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WHOLE SERIES.
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Poetry.

Go Teach all Nations.

GO

"The voice of the Master, disciples, is calling,
From yonder bright heavens 'tis sounding below;
At morning, at noon, and at night time 'tis falling,
Go forth to the harvest, ye laborers, go!
The fields are all white
In summer's soft light,
The winds blowing freshly and free.
Go forth ye and gather,
Ere falleth the night,
The gold of the harvest for me.

TEACH

"Where the sun of the Orient shines out in its glory,
There millions are groping in darkness and sin;
Go, TEACH them of Christ, of his wonderful story,
And bid them to wash in his blood and be clean;
Go tell of his love,
That sinners may prove,
That bids the oppressed one go free!
Go, whisper of heaven,
Yon mansions above,
Where His children forever shall be.

ALL

"To ALL who will seek him, Christ offers his pardon,—
The high and the lowly, the rich and the poor.
Oh, think of His tears in that dark, lonely garden!
Oh, think what He suffered our love to secure!
So full and so free,
'Tis flowing for thee;
O sinners, his pleading obey!
Though your sins are like crimson,
As snow they shall be,
And His angels around thee shall stay.

ANGELS.

"Ye nations, now sitting in sin's deathless shadows,
Arouse ye, arouse ye! your light having come.
Oh, see, how 'tis beaming from yon fadeless meadows,
Where the glorified rest with the angels at home!
Ye isles of the sea,
Arise, and go free!
Ye ends of the earth, loud proclaim
The joy and salvation,
Through Jesus to be,
And the glory and power of his name."
Singing,—
"Hark! the voice of Jesus calling,
Who will go and work to-day?"

Religious.

A Walk by an Ancient Shore.

BY REV. THOMAS A. T. HANNA.

MARY MAGDALENE'S HOME.

As soon as the sun had well arisen, I started for a walk from Tiberias to Magdala. It is three miles and something more, and the path led along the shore. The breeze was blowing gently, the air was like that of a May morning in western lands, the sun was coming up from the desert in crimson robes, glorious like Him who came from Edom with dyed garments from Bozrah. The lake was bright, its waves were full of life and sparkle, but the eastern shore was yet dark, as the sunrays slanted over it and fell into the sea. My friends had taken horse, and gone southward to see the thermal bath left by Herod. I am bound northward. Strange how we are sometimes upheld above the sense of fear! Without weapon, guide or knowledge of the language, I move on. I have read in books at home of the perils that attend travelling in Palestine, but these are now all forgotten. I have known that some travellers have been haunted in all their journeys here by a tormenting fear of violence. Happy was I that the Lord kept all such thoughts away from me in the Holy Land. Was it because the mind was so uplifted by its grand environments that there was no space for thoughts of trembling? The calm—the lovely calm—of this scenery and sea have a quieting and reassuring effect. But God had also to do with it.

THE THRONE BESIDE THE SEA.

The throne that shakes only with the hymns that are rolled about it in billows of everlasting song; the throne which will at last draw to itself all that is

holy, all that is true; the throne that hath underneath it a paved work, as it were of a sapphire stone, and as the body of heaven in its clearness; the throne that hath all around it clouds of incense, the prayers of saints, adorning it as sunset roseate clouds adorn some awful Alp unclimbable by man; the throne invested by elders of majestic brow, and voices of archangelic tone; the throne borne up by the four beings of mystery, who join their *tetrachordon* to the psalm of elders and of Jehovah's hosts innumerable.—that throne, thus "girt by song and flame and fragrance," is set close beside a sea, the sea of crystal, mixed with fire.

The Lamb of God is now to be found in the midst of that throne, by the side of that sea that hath no wave. But once, for a little time, the Lamb of God was found as He walked beside an earthly river, and beside an earthly sea. O, Lamb from heaven! fresh from the stormless pastures of the sky, how came this, that Thou wast cast away upon this earthly shore? We have seen the faded moon as she "lay stranded on the pallid shore of morn." We have seen

The rainbow-painted shell
That lies abandoned on some tropic shore,
Where sea and sand are sparkling evermore;
We have seen the exile, as he walked
By the long wash of Australasian seas
Far off, and holds his head to other stars;
but we have seen none that was so far
from home as Thou, the Lamb of spotless fleece. Here, on this strand, along this shore with waves like these calling unto Thee, with those high hills of Bashan over sea confronting Thee, with that old Hermon exalting his cold silver crown afar, Thou wast found walking beside the Sea of Galilee. But thou art far from Thy home; far from Thy Father's house; far from those bright and beautiful and strong angelic servants who loved to wait on Thee. Lost child! dost Thou know that Thou art lost? What is Thy name, O child so far astray? What is Thy Father's name? Who can lead back heaven's darling to the Father in that heaven so far? But the Lost One answers: "I know whence I came, and whither I go; and I know My Father, and My Father loves Me, and will do all for Me; I will go back to My Father but I know that I shall be torn by the wolves of the mountains, and cast within a cave. Then I will rise again, and go back to My Father. If you love me, I will take you to My Father, and will tell Him who ye are, and My Father will love you." Amen, even so, Lord Jesus!

THE MAGDALENE'S HOME.

A clattering on the road behind me is, as yet, the only reminder of human life. It is a Turkish cavalry man, riding, and leading two extra horses. Along so bad a road, he cannot go much faster than I walk; still he gradually overhauls me, and his train of steeds clatters by, while he contents himself with one or two glances of half-curiosity at the Western stranger. It is a mistaken thought of some to ascribe curiosity to these Orientals.

I passed over two rushing brooks, carrying water enough to turn a mill-wheel. At one of them I stopped to drink, it looked so inviting; but I was glad to reject the sickly-warm draught. These warm springs abound on the shores of Galilee. At the village of Magdala I found about forty houses, built of stone, plastered with clay, with grass growing on the housetops. These low housetops are a "coign of vantage" to the shabby dogs, which stand thereon and bark at the traveller. There was a Bedouin camp on the slope behind the village, conspicuous with its low, square, black tents of hair-cloth (Sol. Song i. 5). Goats, some of the long lop-eared sort, and some of the short ears, but all black, were wending out together to pasture, and their bleating far up the hillside had a pleasant rural sound. They were following a child-shepherd; "A little child shall lead them." At Jericho there was a single tree, something of the palm kind, to ornament the shabby scene. The women were by the water-side washing

the clothes—in the Sea of Galilee. Beside all this, "a solitary horseman might have been seen" as he rode his charger up to the crown of a mound that looked like a dunghill, and probably was one. He and I surveyed each other. My opinion of him was that his horse was handsome. His opinion of me will never be known, as Arabs do not write for the papers.

Look away, look away from this poor filthy village. Behold, the sea is shining yet, untinted by ages of this vile contact. Look away to the peaked hills of Bashan, the snows of Hermon, the mighty western crags behind thee. They are fair, and strong, and pure as when the Master saw them. Look away from thy sin to the Sin-bearer, who after ages of contact with guilty men to save them, is still all-fair and pure. He cast the demons out of the Magdalene. Ah, when will He cast them out of Magdala?

Joseph Cook and Charles H. Spurgeon.

On the invitation of Mr. G. Williams, the treasurer of the Christian Young Men's Association, a large and representative gathering of the leading ministers and laymen of London, connected with Christian work in the metropolis, breakfasted at the rooms of the institution in Aldersgate street, in order to give a hearty welcome to the Rev. Joseph Cook, of Boston, who has come from America to deliver a course of lectures, chiefly on behalf of Christianity, and which lectures are to be commenced in Scotland almost immediately. The following letter was read from the Rev. Charles Spurgeon.

"I thank you for your kind invitation to breakfast with Mr. Cook. I think it an honour to have been invited, and I should regard it as a great pleasure to accept the invitation to meet so distinguished and useful a teacher. But alas, I am an invalid, and must be denied many of the joys of social life for a while. Permit me, however, to charge you with a message of grateful respect to Mr. Cook, for whose appearance at this juncture I have blessed God many times. Right heartily I hope that England may be favored with some of those confirming words which have been so useful to the staggering, and those confounding arguments which have scattered the designing, sceptical bands.

Short congratulatory addresses were then delivered by the Bishop of North Queensland, Dr. Rigg, the Rev. W. Peplow, the Rev. W. Statham, the Rev. John Clifford, Dr. Hauptman (South Africa), and Ald. W. McArthur, M. P., and then Mr. Cook spoke as to the way in which the Church was to meet the scepticism of the age. It was a work to be done more by lectures than in the pulpit. In America the sceptics were losing ground. The address was repeatedly cheered, and at the close the meeting was subsequently addressed by the Revs. Dr. Donald Fraser and Newman Hall.

Progress of Christianity in the United States.

The Rev. Joseph Cook, whose lectures have made him famous in all countries where the English language is spoken, in a speech at Birmingham last week, said:—"In the year 1800 the return of Evangelical Church members showed a proportion of one in fifteen. Now, it is one in five. This was the result of a century of American Non-conformity, and a total separation between Church and State.

On this statement the London *Freeman* remarks, We record the fact with peculiar satisfaction. A new country with its sudden and unexpected enterprise, its rapid growth of population, might be considered an unfavourable field for the operation of Voluntaryism. In the metropolis and the large towns of England, where the increase of population has been greatest, the spiritual destitution is appalling. America however, which has no State Church, is

comparatively well supplied. Our Episcopalian friends obtain very little help from the Government in their home-mission or extension work. Let all the churches be free, and remove out of the way the obstacles which the Establishment has created, and would not the result in this country be equal to the result in the United States? There is no reason to answer No. All the facts and probabilities favour an affirmative reply.

Correspondence.

For the Christian Messenger.
From Rev. S. March.

Dear Editor,—

Being compelled by severe illness, to cease from active duty for a few days, I have had opportunity for quiet reflection. Very many subjects have occupied my mind. I have thought to give your readers the benefit of a few of them.

I. OUR CHURCHES.

For more than twenty years I have felt a deep interest in all that pertains to their material and spiritual prosperity. In respect to their material advancement, I think we have great occasion for devout thankfulness. God has greatly enriched and enlarged their resources, and has thus also multiplied and increased their obligations. In respect to their spiritual state, there is occasion both for gratitude and humiliation.—Many of them have been greatly blessed and revived, while many others are not in so encouraging a condition of spiritual life, as they should be; and among these, I may instance, my own church, in this field. Why is this? There are certain causes which have operated against it. The removal by death and otherwise of some of its members and supporters, which weakens it both materially and spiritually, rendering it less able than formerly to contribute either to local or general benevolent objects; and taking away some of those whose labors, prayers, and faith went far to make up its spiritual life. From these now, no such benefits are to be derived. Those who remain will, doubtless do well to ask themselves whether they are employing all the means they can to supply the blanks thus made, or whether their faith, zeal, and love, are not much below the standard required of those who profess to be redeemed "by the precious blood of Christ." Is it not true that worldliness is permitted to sap the very life of spirituality from many of those who should be "using the world, as not abusing it." How plain is the fact that multitudes "labor only for the meat that perisheth, but are starving themselves for lack of that meat which endureth unto everlasting life." Many also neglect their bibles, their closets, their social religious services, and some the more public ministrations of the word also, and yet wish to be considered christians, and think that all is well with them. Oh for some quickening rays from above to chase away their delusions, and kindle their devotions. All around us there is a wide field for christian activity, moral and social evils are to be stayed, sin and vice are to be confronted, and overturned; and virtue, truth and love, are to be established and promoted. But alas! where are the workers to gather in from the highways and byways of evil, the many who are crowding on to ruin? When these shall appear among us, and shall thrust in the sickle, they may soon reap a rich and joyous harvest. By united, earnest, prayerful, loving devotion to Christ, to each other, and to the souls of men, the spirituality of the church would soon spring as the grass, "grow as the vine," its fruits would "smell as Lebanon." The blessing of the Lord would rest upon it and His glory would appear in the midst thereof. Perhaps other churches may not find

these observations inapplicable to their situation:

II. ORDINATIONS.

In respect to recent occurrences on P. E. Island, it is to be regretted that any feelings of bitterness or occasion for using sharpness should have sprung up in connection with the subject, between valued brethren whom we have long known and highly esteemed. Our prayer is that the cause of truth may not thereby be injured, nor their good be evil spoken of. Sometimes, brethren anxious to do right, and to vindicate themselves and their course, begin to flog each other, and often beyond measure, even to the forgetting of the point for which they are striving. Brethren forbear. Remember Michael the Archangel when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, "The Lord rebuke thee!" Jude 9.

It has been matter of surprize to me both before and after reading the explanations made by the brethren, that the Council should have proceeded to ordain, so long as any *imputation or charge* lay against the candidate. It would seem right that it should have the matter placed beyond doubt, even if it should have taken many days to accomplish it. By this course, it is clear much evil would have been avoided. But, "to err is human;" "to forgive divine."

In respect to "the ordination of unworthy candidates to the Baptist Ministry," there is need for greater caution and painstaking in making proper preliminary enquiries. These should be made first by the church seeking to ordain, and then by the ordaining Council itself. In no instance should these ever be neglected. The search cannot be too earnest, nor the caution too great. There is a tendency among us to relax the close questioning and rigid enquiries which were characteristic of ordinations twenty-five or thirty years ago, and some candidates are allowed to slide into their office more easily than the solemnity of their work, and responsibility of their situation would seem to warrant.

I have read with interest the very appropriate and timely suggestions of Rev. E. M. Saunders in *Christian Messenger* a week or two since. I have also read the resolution to which he refers, and which he proposes for adoption by the churches of our Associations. It has occurred to me however, that constituting the Association as an Ordaining Council, will not remedy this evil, because large bodies of men are not, as a rule, more thorough in their enquiries than are smaller numbers with a greater sense of responsibility. Given the greater number, the less is the sense of responsibility felt by each. Besides which, Associational Ordaining Councils are fallible, as well as other Councils. They make mistakes sometimes, they will again, because man is *man*, frail and fallen.

Again, the adoption of these suggestions would be the inauguration of an ecclesiastical system for which some of us are not at present prepared. It is worthy of consideration whether the practical wording of resolutions which remain a dead letter on our Minutes of Association, together with the exercise of more caution and good *common sense*, and strict adherence to New Testament principles, would not go far to prevent many of the evils which have sprung up among us, from being repeated both in these Provinces and elsewhere.

It is easy to foresee how such a system, if adopted, may also become the means of creating petty jealousies among ministers, which should never be allowed to exist, by the very cumbersome nature of the council. Surely *five* Ministers in good standing in the body are abundantly able to discharge the functions necessary to constitute an Ordaining Council, without carrying it to the Association.