

Correspondence.

For the Christian Messenger.

Stanley's History of the Jewish Church.

Leisure moments were well employed in reading these volumes. Their orthodoxy is not above proof, yet they stimulate. Some poisons are good as medicine; but this history is not poison. It treats of the authorship, the date, and revisions of the various Scriptures, and without denying, presents even the natural aspect of miracles, in a way not satisfactory. Dean Stanley treats with all confidence on the deceitful conclusions of German investigation, seemingly unaware that he is on ice, not terra firma. This scholarly skepticism reminds one of a fresher overtaken by the cold of early winter and only apparently retained for a while at its highest. But, then, as I have said, the book has great merits. It treats the Hebrews as if related to the human race, showing how by native vigor and divine aid they rose from nomadism, slavery and idolatry, to national independence and a belief in the unity and spirituality of God. So that the book is likely to do more good to those who need its stimulus than harm to readers well grounded in evangelical faith.

The chapters on the "History of the prophetic order" and "The nature of prophetic teaching," have the most direct bearing on the present condition of Protestantism. Dean Stanley does not forget that the prophets were fore-tellers of events; but he evidently delights to think of them as forthtellers, interpreters of the divine mind, spokesmen for God to the people. They were prophets in the same sense in which Barnabas and Paul were prophets. Throughout the two volumes, as more succinctly in the chapters mentioned, is quite a vivid picture of the irregular, though influential part, which the prophets took in Jewish affairs. They were called of God for the most part without the intervention of priestly ordinances. They were of no particular caste, many were obscure men and to this day nameless; while some were of priestly descent, and a few of the blood royal. They were trained in prophetic schools. When fully commissioned by the Lord they were superior to all authority, now supporting, now opposing, the monarch, the princes, the hierarchy, or the populace, as the case demanded. As teachers they were theologians of the noblest sort, says Dr. Stanley, teaching always the unity and spirituality of God, and placing ever the moral law above the ritual, and they were the champions of the oppressed, the advocates of human rights. They were not the prudent men of their nation, asking, Is it safe? but, Is it true? Applying these facts, which I may have condensed to confusion, to the Christian ministry, he says "there is still one calling in the world in which, if any, the Prophetic Spirit, the Prophetic mission, ought at least in part to live,—and that is the calling of the Christian clergy. We are not like the Jewish priests, we are not like the Jewish Levites, but we have, God be praised, some faint resemblances to the Jewish Prophets. Like them we are chosen of no single family, a caste; like them we are called not to mere ritual acts, but to teach and instruct; like them we are brought up in great institutions which pride themselves on fostering the spirit of the church in the persons of its ministers. O glorious profession, if we could see ourselves in this our true Prophetic aspect!" And then he expresses an earnest desire that a second Wesley may arise who shall do what the Primate of his day wisely but vainly urged as his gravest counsel on the first Wesley,—that is preach, with the ardor of a Wesley, "the great unmistakable doctrines and duties of life as laid down in the Prophets and Gospels" with the same fervor as that with which Andrew Melville enforced Presbyterianism, or Laud enforced Episcopacy, or Whitfield Assurance, or Calvin Predestination. It must be confessed that this exhortation is one which Episcopal ministers, if like their predecessors, will be slow to profit by, and one which the second Wesley may find as impracticable as did the first, as impossible as it would have been for Paul to preach Christ and not shake the dust from off his feet at the door of the synagogue.

In these lectures we might expect to find a statement of the relation of the world to that kingdom which the Saviour has told us is not of this world. Are we to suppose, that as a dignitary of a state church, the author believes in the identity of the State with the Church? It makes no difference. England and France are organically distinct, yet the prosperity of each depends on the friendliness of its relations to

the other. So the prosperity of Christ's kingdom on earth is affected by its relations to the world. The Tyrians and Sidonians desired to be at peace with Herod; "because their country was nourished by the king's country." The world nourishes with its mammon of unrighteousness, perpetuates with its souls, the kingdom of the Redeemer, and so perhaps the Dean would say, Be friendly with the world and its governments and become the champions of the people that you may make them of most use to the church.

What influence will this work have on the future of English Episcopacy? Its present tendencies are twofold. One towards a sensuous worship with a Christ sepulchred in its ordinances, not living in its doctrines. The other towards an immature Evangelism. As a youth is necessarily immature till in the shop, the office, the bar or pulpit, he puts into practice the acquirements of the school,—so is Evangelism without that natural sphere for its activity, that natural outlet to its individuality and zeal, the Prayer and Conference Meeting. Without this concomitant, I do not think I err, Episcopacy, especially that of the State Church, however sound in doctrine, must run into bitter controversy, as is witnessed by the letters of the late Rev. F. W. Robertson, or else take on that mild asceticism, and somewhat harsh philanthropy so frequently satirised by living writers.

In a late sermon Dean Stanley quite consistently appealed to the working men not to desert the Saviour, though Priests and Pharisees should set them the example. It was a good beginning, but can he reach the position, which for a time Henry Ward Beecher occupied? Or can he find and train the coming Wesley, who shaking himself loose from trammels of caste, as Samson from the withes of the Philistines, who taking for his watch-word and creed, Jesus and Humanity, shall become the people's prophet to lead the people back to Christ? If he can, with the cathedrals, the churches, the associations and prejudices of centuries to back him, there is a career and a name for that man as extensive and lasting, as for Wesley, or Chalmers, or Fuller.

TREMLIFT.

For the Christian Messenger.

London Correspondence.

EXTRACTS OF LETTERS FROM PROF. C. E. GATES.

The Jewish Synagogue.—On Good Friday I visited the Jewish Synagogue, one of the most interesting places of worship that I have yet attended. It is built in the Eastern style, with side galleries for the women. A good choir and organ occupy the end. In the centre below is a platform raised about three feet from the floor. On this is the reading desk, where the Rabbi reads the service. The ark is opposite in a sort of cupboard; on one side is the pulpit. The Jews keep on their hats during worship, and wear a white scarf over their shoulders. The Rabbi wears a black gown and the scarf, with a hat turned up at the sides. The seats are numbered, under each is a drawer for the books and scarfs.

The service, reading and singing, is in the Hebrew language, and is very beautiful and impressive, there is something sad in their simple melodious mourning over their scattered condition. A Jew gave me a book, on one side of which was English. A part of it read thus, "Our Temple is destroyed, our altars down, and we are scattered among all nations. We have no Priests to offer sacrifices to Thee, but Thou O Lord wilt accept the sacrifice of our hearts which we offer Thee." Beautiful are the soul-stirring melodies they sing expressive of their faith in the promised Messiah, and their final restoration to their native land. In glancing over the book I noticed that they used many of the Psalms of David. The removal of the scroll containing the law of Moses from the Ark is a very interesting ceremony. The Rabbi goes to the place where it is kept, opening the folding doors he takes it to the reading desk where it is unrolled and passages read from it in Hebrew. The Jewish music although of the most simple kind, is very fine, the music now used by them is doubtless part of the ancient Temple service, the customs having been handed down from one generation to another to the present time so that not one jot or tittle is lost.

After reading portions of the Law it was returned to its place with a song of triumph, and the ark was closed. After this the Rabbi ascended the pulpit and preached an excellent sermon from Ex. xiii. 10. He said they were now celebrating the 3179th anniversary of the

Passover. He referred to Moses as the first who taught the doctrine that the strong have no right to afflict the weak, that the principal of development which commenced at that period was still going on. Each generation thought they had reached the highest point of human progress, when in fact it was only the parent of the next, and so it would be until the Messiah came. He said it was for the descendants of Abraham to keep inviolate the Passover, that while they were observing the letter of the law in their homes, by eating unleavened bread, they were not to forget the spirit of the law, which teaches us to be kind to each other, and honest in our dealings. In fact, he taught his people the same morality that Christianity teaches.

There is something very remarkable in the fact, that while the Jews are keeping the Passover, the Roman Catholic and Anglican Churches are celebrating the event which the Passover prefigured. The Jews are living proofs of revelation. We find them (as it was foretold) now scattered among all nations, keeping themselves a distinct people and retaining their ancient habits and customs. Their history is a warning to all the nations of the earth. In all their trials they have looked for the promised Messiah to come as a temporal king to restore them to their former greatness as the chosen people of the Lord. It was hard to make them understand that the Kingdom was to be a spiritual one, for we hear one of the disciples asking our Saviour after his resurrection, if He would at this time restore the kingdom to Israel. The Jews of the present day have the same idea, they are praying and waiting for a temporal Messiah who will restore them to their native land. Will not this prayer be answered? Why are they thus kept a distinct people? If we wish to know anything of the habits and customs of the ancient Briton, or Anglo Saxon of 800 years ago, we must read their history. Not so with the Jews. Is this the result of chance? I think not. It must be designed, and the time is probably not far distant, when the so-frequently uttered prayer of the Jew will be answered in their restoration to their country. The signs of the times seem to point that way. The Turkish Empire is fast falling, only the influence of England who wants a road from Alexandria to the Red Sea, in the overland route to the East, that keeps it from collapsing. All agree that "the sick man" (as it is called) must soon die, but the European powers cannot agree about dividing the "Turkey," fearing they may not get their share.

The nations who have Jewish subjects, should they leave their adopted land and return to their own country, should build and establish there an enlightened government which would prove a blessing to mankind. I think this will eventually be the case. Oh! how much we are indebted to the Jews, for through them all the nations of the earth have been or will be blest. Our Saviour was a Jew, one of the same race that I saw before me, and some of the truths uttered in the same language he spoke, the thought was almost overpowering.

The love of country is part of our nature. We know not how dear our native land is, until we are far away from it. What must be the feeling of the Jew who feels he has no country to call his own but is a wanderer? Some years since I visited the Cemetery in Glasgow, Scotland, one corner of which was allotted to the Jews, on the iron gates were written the following lines, which I think must find a response in every heart:

"Oh! weep for those who weep by Babel's stream, Whose shrine is desolate whose lands a dream; Weep for the harp of Judah's broken strains, Mourn, where their God hath dwelt, the heathen reigns."

Tribes of the wandering foot and weary breast, When will ye flee away and be at rest: The wild dove hath its nest, the fox his cave, Mankind his country, Israel but the grave."

I hope they may soon be permitted to return to their much loved native land, worshipping the true Messiah, looking on him whom they have pierced and mourning because of Him, and through faith in Christ enter into that rest prepared for those who love God.

Weather.—The weather here is very uncertain. I like the climate of Nova Scotia better than that of England thus far. When in Nova Scotia spring opens, the fields become green, vegetation puts forth so rapidly that joy is imparted to all animate and inanimate nature. Here the change is so gradual you can scarce perceive it.

Albert Hall of Science.—The Queen on Monday laid the foundation stone of the Albert Hall of Science, which was her first public act since Prince Albert's death. This building will cost £200,000. The main Hall will seat about 8,000 persons, some of the

boxes have been sold for £1,000, others for £500. The Hall was projected by the late Prince Albert, and the funds of the Exhibition devoted to that purpose. They are building it as a memorial of him. He was a great lover of Science, especially music. One of his compositions was sung at the opening ceremony. The Queen was accompanied by her children, the Princess Louisa and Beatrice, and Prince Leopold.

For the Christian Messenger.

OBITUARY NOTICE.

MR. ALLEN YOUNG,

Died at Hantsport, April 20th ult., aged 85 years. I have obtained from an aged brother, a cotemporary with Bro. Young, some incidents of the early religious history of the departed. He has sent me the enclosed, with permission to make what use of it I please. As it contains a graphic account of the Revival in Falmouth, under Bro. T. S. Harding, about 60 years ago, with incidents of Church history, from an eye and ear witness, I have concluded to send it just as it is. I am certain of one thing—your boys will be glad I did not attempt to copy it. My aged brother desired me to add one word. He had said that Mr. Young was a man of "strict integrity," he wishes it to read "Strict and sterling integrity," a valuable testimony, which ought not to be overlooked.

The late Allen Young, I may just add, was a nephew on the mother's side, of the celebrated Rev. Henry Allen. At the reformation of the Baptist Church under Mr. Nutter, he was chosen deacon. Since I came to Hantsport and some time previous, the infirmities of age, did not often permit him to attend the public services of the sanctuary. I often called on him. He never seemed much aroused; never spoke of raptures, never seemed to enjoy the full assurance of faith and hope. But seemed firmly to rely in the great atonement, and to be "looking for the mercy of our Lord Jesus Christ unto everlasting life."

S. T. RAND.

Hantsport, May 25th.

It is more than half a century since the people in middle Falmouth engaged the late Rev. T. S. Harding of Horton to preach to them every fourth Sabbath, for a year. There were a considerable number of professors of religion in the place, and some of them were eminent for piety, being rich in spiritual experience. They were mostly of the Henry Allen school, professedly Congregationalists. They had been a long time without regular preaching and had become so hungry for the bread of life, that they were glad to hear the Gospel from whoever the Lord would send. Mr. Harding was then in his palmiest days, and so spoke that he attracted large congregations. The church in Horton was then on the open communion plan and it was proposed to observe the same order in Falmouth. A meeting was held for consultation and a number of the old standing disciples gave in their names as members of the newly formed Church. There might have been one Baptist among them, the rest were Pedobaptists. Mr. Harding had with him on the occasion some of his brethren from Horton. It was concluded that the sacrament should be administered on his next monthly visit, at which time he preached an able and animated sermon from the following words, "Ought not Christ to have suffered these things and to enter into his glory." In breaking bread to the communicants he exceeded himself and spoke with such eloquence and power as I had never heard from mortal man before. The exercises of the day made a deep impression upon the audience. I sat and heard myself with fear and trembling and admiration. When Mr. Harding made his next monthly visit a conference meeting was held in which the divine presence was specially manifest. Several persons related their religious experience on the occasion and were baptized the following day. The preaching at this time (and for some time after, was of the most stirring character, and told powerfully upon the minds of the people. One discourse in particular was considered very extraordinary on account of the compass of thought it contained, its applicability to the state of the audience to which it was delivered, and the pathetic energy by which it was pervaded throughout. I heard a pious lady say, who had previously some prejudice against Mr. Harding, that while she was sitting and hearing that discourse she could hardly persuade herself that it was really Mr. Harding that was preaching—the sermon being delivered with such overflowing impetuosity and so fraught with the glories of the gospel of Jesus, that it seemed to her as if some unearthly attributes were employed in the production of it with celestial adjuncts flowing along in its tide of triumph giving glory to God in the highest. That believing lady was so moved with the fervor of the preaching at the time, that she thought she could almost look into the gates of the city of God and survey the golden streets, and listen to the harpers with their golden harps. We hear no such sermons now a days as the old Preachers used some times to make when particularly aided by the Holy Spirit. I have heard them deliver sermons when every soul within their hearing was compelled to succumb to the power and authority of their preaching, and if they were not all converted they were silenced, convinced, and confounded by the power of the Word if they were not enabled to believe. Powerful preaching was