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Poetry.

More than Conqueror.

The mighty warrior, strong and wise,
Who takes a city by surprise,
We call a Conqueror.
But e'en some little Christian child,
Who meets abuse with answer mild,
Is more than Conqueror.

The orator, whose subtle power
Has charmed his hearers hour by hour,
May be a Conqueror.
But he who seeks a better part,
And wins to Christ some other heart,
Is more than Conqueror.

One who shall strive for wealth or fame,
May meet success, may win a name—
May be a Conqueror.
But he who counteth all but loss
For Christ, who died upon the cross,
Is more than Conqueror!

And seekest thou great things in life?
Oh! seek them not. In such a strife
Be not a Conqueror.
Act well thy part, though weak and small,
And through the Lord, who loves us all,
Be more than Conqueror.

Read to Sleep.

For three score years and ten,
Burdened with care and woe,
She has travelled the weary ways of men;
She is tired, and wants to go.

So musing one afternoon,
With knitting upon her lap,
She hears at her door a drift of tune,
And a quick, familiar tap.

In flashes a child's fresh face,
And her bird-like voice sounds gay,
As she asks, "Shall I find you a pretty
place,
And read you a Psalm to-day?"

"Aye, read me a Psalm—The Lord
Is my Shepherd—soft, not fast;
Then turn the leaves of the Holy Word
Till you come to the very last—

"Where it tells of the wonderful walls
Of jacinth and sapphire stone,
And the shine of the crystal light that
falls
In rainbows about the throne;

"Where never are any tears—
You see how the verse so saith—
Nor pain nor crying through all God's
years,
Nor hunger, nor cold, nor death;

"Of the city whose streets are gold;
Ah! here it is not my share
One single piece in my hands to hold,
But my feet shall tread on it there!

"Yes, read it all; it lifts
My soul up into the light,
And I look straight through the laden
rifts,
To the land where there's no more
night!"

Rising, she nearer stepped—
How easy it all had been!
The gates had unclosed as the sleeper
slept
And an angel had drawn her in.

Religious.

Let the Reins alone.

A good horseman is unwilling to
have any one meddle with the reins
when he is driving. This is especially
true with him respecting one who does
not know much about driving. All the
more, if he is driving a runaway, or a
kicking, or a balking horse. Still more,
if he is driving on a dangerous road.
The safety of the passenger demands
that he should "let the reins alone."

Becoming a Christian means turning
the reins over to our wise, loving
Father, for him to drive for us in this
life, and the next. How very unwise
and unbecoming then for us, after we
have so turned things over to him, to
meddle with his driving the chariot of
salvation. This we do whenever we
are not submissive to his will. Our
selfishness and slothfulness, our pride
and worldliness, are the vicious steeds
we could not safely drive, and which we
turned over to him when we gave our
hearts to him by deciding to serve him.
The road is a dangerous one, full of

enticing side-tracks out into swampy
places, or up treacherous embankments
winding around precipices. Let the
reins alone! If we find it hard to do
so, let us ask for help, not only to do so
but for help to love to do so. Let our
minds dwell more in that song:

"Sing of his mighty love,
Sing of his power."

All that love and power and wisdom
are pledged to drive safely all the jour-
ney through.

"All the way my Saviour leads me."

In some business matters we may be
tempted to do otherwise than we would
be done by. The rein of conscience is
gently drawn by the Holy Spirit in the
right direction. Let the rein alone, to
guide as the Master wills. Some doubt-
ful amusement tempts to gratification
instead of self-denial. Memory draws
the rein by reminding of the words: "If
any man be my disciple let him deny
himself, and take up his cross and fol-
low me." Let the rein alone, or you
will soon be floundering in the swamps
of spiritual death. Slothfulness tempts
to slumber over devotion in the closet,
at the family altar, or the prayer-meet-
ing, or in church or Sabbath-school
work.

If we do not heed the Spirit's warn-
ing we shall be waked up by the crash
over the precipice, as the roadway of an
unworthy profession crumbles down in
the darkness. Be especially careful to
let the reins alone when God is trying
them by afflictions and disappointments.
They may seem to be guiding into a
blinding storm of tears and disaster. If
we set up our wills or temper in the
matter, they will do so. If we submit
to be driven on God's track, to go his
way, we will at last see that instead
we were thus guided out into the light.
See that this our prayer, "Deliver us
from evil," was lovingly, faithfully an-
swered. See that thus only it could
be answered. Let the reins alone.
Pray to be enabled to do so absolutely.
—Presbyterian.

Our Wings.

Man has wings on which he may
mount to heaven, though his feet may
tread the lowliest pathway—the wings
of thought. To the wise man the
course of an eagle through the air was
a marvellous thing. But the course of
a human mind when winged by thought
is more wonderful still.

No other creature than man is wing-
ed in this fashion. The lower animals
have all the downward look towards
the dust, which is the goal of their exist-
ence. It is man alone, whose spirit
came down from God and is summoned
to the highest, who can rise in thought
and desire above the world of sense, to
the realm of the heavenly and divine.

This is man's chief end. "The
greatest on earth is man, the greatest
in man is mind," and the noblest use of
mind is to stretch its pinions heaven-
wards. Nothing can keep the man
down who dares this flight. John
Bunyan did not exaggerate, when he
wrote in prison:—

"Though men may keep my body bound
By doors, and bolts and bars,
Yet by the faith of Christ I can
Mount higher than the stars."

How many have there been whose
lives have been imprisoned in the
narrowest lot, and chained to the most
mental drudgery, whose thoughts have
been above the stars. There have been
many, too, who have grown weary and
footsores in the pilgrimage—lamed by
infirmities—tottering with frailty. If
they had only feet, surely there were
an evil case. But faith has given them
power to stretch their wings and mount
to where Jesus is sitting expectant in
the heavenly places. We can work
harder than they; but they can soar
higher and help us upwards. And
sometimes when under the force of
circumstances the youths have faint-
ed, and the young men have utterly fallen,
it is the disabled veterans who have
surmounted all, and kept up the heart
of the church above her troubles. Who
has not also heard of those whose hearts
were in heaven by faith, while their

bodies were in a sort of hell of torturing
fire, and all surrounding profanity and
malignity, like Jesus the Captain of the
martyrs, whose mind was in a heaven
of divine forgiveness while the revilers
swarmed around the cross, on which
His body was nailed? This is the
greatest achievement which God has
yet wrought in the soul of man. Our
supreme hope is that we shall yet rise
in person to be for ever with the Lord;
our supreme attainment is to rise thither
now in thought, affection and desire.
This is our grand strength and joy
amidst the struggles of life, that there
is a real sense in which we have "wings
like a dove" which can bear us far
above the windy storm and tempest.—
And just as it is this faculty which pro-
claims our superiority to every other
creature, so it is by stretching them
heavenwards that we can realize the
supreme value of the wings of the soul,
and develop their power.

How few there are indeed, who use
their wings for the purpose for which
they were given. How many whose
pinions have been broken by sorrow,
cut by the subtle art of evil, or para-
lysed by disuse; and surely it is no ex-
aggeration to say that there are many
who are like flies imprisoned in the
honey pot of pleasure, or like birds
caged in utter worldliness. And yet,
is there no man doomed to this? The
poet has said:

"Unless above himself he can
Erect himself, how mean a thing is man."
But no man is condemned to be so
"mean a thing." For every christian
heart there is a place in the heavenly
places with Jesus Christ, where his life
may be hid with Christ in God; and
there are the means for taking him to
it. Indeed we have no alternative.
We must rise. We must either rise
superior to the world, or the world will
rise superior to us. Our hearts must
be in the heavenly storehouse, or be-
come the prey of the moth, the rust,
and the corruption, which make havoc
of all that the earthly treasury contains.
If we do not conquer the world it will
conquer us; and there is no way to
conquer it but to get above it.

And it is not really so hard for the
soul to soar, when it is faith that makes
the venture; easier, indeed, than it is
to walk with folded wing along many a
toilsome pathway. For God is ever
providing assistance for those who are
ever looking for it. What power is
there for example, in prayer, to refresh
the flagging wings of the soul! Truly
has it been defined as "*Ascensus mentis
ad Deum*"—"the climbing of the mind
to God"—for it often seems absolutely
to wing our thoughts and desires, so great
is the stimulus which it imparts to their
upward flight. All holy truth and
noble lives lift us upward; and even
the troubles that are naturally most
depressing have an elevating influence,
so that the soul can sing,

"Nearer my God, to Thee, nearer to
Thee,
E'en though it be a Cross that raiseth
me."

It has been truly said—I think by
Coleridge—that while in the times of
peace the Church extends her borders
most widely, it is in the year of perse-
cution that she rises highest, in purity
and consecration. And this is also
true of the soul. But there is no time
in which the Church may not rise to the
height of her Master's hope, to follow
His imperial policy; and none in which
the heart of a christian need be con-
tented to be lower than his Lord.—
Scottish Baptist Magazine.

The Duchess of Edinburgh, accom-
panied by two ladies and a gentleman
of her suite, has paid a visit to Can-
terbury Cathedral. The verger who
conducted the Duchess and party over
the building, had not any idea whom he
was guiding, until after they had gone
the round. Indeed it is understood that
the Duchess and her suite were asked
to withdraw from the north aisle, on the
plea that no one was allowed to remain
in that part during Divine service—a
request which was immediately com-
plied with.

Woman is the Sunday of man.

For the Christian Messenger.
Luthardt's Apologetical Dis-
courses.

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

Fifth Discourse.

MAN.—VI.

In the world of animals a new world
comes upon the stage, the world of
sense and instinct and sensuous feeling
and desire. But this world of sense
and life of sensuous feeling and impulse
are present in more beautiful harmony
in man. What in the brute-world
is distributed in one-sided insulation
among individuals, is in man united in
a complete whole. He is the higher an-
titype of the brute—but raised to the
sphere of intellectual freedom. All his
senses, his inclinations and feelings, of
however sensuous a nature they may
be, are spiritualized, ennobled, not sub-
ject to constraining necessity or blind
passion, but raised to the sphere of
freedom.

They have lost nothing of their
strength and vivacity, and have more-
over ceased from being ruled, and have
become rulers. It is this spiritual
power of mastery over them which en-
nobles and poetically transforms them.

Man is therefore the higher antitype
of the brute, because there is in him
withal another principle, which lifts him
far above the province of the highest
brute-life: man has a rational soul,
that is, he is a personality. This is
something specifically new in the entire
circle of organic life. A world of fa-
culties and powers of a spiritual kind
is joined in man, which roots itself on
the one side in a sensuous organism,
and on the other unites in an inner
point, in which this whole life forms an
inner unity with itself, in I. This ful-
ness of gifts and powers which lie, as
it were around this I, forms the com-
plete organism of the same, the many-
membered instrument, which by the I
is wielded. This I is moreover beyond
this, the Master that rules in the per-
fection of free power and self control.
In I man is himself, and from it out-
wardly he makes himself known. The
essential expression of this I is consci-
ous thought and free will.

Man has thought. It is somewhat
divine in man that he has thought.
The brute has feelings, ideas, instincts,
&c.; but thought, in the true sense of
the term, has man only. It is thought
that lies at the ground of all being.
For it is God's eternal thoughts which
have found their realization in the world.
It is accordingly somewhat Godlike in
man that he has thoughts to which he
is able to give a realization. Hence
man has a language also. For his
speaking is the outward phenomenon of
his thinking. Thinking is the inner
speaking of the mind which embodies
itself in words. Brutes speak not be-
cause they think not. Their language
is only an expression of general sensa-
tion, because their soul-life goes not
beyond sensation, while man thinks.
His thinking moreover has not simply
an individual signification, he carries
universal truths in his thoughts. Logi-
cal truths are universally valid. Herein
man rises above his individual life of
mind to the joint life of mind, he lives
this joint life contemporaneously with
his own intellectual life, he thinks it
and expresses its essential laws in logi-
cal truths. But man thinks not only
these formal laws of the universal in-
tellectual life, but also the essential
truths of the same, the universal ideas
of the true and good and beautiful.
Man recognizes and reflects upon the
world of ideas, whose source is in God
himself, and which have realized them-
selves in this sensuous world—a proof
that his home is not simply this world,
but the higher one beyond. He thinks
of eternity, he thinks of God, the high-
est thought—a proof that he is formed
for eternity, that he is formed for God.
So man's thinking ascends from the
lowest to the highest plane, and in all
this it remains itself, and preserves its
unity: man thinks of himself, and here-
by demonstrates his own being as a fact
of his consciousness. Man places him-

self in this consciousness: it is a kind
of creative act—in it his resemblance
to God may be seen.

Man has thought—thought of God,
and thought of himself. This is one
side of his likeness to God. The other
is that he has a free will. The brute
has instinct, man has a will, that is, it
is not something foreign, not simply an
influence from without or from his own
nature that leads him to decide, but
his action finds its ultimate starting
point in himself. He carries in himself
a point of freedom which no influence
from without, no excitation of his own
nature, and were it also the strongest
and most passionate, no force of indi-
vidual peculiarity, no power of custom
controls and leads him to will and act
thus or so, so that he could not act other-
wise; but how greatly soever external
circumstances or inner excitement or
impelling motives may influence man—
it is still finally the man's own purpose
which determines the event. That he
can act arbitrarily proves, indeed, his
freedom—which remains the same, even
when he is led and determined in his
action by motives and circumstances.
For it is not these circumstances and
motives which will for him, for then his
willing and doing would be only the
form in which the law of necessity
would be executed, but it is an act of
his own free self-determination, that his
will adapts itself to circumstances, and
does not shun them. The last thing
ever is that he resolves, decides: it is
not that he must, but he will, and there
is no must-will. He can in a particu-
lar case not will, he can otherwise will
as he will, he can choose. Willing,
means being free in his decision, and
this freedom is also power to do other-
wise, the power of choice. Upon this
rests all accountability and moral im-
putation. For I can also omit what I
do, I can do what I omit; my act is
my own free decision. Herein man
resembles God. For the highest thing
that can be said of God is that he is
master of himself. So also man by
way of resemblance is master of him-
self through his will.

Now the principal thing in this free
will is power of will. It is also the
great thing we stand in need of. It is
not enough to have thought, to be fer-
tile in genius: we must also have a
will, must be strong in will. Weak-
ness of will is a misfortune, and when
it is characteristic of an age or a race,
a public misfortune. "Only in will is
counsel."

For will is power of action; and in
truth only that is life which is action.
We must cultivate and develop force of
will. This is doubly necessary in times
like our own, when "waneness of
thought" enfeebles life, and an unceas-
ing critical method of contemplating
things, fastens like a corroding rust on
the metal of the will and takes away all
its sharpness and energy; or the fickle-
ness of the thirst for intellectual plea-
sure causes it to fly asunder and robs it
of that collection which it requires for
powerful action. But it is not enough
to have simple strength of will; we
must possess our own will, will that
does not give up and abandon itself
unresistingly to influences from without
or from within, to the tendencies of the
time, to the opinions of the day, or
even to the might of its own nature;
but we must be ourselves and remain
equal and true in our willing, that is,
must possess character. For character
is a fixed, firmly impressed self-even-
ness in willing and acting. But the
main point is the right moral quality of
character: that in it the truth of man's
conformity to God may appear and have
expression. This only makes character
really moral and Godlike. There can
be character in evil as well as in good.
We may wonder at the former, but can
only love and trust the latter. There
is an idea in moral personality and it
realizes itself in character. The high-
est idea which man can realize is the
divine. This conformity to God is the
truth of character. Herein human
personality, is perfected. Man then, as
he consists of body and soul, as a corpo-
real and spiritual organism, occupies a
double position: he sustains a relation