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## Poetry.

### Watching the Ebb.

A CAROL BEFORE CHRISTMAS.

"The earth is the Lord's, and the fulness thereof."  
"He is able to make all grace abound towards you."  
"To do good and communicate forget not."

"Is the Spirit of the Lord lightened?"  
"Have you seen Old Ocean's ebb, giving up foot by foot the shining sand, the mud, the rocks, till perhaps ebbed out a mile or more, and left a dreary expanse where once all was alive with leaping waters? This is the emblem of reverses, failure of resources, and decline. Who can quietly survey such a scene, his own work being the subject of it? We have been watching the ebb, so far as our funds go for the various enterprises. Ebb! ebb! ebb! What will come of it?"—REV. C. H. SPURGEON.

Why should he have to watch the ebb!  
God's ocean is the same;  
Its flowing streams can know no ebb,  
Deep, full as His own name.

Oh, ye around whose path they flow,  
Deep, plenteous, and serene,  
When will ye wake to other's woe,  
When will ye cease to dream?

Ah, rich men often say they're poor,  
With thousands at their back,  
Send God's own servants from their door,  
Then say that God is slack.

Oh, sirs! what will you say at last,  
When God's white throne appears,  
If One should say, "In yonder blast  
You scorned My cries and tears;

"You let My servants mourn the ebb,  
Which only showed your clay,  
Your heart ensnared by Satan's web  
Your love, not Mine, away!

"You said the tide was very low,  
With plenty in your store;  
My claim through Mine would not allow,  
Though misery pressed them sore!"

And shall we live and act this lie,  
Beneath the throne of God?  
Can we escape His searching eye,  
The anger of His rod?

God ne'er has failed His creatures need,  
More than enough is given  
To fill and flood the earth, indeed,  
And make it blest as heaven.

Oh, rich men, let our God be true,  
His ocean's full, you know;  
Arise and let it burst to view,  
Oh, let its streams now flow.

W. POOLE BALFERN.

Brighton.

## Religious.

For the Christian Messenger.

### Review.

THE LIFE AND WORK OF ST. PAUL,  
BY F. W. FARRAR, D. D., CANON  
OF WESTMINSTER, AND ORDINARY  
CHAPELAIN TO THE QUEEN, 2 VOLS.  
OCTAVO, pp. 678, 629.

Canon Farrar has attained a high reputation as a learned man. In addition to Latin and Greek classics, he is well versed in the Ancient Oriental languages and quotes the Jewish Talmud. He is at home among the Fathers of the Church. He is familiar with German, French and Italian. His library is well stored with the best books on all subjects, which he knows how to use with admirable skill. Few authors are so well equipped for their work, and few have gained such extensive popularity. His "Life of Christ" is a book for all denominations, it is now worthily followed by "The Life and Work of St. Paul."

The Author gives the following account of his plan and purpose:—

"My chief object has been to give a definite, accurate, and intelligible impression of St. Paul's teaching; of the controversies in which he was engaged; of the circumstances which educated his statements of doctrine and practice; of the inmost heart of theology in each of its phases; of his Epistles as a whole, and of each Epistle in particular as complete and perfect in itself. The task is, I think, more necessary than might be generally supposed. In our custom of studying the Bible year after year in separate texts and isolated chapters, we are but too apt to lose sight of what the Bible is as a whole,

and even of the special significance of its separate books. I thought, then, that if I could in any degree render each of the Epistles, more thoroughly familiar, either in their general aspect or in their special particulars, I should be rendering some service—however humble to the Church of God.

With this object it would have been useless merely to re-translate the Epistles. To do this, and to append notes to the more difficult expressions, would have been a very old, and a comparatively easy task. But to make the Epistles an integral part of the life—to put the reader in the position of those to whom the Epistles were first read in the infant communities of Macedonia and Proconsular-Asia, was a method at once less frequently attempted, and more immediately necessary. I wish above all to make the Epistles comprehensible and real. On this account I have constantly deviated from the English version. Of the merits of that version, its incomparable force and melody, it would be impossible to speak with too much reverence, and it only requires the removal of errors which were inevitable to the age in which it was executed, to make it as nearly perfect as any work of man can be. But our very familiarity with it is often a barrier to our due understanding of many passages; for "words," it has been truly said, "when often repeated, do ossify the very organs of intelligence." My object in translating without reference to the honoured phrases of our English Bible has expressly been, not only to correct where correction was required, but also to brighten the edge of expressions which time has dulled, and to reproduce, as closely as possible, the exact force and form of the original, even in those roughnesses, turns of expression and unfinished clauses, which are rightly modified in versions intended for public reading. To aim in these renderings at rhythm or grace of style has been far from my intention. I have simply tried to adopt the best reading, to give its due force to each expression tense and particle, and to represent as exactly as is at all compatible with English idiom what St. Paul meant in the very way in which he said it.

With the same object, I have avoided wearying the reader with those interminable discussions of often unimportant minutiae—those endless refutations of impossible hypotheses—those exhaustive catalogues of untenable explanations which encumber so many of our Biblical commentaries. Both as to readings, renderings, and explanations, I have given at least a definite conclusion, and indicated as briefly and comprehensively as possible the grounds on which it is formed.

Canon Farrar reckons thirteen Epistles only as Paul's. The Epistle to the Hebrews is assigned by him to Apollon. This was the opinion of Origen in the third century. We cannot accept it however; the sublimities and unctious of this glorious epistle cannot be fitly ascribed to any man who was not recognized as a member of the inspired band of holy men, "who spake as they were moved by the Holy Ghost."

As might have been expected, the authority of manuscripts and versions is duly regarded, and such alterations suggested in our received text as Biblical critics have generally agreed to be necessary.

The Canon thinks with the majority of competent judges that the Epistle known by name as the Epistle to the Ephesians was not written to that Church, but was a circular, copies of which were entrusted to the messengers who left one with each Church named in the list given them, and filled up the blank in the address accordingly.

Canon Farrar states that Episcopacy was not introduced into the Church until after the death of St. Paul. Whenever "bishops" are mentioned, it is intimated that they were "presbyters only." This is fair. It would be well if all Episcopal authors were equally candid. The most interesting and useful chapters in these volumes are those in which the Author discusses

the Epistles of the great Apostle to the Gentiles. These chapters comprise solid exposition, wholesome doctrine, sound reasoning and pious disquisitions. But they must not be slurred over, or read as the last tale of the season is hurriedly disposed of. They must be studied—closely studied. If the reader now and then meets with a hard sentence, or an expression of opinion different from his own let him not be disheartened, or lay down the book unfinished, read it through—and not only read, but "mark, learn and inwardly digest." Your soul's health and strength will be improved by it, and your capacity for usefulness greatly increased. Canon Farrar will not make you an Episcopalian, but his object will be gained if you become under his teaching, a more learned and holy Christian.

There has been a great revival of activity among the clergy of the Church of England within the last forty years. The writer remembers some rectors and vicars of the old type. It is to be hoped there are but few left. Among their successors there are some dry sticks, and some tinkling cymbals, and some pragmatists, as there are in all denominations. But there are numbers of men whom the Lord has called into His work and trained them for it by His Holy Spirit. There are bright times in reserve for the Church of God. As the Church becomes more unmistakably Pauline it will bless and conquer the world.

It is to be deplored that there are so many blanks in the Apostle's life, and that there are no materials to fill them up. Legends abound, fanciful and false, but solid history is wanting. We know very little of the life of the great man after his Roman imprisonment. Minute details of the last scene cannot be obtained, all that we know is expressed in the following paragraph, page 577, vol. 2:

"Accompanied by the centurion and the soldiers who were to see him executed, he left Rome by the gate now called by his name. Near that gate, close beside the English cemetery, stands the pyramid of C. Cestius, and under its shadow lie buried the mortal remains of Keats and Shelley, and of many who have left behind them beloved or famous names. Yet even amid those touching memorials the traveler will turn with deeper interest to the old pyramid, because it was one of the last objects on which rested the eyes of Paul. For nearly three miles the sad procession walked; and doubtless the dregs of the populace, who always delight in a scene of horror, gathered round them. About three miles from Rome, not far from the Ostian road, is a green and level spot, with low hills around it, known anciently as *Aqua Salvia*, and now as *Tre Fontane*. There the word of command to halt was given; the prisoner knelt down; the sword flashed, and the life of the greatest of the Apostles was shorn away. Earthly failure could hardly have seemed more absolute. No blaze of glory shone on his last hours. No multitudes of admiring and almost adoring brethren surrounded his last days with the halo of martyrdom. Near the spot where he was martyred it is probable that they laid him in some nameless grave—in some spot remembered only by the one or two who knew and loved him.

How little did they know, how little did even he understand, that the apparent earthly failure would in reality be the most infinite success! Who that watched that obscure and miserable end could have dreamed that Rome itself would not only adopt the gospel of that poor out-cast, but even derive from his martyrdom and that of his fellow Apostle, her chief sanctity and glory in the eyes of a Christian world; that over his supposed remains should rise a church more splendid than any ancient basilica; and that over a greater city than Rome, the golden cross should shine on the dome of a mighty cathedral dedicated to his name?"

The gift-giving time is just at hand, may it not be hopeful that many a Christian minister will rejoice when he

sees on his library shelves, placed there by friendly hands, copies of the writings of Canon Farrar—or of Conybeare and Howson—or of T. Lewis, (Life and Epistles of St. Paul, two volumes, quarto)—or of Dr. Geikia? We would willingly add, Dean Alford's Greek Testament, with Notes, (five volumes, 8 vo.), a truly splendid work.

J. M. C.

### "They helped Themselves."

On the 11th ult., Shoreditch Tabernacle, London, was opened for worship by the Baptists. The members for the County were present at the public meeting in the evening. We copy from the *Times* of Nov. 12th:—

"Professor Fawcett who was loudly cheered when he entered, and again on rising to speak, began by expressing the pleasure he felt in being present at the opening of a building which, he believed, was calculated to promote in a marked manner the social and moral well-being of the people of that district. After testifying to the extraordinary energy and untiring zeal of his friend Mr. Cuff, he said that in an account of the difficulties surmounted by those who undertook to erect this building there was one short sentence which so aptly illustrated the cause of their success, and which to his mind represented a principle it was at this particular juncture of public affairs so important to keep steadily in mind, that he should beg to be allowed to quote it. In reference to the obstacles which had been overcome, it was said, 'We did our best to help ourselves.' Just at the present time the truth could not be too steadily kept in view, that, whether it was some social undertaking that had to be accomplished or some political work to be done, the surest way to secure success was to do our best to help ourselves. If he were asked what was the most valuable of all national characteristics and what had done most to make the greatness of nations, he should unhesitatingly reply, self-reliance. Just at the present time there were many indications, as it seemed to him, that both in our own and other countries it was of peculiar importance that the principle of self-reliance should be steadily maintained. There was in many different directions a growing tendency to seek increased aid from the State and to place less faith in individual efforts. The condition of more than one European country at the present time might serve to warn us of the penalties which had to be paid if an undue extension of the functions of the state was permitted, and if a bureaucratic system was allowed to spread its enfeebling influence. Education would not ward off the perils that might be incurred. Germany had long been the best-educated country in Europe, and yet in Germany at the present time, not only was there a military system disastrous to industrial vigour, but the State was permitted to impose the most cramping protective fetters upon commerce, and the most dangerous Socialistic demands were made for State assistance. If a people were taught from early childhood to think that all the good they enjoyed and all the misfortunes they had to bear came from the State, they would seek industrial prosperity in the protection of the State, and not look for it where alone it was to be found—in individual energy and enterprise. If difficulties had to be surmounted, they would claim the aid of the State rather than rely upon themselves to triumph over them. Not a Nonconformist himself, it would not become him in that place to speak of Nonconformity in its religious bearings; but he trusted that he might refer to one aspect of Nonconformity which might easily excite the admiration of every well-wisher to his country. Who ever read the history of England could not fail to be struck with this fact—that there had never been a movement to extend liberty which the Nonconformists had not aided, and there had never been a measure which had promoted the well-being of the country which they had not taken a great share

in passing. No one could suppose that the part they had thus taken in securing for England what was most to be prized was due to any particular article of doctrine. He believed the chief cause which had made them always on the side of popular progress was that, their organization being voluntary, they had not been accustomed to rely upon the State, but had always found that everything which was most worth doing had been accomplished by acting on the simple principle of doing their best to help themselves.

For the Christian Messenger.  
Rev. Richard Knill.

One of the most recent of the Religious Tract Society's publications, is a new and revised edition of the *Life of Rev. R. Knill*, by C. M. Birrel.

The interest of the book is increased by having in it, a review of the life and character of Knill, by Rev. John Angel James. The last piece of literary work accomplished by that eminent man. While "the proofs" of the concluding pages of the book for which he had prepared his review were returning to the press, J. A. James went home to heaven.

R. Knill and John A. James were very different men in some respects, but both of them were eminent in the service of their Lord Jesus Christ. One of them preached for more than half a century in one city—Birmingham—to the same congregation, seldom visiting another pulpit. But he labored with pen and voice so successfully for Christ, that thousands, in all parts of the world have reason to praise God for the life and labor of John A. James.

But Mr. Knill laboured in many places, immediately after his ordination he went to Madras, India—sent out by the London Missionary Society. For two years his efforts for the conversion of souls, among the English residents, were incessant. Nor were they unsuccessful. But his health gave way through his constant toil, and he was ordered back to England. A few months after his arrival in England, he accepted an appointment, from the same Society to St. Petersburg, in Russia, to minister to the spiritual necessities of the English residents—some two thousand of whom were found there at that time. Of his labours during the eleven years spent in this city, and the results of them, one cannot write in so short a notice. His zeal never abated, nor did he cease to watch for souls as the one end of living amid the most trying events of his life.

Recalled to England after so lengthened a period of service abroad, he entered with all the ardor of a young enthusiast into the plans of the London Missionary Society, for arousing a deeper interest in the Missionary cause throughout England and Ireland. In this service he continued eight years. And the record of those years, is not so much of so many miles travelled, and so many dollars collected, as of souls saved through the preaching and power of the Word.

Induced by reasons which it is not necessary for me to give in detail, he settled at length as pastor, over the church at Wotton-under-Edge, and again, six years after over the Church in Chester. In this old city his ministry and his life closed. Says his biographer, "At six o'clock in the morning of the 2nd of January, 1857, he was absent from the body and present with the Lord."

Of him, Rev. J. A. James, in the review already referred to says, "He set out in life with the adoption of that mighty, impulsive, and glorious word, *usefulness!* and usefulness, with him, meant converting sinners. He yearned for the salvation of souls. It was with him, not merely a principle, or a privilege, but a passion. For this he longed and prayed in the closet, wrote in the study, labored in the pulpit, conversed in the parlor, and admonished, counselled, and warned wherever he went." It is much to be desired that this work should be read by our whole ministry,