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"Not slothful in business: fervent in spirit."

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Poetry.

"IT IS MORE BLESSED."

Give! as the morning that flows out of heaven—
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly, joyfully give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing;
Give as He gave thee who gave thee to live.

Pour out thy love like the rush of a river,
Wasting its waters, for ever and ever,
Through the burnt sands that reward not the giver;
Silent or songful, thou nearest the sea.
Scatter thy life as the summer's shower pouring!
What if no bird through the pearl-rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!

Give, though thy heart may be wasted and weary,
Laid on an altar ashen and dreary;
Though from its pulses a faint misereere
Beats to thy soul the sad prelude of fate;
Bind it with cords of unshrinking devotion,
Smile at the song of its restless emotion,
'Tis the stern hymn of eternity's ocean;
Hear, and in silence thy future await.

So the wild wind strows its perfumed caresses,
Evil and thankless the desert it blesses;
Bitter the wave that its soft pliancy presses;
Never it ceaseth to whisper and sing.
What if the hard heart give thorns for thy roses?
What if on rocks thy tired bosom reposes?
Sweeter is music with minor keys closed;
Fairest the vines that on ruin will cling.

Almost the day of thy giving is over;
Ere from the grass dies the bee-haunted clover,
Thou wilt have vanished from friend and from lover;
What shall thy longing avail in the grave?
Give as the heart gives whose fetters are breaking,
Life, love and hope, all thy dreams and thy waking;
Soon heaven's river thy soul-fiver slaking;
Thou shalt know God, and the gift that He gave.

Religious.

THE ISRAELITE ALLIANCE.

The Jews have formed a Society for the promotion of their interests throughout the world. It has its headquarters at Paris, and is called "The Universal Israelite Alliance." Like other kindred societies it holds an annual meeting of its members, and has a report of its operations drawn up and printed. The annual meeting for 1864 was recently held at Paris, and the report presented on the occasion showed "how the 17 Israelites who met to form this alliance four years ago had now increased to 3000 members, all more or less actively employed in discovering and endeavoring to bind together the members of the Jewish brotherhood, for protection and progress, irrespective of politics, and without touching on the different nationalities of each. These members already form a network which reaches to all parts of the world, and through which the Central Paris Committee learns everything interesting to Israel, and is enabled to extend its protecting hand, and send the sound of its voice, to many who need them. This year, while gladdened at its increase of members in places where it was already known, especially in Italy and Holland, it has constituted committees in Mussulman lands, and, in Central America, to the shores of the Pacific. It has appealed in several quarters, and obtained redress for grievances.

The meeting was presided over by M. Cremieux, a Jewish barrister, and a member of the Provisional Government in 1848. As our readers will no doubt like to know what a distinguished Jew can say on the subject of his race at the present moment, we copy a report of his address. "The Israelite Alliance" he said "is understood by every lofty soul in every country which hears of it. It has now gone round the world. But let us dwell a moment on the extraordinary race of which we are, not the fragment, but the continuation—a race from God. Look at our origin—slaves, bondsmen, with neither strength nor energy; to so low a case had fallen the children of the venerated Jacob and the illustrious Joseph. Did you ever reflect on their position, in the midst of a people celebrated

for its gross idolatry? I speak not of sun, moon, and stars—man bows before what is above him—but the bull, and the vegetable! God takes up the imperceptible race from Egypt, teaches them the unity of the God-head, in the midst of men who worship everything; he secludes them forty years in the wilderness, and forms them into a little nation, and that little nation will carry into every other nation the idea of God. During the last 1800 years of atrocious persecutions, they have kept firm hold of one idea, the fact of the existence and unity of God. In 1830, Abbe Gregoire said to the speaker, "My friend, are you aware that you were never more numerous than at present?—statistics show 6,000,000 of Jews in the world." Israel has not been destroyed because Israel has ever had one God and one standard, while other nations who had a God for every pleasure, a godde s for every lust, and a Moloch for every cruelty, have disappeared or been absorbed. When the little nation allowed itself to be drawn into neighboring idolatries, it received an immediate chastisement; but on its calling upon the God of Abraham, Isaac, and Jacob, He restored his people from captivity. When I look at the Decalogue, I find in the first word three things—Nationality, Freedom, and the Unity of God—which in one day, glorious in my life, I had the happiness of consecrating by a decree [he was a member of the Provisional Government in 1848] all religions termed revealed. Those of civilized lands have been offshoots from Israel's trunk. They have disowned it, even as a man may raise his hand against his mother; but what remorse follows! God said Israel's posterity should be universally spread abroad; we see the truth of it to-day, Israel is one family—an alliance is so natural; and as to the universal, I defy you to be Israelite without being universal! The seat of the Alliance is in Paris, and wherever the voice of Paris is heard, it is responded. We are advancing to a grand destiny for all men. If you see a grander law, give us a grander one than the Decalogue! It begins with the thought of God, and nothing but what is holy and grand can be brought into contact with that name. I pass over the laws forbidding murder, theft, &c., but look at the law against coveting: there is holiness; and look at the command to honor your father and mother: there are all social duties inculcated. Do you wonder when you hear people say, "Oh! those Jewish parents, how they love their children! Oh! those Jewish children, how they honor their parents!" Of course they do; God has told them to do it! As the Alliance extends, and nations know us better, they will come to us and say, "Forgive, we have been enemies, let us now be brethren." Let us, then, rest in the love of Him who created us, and shed abroad the love of our fellow-men by mutual protection, and so fulfil the end for which God created us." Enthusiastic and prolonged applause responded to this speech. A few words from the venerable Christian friend of Israel, Pastor Petavel, of Neuchatel (Switzerland), elicited also much applause. Other speeches, and a short discussion (in which the duties of the President are extended from one to three years by vote of the central committee, was advocated and voted), closed the meeting.—Church Witness.

JUBILEE OF BAPTIST MISSIONS IN JAMAICA.

We have to thank Rev. Dr. Cramp for several papers from Jamaica, containing an account of interesting services held for the purpose of celebrating the 50th year of Baptist Missions in that island.

They commenced on Sunday July 17th at Spanish Town in connection with the churches under the pastoral care of the venerable Rev. J. M. Phillippo. Sermons were preached in the morning and evening, and Addresses given to the Sabbath and Day School in the afternoon.

On Monday morning the children of the School to the number of about 300 assembled in the chapel and walked in procession to the grounds of George Phillippo, Esq., where they

spent the day in rural enjoyment; at the close of which the Hon. Richard Hill addressed the concourse of children, teachers and friends from the balcony.

On Tuesday a Public Meeting was held presided over by the Hon. Richard Hill. After the opening address the Rev. Mr. Phillippo who has labored there for upwards of forty years, stated the object of the meeting. The following extracts from it will show somewhat of its purport.

"On the 23rd of February, 1814, the Rev. John Rowe landed at Montego, and commenced the Jamaica Baptist Mission: 1864 will, therefore, be the fiftieth year of the Mission,—its year of Jubilee; and surely few words will be needed to shew to the churches the solemn duty of reviewing the mercies of the Lord to this Society—of heartily praising Him for His goodness, and of making special efforts to promote the spiritual prosperity of the Mission and to strengthen and extend it! If we look at the Lord's dealing with this Mission, we shall see that he has laid us under the deepest obligations to bless and praise Him.

It cannot be denied that the last fifty years have witnessed a revolution of this island which has scarcely been equaled in so short a period in the history of the world. Any one acquainted with the state of Jamaica,—politically socially, morally, and religiously—in 1814 and looking at it now, may well exclaim: "What hath God wrought!" Then slavery existed, with all its attendant evils. The great bulk of the people were held as chattels, and bought and sold and whipped as if they had been brutes. The power of the law was exerted to keep them in ignorance, and to punish any who sought to instruct them. The free black and coloured people laboured under great disabilities, and were the victims of prejudice and wrong. Superstition and irreligion were rampant in the island; and the Lord's day was to the slaves a day of toil or of merchandise, and to others of sport and dissipation. Now we see slavery abolished,—civil disabilities removed,—caste distinctions abrogated,—equal rights, liberties, and privileges enjoyed by all, education unfettered,—the Sabbath a day of rest and of worship! What a mighty revolution is this! And it has been brought about by God's blessing on the self-denying, self-sacrificing, persevering, patient toils and sufferings of the Missionaries of the Cross, in which none shared more largely than the Missionaries of the Society whose Jubilee we are called to celebrate."

The following facts are given in illustration of the statement just made:—

"The Baptist Mission has established itself in every parish in the island.

"There are 74 regularly organized churches, having a membership amounting to about 30,000; and there are several churches in the island which have sprung from the operations of the Mission, though not now in connexion with it. Those churches are, and have for many years been supported entirely without foreign aid. They are presided over by 22 European and 19 native pastors, or 41 in all.

"The Mission has its own College and Training School for the education of its pastors and teachers, maintained at an annual cost of £300 to the churches, for board and residence of students.

"It has also its own Missionary Society, and raises, for Home and Foreign Missions, from £1000 to £1,300 per annum.

"Its Day Schools number about 80, and it has in operation about 70 Sunday Schools, with upwards of 1,100 teachers and 13,000 scholars, and a large proportion of these scholars are able to read the Holy Scriptures.

"Let the year 1864, then, be a year of special thanksgiving to God for all the goodness and mercy He has shown towards the Baptist Mission in this island. Let it also be a year of earnest and united effort to promote the spiritual, educational, and material prosperity of the Baptist Churches in the land.

"But whilst we thank the Lord for His mercies, let us not be unmindful of our own obligations. Let a spirit of liberality attest the genuineness of our gratitude, and embody and give life to it. There is much to be done in the Mission itself which must not be neg-

lected; whilst the claims of Africa upon the emancipated people of Jamaica are strong and urgent. We propose, therefore, during the year of jubilee, to create a Jubilee Fund, and we urge upon ever member the duty and importance of giving a thank-offering to the Lord on the day of jubilee. "Bring an offering, and come into His courts" on this day; and let the offering be made of a liberal heart, and bear some proportion to the number and magnitude of the mercies and blessings enjoyed. In 1843, on occasion of the jubilee of the Parent Society, the churches in Jamaica contributed about £2,700 to the Jubilee Fund, and now, if only the churches take up the matter heartily, and go about it with a will, we can surely raise three or four thousand pounds for our own Jubilee Fund. Members of Churches, Inquirers, Sabbath Scholars, each and all resolve to raise a fund worthy of the Jubilee of the Jamaica Baptist Mission. And whilst you do your share, give to the planters, and merchants, and others who are friendly to the Mission, an opportunity of contributing to the fund."

"The objects to which such a fund may be devoted are numerous. The following are among the more important:—

"1. The African Mission. 2. Day Schools. 3. Mission Premises. 4. The last object we shall name is, the formation of a Jubilee Mission in the island. There are parts of this island which are not evangelised,—outlying districts beyond the reach of any selected pastor. Such districts should be visited by the Home Missionary, and stations selected for the preaching of the Gospel to those who are ignorant of it.

"Thus, dear friends, we see that there is work to be done; and we entreat you, as you desire to record your gratitude to God for His great and unnumbered mercies to you,—as you would honor the memories of those wholehearted, undaunted, uncompromising men, to whose labours and sufferings you are so greatly indebted,—as you would see your denomination improved and extended,—and, finally, as you desire the glory of your King and Head, arise and do it!"

The Revd. D. J. East, Clayton, B. Millard, Duckett, and Palmer, addressed the meeting and moved the resolutions.

The Hon. chairman referred to the fact that the Baptists were the first to teach the peasantry to read the word of God; notwithstanding the restrictions placed upon doing so by the unrighteous laws existing at that time.

Similar meetings were being held in various other parts of the island.

BOARDING-HOUSE CHRISTIANS.

By this homely epithet a writer in the *New York Chronicle* designates a class of members in many churches who add nothing to the strength or efficiency of the body, but dishearten their more faithful brethren, and are a stumbling block to the unconverted:

There is in some of our churches a class of persons who might appropriately be denominated "boarding-house Christians." To them the church of God is a grand hotel, where, if they pay a stated fare, they think themselves exempt from all further concern in it. With its inner working and internal arrangements they have nothing to do. Is it not the business of the pastor and deacons to see that every thing goes on right? Why, then, need they trouble themselves? They bear their share of the expenses, and what more can reasonably be expected of them?

They also claim the undisputed right of boarders—that of finding fault whenever any thing goes wrong; and loud is the grumbling if the dishes served up are not to their liking. An underdone or an overdone sermon causes them to turn up their fastidious noses in intemperate disgust, and a frequent repetition of the offence sends them off in high dudgeon to seek for quarters where the fare will be more to their taste.

When these persons speak of the church and its affairs—which, by the way, they seldom do, unless something goes wrong—a stranger would not suspect their identity with it. It is "they" did this, or "they" did not do that;—not "we," and to the question, "Why did you not use your influence to have