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WHOLE SERIES.
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Poetry.

The following hymn from the new Presbyterian Hymnal is said to be by the Marquis of Lorne. It is clearly a paraphrase of the 121st Psalm:—

Unto the hills around do I lift up
My longing eyes;
O whence for me shall my salvation come,
From whence arise?
From God the Lord doth come my certain
aid,
From God the Lord, who heaven and earth
hath made.

He will not suffer that thy foot be moved:
Safe shalt thou be
No careless slumber shall His eyelids close,
Who keepeth thee
Behold, He sleepeth not, He slumb'reth
ne'er,
Who keepeth Israel in His Holy care.

Jehovah is Himself thy keeper true—
Thy changeless shade,
Jehovah evermore on thy right hand
Himself hath made.
And thee no sun by day shall ever smite,
No moon shall harm thee in the silent night.

From every evil shall he keep thy soul,
From every sin,
Jehovah shall preserve thy going out,
Thy coming in,
Above thee watching, He whom we adore
Shall keep thee henceforth, yes, for ever-
more.

Religious.

For the Christian Messenger.
Gleanings in Summer Holidays.

BY W. H. P., ROCHESTER.

"But we all, with open face beholding
as in a glass, the glory of the Lord, are
changed into the same image, from glory
to glory, even as by the Spirit of the
Lord."—2 Cor. iii. 18.

Passing Longfellow's residence in
Cambridge, once the headquarters of
General Washington, one may notice,
across the street, in front, a large vacant
lot, which we were told the Post had
procured and deeded to the Harvard
University with the condition, that no
building should be erected on it during
his life-time—that thus he might en-
joy an unobstructed view of that charm-
ing scenery, the pleasant fields, the
Charles River, the hills beyond, and the
sunset. And so the poet sets a higher
value on that open view, than on all the
gold that might be hoarded for it. And
well he may, for the spirit of Nature
comes to him through that open portal,
and the poet will give, in golden rhymes,
a richer legacy to mankind, for the
transmuted treasure.

Paul exhorted the Philippian Chris-
tians in a similar way to be poets; and
at whatever cost, to keep a clear open
view, an unobstructed outlook, upon the
beautiful:—"Finally my brethren,
whatever things are true, whatsoever things
are honest, whatsoever things are
pure, whatsoever things are lovely,
whatsoever things are of good report; if
there be any virtue, and if there be
any praise, think on these things."

But alas! how many, with the right
of prospects fairer than the poet's, more
sublime and inspiring—even heavenly
prospects—allow paltry gain, transient
pleasures, or trivial indulgence, to inter-
cept or obscure them. "He that lacketh
these things—" see 2 Peter i. 5-7, is
blind, and cannot see afar off, and hath
forgotten that he was purged from his
old sins."

Farewell, thou Sage and Poet. May
I learn from thee, to prize more highly
and preserve more sacredly, my spiri-
tual landscapes.

I suppose it to be a mistake to think
whatsoever is real must be natural;
and it is no less to think spiritual to be
only figurative; that's too much, and
this is too little. Philosophy and faith
may well be reconciled; and whatsoever
objection can invade this union may be
cured by modesty.—Jeremy Taylor.

If you hate your enemies, you will
contract such a vicious habit of mind as
by degrees will break out upon those
who are your friends, or those who are
indifferent to you.

Don't wear tight shoes, may be de-
scribed as a two-foot rule.

The Women at the Cross.

REV. J. P. CHOWN.

"Now there stood by the cross of
Jesus His mother, and His mother's
sister, Mary, the wife of Cleophas, and
Mary Magdalene."—John xix. 25.

Of all the scenes associated with the
Cross there are few, if any, more in-
teresting and impressive than this of
the pious women who stood at the foot.
It may remind us of the extent to
which good and courageous women
have aided in some of the greatest events
in the world's history. The mother of
Moses, when she "hid" her child;
Esther, when she risked her own life
that she might intercede for her peo-
ple; Miriam and Deborah in their ut-
terances, that are full of inspiration now;
the woman of Samaria, when she knew
the Lord, rousing the whole city to re-
ceive His ministry and avow His Di-
vine Word; the "grandmother" and
"mother" of Timothy, through whom
he received the "faith" that glowed
in his life and ministry; and the women
that "laboured" with Paul "in the
Gospel." So has it been, and is still,
in the same work, Christian women
being among its brightest ornaments
and most honoured representatives of
its character and influence to the
world.

We turn to these, of whom the evan-
gelist tells, and their devotion to the
Lord is one of the brightest spots in
the darkness that gathers round the
Cross. We see their courage and de-
votedness, looking at their natural timi-
dity and sensitiveness. When one of
the disciples had betrayed the Lord,
and another had denied that he knew
Him; when the rest, with one excep-
tion, were at a distance, and the multi-
tude were pouring out their hatred and
scorn, these were faithful. They were,
though their natural feelings might well
have shrunk from the painful publicity
involved. They were, though the repul-
siveness of their surroundings must
have been most grievous to them. They
were, though they would be sure to incur
a portion of the scorn and odium that
were shown to the Lord. They were,
though they must have been heart-
broken in their grief, and could only
have been nerved to the trial by the
love they bore to the dying Saviour.

We see this still more if we think of
the Lord to whom their fidelity was
shown. Misunderstood and misrepre-
sented, despised and wronged almost by
all, their faithfulness is the more striking.
Especially as it was the Cross round
which they were gathered, which, while
it is the type of all that is exalted and
beneficent now, was the symbol of repro-
ach and shame then to an extent
we can scarcely conceive. It was
round the Cross, too, not for its own
sake so as to encourage superstition for
the material object, but entirely for the
sake of the Divine Sufferer who was
nailed upon it. They regarded the
Cross as Paul gloried in it, because it
was "the Cross of our Lord Jesus
Christ." They clung to the spot, too,
though it appeared to be that in which
all their brightest hopes were being
crushed and buried. And they did it
though it was impossible for them to
render relief, but, if they might show
their love by their presence, the privi-
lege should be theirs at any cost.

It is suggestive to look on from this
to what followed. First there would
be the entombment, in which their sor-
row would become deeper still. Then
their going to the sepulchre very early,
"when it was yet dark," not empty-
handed, but bearing the tokens of their
affection for anointing the body. Not-
withstanding expected difficulty, for their
cry was, "Who shall roll us away the
stone?" On arrival it was not so bad
as expected, for "the stone was rolled
away." It was not at first sight so good
as they had expected, for they found
not the body of the Lord Jesus. It was
better than they expected, for there
were the angels who told them the
Lord had risen, and would meet them
in Galilee. Best of all, they were not
to wait till then, for Jesus met them
saying, "All hail." So was it that these
pious women who stood at the Cross

were the first to whom the risen Lord
appeared, and the first divinely appoint-
ed messengers by whom the truth was
made known.

What does this incident teach us?
Let us receive the Lord as they did.
There are many to whom He says,
"Behold, I stand at the door and knock."
Let it be opened. Let us serve the
Lord. They did it under ordinary cir-
cumstances and were prepared for the
extraordinary. They ministered to
His wants, and testified to His charac-
ter during life, bore witness to Him in
death, and were honoured by Him in
His resurrection. Let us stand by Him
and especially by His Cross. There
can be no real safety or blessedness
without it. The times require that it
should be. It will be in that we shall
find our richest comfort and divinest in-
spiration. Let us tell of Him. It was
so with the women and will ever be
with those who feel His worth. "Come
and hear, all ye that fear God, and I
will declare what He hath done for
my soul." "He first findeth his
own brother, and saith unto him, We
have found the Messiah, which is being
interpreted, the Christ."

Let it be so, and we shall be divinely
sustained in any darkness through
which we have to pass. "Fear thou
not, for I am with thee." "Though I
walk through the valley of the shadow
of death, I will fear no evil, for Thou
art with me; Thy rod and Thy staff
they comfort me." Let it be so, and
we shall be divinely gladdened by the
revelations to follow. "Unto you that
fear My name shall the Sun of Righte-
ousness arise with healing in His
wings." "Ye now therefore have sor-
row; but I will see you again, and
your heart shall rejoice, and your joy
no man taketh from you." "Then
were the disciples glad when they saw
the Lord." Let it be so, and we shall
be divinely honoured in His presence
above. They who in this spirit gather
round His Cross are sure to be gathered
round His throne. "These are they
which follow the Lamb whitherso-
ever He goeth." The Lamb which is
in the midst of the throne shall feed
them, and shall lead them unto living
fountains of waters; and God shall wipe
away all tears from their eyes."

Suffering for Another.

Not a long while since a prominent
physician of Denver, Colorado, was
called to attend a patient in the last
stages of what appeared to be consump-
tion, but which, upon examination,
proved to be simply a wearing away of
life—a decay of the energies of mind
and body. Although well supplied with
money, the stranger was seemingly
without friends or relatives. He wrote
no letters and received none. An alien
to the tenderness and charities which sanctify
the affections, he seemed to be
drifting out of the world, in which for
him all the flowers of the heart had
perished—a bleak and desolate old
man, hastening out of the sunshine into
the Winter of the grave. After
making a thorough examination of the
case, the doctor told him that al-
though he could find no organized dis-
ease, yet he was dying.

"I know it," said the patient.
"But have you no idea of what
brought you to this plight?" inquired
the interested man of science.

"It is a curious phenomena. You
have heard a great deal about cases
like mine—more as a visionary
exaggeration of the fancy than as an
actual occurrence, but strange as it may
appear, I am dying, as you say—of a
broken heart."

"You surprise me!"

"Yes, I surprise myself. I did not come
to your health-giving climate as others
do—in search of a longer lease of life
—but to die in peace and alone."

"But have you no friends?" asked
the doctor.

"None that I can claim. My past
is sealed; with the shadow of a crime,
and over my nameless grave not even
a memory must hover. I am already
dead to all who ever knew my name."

"You say you are a criminal?" pur-
sued the doctor.

"No I am none. But I assume the
stigma to shield another."

"And that other?"

"Was my son."

"What was the nature of the crime?"

The physician's curiosity had got the
better of his prudence. The shadows
of twilight were falling around them.
Through the open window streamed
the soft brilliance of the dying day.
Clouds of amethyst and purple floated
lazily on the far-off hill. But in the
chamber where the fevered breath was
drawn quick and short, there was a
hushed stillness which seemed in keep-
ing with ghostly shadows.

"It was murder."

"And it was fixed on you?"

"On me—I assumed it, and then
escaped, but not to evade the vengeance
of the law, but to spare to him I loved
the stigma of a felon's death."

"How long ago was this?"

"Twelve years."

"And you have been a wanderer ever
since?"

"Ever since!"

The feeble pulse was fluttering, the
glazing eyes sheathed under waxen
lids, and the shattered form was grow-
ing rigid momentarily.

"Will you tell me no more?" whis-
pered the physician.

"It is all I have to tell!"

The next instant the man was dead.
He had kept his secret and sacrificed
his life in keeping it.

"Like as a father pitieth his chil-
dren, so the Lord pitieth them that
fear Him." Psa. ciii. 13.

"Christ also suffered for us . . .
who His own self bare our sins in His
own body on the tree." 1 Peter ii. 24.

Lot's Character.

During the past forty years I have
heard so many reproachful allusions to
Lot that it seems due to him to say a
few things in his favor. He lived on
friendly terms with the father of the
faithful. Between them we have no
account of a word of discord. Their
herdsmen were discordant, but not
Abraham and Lot. As the uncle di-
rected, in their separation, the nephew
obeyed. As commanded to follow his
preference, so he did, in doing which
he was doubtless influenced by his
herdsmen, and by their having their
choice, contention between them and
Abraham's was ended. He chose the
better part of the country, it is claimed;
but who does not choose accordingly?
Did not Joseph in choosing Goshen?
Do not ministers sometimes, in their
settlements? I have heard of a few
cases in which they pitched their tents
towards and in wicked cities; and do
they not sometimes have an eye to the
large salary and a much more attractive
home than the Master had? How can
such blame Lot?

He also kept the faith, lived a holy
life, in spite of social corruptions. The
wicked Sodom, the more honor to
Lot for his righteousness. Peter says
of him, "That righteous man dwelling
among them, in seeing and hearing,
vexed his righteous soul from day to
day with their unlawful deeds." Ten
like Lot and his family would have
saved the city. How valiantly he enter-
tained angels! Not under a tree, as
did Abraham, but in his house, and
there, for their safety, he was willing
to give up what was dearer to him
than treasures—the chastity of his
daughters. Indeed, what accusation
against him do we find in the Bible? He
pitched his tent towards Sodom, and
got into trouble, it is alleged; but this
is no proof of wrong on his part. Jesus
went to Nazareth, and got into trouble.
Paul went to several places and had trou-
ble, and the best men have had much
trouble. Until we can find somethingsaid
against him in the Bible, and while it
says much in his favor, we have more
reason to admire his character than to
be branding it with the charge of cov-
etousness for accepting the gift from
Abraham and for dwelling in the city.
Even if he had faults, it is better to eul-
ogize his virtues, as the Bible does, than to

hold him up before all the world as a
bad pattern of a man. Let us imitate
Abraham, who honored Lot; and the
Lord, who "delivered just Lot." (2
Peter ii. 7, 8).

HOME MISSIONS.

In our first article two weeks since, re-
porting the proceedings of the late Bap-
tist Convention at Hillsborough, we
gave a few items from the Report
of the Home Mission Board. We have
since been able to get a copy of said
report, with the full particulars of the
work of the year. Some of the facts
may have been before our readers at
other times, yet they will peruse with
new interest what is said by our breth-
ren in this more connected form:—

NEW BRUNSWICK.

At the first meeting in the year, your
Board, in accordance with the advice
given at the last meeting of your body,
appointed a committee, consisting of
Rev. G. E. Day, M. D., and J. March,
Esq., to confer with the Board of the N. B.
Missionary Society, (about) commencing
the carrying on of work in that province.
As a result of the conference, the N. B.
Board agreed to transfer its fields and
work to your Board with the under-
standing that \$2200.00 should be spent
in that province during the year. As
soon as this settlement was reached,
the Board at once took up the work en-
trusted to them, and have endeavored
to put it forward as vigorously as pos-
sible. A large number of grants have
been made, but considerable difficulty
has been experienced in getting men to
occupy the fields. We have sought to
place men on the important fields named
by Bro. Wallace, general agent of the
N. B. Society, in his report to that
body. We have succeeded in settling
pastors in the Tobique and Alma fields.
The Flatlands on Campbellton field,
and the Fairville on South Bay field,
are at present occupied by young men.
The Shediac field has been divided,
Bro. Howe taking Dundas, Buctouche
and Cocaigne, and Bro. J. H. Hughes
taking Shediac and Weldford Station,
at which place a church has lately been
organized. Bro. Howe's labors have
been greatly blessed to the churches
under his care. An effort has been
made to occupy the Rolling Dam field,
but it has been found impracticable as
a part of that field is occupied by Bro.
Vickery, of Oak Bay. It is hoped
that some arrangement will soon be
made by which all of that field may be
cared for. Besides these places men-
tioned in the Report above referred to,
aid has been granted to New Maryland,
a long neglected field in York County,
to Knowlesville and Glassville in Carle-
ton County, to Fairfield, Willow Grove,
etc., in Kings County, to Salt Springs
and Hardingsville, King's County, and
to Marsh Bridge Church, St. John
County. Aid has been continued to
Newcastle field, to Rev. W. M. Ed-
wards at Ludlow, to Rev. James Trimble
for stations adjacent to Pennfield, and
for part of the year to second St. George
Falls. Also to Bro. J. W. S. Young, whose
labors as a general missionary in Carle-
ton and Victoria Counties, appear to
have been greatly blessed. Two church-
es have been organized, and 54 bap-
tized.

NOVA SCOTIA.

In Nova Scotia a large number of
weak churches have been assisted and
a large amount of work done, as refer-
ence to the Table will show. In some
cases it has been found necessary to
lend a helping hand to the churches that
were comparatively strong, the pres-
ence of the hard times having so weak-
ened them, as to render them unable
to walk alone. The same cause has
prevented the field that have been aid-
ed in years past from advancing as
rapidly toward self-support as they
otherwise would have done. Notwith-
standing the great lack of men and
money, your board would venture the
opinion that it has been a long time since
there were fewer of our Churches in
Nova Scotia destitute of the preach