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## Poetry.

For the Christian Messenger.

### A SABBATH MORNING BAPTISM IN THE ISLAND OF JAMAICA.

BY W. R. PORTER.

The Sabbath dawn was glowing,  
Upon the Southern skies;  
Its mellow radiance, flowing,  
Among the Indian Isles;  
As from the valley ringing,  
Through mountain gorge and trees;  
Arose the voice of singing,  
Upon the morning breeze.

Those valleys oft had sounded  
With strains of sacred song;  
The mountains had rebounded  
The echoing peaks along:  
For heralds of salvation,  
Had made those mountains ring,  
With the glorious proclamation,  
Of peace, from Heaven's King.

And thus the crowds were thronging,  
Around the water side:  
Were eager hearts were longing,  
To bow beneath the tide.  
The lofty heights of Clarendon,  
Were clad in gleaming dress;  
As down—the sable caravan—  
The mountain ravine press.

The valley smiled serenely,  
The towering heights between,—  
Whose massy crowns of greenery  
Threw back the glimmering sheen.  
The green grass sparkled brightly,  
Where gleams of sunlight played;  
And a bamboo rustled gently,  
With tall and graceful strade.

Here under its broad shadow,  
A languid river lay;  
Where curving in a shallow,  
It formed a glassy bay.  
Here thronged the crowds in waiting,  
Around the river side,  
To see the saints exulting,  
From Jordan's sacred tide.

Here we've seen faces beaming,  
With joy, from Heaven sent;  
And here we've seen eyes streaming,  
And forms with anguish bent;  
As songs of praise resounded,  
And words of grace were spoke;  
Or warning notes were sounded,  
Till slumbering conscience woke.

One, smitten with contrition,  
More harp'd than the rest,—  
Had come in bold derision,  
But left with mercy blest.  
His Afric heart relenting,—  
The bold blasphemer's wild,—  
He wept, he repented, he repented,  
Became a little child.

Oh, sacred joy, at seeing  
The powers of hell retreat;  
And rescued captives fleeing  
To fall at Jesus' feet.  
Oh, not the groves adorning,  
The mountains round the vale;  
Nor yet the songs of morning,  
That warbled on the gale;—

Oh, not the dew freshness,  
Of mountain tropic air;  
Nor all the gathered sweetness,  
Of all we've seen most fair;  
Can vie with memory's treasure,  
Of having once been blest,  
In turning grief to pleasure,  
And weariness to rest.

### SHEAVES.

A sad autumnal sky,— twilight sky,  
All colourless and gray;  
A low wind whispering through the withered  
grass  
And wandering away:  
Bare trees—save for a handful of brown  
leaves;  
A quiet reaper, resting with her sheaves—

How poor they seem! how few, how worth-  
less all!  
Ah! for another spring;  
Or if the summer, late and cold at best,  
Might come again and bring  
The light and warmth that best matures the  
grain,  
Before the frost falls and the latter rain?

And yet He knows and judges all aright:  
Some by the wayside fall;  
Some came to nought; and some the birds  
devoured.  
And He alone can tell,  
What bitter chance or circumstance decreed  
The utter failure of the cherished seed.

But it may be in a diviner air,  
Transfigured and made pure,  
The harvest that we deem as wholly lost,  
Waits perfect and mature;  
And the faint heart that now defeated grieves  
May yet stand smiling 'mid abundant sheaves.

## Religious.

For the Christian Messenger.

### "NO MORE SEA."

The substance of a discourse preached in  
in Peregau, Mar. 16th, 1873, on the loss of  
the schooner "Hector" and her crew, who  
sailed from that port for St. John, N. B.,  
Feb. 2, 1872, and were lost in the Bay of  
Fundy.

BY REV. D. FREEMAN.

"And there was no more sea."—Rev. xxxi. 1.  
These words present one feature of  
"the good time coming." That  
"good time" is described in the con-  
text, as in the 4th verse, "And God  
shall wipe away all tears from their  
eyes, and there shall be no more death,  
neither sorrow nor crying, neither shall  
there be any more pain, for the former  
things are passed away." It is un-  
necessary to attempt a description  
either of that happy period, or of that  
special feature in it, which is here re-  
ferred to. To understand this state-  
ment, or the other highly symbolical  
statements of this book of Revelation,  
we need three things, a thorough  
knowledge of the simpler parts of  
Scripture teaching, and much spiritual-  
mindedness. Thus taught by the Word  
and the Holy Spirit we may derive  
instruction from this portion of inspired  
writ. It will be enough on the present  
occasion to offer a few thoughts  
which seem to be appropriate, and which  
are suggested by the words, "and  
there was no more sea."

I. When that happy period shall  
have come which is predicted in the  
Word of God, like the rest of God's  
works, the sea, whether it shall cease  
to exist literally or not, shall have ac-  
complished the good which it was des-  
tined to occasion. When God had  
made the sea He "saw that it was good."  
From that time the Creator sent for the  
sea on its mission of benevolence.  
Henceforth the great deep was to be  
a fountain for watering the earth. It  
was to furnish food for the sustenance  
of man. It was to occasion an indefi-  
nite increase of wealth to the human  
family, to stimulate the enterprizes of  
the business world, to quicken human  
thought, to shadow forth the glorious  
perfections of the Creator, and to fur-  
nish a highway to the nations, not only  
for commerce and civilization, but also  
a precursor of these to facilitate the  
spread of the gospel in the contin-  
ents, and on the Islands of the Sea.  
Thus the ocean was to proclaim with  
uplifted hands, and with the voice of  
many waters, "Glory to God in the  
highest, on earth peace, good will to  
men."

II. In that day the sea shall have  
accomplished all the evil which it oc-  
casions. The good which is wrought  
by the ocean is not unmixed with evil,  
every ship is not yet a floating Bethel,  
nor is every sailor a missionary of the  
cross. If the sea has borne the gospel  
to the heathen it has also conveyed  
thither the vices of christian lands, to  
"hinder that gospel" from spreading  
in the world. The sea hath borne  
upon its bosom, piracy, and war, and  
traffic in human beings, and smuggling,  
and all kinds of illicit trade. Its pure  
waters have been fouled by human  
abominations.

The ocean has also been greedy of  
devouring the most precious treasures  
of the earth. In the language of Mrs.  
Hemans,—  
"To thee the love of woman hath gone down,  
"Dark flow thy tides o'er manhood's noble  
head,"  
"O'er youth's bright locks, and beauty's  
flowery crown,"  
"But thou shalt bear a voice, restore the  
dead,"  
"Earth shall reclaim her precious things  
from thee,"  
"Restore the dead thou Sea."

In that day the last act of wickedness  
on the sea shall have been done, the  
last ship shall have been foundered in  
the breakers, or swallowed up by the  
waves, the last shipwrecked mariner  
shall have gone down, to the deep,  
"unknelled, unconfined, and unknown,"  
and the last midnight watcher at home  
shall think while the storm rages, of  
a father, a husband, a son, or a

brother, now wrapped in the cold sea-  
weed as his winding sheet.

111. In that happy period which is  
foretold the conflict between good and  
evil shall cease. According to some  
of the best commentators the sea when  
spoken of in the highly symbolical lan-  
guage of the book of Revelation, indi-  
cates an unsettled, confused, anarchi-  
cal and shifting state of society, while  
land indicates a state of human society  
that is organized, law abiding, and  
permanent. Dr. John Brown of Had-  
dington says "sea here denotes tum-  
ultuous passions, mischievous enemies  
and distressing calamities." How con-  
soling is the thought that the time is  
coming when these shall be no more, and  
the sorrow occasioned by them shall be  
assuaged. Such are the fruits of the  
gospel in the world. May they abound  
in our hearts.

Then all tumult of passion shall be  
allayed. Now the world is full of com-  
motion. "The wicked are like the  
troubled sea when it cannot rest." But  
Christ is walking on the sea and He  
will make it calm. Now evil is in  
conflict with good, and we have to  
"fight against a sea of troubles." But  
thanks be unto God who always gives  
His own the victory. Human life is  
like a voyage on a stormy sea. But  
God interposes for His voyagers, and  
"bringeth them unto their desired  
haven." Like John standing on the  
shore of Patmos so the spectator stand-  
ing on the sand which bounds the ocean  
may see the beast rising up out of the  
troubled sea. But one of his heads is  
as it were wounded to death. In every  
revolution evil will shew itself. But  
the seed of the woman shall bruise the  
serpent's head. God shall utterly de-  
stroy the tongue of the Red Sea, and  
and smite the River of Assyria in its  
seven streams, so that His ransomed  
shall not need to pass over in ships.  
They shall walk over "in their shoes,"  
"dryshod." "And there was no more  
sea."

God moves in a mysterious way,  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.

The God of creation and of grace is  
the God of Providence, and all  
things shall work together for good to  
them that love Him.

These truths are consoling to us in  
the hour of trial. They are our only  
refuge in the loss of our friends who  
left us a year ago only to find a watery  
grave. We should probably have not-  
iced the event before, but some of  
their relatives were absent, and hope  
may have lingered that they were  
driven to a distant shore. Circum-  
stances forbid us any longer to cherish  
the thought of their safety.

The "Hector" left this port on Fri-  
day Feb. 2nd., 1872. The same after-  
noon she was seen lying at Spenser's  
Island. Towards evening, she left  
that place and was seen the following  
day near Harborville. The state of  
the harbor preventing her from enter-  
ing that port she put off and was seen  
no more. No doubt she yielded to the  
terrible wintry storm that prevailed,  
and sunk with all on board.

The crew consisted of Captain John  
Brown, of Canning, in command, Cap-  
tain Guy Newcomb, and his son in law  
Rufus Bennet both of Peregau, and  
William Heppenstall, a lad of 16  
years, son of Mr. James Heppenstall,  
of Canning. By this distressing cal-  
amity the heads of three families were  
removed. Three were left widows, two  
of whom are in straightened circum-  
stances with a number of small child-  
ren. In this bereavement the only  
comfort is that those families may now  
claim the protection of Jehovah. He  
has promised to be their father and  
their God.

A few remarks on this occasion may  
not be unprofitable.

I. While we know that we must die  
we ought as far as possible to guard  
our lives from peril. The "Hector,"  
was a schooner of about 30 tons,  
heavily laden with potatoes, old, crazy,  
and notoriously unfit for sea even at  
the mildest season of the year. If men  
following the sea become reckless of  
themselves from long exposure to peril,

there ought to be a power to guard  
against those dangers somewhere,  
either in public opinion or in whole-  
some laws. This seems the more ne-  
cessary in the case of a maritime, sea-  
going, ship-building, and ship-owning  
people like ourselves. Many of our  
people go to sea. Surely we should be  
justified in taking proper measures to  
guard them from danger. Had the  
port at Harborville been accessible the  
loss might not have occurred.

2. In all our enterprises we should  
guard especially against the spiritual  
dangers to which we are exposed.

"Dangers of every shape and name  
Attend the followers of the Lamb  
Who leave the world's deceitful shore  
And leave it to return no more."

He who embarks in an undertaking  
which is hurtful to his moral and spiri-  
tual nature, is in far greater peril than  
one who exposes his life in a sinking  
vessel. "What shall it profit a man  
though he gain the whole world and  
lose his soul."

3. Let us prepare for death by flee-  
ing to the ark of safety. In the con-  
text, we are reminded of the second  
coming of Christ, of the resurrection of  
the dead, of the final judgment, and of  
the happiness of God's people. We  
are also told that the fearful and the  
unbelieving shall have their part in the  
lake which burneth with fire and brim-  
stone. "Whosoever was not found  
written in the book of life was cast  
into the lake of fire." Would you  
avoid that fearful doom? Escape now  
before death comes and seals your  
destiny.

For the Christian Messenger.

"DISCUSSIONS ON POINTS VIEWED IN  
DIFFERENT LIGHTS, IF LONG CON-  
TINUED, ARE VERY LIABLE TO DE-  
GENERATE INTO PARTY FEELINGS  
AND ANIMOSITIES."

Mr. Editor,

I fully appreciate the sentiment, the  
foregoing extract from the pen of our  
sage and reverend friend, Dr. Tupper  
is adapted to convey.

I regret, that any mistake of the  
printer, should have misled me, and  
that the Corresponding Secretary of  
the Home Missionary Union, should  
have such just cause for complaint, on  
account of remarks contained in my  
last letter.

I have already advanced what I have  
to propound as reasons why the pre-  
sent Home Missionary Society of the  
Eastern and Central Associations,  
should not be abolished, to make room  
for the new organization originating at  
Berwick, and although much might be  
added, I doubt if it would be profitable  
or advantageous. Before concluding I  
may say that I have carefully perused  
the communications of Rev. J. H.  
Saunders, Secretary of the French  
Mission, and I am glad that he should  
avail himself of the occasion, to throw  
into the scale any reason, which ought  
to weigh with the denomination, in ar-  
riving at a sound conclusion, yet I  
shall be pardoned, I trust, if I briefly  
dispose of much, if not all he has ad-  
vanced, as I think, by a single obser-  
vation or two.

Had the Berwick Convention passed  
a resolution recommending that the  
three Associations should unite in Home  
Missionary labour on the platform  
adapted of Hantsport, in 1857, (and  
which I subsequently advocated and  
have steadily sustained to the present.)  
it would indeed I admit, be inconsis-  
tent, if I were now to be found oppos-  
ing such a movement. That, how-  
ever, at most, would be all. But  
when, after elaborating and quoting  
largely from the Constitution of the  
Home Missionary Society and from  
"the Appeal," Bro. Saunders adds:  
—"These are just the views of the  
Nova Scotia Home Missionary Union  
&c. &c. I respectfully beg to dissent,  
and to remind my worthy brother that  
the Berwick Convention with its 16  
delegates so far from adopting the  
constitution of the Home Missionary  
Society; drew up another constitution  
very different from that prepared at  
Hantsport; having other and ulterior

objects in view, upon which I need not  
here enlarge. Moreover instead of  
acting in harmony and co-operation with  
the existing Associations, Central and  
Eastern, if I understand it, the "Union"  
with its new platform is to be an inde-  
pendent organization, much in the na-  
ture of the present Baptist Convention,  
requiring another yearly religious con-  
vocation of leading men in addition to  
those already existing.

Does my worthy brother fancy now  
that he can convict me of inconsisten-  
cy, because I discriminate between  
these two widely different organizations,  
and decline to sustain the one, while  
I uphold the other? Does he himself  
discover no difference between them?  
The membership, is it the same? The  
officers, are they chosen in the same  
way? But why enlarge. If it were  
not intended by the promoters of the  
Union, that a new organization was to  
be created with new objects, new aims  
and the present Home Missionary So-  
ciety abolished, why the new Con-  
stitution at all? A single bye-law, of  
three lines, admitting the Western As-  
sociation and placing it in the same  
relation to the Society, as the Central,  
or Eastern Association would have suf-  
ficed to meet the views of all.

If "the Baptist of N. S.," as friend  
Saunders remarks, "are still in har-  
mony with the appeal of 1857, then  
why not act upon it, and the Constitu-  
tion under which it issued, with such  
a bye-law as I have suggested.

If your correspondents could only  
convince the Baptists of the Central and  
Eastern Associations that my views on  
Missions in the course of 15 years, had  
undergone, some modification, which  
I do not admit, what then? Still they  
would have to convince the Baptist  
public I apprehend that the old scheme  
with a Board at Halifax was a failure,  
or that the new one with its new con-  
stitution, and its Board at Yarmouth  
would be an improvement. I for one  
am content that they shall try.

J. McCULLY.

Amherst, April 18th, 1873.

### 'SAVED TO SIN NO MORE'

The salvation of the gospel is a  
glorious salvation. It is perfect and  
complete; all that could be desired.  
It saves from misery. It comes in be-  
tween the guilty offender and the  
dreadful penalty due to his sins, and  
delivers him forever from all its power.  
It does more than this; were it to  
leave him here, it would be only a  
half salvation. It saves not only from  
misery, the desert of sin, but also from  
sin itself, the source of all our wretch-  
edness. "Thou shalt call His name  
Jesus," said the angel unto Joseph,  
"for He shall save His people from  
their sins." His blood is cleansing  
blood, washing away every guilty stain.  
By its shedding there is a fountain  
opened for sin and for uncleanness,  
in which we may bathe our polluted  
souls and be made pure. To John, as  
he gazed upon the glorified church in  
heaven, it was said, "These are they  
that have come out of great tribulation,  
and have washed their robes, and made  
them white in the blood of the Lamb."  
He gave Himself for it, that He might  
sanctify and cleanse it, that He might  
present it to Himself a glorious church  
not having spot, or wrinkle, or any  
such thing, but that it should be holy  
and without blemish.

The believer in Christ hungers and  
thirsts after righteousness. He longs  
to be freed from all the taint and power  
of sin. He wants that every bias and  
inclination of his soul should be  
holy. His whole heart responds to the  
command, "Be ye holy, for I the Lord  
your God am holy." It is just what  
above all things else he wants, nothing  
else will satisfy him. Most gladly  
would he plunge his sin-polluted soul  
in some cleansing fount, and come  
forth pure, in the likeness of God. It  
is his most fervent and oft-repeated  
prayer, "Wash me thoroughly from  
mine iniquity, and cleanse me from my  
sin." And this desire of his soul shall  
ere long be granted. All the ransomed  
church of God shall be saved,