

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL & GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES.
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WHOLE SERIES.
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Poetry.

For the Christian Messenger.

Loved and Lost.

Ah sadly mourn our hearts to-day,
For the little ones who've died,
We loved each gentle winning way,
They were our joy and pride.

At times we calmly firmly rest
And yield those treasured forms,
For well we know they're truly blest
Beyond life's fitful storms.

They heed us not, we call in vain,
For us they live no more.
Ah! little knew we of the pain
Of broken ties before.

We think of them; sad memories come,
Of their sprightly laughing way,
And lonely is our little home
Without their gladsome play.

The loved! and O we loved them well,
For they were all our own.
A stranger heart may never tell,
Love's saddened blighted tone.

The lost! is this the word for grief,
When our earthly joys decay?
It is, were not this life so brief,
We're losing every day.

But lost! when stepping on that shore
Whose bound'ry is unknown,
Is no word for grief, 'tis more far more
Than words could ever own.

'Twas God who gave, and back again,
He takes what we loved most,
And though it cause us grief and pain
They are the *Loved not Lost*.

April 6th, 1866.

A. P. B.

Religious.

Woman's work at Mr. Spurgeon's Tabernacle.

An interesting meeting was recently held in the lecture-hall of the Metropolitan Tabernacle, in connection with one of the most remarkable classes of modern growth. For the benefit of those of our readers who may not be acquainted with the class to which we refer, we will give a brief outline of its history. About seven years ago, Mrs. Bartlett, one of the members of Mr. Spurgeon's Church, took the charge of a class of senior women, who met together every Sabbath in New Park-street Chapel. In the course of a few months the class, which at first consisted of less than half-a-dozen members, gradually increased until, at the opening of the Metropolitan Tabernacle, it numbered fifty persons. Such was the earnestness of its conductor, and the prayerfulness of its members, that conversions were numerous; and in the course of a short time, it became necessary to hold the Sabbath afternoon services in a larger room. No other being available or suitable, the lecture-hall, which will accommodate about nine hundred persons, was occupied. At the end of a few months there were three hundred attendants; at the end of twelve, five hundred. Since that time—two years ago—it has increased in numbers, until the average attendance is now between seven and eight hundred. The major portion consists of women between the ages of thirty and seventy, and indeed many who have been converted, through Mrs. Bartlett's means, are considerably older than herself. The service, which is conducted by this remarkable lady with only casual assistance, consists of singing, a prayer and an address, sometimes founded on a passage from Scripture, and as often from an incident which has occurred during the week, and which has been impressed on the mind of the teacher. The addresses are simple in character, and are delivered with considerable eloquence and earnestness. It will afford a matter for surprise when we state the instructor, notwithstanding her zeal, suffers from heart-disease, so that the duration of her life is exceedingly problematical. Some idea of the success which has attended her labours may be formed from the fact that the class has contributed six hundred members to the Church over which Mr. Spurgeon officiates

during the past six years; and that last year about one hundred joined the Church. It is Mrs. Bartlett's custom to preface her reading of a hymn by a few pertinent observations, and we are informed that numbers have traced their conversion to those observations. As might be expected, the example set by this devoted woman is being followed by many of her converts, who, in their varied spheres, and in diverse ways are employed in mission-work in different parts of the country. Mrs. Bartlett has now found it necessary to make this Mission her life-work, consequently her undivided attention is given to it.

The meeting on Wednesday evening was partly for the purpose of hearing addresses from some of the students of the Pastor's College, and partly for presenting Mr. Spurgeon with the sum of £100, which had been collected during the past half-year for the college, of which the class has been a most generous supporter. The sum of £200 was given last year, and when it is considered that the class consists almost entirely of persons whose circumstances in life render it necessary to practise self-denial in order to give so liberally, it will be easily understood that nothing gives Mr. Spurgeon greater joy than the remembrance of this good work. After tea the company, which numbered over 900, assembled together in the lecture-hall, and an earnest prayer for the Divine prosperity had been offered, the Rev. C. H. Spurgeon gave a short and characteristic address, which was followed by the Rev. George Evans, of Upton Chapel, who dwelt upon the gentleness of piety as contrasted with the less efficacious obtrusiveness of devotion. Mr. Spurgeon then spoke of the spirit of self-consecration manifested by the members of the class, and expressed his surprise at the large amount which had been collected on behalf of the college. He revered their work of love and devotedness, and blessed God for all that had been effected through Mrs. Bartlett. The Rev. G. Rogers, one of the tutors of the college, addressed the meeting at some length, in the course of which he expressed his strong sympathy with the mission, and referred with feelings of gratitude to God for the great and increasing benefits which had resulted from the labours of its conductor. Other addresses, of an exhortative character, were delivered by Mr. W. Olney, T. Cockerton, A. Brown, of Bromley, and C. B. Sawday, of Pentonville Chapel. Mr. E. H. Bartlett, on behalf of his mother and the class over which she presides, presented the chairman with the £100 which had been collected during the past half-year. He observed that the whole of the money had been obtained from the sisters, who had contributed it either through the boxes placed at the doors every Sabbath afternoon, or in sums of 5s. and upwards, and some who had left the metropolis had sent postage stamps. Mr. Spurgeon returned thanks, and observed that the sum of £100 did not represent the total amount given by the class to the college during the past half-year, as the stall so generously supplied by them had realised £120. Mrs. Bartlett then delivered an earnest address to the sisters present, urging them to decision for Christ, and the proceedings terminated with prayer.

During the meeting an illustrated pamphlet, giving an outline of the Lord's work by the College, was distributed. In this little book Mr. Spurgeon states that he has not paraded the results of the College work before the subscribers, much less before the world at large, and in offering the outline of their operations, he desired to be clear of all boasting and vainglory, and only to mention cheering facts that God might be glorified, faith strengthened, and the subscribers continued co-operation ensured. "Our plan in London," adds Mr. Spurgeon, "has been to do little where we could not do much; to open many rooms, and to start many small communities in the hope that some of them would live to become self-supporting churches."

Our loan building fund is of the greatest possible assistance to our good work. We have been much cheered by our success in London, and hope to sow yet more largely in that fruitful field. We find that within the London district the College has supplied nineteen pastors; there have been eight new churches formed and chapels built or secured; ten new churches have been formed, mostly needing chapels; there are about seven places

where preaching is carried on with a view to forming churches; and several cases where old and decaying churches have been revived. About eight students are now preaching the Gospel in various parts of Great Britain and Ireland, nearly all of whom are ordained pastors.

Mission to the Arabs of Palestine.

In one of our London papers we see a notice of an effort to establish a mission to the Arabs in Palestine.

At a meeting of friends to such an enterprise, the Earl of Shaftesbury presided, and prayer having been offered, the Rev. John Mills, secretary, gave an account of his personal observations made while travelling six years ago in the Holy Land, illustrating the necessity for this mission. Owing to the operation of various influences, which he described, a great change was passing over the Moslem mind; the old fanaticism appeared to be dying away, a spirit of religious inquiry was rapidly spreading. During his sojourn he had met with a young native Christian Arab, Zouhannah El Karey, who had since been in this country under training for the ministry, and him it was now proposed to send out as the first missionary of the Society to his countrymen. He was to be accompanied by an Englishman, but the Society would have mainly in view the employment of a native agency as far as practicable, and the formation of self-supporting native churches. The Rev. J. Stoughton, who visited Palestine last year, supporting the movement, and narrated some incidents of travel throwing further light on the Arab character, remarking, among other things, that their nomadic tendencies would make them, if converted, effective missionaries. The Rev. W. Landels, from his knowledge as pastor of El Karey, bore warm testimony to him as a spiritually-minded, honest-hearted, zealous man. The Rev. Bliss, and Captain Fishbourne having offered a few remarks, El Karey stated that his plan was to go to his native town, Sychar, near Jacob's Well, and open a school to be used for boys and girls in the daytime, and for adult classes in the evening, and for preaching on Sundays. With this he would combine house-to-house visitation. And having thus, with the blessing of God, raised up a self-supporting church, to be placed under a native pastor, he would go on to other places, his mind being specially set on Ramoth Gilead, across the Jordan, and on the borders of Arabia. The Earl of Shaftesbury in the course of an earnest address, approved of the objects of the mission, and asserted the right and duty of British Christians to send forth the Gospel to the nations of the world. The Hon. and Rev. Baptist Noel, after a few remarks, offered up prayer, and the meeting closed.

Bible Translation in France.

The Paris correspondent of the London Times gives an interesting account of a project which is now exciting a great deal of attention in France. An Association has been recently formed at Paris, with the object of making a new and "rigorously exact" translation of the Bible into French. This translation is to be the work of a number of competent persons taken from the three great religious communities—Catholic, Protestant, and Jewish. The first meeting of the Society was held at Paris, towards the end of last month. The attendance, we are told, was "numerous and fashionable," and on the platform were mingled together Catholic priests, Protestant pastors, and Jewish rabbins. The proceedings opened with an address from M. Amedee Thierry, Senator and member of the French Institute, explanatory of the object of the Society. He said, among other things, that a completely new version of the Bible was not a work of difficulty, inasmuch as, irrespectively of mere dogma, there was a neutral ground on which they could all meet—that of philology and literature. He suggested, too, as another reason for undertaking it, the persistent attacks of infidels, which were becoming every day more audacious, and against which the three communions could not be too much on their guard.

The meeting was then successively addressed by Catholic, Protestant and Jewish speakers, all of whom formally declared their complete adherence to the project. Among the speakers was the Abbé Loison, Vicar of the church of St. Clotilde. In the name of Catholicism, he solemnly disavowed the Inquisition, and expressed his joy that the time had gone by when material constraint was necessary to maintain any religious creed.

"A member of the Institute and professor at the College de France lately remarked, that there was a serious blank in French literature, and we looked in vain in it for a satisfactory version of the Bible. The versions in general use are remarkable either for inaccuracy or for incorrectness and vulgarity of style. For the honor of France and its language, whose mission is universal, indifference on that defect should not be prolonged. In whatever point of view it be looked at, it will be seen that the Biblical text needs to be translated anew, especially in the present day, when moral and religious questions occupy every mind. It is true that for some years past persons have set themselves to the task, separately and at the same time. Without calling in question the respective merits of these different attempts, there is reason to regret the dissemination and the insufficiency of so many efforts where combination and union might insure success. We demand, then, an understanding between men of good will meeting on the common ground of philology and literary studies. Let the learned Hebraicists or Grecians of the Institute of France, of the Sorbonne, and of the Asiatic Society, combine for the formation of a society or a new academy, and let them add to their number men most competent in erudition and literature. Under the eyes of a Government favorable to the researches of science, they will, by working together, raise a national monument worthy of the noble tongue we speak, worthy of philological science, which has realized such progress; and worthy, above all, of the immortal truths of which the Scriptures have transmitted to us the inexhaustible treasure."

The motive for the new translation mentioned in the above extract—"the honor of France and its language"—is certainly not the most elevated that might be presented to a Christian Society; but all Christians will join in the prayer that the labors of this Association may result not only in a "national monument worthy of the noble" French language, but in giving to every person in France a correct version of the Word of God, which every one may be at liberty to read.—*Ex.*

The Reverend

This title, we fear, is not always honoured by those who wear it. Men who have retired from office sometimes disgrace it; and a correspondent suggests that it would lessen the risk if all pastors *emeriti* who have fulfilled their ministry would lay it aside. Another correspondent replies that the risk would be still further lessened if pastors in office were to give up the title, for all actual Reverends are not to be *reversed*. Neither suggestion, however, will be carried out. The men in office and the men out of office, who are least an honour to the name, will be the most anxious to retain it. A self-denying ordinance upon the part of the good would not lessen the evil. It would only make the title the more distasteful. If it is right to have such a designation, by all means let every faithful servant of CHRIST wear it, and combine to preserve it from contempt.

Nor do we see that there is any valid objection to some such name. *Reverend* means simply that the man who uses it has given himself to the service of God in the Gospel of his Son. So long as there is such an office, it is convenient to indicate the men who fill it. Nor is the name inappropriate. The office itself is an honour. The man who holds it is to be esteemed very highly in love for his work's sake. He is so to live as to be *reversed*. He is to cultivate the venerable and the seemly, and if he is a worthy minister of CHRIST he will answer to the name. But whether he does or not, the name is convenient. It is like Mr., or Sir, or Lord; each of which is used conventionally, and without any remembrance on our part of its original meaning.