bars; he will have to counteract the influence of the anti-clerical associations which are being formed. In the spirit of his predecessor he has also decided to consider himself a prisoner in the Vatican. How happy would it be both for the country and the Pope himself if all these things could be read according to their true significance. When the temporal power was held, the arms of France were the broken reeds on which the Pope relied; and now he stays at home because the Government, in his opinion, has failed to show its willingness to guarantee his safety when abroad. Leo thus unconsciously condemns both himself and his system; for if a Christian ruler—an alleged successor of a chief apostle of Jesus Christ—cannot discharge the duties of his office, nor move about among his own flock without legions of soldiers to protect him, it is time he asked himself whether he is not building on an

unscriptural basis, and whether his Gospel is not spurious. The foes which this man and his fanatical advisers more especially dread, however, are not seen in a mob of street rioters, who shout and threaten; they are found in the Bible-schools, the teachers, the colporteurs, etc., which are now extending their influence over Italy. The efforts of Christian friends in Rome, Spezia, and other places show that Jesuitism is destined to lose the battle on its own chosen ground. It is also very noticeable that while the Vatican is very energetic in protesting to the representatives at what has taken place, the Italian Government itself has abstained from offering "the slightest satisfaction to the Pontiff and the Catholic people by speaking a single word in deprecation of what has happened." In such a case silence may be golden and may mean a good deal more than empty words.

### Front seats in Prayer-meeting.

Why is there a general aversion to front seats in prayer-meeting? Anywhere else people avoid back seats, but at the prayer-meeting modesty is an almost universal grace. The few who sit in front are scattered. There is apt to be quite a large area of vacant space between the leader and the bulk of his congregation. We passed two ladies the other evening, just as they were about to enter their place of worship. "Sit as far back as possible please," we heard one say to the other, as they turned into the lighted doorway. Of course if a person be in danger of sudden faintness, there is reason in this idea, but this is an exceptional malady, and its unfortunate victims a minority.

We think the root of the evil—for an evil it is—is to be found in a vague and obscure feeling prevalent in many minds, that going to prayer-meeting is a somewhat solemn and sorrowful duty and not a blessed and blissful privilege. Too many prayer-meetings are on the key of complaint, of melancholy, of pious and stereotyped humiliation which has lost the ring of the genuine metal. While the church-members go conscientiously on the appointed evening to the appointed place of convocation they go in a formal and perfunctory manner. Hence their vitality is low, and the pulse of Christian life in their church beats feebly. It is quite natural that they, who go like slaves to the performance of a task in which they have little heart, should take a back seat in the meeting, so that they can fit away at the first moment which decency will permit. But let us look at the thing in the light of common sense. The closer and more compactly people are seated in a meeting, the quicker and more potential is their sense of sympathy. It is easier for the leader to get the meeting fairly started, when there is not a wide intervening vacancy between himself and others. The very fact of walking well towards the front gives an emphasis to the individual presence. Your being there signifies that you have come with a real purpose to be and to do what you can to further the interests of the meeting. They who occupy front seats will be more likely to linger for a few minutes of social converse, when the meeting is over, and nothing helps the family feeling in a church more thoroughly than the little informal meetings, and conversations of friends who exchange words of greeting and inquiry, after the hour of prayer.

It is hard for us to comprehend the indifference and apathy with which some regard the weekly prayer-meeting. Into the midst of our secular affairs and thronging cares, it lets itself like a Bethel opportunity. We have often gone to it, feeling dull, disheartened, and ill at ease with life and work. We have seldom left it without having been refreshed, gladdened, and strengthened. The Master is there, and he gives peace to his waiting disciples. Just how the secret of his love is revealed to the inner consciousness in a prayer-meeting, we cannot explain; but it is

the theme of joyful memory, that often and often the Lord has made himself known here to the famishing soul. No Christian can afford to be intermittent in attendance on this means of grace. And once there, it is best for one's spiritual help to pass by the back seat and take the front.—*Christian Intelligencer.*

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

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

### SIXTH DISCOURSE.

#### Religion.

The historical connection of intellectual culture with religion manifoldly shows itself. The oldest history of civilization is essentially a history of religion. All culture consisted at bottom in religion itself; the guardians of religion were also the supporters and guardians of education. The Sciences, Legislation, Astronomy, and History were matters pertaining to the priests. As to the Arts—they have been made to serve religion and have been fostered by it. From the first the queen of the civilizing arts was Architecture; the other arts were dependent on it and only by degrees became free and independent. Architecture found its principal office in ministering to religion. The mighty stone-temple of India and its Pagodas, the lofty Cathedrals of Christendom—these all bear testimony to this. And so is it also with the remaining arts. The sculpture of Greece first employed itself on the sublime forms of the Olympian divinities, then only did it engage in the representations of secular life. Painting found its highest and richest bloom in the Christian church as religious painting; and out of this another, and above all the highest kind of painting, namely, the historical, was developed. Music was used in divine service, and poetry for extolling the Deity, and then only for the glorification of heroes; and the drama was in the first place a kind of divine service, with the Greeks as well as in Germany. And the Passion-play of Oberammergau shows us still this alliance of religion with representative art; even an Emil Devrient has set forth this play of the Bavarian peasants as a model for all stages. I repeat; it were absurd to prove that Civilization, Science and Art were religious, they were necessarily so, and the aim of the church determined also the limits of their right to be so considered. For if they have been developed in the service of religion, they are yet not the exclusive product of religion and its spirit, but the natural spirit of man is the soil whence they spring, and religion is only the heavenly sun which has enticed these buds from the soil and brought them to a beautiful unfolding, and to which on this account the unfolding flowers gratefully turn. But we see from this that religion is the original life-health, the warming, sacred fire of humanity, the blessing of heaven upon the earthly life.

And history teaches us that all the great fruitful periods were periods of religion, and that the decline of religion was ever followed by the decline of other things. It is as if the supply of vital energy were cut off from the forms and organizations of this earthly life, when they are deprived of the dew of heaven, and the light and warmth which religion supplies. The most instructive example of this is furnished us in the people of Israel and in their Old Testament history. For this people and their national life were established in a peculiar manner upon a religious basis. All their external prosperity, their continued existence as a state, and their political independence depended on their religious loyalty. The book of Judges makes this thought its theme, showing us how every apostasy from Jehovah was punished with political servitude and every political renovation

was conditioned on religious revival. The prophets of Israel were the representatives of the national spirit and political thought. The ground-thought however of all their political wisdom and of their political preaching was ever this, that religion and religious loyalty were the foundation and soul of all national prosperity and independence. And thus the fall of Israel and its dissolution as a state was the result and punishment of its religious decline. And what is representatively taught us in Sacred Scripture in the history of this people, is repeated everywhere else. It was thus in Greece, thus also in Rome. The decline of religion and with it that of morality was the first thing, the decline of the civil commonwealth and the loss of political greatness and liberty, the second. The history of Germany furnishes also the most indubitable vouchers of this; and this history indeed as that of no other modern people. For since our nation is above all the most deeply founded, it must place the grounds of its life, of its political and civil life also, in the deep where lie the eternal sources of blessing to all life. There was a time when the German sword gave laws to the world and the German Empire was the only power in Europe. That was the time when religion was still the might of public opinion and the soul of all life. The exploit that we celebrate as the greatest achievement of the German people, is a religious achievement, that of the Reformation—a proof that religion is joined in the closest manner with the whole life of our nation. Our nation would not have been obliged to experience that time of political disgrace, whose end was sealed in blood upon the fields of Leipzig, if it had not first lost its religious faith and bartered it for the frivolousness of French unbelief. It then happened to it according to the old law: *wherewith any one sins, therewith is he also punished.* The national elevation of our people was above all a religious and moral elevation and renovation. All the great witnesses of that time fully depose that the freedom and greatness of Germany must be placed in the depth of the German spirit, in religious faith and moral renovation. In all the songs of that time, in which the fire of national enthusiasm so mightily flamed forth, this tone is heard throughout. In the war songs of Korner, in the ardent lays of Schenkendorf, in the boisterous sonnets of Ruchert, in the German songs of Arndt &c., we everywhere come into contact with this religious breath. Religious men stood in alliance with the national spirit, and men of the national idea were at the same time deeply and heartily religious. Schleiermacher the Theologian, by his words and deeds stirred the national fire. And Arndt, the fiery patriot, was a hearty and genuine Christian, and faith in Jesus Christ, the son of God, the Lord and Saviour of us all, was the soul of his life, his comfort in sorrow and his stay in adversity. He sang many a song to His praise and many of his songs have been received into our church hymn books.

Whatever our condition indicates for the present and future, it seems to me the most serious and threatening is this, that between national progress and the development of modern culture generally on the one hand, and religion and partly the representatives of religion on the other, such disagreement and disharmony have come as are both visible to the eye and often heard in the public voice.

On this a word still may be permitted.

The controlling interest of the present time is politics. We need not lament this, for it is an earnest and worthy interest, and in this sphere problems remain to be solved. But politics as well as all the natural utterances of the human mind in life require a connection with the deepest interest of life, that is, the religious interest. If however this connection between the natural and religious life exists and is signi-