

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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WHOLE SERIES.
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Poetry.

For the Christian Messenger.

THE VOICE OF THE WAVES.

Written near the scene of a recent shipwreck.

Answer ye chiming waves,
That now in sunshine sweep;
Speak to me from the hidden caves,
Voice of the solemn deep.

Hath man's lone spirit here
With storm in battle striven?
Where all is now so calmly clear,
Hath anguish cried to Heaven?

Then the sea's voice arose
Like an earth-quake's undertone,
"Mortal, the strife of human woes,
Where hath not Nature known?"

Here to the quivering mast
Despair hath wildly clung,
The shriek upon the wind hath passed
And the midnight sky hath rung.

And the youthful and the brave,
With their beauty and renown,
To the hollow chambers of the wave
In darkness have gone down.

They have vanished from their place,
Let their homes and hearths make moan,
But the rolling waters keep no trace
Of pang or conflict gone.

Alas! thou haughty deep;
The strong, the sounding far;
My heart before thee dies—I weep
To think on what we are,

To think that so we pass,
High hope, and thought, and mind,
E'en as the breath stain from the glass,
Leaving no sign behind.

Saw'st thou naught else, thou main?
Thou and the midnight sky?
Naught save the struggle, brief and vain,
The parting agony!

And the sea's voice replied,
"Here nobler things have been,
Power with the valiant, when they died,
To sanctify the scene.

"Courage in fragile form,
Faith, trusting to the last,
Prayer, breathing heaven-ward thro' the storm,
But all alike have passed."

Sound on, thou haughty sea!
These have not passed in vain;
My soul awakes, my hope springs free,
On victor wings again.

Thou, from thy empire driven,
Mayst vanish with thy powers,
But, by the hearts that here have striven
A loftier doom is ours.

MRS. HEMANS.

Religious.

THOSE WOMEN.

BY REV. C. F. MYERS, N. READING MASS.

Our public usages, customs, industries, trades and lucrative occupations largely exclude women from their advantages. And the pay women receive, for the public services they render is reduced to the most miserable pittance. A female school teacher, whose labors are just as hard as a male teacher's, has only about one third the pay. But there is nothing gained by overstating the wrongs, or the rights of women.

All admit that men are wanted for many occupations for which the services of women would be of little use. Men are wanted on the battle-field, and in the navy; for common sailors and pilots; for miners and colliers; for railroads and for policemen; for ship-builders, mechanics and farmers; for ambassadors to foreign courts and magistrates at home. For all the rough, hard, and slavish toil of life. For jurymen, lawyers, and judges, and for members of Congress. What would women do on the battle-field, where are perpetrated all the frightful horrors of war, where are seen the bloody struggle, and conflict of armies, and where are heard the discordant sounds, and the melancholy din of war? The desolation of plundered cities, the mangled bodies of the dead, and the

sight of hostile troops in deadly conflict, appall the stoutest hearts, much more would these scenes unnerve the gentler sex.

The work of women is altogether different from that of men. Men have strength, and delight in public affairs. Women have their sphere, and delight more in the quiet walks of life. Men go for rough, sturdy and dangerous pursuits; while women enjoy the landscape, wild flowers, and the warbling songs of birds. Men govern by force, and power; women by love and kindness. The women of all nations are characteristic for more kindness, sympathy, piety, and hospitality than the men.

Mungo Park, the African traveler, when stripped, and robbed of everything, and left to die, by the savages of Africa, was found by their women, and fed, and sheltered, and protected. The Bible hands down a noble list of illustrious women. And yet the highest office in the church, to which any woman of the New Testament times, was assigned, was Phebe, the deaconess of the little church at Cenchrea. Paul, who had no wife himself, said to those who had, "Husbands love your wives," and then adds, "and the wife see that she reverence her husband." The apostle Peter who was a married man, "Likewise ye wives be in subjection to your own husbands."

Men are taller, and more muscular, have larger brain and more resolution of will, than women, and are vastly superior in strength. Man for war, and to carry the battle axe; Man for public duties, and the place of danger; Man to carry the flag of his country, and to die for his Fatherland,—but woman, her duties are those of an angel, her theater of action is the family. Government belongs to men, not to women. Queen Victoria to-day reigns over Great Britain, but she merely occupies the place of a king, she fills a gap of kinthood, she would not have the crown on her head, had there been a male in the royal family to have worn it. Women would not be successful policemen, guards, and soldiers, collectors of public monies, and members of Congress. Sad and gloomy will be the history of that country, whose polls and ballot boxes are open to female suffrage. The women's suffrage reform, cannot as I see, remedy existing evils. Men on the steam cars, and in the horse cars, prefer to stand, so that the women may be seated. Common courtesy, and politeness will lead men to do this always. How can women's rights, improve the etiquette of society, in this, and divers, and sundry other particulars?

Women can now go through our colleges, study and hold property; they can love and they can marry. They have personal power invested in themselves, to accept or reject offers of marriage.

It is true that women have been abused, and dishonored in the past, but they are now honored, and will be more and more in the future. God has ordained in his providence, that they shall be one of the great means of refining society, and forwarding civilization. Women have made the household a little paradise. Their beautiful christian lives have deepened the piety in the church. They have imparted to social life, that calm, and gentle, and wholesome influence that it possesses. They have given noble impulses to literature and art. They are the best educators of the young. They are the most capable of sympathy and pity for suffering humanity. Their mission is one of which an angel might be proud. Their influence is as beautiful and refreshing as the zephyrs of heaven; and as widely extended already, as the poles.

Life is not made up of events; man is not "the creature of circumstances," as is so often asserted. The great results of life flow from character, not from condition.

Silence is good for the wise, and better for the fools.

THE CHURCH AND STATE STRUGGLE.

The intelligence from Berlin this week shows that the conflict between the State and the Ultramontanes is as determined as ever. On Monday the Upper Prussian Chamber resumed its sittings, and commenced with the debate upon the bill which deals with the relations between the Church and the State. The discussion was signalled by a speech by Prince Bismark, who said that the question was not of a religious, but of a political character—a struggle between Royalty and the priesthood. He claimed in this world's government precedence and prerogative for the State, contended that at the close of the French war the Government was disposed to come to an understanding with the Pope, but that the Roman Catholic leaders would hear of no compromise, and said that the compactness of the Catholic organization showed the Government the danger to which they are exposed, and they are now taking measures for the protection of the State. The Chancellor, in concluding his address, begged the Upper House to give him their support; and, in fact, he had no doubt that the majority would be on the side of the Government. This Bill has already passed the House of Deputies by a majority of more than two thirds; and a Berlin correspondent, in referring to it, says that it is one upon the fate of which hangs the issue of the struggle between Church and State in Germany. There are four Bills in all and each may be said to spring out of the other. There are provisions in these measures which at other times many friends of civil and religious liberty might shrink from investing the State with, but the present is said to be a test one, and the State must, they say, be supported if the Ultramontanes are not to be allowed to become the ruling power in the Empire. After a sharp debate of two days the Government carried their point on Tuesday by a majority of 99 to 62. While this momentous struggle is going on in Germany the Pope is holding high holiday in Rome. What are called International Catholic deputations are waiting upon him, to the number of 160 persons at a time. Our Catholic nobility and gentry are represented, and among those who are dancing attendance are the Duke of Norfolk, Lords DENBIGH and ST. ASAPH, Sir H. BEDINGFIELD, Messrs. MAXWELL, SCROPE, CLIFFORD, and LANE FOX. The address that was presented to the Pope was extremely violent, and the vials of the subscriber's indignation were all poured on the head of the King of Italy who was compared to HEROD. The Pope in return, spoke pathetically, as usual, of the slavery in which the Church was in Rome, said the heretics of all classes were assailing her, but declared that God would chastise the invaders and all who were endeavouring to suppress the religious orders. Fresh conflicts are rising in other quarters of Europe, and the priests are doing all they can in Spain to reap a rich harvest. The Vatican is said by a Belgian paper to be urging the bishops to throw their influence into the scale for DON CARLOS, "the predestined of Providence," and an address has been issued to that effect. There is not a spot of Europe in which the Ultramontanes do not appear to be carrying on their machinations.—*Chr. World*, March 14.

MR. SPURGEON ON DISESTABLISHMENT.

At the Metropolitan Tabernacle, on Sunday 26th Jan., the Rev. C. H. Spurgeon, speaking on the subject of politics and religion in the course of his sermon, said that the decline of religious interest was very largely attributable to the interest taken in the questions naturally arising out of the connection of religion and the State in this land. They had only to search in order to discover that, if there be a

necessity—as there really was a necessity—for every Nonconformist to contend for his rights and his religious equality in the land, so much strength was taken away from higher and better matters. "We shall never be satisfied," continued Mr. Spurgeon, "until we stand upon an equal footing in matters of religion with every other subject of the realm. An Established Church is an established tyranny. We wear upon our wrists, as Dissenters, fetters worse than if they were made of steel. We have to maintain a Church which opposes the truth. We have to keep up an Establishment which tries to pull down that which we would die for. That for which our fathers died and rotted in prison in order to put down we have to contribute towards and support. And, indeed, we cannot but feel we should be less than men, less than the sons of the Puritans who made the Cavaliers feel the strength of their right arms, if we did not resist a tyranny like this. Down with it! down with it! down with it!" The rev. gentleman went on to say that in the Scripture they were told to pay tribute to Cæsar, but let them not, at the same time forget they were under God's government. Let them "give unto God the things that were God's." But what had Cæsar to do with religion? Cæsar would teach them to worship the false gods—first of Pagan Rome, and then of Papal Rome. They should never obey Cæsar in anything that went above conscience. Cæsar was no more than the meanest beggar in that respect. Let them "render to Cæsar the things that are Cæsar's"—to politicians politics, but to God "the things that are God's." Man was the coin upon which God had stamped his image, and he must render to God alone an account of his actions. No law could touch the conscience. Parliament and Cæsar had no right to touch the conscience. Liberty of conscience was the natural right of every man and woman born, and this was the question next to that of the soul's salvation.

For the Christian Messenger.

"IS FAITH THE GIFT OF GOD, OR AN ACT OF THE CREATURE?"

Mr. Editor,

This question has been proposed to me, by "An Inquirer," with a request that I should answer it through the *Christian Messenger*.

1. That faith is the gift of God is expressly stated by an inspired writer. Eph. ii. 8. I am aware that some have attempted to evade this by representing Paul as meaning that grace or salvation by it, is not of ourselves, but is the gift of God. But this is manifestly a violation of Ernesti's self-evident rule in exegesis, "Reject a frigid or inapt sense." It makes the apostle say nothing in the last part of the sentence. When he had stated that believers are saved by grace through faith, there could be no sense in his adding, that this grace, or salvation, was not of themselves, &c., but his statement that the faith through which the salvation is obtained is not of themselves, but is the gift of God, is pertinent and forcible; and is adapted to exclude boasting, which is obviously his aim in this part of the epistle. (See ver. 1—10. 1 Cor. i. 28-31. Rom. iii. 27. iv. 16.)

So in Eph. i. 17-20, we are plainly taught, that sinners are brought to believe on Christ by the same power by which He was raised from the dead. In accordance with this Paul says to the Philippian Christians, "Unto you it is given in the behalf of Christ, to believe on Him." Phil. i. 29. In like manner we are told that Apollus "helped them much which had believed through grace." Acts xviii. 27. On such plain texts comment is needless.

2. It is equally obvious from Scripture, that every one who would be saved must personally exercise faith in Jesus Christ. When he commenced his personal ministry, He enjoined

upon the people, "Repent ye, and believe the gospel. At the close of it, after commending his apostles to 'preach the gospel to every creature.' He added, 'He that believeth shall be saved; but he that believeth not shall be damned.'" (Mar. i. 15. xvi. 15-16. Jno. iii. 18, 36. viii. 24.) When the jailor at Phillippi inquired, "What must I do to be saved?" the answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 30, 31. Rom. x. 9-11. 1 Tim. i. 15.)

The Scriptures cited in this article distinctly shew, that it is the duty as well as the interest, of every one that hears the gospel to believe and obey it; and that the rejection of it incurs extreme guilt, and everlasting ruin. But they also shew, that those who "believe to the saving of the soul," are influenced thereto by the grace of God. The question proposed may therefore, be answered in brief, that the grace of faith is the act of the creature under Divine influence. Rev. J. Newton thus expresses gratitude to God for leading him to Christ—

"First gave me sight to view Him,
For sin my eyes had sealed;
Then bade me look unto Him;
I looked, and I was healed."

May such be the happy lot of each reader!

Yours, as ever,

C. TUPPER.

Aylesford, Mar. 24, 1873.

For the Christian Messenger.

FIDELITY IN OFFICE.

Mr. Editor,—

A few weeks ago a paragraph appeared in your paper commending the example of Rev. Dr. Barstow of Keen, N. H. who, though over eighty years of age, and the subject of many infirmities, was continuing his custom of daily reading the Scriptures in the original languages. The death of this eminent man has since been announced. One writer says of him that he has been extensively known as a fine scholar, an acceptable preacher, a most faithful pastor, and a model of the earnest, self-denying minister of Christ.

But it is well to call attention to another fact in the life of Dr. Barstow. He was one of the trustees of Dartmouth College for a period of thirty-seven years, and during all that time he was never absent from a meeting of the Board, though he resided about one hundred miles from the usual place of meeting. Such an example of fidelity to official responsibility is deserving of honorable mention and should be seriously considered by others to whom similar trusts have been committed. N. B.

For the Christian Messenger.

CENSUS OF 1871.

THE BAPTISTS AND FREE-WILL BAPTISTS.

According to the Census just issued it would appear that the Baptists in Nova Scotia are 1037 less in numbers than they were in 1861; and it would also appear that since 1861; the Free Will Baptists have increased 12-328; their numbers being, according to the Census, nearly three times as great as in 1861.

It will be seen at a glance that a great blunder has been committed, either in the present Census, or else in that taken by the Province of Nova Scotia in 1861.

We are not aware of any change in the relative positions of the two bodies during the past ten years, and judging from the fact the Census of 1871 puts the Baptists in Annapolis County at 1565, whilst in 1861 they were placed at 837, we feel very confident that the mistake is in the Census last taken.

The following statement will show the Districts in the County of Annapolis where the greatest changes have been made; perhaps some of your