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## Poetry.

### THE DESIRE OF HEAVEN.

BY MRS. SOUTHEY.

O, talk to me of heaven! I love  
To hear about my home above;  
For there doth many a lov'd one dwell,  
In light and joy ineffable.  
O, tell me how they shine and sing,  
While every harp rings echoing;  
And every glad and tearless eye  
Beams like the bright sun gloriously!  
Tell me of that victorious palm  
Each hand in glory bareth;  
Tell me of that celestial calm  
Each face in glory wearth.

O, happy, happy country, where  
There entereth not a sin;  
Where Death, who keeps its portals fair,  
May never once come in!  
Its day can never change to night—  
The darkness of that land is light;  
Sorrow and sighing God hath sent  
Far thence to endless banishment;  
And all the saints whose home is there  
Have done with toil and vexing care:  
Never again the rising tear  
Shall dim their burning eye:  
For every one they shed while here,  
In fearful agony,  
Glitters a bright and dazzling gem  
In their immortal diadem.

O, lovely, blooming country, where  
Doth flourish all that we deem fair!  
For though no fields nor forests green,  
Nor bowery gardens there are seen,  
Nor perfumes load the breeze;  
Though no material harps give sound,—  
Yet joys at God's right hand are found,  
The archetypes of these.

There is our home—the land of birth  
Of all we highest prize on earth:  
The storms that rack this world beneath  
Shall there for ever cease;  
The only air the blessed breathe  
Is parity and peace.

O, happy, happy land! in thee  
Shines the unveiled Divinity,  
Shedding through each adoring breast  
A holy calm, a halcyon rest;  
And those blest souls, whom death did sever,  
Have met to mingle joys for ever.  
O, when will Heaven unclothe to me!  
O, when shall I its glory see!  
And my faint, wearied spirit stand  
Within that happy, happy land!

## Religious.

For the Christian Messenger.

### THE DESERT OF THE EXODUS.

JOURNEY ON FOOT IN THE WILDERNESS OF THE FORTY YEARS' WANDERING. BY E. H. PALMER, M. A., FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE. TWO VOLUMES, 8VO., PP. 576.

A REVIEW, BY REV. DR. CRAMP.

(Concluded.)

On his second journey Mr. Palmer was accompanied by Mr. C. F. Tyrwhitt-Drake, who was commissioned by the University of Cambridge to report on the natural history of the country, and to collect specimens of its fauna and flora.

The travellers left Suez Dec. 16, 1869. The preparations for their journey are thus described:—

"Our only escort consisted of the owners of the camels which carried our camp-furniture and provisions, and these being changed from time to time as we passed from one tribe to another, we may be said to have performed our journey absolutely unattended and alone.

"Our equipment consisted of the following articles:—

"A tent 12 ft. square, which, on leaving Jerusalem, was changed for one 6 ft. square and 5 ft. in height. Two mattresses and blankets.

"Kettle, pot, frying-pan, tin plates, knives, forks, and tin washing-basins. Tobacco, flour, bacon, onions, tea, sugar, Liebig's extract of meat, and brandy (supply for three months).

These, with our surveying and photographic instruments, clothes, &c., were carried up on four camels. The curious may compare our outfit with the list of articles which the infallible 'Murray'

pronounces to be absolutely necessary for the desert traveller.

"A Dragoman was fortunately needless, as we were both familiar with the 'rapid gutturals' in which the Ishmaelite expresses his love, hate, or craving for *bakhshish*, and, since we numbered the arts of frying bacon and wiping plates amongst our numerous accomplishments, a servant was at once voted unnecessary and a bore.

"Our dress consisted of a Syrian suit of brown holland, similar to that worn by the Turkish soldiery, a red scarf, and a thick felt cap and *kefiyeh* or striped handkerchief worn over a head clipped (in the absence of razors) perfectly bald: a dagger, revolver and gun apiece completed the costume. I am willing to admit the justice of the verdict pronounced by a high authority, when, three months later on, we entered Jerusalem somewhat the worse for wear—viz., that two more reputable figures have seldom been seen even in that holy city." p. 302.

About five months were spent in the exploration of "the great and terrible wilderness," and the examination of the sites, or supposed sites of places mentioned in the Pentateuch. The identification was in many instances very satisfactory. As the Expedition traversed the "Desert et Tih," and the "Wilderness of Paran," as it was formerly called, following the tracks of the Israelitish encampments, they had frequent opportunities of comparing the ancient with the modern names of places (in doing which their knowledge of the Arabic of the country rendered great service), and hence felt justified in concluding that they were travelling by the same route which the chosen people had taken more than three thousand three hundred years ago. They pitched their tent at Kibroth-hattaavah, where "they buried the people that lusted," Hazeroth, and other identified stations: they tarried at Kadesh Barnea; they visited Ezion Gaber; they skirted Edom, as Israel had done before them; they ascended the mount where Aaron died; they went to the top of Nebo, whence Moses beheld the Promised Land.

"At last we reached the edge of the Moabite plateau, and stood upon the heights of Nebo. Here again we met with stone circles of the type so familiar to us in the Tih, and one gigantic cairn which the Arabs called El Maslubiya, or 'the Crucifixion.' The prospect that we gazed down upon from that commanding spot—the same from which the aged Lawgiver of Israel gazed for the first time upon the Promised Land, and looked his last upon the world—was indeed magnificent. The hills of Palestine rose up before us; at our feet the Jordan meandered along its noble valley to the calm blue waters of the Dead Sea; and, as we meditated on the scene, the solemn words of Deuteronomy (xxxiv. 4.) came to our minds with a reality which they had never before assumed: 'This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes.' p. 502.

But though the biblical narrative receives abundant confirmation from the actual survey of the country, there is one very significant blank. We have the names of the halting-places during the forty years' wandering (in Numb. xxxiii. 19-36), but those names are not now heard in the land. The people were doing nothing all the time. It was a time of darkness and of punishment. A whole generation was to waste away ere it came to an end. The murmurers were not to possess the inheritance.

"Between the defeat at Hormah and the re-assembling of the people at Kadesh for the final advance upon Canaan, in the fortieth year of the Exodus, there is a great gap in the narrative. Failure and disappointment, added to the burden of conscious sin which they could only expiate by long, weary wanderings, appear to have paralyzed the energies of the Israelitish hosts; and the history of that period is

almost a blank, or at best, a mere record of murmurings, sorrows, and forebodings. The rebellion of Korah and his company, the death of Miriam, and the second miracle of striking the rock, are the only incidents of which mention is made; and in the last-named the despairing unbelief of the tribes so angered Moses that he sinned against the Lord, involving himself and Aaron in the general ban of exclusion from the Promised Land. As God's chosen people, led on to victory by His visible presence, their every movement was worthy to be chronicled; but, when the immediate Divine guidance was withdrawn, they sank to the level of a mere nomad tribe, and experienced, no doubt, the fluctuating fortunes of a Bedawin horde. Moses himself designedly passes over their expiatory wanderings in as few words as possible, and the only passage in the Bible which can with certainty be taken for a description of them is that in Duet. i. 46: 'So ye abode in Kadesh many days, according to the days that ye abode there.' p. 515.

An engraving at p. 389 interested us exceedingly. It represents the well of Beersheba. There, Abraham "planted a grove, and called there on the name of the Lord, the everlasting God" (Gen. xxi. 33.) There, Isaac also "buided an altar, and called upon the name of the Lord; and there Isaac's servants digged a well" (Gen. xxvi. 25). And there, Jacob "offered sacrifices unto the God of his father Isaac" (Gen. xlvii. 1.), on his way to Egypt, to re-join his beloved Joseph.

"Beersheba is perhaps one of the most interesting spots in the desert, connected as it is with some of the earliest scenes of Bible history. The deep well of massive masonry upon which we gazed was in all probability the identical one dug by Abraham, the Father of the faithful, himself. The name, Bir Seba, which he gave it, still clings to the spot; the Bedawin, to whom the Scriptures are unknown, still point with pride to the great work which their father Ibrahim achieved; and as they draw water from it for their flocks, the ropes that let the buckets down still glide along the same deep furrows in the masonry by which the patriarch's servants let down theirs."

The grapes of Eshcol excited great astonishment in the camp of Israel, when the spies returned, bearing a branch with one cluster of grapes, on a staff, between two of them. It has been generally supposed that "Eshcol" was in the vicinity of Hebron. Mr. Palmer is of a different opinion. Kadesh, as he thinks, was identical with the modern *Ain el Gadis*, and therefore in the extreme border of the "South country," and would have been too far from Hebron for the purpose of the spies. This leads to some curious information. Speaking of Eshcol, he says:—

"This site is generally assumed to be identical with Hebron; and if the theory be correct, it may be objected that the distance is too great for grapes to have been brought, to say nothing of so very perishable a fruit as figs—which are also mentioned in the same passage.

"This argument, so far from militating against the probability of our *Ain Gadis* representing Kadesh, would seem to me rather to lead to the conclusion that Hebron, or more properly Wady el Khalil, cannot be identified with Eshcol. Indeed, the principal reason for assuming it to be so appears to be the circumstance that Hebron is the most southern point of Palestine where grapes are found, and that the district is still renowned for them. But it is a noteworthy fact that among the most striking characteristics of the Negeb (or "South country") are miles of hill-sides and valleys covered with the small stone-heaps formed by sweeping together in regular swathes, the flints which strew the ground; along these the grapes were trained, and they still retain the name of *Teleilat el Anab*, or 'grape-mounds.' Towers similar to those which adorn the vineyards of Palestine are also of frequent occurrence throughout the country. I should

rather therefore conclude that Eshcol lay much further south than Hebron; for Caleb and his companions, travelling with so much caution as they must have employed in their character of spies, would naturally have brought their bulky specimen from the point nearest the camp." pp. 351-353.

A bath in the Dead Sea is not very tempting. Here is Mr. Palmer's experience:—

"The water is so exceedingly salt and pungent as to cause intense pain to the eyes if it is allowed to enter them, but is so buoyant that one finds it impossible to sink. We floated with equal ease upon our backs or breasts, sat upon the water as one would upon a feather-bed, and, indeed, placed ourselves in any attitude we pleased without any fear of sinking. The only disagreeable part of the performance was that, if we attempted to swim in the ordinary manner, our legs would fly up out of the water with a jerk that told most unpleasantly upon the small of the back. A long sojourn in 'the tents of Shem' had made for us many strange and pertinacious acquaintances whose name I must not breathe to civilized ears; from head to foot we were covered with marks of their attention, and when, on coming out of the water, we began to crystallize, each puncture was filled with hardening salt—but enough: 'Ne pueros coram populo Medea trucidet.'" p. 469.

Mr. Palmer's concluding remarks are very appropriate:—

"We cannot perhaps ever hope to identify all the stations and localities mentioned in the Bible account of the Exodus; but enough has been recovered to enable us to trace the more important lines of march, and to follow the Israelites in their several journeys from Egypt to Sinai, from Sinai to Kadesh, and from thence to the Promised Land.

"My task is drawing to a close; I have endeavoured to record the impressions which a sojourn among the scenes of the Exodus has left upon my own mind, and by thus depicting the country in its physical aspect, to promote a more intelligent study of this most interesting portion of the sacred narrative. The truth of that narrative has been of late years continually called in question; but I have purposely abstained from discussing any of these objections because I believe that geographical facts form the best answer to them all.

"There is an unhappy tendency in the present day to consider science and modern discovery as antagonistic to Scripture truth; and against this pernicious notion I would now protest, for truth was never known to suffer from honest inquiry. Something there must always be that requires more than material proof, that can be grasped by faith alone; but he who investigates fearlessly and reverently will be thankful for the light which science sheds, and not despair if she leaves something unrevealed." p. 529.

The coloured engravings add greatly to the beauty and value of the volumes. The style is respectable—the spirit devout—the tendency always good. A cheap edition of so useful a work would be a boon to those readers whose pecuniary resources are not ample enough for the purchase of luxuries.

For the Christian Messenger.

### WORK FOR THE COLLEGE.

An Illinois paper contains the following paragraphs, partly editorial, partly from a correspondent, in reference to the efforts now being made to pay off the debts of the Chicago University.

In the letter of our friend, the correspondent, especially, there is a point well made which ought to tell, and we trust will tell. He instances the case of the great English schools at Oxford and Cambridge, and shows what an immense advantage they and their teachers enjoy in having no harrassing, crippling, withering financial de-

ficiencies and deficits to endure, such as are the bane of so many American institutions. Here is a part of what he says:

No running about hat in hand, sleeping in a clammy bed after a day's frantic chase after a five-dollar subscription, payable when the other man gives his five. No leaving the ship at anchor off the Cape of Good Hope, or rather of Bad Despair, while the captain and crew go ashore to work their passage. Here there is a limit to disintegration, at least as far as higher education is concerned. Here there is concentration; working from centres; radiation instead of scatteration; few hubs, many spokes, instead of all spokes, no hub. Here money was planted like a tree, in one hole, one spot, well chosen, not sown broad-cast by a blind man all over everywhere. Geography was consulted as well as economy. These British institutions are adamantine. They are impregnable. Why? Because they are rich, because they own real estate, because they are endowed. They have so much money that they can snap their fingers at the man who has even as much. They may lack catholicity (as Oxford until just now, when compelled to forego the sweets of bigotry,) or fair play (as Edinburgh, in letting the women get half-way through, and then prohibiting them from going further,) but they do not lack money, wealth, and so there can be no schism, no competition, no disintegration, no setting up of a rival shop over the way. The fight must be fought out on this line. The battle-ground is fixed. So, whatever may be the stir over heresies and hair splittings, and the toleration of women, all is calm, steadfast, immovable about finances. And where this question cannot be raised, all other questions will settle themselves.

Oh, it is unspeakably invigorating to breathe this state of things! To see a man go forth to his labor of teaching, with nothing on his mind but his divine work!"

Here are thoughts for us. We find what we are doing, and what we ought to do. After all our planning and talking and working, we have not yet got beyond the "frantic chase for a five-dollar subscription payable when the other man has paid." The *Messenger* informed us that the Governors of the College, after their late deliberation on its financial condition, voted that the Faculty be requested, after they have finished their labors with their classes, to spend the vacation, (which is largely needed for perfecting their plans for the coming year's work), in making a tour among the churches and collecting something to live on. That is about what the resolution means; and that means, if the Faculty want a college and can raise money for it, they have leave to do so.

Is this generous, is it just? The men connected with the college ought to do their share towards sustaining it, we trust they are willing to do it; but why ask them to spend two or three months in this perambulating work, and not ask the lawyers and doctors among us, who were for the most part educated at Acadia and owe it a considerable debt? Why not ask the business men whose property is so much enhanced in value and the condition and prospects of whose families are so much improved by the existence of that institution? There are twenty business men in the Province any two of whom could do more to promote the endowment of the College than all the College Faculty combined could effect. Why not call them out? Who gave them permission to stay at home and add to their investments while somebody else must do public work? Why not call on the deacons to take the field for this object, who will find the College more and more a necessity for supplying the wants of the churches?

The bane of our enterprise has been that so many who are ready to vote that it is indispensable to our success, feel no obligations in regard to it, but say that somebody will take care of it, or Providence in some way will interpose in its behalf. In all this there has been a vast deal more of indolence and covetousness than of faith in God. The time has come for us either to say that it is best for the people to abandon Acadia, and have done with it, or for all to take heed with an earnest purpose to make it all it should be. The papers informed us a short time