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POETRY.

One Look Enough.

"Look unto Me and be ye saved."—Isa. vi. 22.
One look enough to bring us rest,
When weary and by sin distress'd,
And prove we are for ever blest,
One look enough, O Lord!

One look enough the soul to calm,
To bring love's healing, sweetest balm,
Change sorrow's plaint to holy psalm,
One look enough, O Lord!

One look enough 'mid darkest night
To fill the soul with heaven's own light,
Bring joy's sweet morning pure and bright,
One look enough, O Lord!

One look enough, however long
Or rough the path, to bring a song,
When weak and faint to make us strong,
One look enough, O Lord!

One look enough: the world must go
Subdued and conquered every foe,
Healed every wound and banished woe,
One look enough, O Lord!

One look enough to lift to God,
To bring the Saviour's cleansing blood,
Sustain in tribulation's flood,
One look enough, O Lord!

One look enough 'mid failing breath,
One look enough in life and death,
Hear, then, O soul, what Jesus saith,
O look, believe, and live.

Then look, O Lord! O look on me!
Call up my sinking heart to Thee!
Thus fill and bless eternally!
One look enough, O Lord!

Brighton. W. POOLE BALFERN.

RELIGIOUS.

The Oldest Scottish Baptist.

At Dunoon, on the Clyde, there lives a very worthy patriarch named Archibald Macarthur, at the advanced age of ninety-nine years. He is well and healthy, walks about, and frequently works in his garden. His memory is entire, and he enters into the history of past events with minuteness of detail. He is attended to by the kind and unwearied attention of a loving and affectionate daughter, assisted by a grandchild. Through the merciful and providential interposition of a friend at Dunoon, he is honoured to retain a small plot of ground sufficient to feed one cow, which gives the daily yield of milk, the sale of which supplies every want. Contentment, peace, and happiness reign in his humble abode. His house is of the primitive order, and all its utensils the same. He is a native of Lochfyne district, Argyllshire, where he was born in September, 1777. Yet he has passed most of his long life at Dunoon.

But what is chiefly noticeable in connection with the life of Archibald Macarthur is the fact that he is the alone survivor of that noble band of primitives who gathered together in the glens and mountain cliffs of the Highlands of Scotland at the beginning of the present century. The leading spirit among those early Gaelic reformers, Donald Macarthur, was the cousin of our patriarch. He was raised up, about seventy-six years ago, among the fishermen at the various seaports, such as Port-Bannatyne, Colintraive, Millport, Garelochhead, and Greenock. Suddenly, and almost miraculously, Donald Macarthur became a preacher and a teacher. His warmth of eloquence and his honesty of purpose drew around him crowds of his fellow-fishermen, and congregations were assembled at very many places. His opinions were simple, sincere, and, to many at that time, most convincing, and he classed among them—Believers' Baptism. Among the many places where his friends met, one was for a time in Edinburgh; and scarcely a clachan in the Highlands was without an adherent or a congregation. All this early stir in behalf of sound principles was summarily closed by the rash act of an unfriendly hand. One Sunday morning, in June, 1805, when Donald Macarthur and his friends were met together for worship on the sea-shore

near Port-Bannatyne, he was seized by the press-gang of the time. He dared to dissent from the established order of religious services around him, and an assumed charge was made. He was hastily conveyed to Greenock, and thence to the fleet at Portsmouth. His friends wept over his seizure. They were in the act of their usual "first day" service. They had sailed that morning from many a distant haven, and were thus suddenly interrupted. Rothesay friends and foes saw the sail moving along with Donald Macarthur. The one mourned, and the other rejoiced. Friends at a distance interposed. The late James Alexander Haldane, and Henry David Ingles, Edinburgh, threw the weight of their character into the defence of the persecuted; and the seizure, when examined, was judged to be illegal, and the captive was restored. Civil liberty even then triumphed, and the party was fined who caused the seizure.

Donald Macarthur returned, and he resumed his wonted labours; but new annoyances were begun, and the mind of the good man drooped, and at last he emigrated to Canada. From the absence of their preacher and teacher the congregations were lonely, and one after another ceased to meet. The Baptist church at Millport is the only one of the number that has continued to meet. The originals have died. All have gone; all except the worthy and aged representative, Archibald Macarthur. They were faithful to their principles, and consistent in their conduct.

The writer of these brief notes has met with many of their members, and conversed with some that were present on that "first day" morning of the preacher's seizure. The delight they had in the past was a pleasing testimony of their attachments. They seemed refreshed to relate those events that bespoke their unity of faith and practice. No money was asked by their preacher. Freely he had received, and freely he gave. The bond was one of love, and that love was strong as death. The appearance of Donald Macarthur and his Gaelic friends in the west was like the sprouting up of some long-buried seedlings of the ancient Culdees of old Scotland. That seedling revived as a prognostic of a coming harvest, when the worshippers of God, or the servants of God, will burst forth from their concealment, and fill the world with fruit. For there can be no doubt that the West of Scotland, in olden times, was the refuge of the persecuted, as well as a centre of mind; and from that point or centre shall come forth the germs of new life to revive the dead. Gille Dhe in Gaelic is "a servant of God," as Culdee in Latin or Roman is "a worshipper of God," proving the unity of both terms from one common root; and almost all the services of Donald Macarthur were conducted in Gaelic.

Our patriarch's love of his native Gaelic tongue attaches him to the Gaelic Free Church congregation of Dunoon, and he sometimes attends their meetings. His principles of faith, and his convictions of sacred duty, do not concur with theirs; but he is allowed freedom of speech, and that in the language of his early days. His partner died at Dunoon about eighteen years ago, and her remains were interred in the old burying-ground there, and this fact calls forth his strong desire to linger on the threshold of her grave. A certain kind of awe is experienced by the visitor on being first introduced to him, yet familiarity is soon engendered. His tongue is the medium of his inmost thoughts, and soon he is at home in his exultation of the mercy and work of the Saviour, the Lord Jesus Christ; and these utterances are in fine keeping with the happy words of an apostle, "Though poor, making many rich." He was baptized in the year 1806, and must be the oldest Baptist in Scotland.—*Scottish Baptist Magazine.*

Dr. Luther's shoes will not fit every village priest.

The Jordan Valley.

From advance sheets of the report of a trip to the east of the Jordan, lately made by Dr. Selah Merrill, archaeologist of the American Palestine Exploration Society, the following is taken:—

I was absent eighty-one days, and more than half that time was devoted to that portion of the Jordan Valley which lies east of the river and between the Lake of Tiberias and the Dead Sea, including the wadies and foothills clear to the very summit of the Gilead and Moab mountains. This region was more perfectly known than even Moab and the Hauran. The east side of the Jordan Valley has a special interest for the Christian, from the fact that our Saviour sometimes followed the road leading through it on His way to Jerusalem. The road crossed the Jordan immediately below the Lake of Tiberias, and followed down the east side, until just below the Jabbok, where it recrossed and followed down the west side of Jericho. There are just below the mouth of the Jabbok, the remains of an ancient bridge, which there is reason to believe existed in Christ's time. Along this road the Christians fled to Pella, their place of refuge during the destruction of Jerusalem; and along this road also a portion of the army of Titus marched on its way to besiege the Holy City. So little has been known of this region that we have thought of Christ as passing along a lonely road, when He went from fair Galilee to Jerusalem by this valley route; but there could be no greater mistake. The Jordan Valley on the east side, between the Lake of Tiberias and the Jabbok, was a paradise of cities and gardens and cultivated fields, and well watered in every part. I have found the ruins of at least a dozen important places between the points just named, which show that in Christ's time there was here a dense population.

The site of Jabesh Gilead, a city which played an important part in Hebrew history in the time of the Judges and of Saul, has never been identified. I have searched the region carefully in every direction, and examined every existing ruin, and made diligent inquiries for a place, a hill, a mountain, or a ruin, called "Yabis," or "Abis," and am confident that none exists. The name is retained only in Wady Yabis, which corresponds to the Hebrew Jabesh. Dr. Robinson suggested a ruin called "Ed Deir" as the probable site; but he did not visit the place, and I am certain that if he had done so he would not have made the suggestion. Jabesh, which still existed at the time of Eusebius and Jerome, was six Roman miles from Pella, on the way to Gerash. There is a large ruin called Myramin about an hour and forty minutes from Pella, on the direct road to Gerash, which, I think, can be shown beyond a doubt to be the real site. In Saul's time a battle was fought at Jabesh with the Ammonites; but Ed Deir is so situated that an army could not approach within three-quarters of a mile of the place, while at Myramin there is a very favourable ground for troops to operate. Besides, the distance and direction correspond exactly to the statement of Eusebius, which cannot be said of Ed Deir.

The site of the Jahaza, where the great battle was fought between the Israelites and the Amorites, when the former were on their way to Canaan, I think I have also discovered. There are at the north end of the Shittim Plain and about three miles north of Wady Nimrin, a series of remarkable pits running across the plain from east to west. The line is about three-fourths of a mile in extent. The pits are thirty feet in diameter, perfectly round, and at present four feet deep. They are thirty and sometimes forty or fifty feet apart. I am not yet prepared to give an opinion as to their origin and object; but they are certainly very curious, and I have made a plan of them and of the region where they are.

Among matters of general interest I have discovered two groups of hot sulphur springs east of the Jordan, which have not been noticed by Robinson, or Ritter, or even by Lartet. I have discovered also in the mountains near Pella, a large natural bridge, which ought to be photographed as one of the finest natural objects in the Holy Land. I have also some interesting facts to communicate in regard to the geology of the region that I have visited. Our collection of near two hundred birds embraces some of the most rare and beautiful specimens of the country. They were nearly all gathered east of the Jordan, in the valley and in the mountains and plains beyond.

Baptist Progress.

The first Baptist sermon in Texas was preached in 1837. The denomination now counts nearly 70,000 communicants in that State. Baptist growth in the South, in the past three-quarters of a century, is altogether beyond comparison with that of any other denomination.

THE BAPTISTS OF AMERICA enter this centennial year with 21,255 churches, 1,815,300 members, 13,117 ministers, 9 theological seminaries, 33 colleges, with a property in churches, schools, and endowment funds amounting to \$75,000,000, with home mission societies expending yearly \$280,000, and supporting 500 missionaries; foreign missionary societies expending \$300,000 yearly, and supporting 123 missionaries and 932 native preachers; with publication societies doing a business of \$310,000, and Sunday-school, missionary, and colporteur work of \$500,000.

A NOVEL SERMON.—The *Western Recorder*, of Louisville, makes a note of a novel but impressive sermon, recently preached by Rev. J. E. Carter at Lebanon, Ky. There were candidates to be baptized, and a large, mixed audience had assembled to witness the ordinance, among whom were members of several other denominations. After the opening exercises, Testaments were distributed through the audience. This done, the preacher requested all present to turn to passages of Scripture which he would indicate, and accompany him in the reading. The following are the passages read:

1. Baptism Commanded. Please turn to Matt. xxviii. 19, and we will read.
2. John's Practice of Baptism. Matt. iii. 1-10.
3. Baptism under the Apostles' preaching. Acts ii. 41-42; viii. 12.
4. Theory of Baptism. Rom. vi. 3-5.
5. Baptism a Profession. Gal. iii. 27.
6. Who are to be baptized. Mark xvi. 15, 16, etc.
7. Of the Baptism of Jesus. Matt. iii. 13-17.

The *Recorder* adds that for "thirty minutes the audience sat turning from reference to reference, and reading the word of God concerning baptism. Then a hymn was sung, after which the pastor baptized the three ladies. The effect of the whole was wonderful. One man left the house saying, "I have always been on the other side from the Baptists, but I am satisfied now." Another said, "I am a stronger Baptist than ever."

The University of Halifax.

The Senate held its first session last week in the Legislative Council Chamber, commencing on Wednesday morning. There were present:

The Chancellor Rev. G. W. Hill, Rev. G. M. Grant, Rev. J. Ambrose, Rev. Principal Ross, Professor Lawson, Rev. Professor McKnight, Rev. T. J. Daly, Rev. R. McDonald, Hon. P. C. Hill, Professor Higgins, Rev. A. S. Hunt, His Worship Mayor Richey, President Allison, Professor Inch, Rev. E. M. Saunders, Dr. R. S. Black, Dr. A. P. Reid, Rev. President Dart, Judge Wilkins, Dr. Farrell, and Mr. L. G. Power.

Chancellor Hill called the Senate to order and delivered the Inaugural

Address, which we give, omitting a few of the less important passages. He first read the names of the gentlemen as they appeared in the *Gazette* appointments, and his commission. He then remarked:—

The office to which this instrument appoints me imposes upon me the duty of presiding as Chairman whenever present at a meeting of the Senate, as stated in section 15 of "the University Act," viz., "at every meeting of the Senate, the Chancellor, or in his absence, the Vice-Chancellor shall preside as Chairman." Hence my taking upon myself the being first to speak when surrounded by so many men distinguished by their learning in literature, art and science, or honored by their country in being elevated to high posts of trust, or venerable from their years, their valuable and valued services in Church and State.

Immediately upon my appointment I took into consideration the time most suitable for calling a meeting of the Senate. Being anxious that it should take place at as early a day as possible, I ascertained the dates at which the several colleges, embraced in the Act of the Legislature, commenced their terms, in order to meet the convenience of such Fellows as held special positions in them. Some of these institutions opened their classes at a later period than others, and a number of the Professors were absent from their homes. I, therefore, selected the earliest period at which I thought all might have returned from their summer tour, and although, in one or two instances, work would have actually begun at the colleges, I thought it wise to wait until all would probably be at home, even though some would be put to the inconvenience of vacating their professorial chairs for a day or two. It was difficult, if not impossible, to name a day that would suit all equally well, but to the best of my judgment some day in mid-September appeared to meet the convenience and insure the attendance of the largest number, hence the following circular was issued.—(Read circular.)

In response to this invitation, you, reverend gentlemen and gentlemen, are present this morning, and I cannot help congratulating you and my native Province on the fact that such an assembly of talent, culture and social position is gathered in this chamber for the purpose of advancing the interests of higher education in our land, though of those it would have been our pleasure to meet we have to regret the absence of our worthy Vice-Chancellor, who has already proved himself deeply interested in the University by putting himself in personal communication with the officials of the University of London, so deriving from them much valuable information. When I look back to somewhat earlier days of this colony, and recall the struggles which took place between the distinguished men who wielded potent influences on all questions of public interest, and who moulded the educational policy of this young country; when I remember the contests which occurred time and again in that arena, and the skill with which the intellectual gladiators fought the important battles on education; when I review the speeches and letters of Robie and Inglis, of McColla and Young, of Halliburton and Wilkins, of Johnston and Howe, I cannot help rejoicing that we have reached the point on which we stand to-day, and have, at least, so far united our strength in a common cause as that we desire and intend to effect, that there shall be one common standard by which to test the scholarship of all who are aspirants for the honor of a degree—of whatever grade it may be.

We have before us a most important work—a work that will require the exercise of the highest order of faculties possessed by man—thoughtful and painstaking investigation, judicial calmness, unprejudiced purposes, and patient forbearance. We are to deal with a great question of profound interest to the whole population—the mental training and culture of those who must needs