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The Fisherman's Song.

Come, messmates! 'tis time to hoist our sail;
It is fair as fair can be;
And the ebbing tide and the northerly gale
Will carry us out to sea.
So down with the boat from the beach so steep,
We must part with the setting sun;
For ere we can spread out our nets in the deep,
We've a weary way to run.

As through the night watches we drift about,
We'll think of the times that are fled,
And of Him who once called other fishermen out
To be fishers of men instead.
Like us, they had hunger and cold to bear;
Rough weather, like us, they knew;
And He who guarded them by His care
Full often was with them, too!

'Twas the fourth long watch of a stormy night,
And but little way they had made,
When He came o'er the waters and stood in their sight,
And their hearts were sore afraid;
But He cheered their spirits, and said, 'It is I,'
And then they could fear no harm;
And though we cannot behold Him nigh,
He is guarding us still with His arm.

They had toiled all the night and had taken nought;
He commanded the stormy sea;
They let down their nets, and of fishes caught
A hundred and fifty-three.
And good success to our boat He will send,
If we trust in His mercy aright;
For He pitieth those who at home depend
On what we shall take to-night.

And if ever in danger and fear we are tossed
About on the stormy deep,
We'll tell how they once thought that all was lost,
When their Lord 'was fast asleep';
He saved them then—He can save us still—
For His are the winds and the sea;
And if He is with us, we'll fear no ill,
Whatever the danger be.

Or if He see fit that our boat should sink,
By a storm or a leak, like lead,
Yet still of the glorious day we'll think
When the sea shall yield her dead;
For they who depart in His faith and fear,
Shall find that their passage is short,
From the troublesome waves that beset life here
To the everlasting port!
—'Toilers of the Deep.'

The Christian in Relation to Society.

The Apostle Paul speaks about the attitude of Christians to the social gatherings of life, with special reference to the heathen feasts and social entertainments. He lays down a number of principles in connection with this subject which have still a very practicable application to our present-day life. It is true that we are not concerned with the question of meat sacrificed to idols, but we are concerned with the principle on which that particular matter was to be regulated and that applies to all questions of our social life.

One of these principles is, 'All things are lawful unto me, but all things edify not.' That will settle a great many questions. Is it for the good of others? Is it for the glory of God? Is it the most practical use of my time, that I should engage in this thing?

The next principle is, 'All things are lawful, but I will not be brought under the power of any.' This applies to a great many indulgences which easily become engrossing; any amusement, yea, any legitimate occupation that absorbs us too much and becomes necessary to our happiness is dangerous. Any social friendship, which possesses us, and takes away our perfect liberty of conscience and will, is wrong, especially if you