

# The Christian Messenger.

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## POETRY.

### At ease in Zion.

At ease in Zion! What are souls to him?  
He rests on roses, while the world is  
dying:  
Millions are passing on to their long  
doom.  
The nations in profoundest darkness  
lying,  
For love, and help, and healing vainly  
to us crying.

At ease in Zion! Can a soul redeemed,  
That should, while here, be solemn  
vigil keeping.  
Sit idly on its couch of luxury,  
When the world lies in saddest slum-  
ber sleeping,  
In pleasure's deepest draught its senses  
madly steeping?

At ease in Zion! Where is, then, the  
cross,  
The Master's cross, all pain and shame  
defying?  
Where is the true disciple's cross and  
cup,  
The daily conflict and the daily dying,  
The fearless front of faith, the noble  
self-denying?

At ease in Zion! Shall no sense of  
shame  
Arouse us from our self-indulgent  
dreaming?  
No pity for the world? No love to Him,  
Who braved life's sorrow and man's  
disesteeming;  
Us to God's light and joy by his dark  
death redeeming?

BONAR.

## RELIGIOUS.

### The Friend and his Anchor; or the way to learn of the Lord.

BY REV. W. E. BOARDMAN.

There is nothing mystical in the way we learn of the Lord. It is just the way we gain information of any one else.

If any one knows what would be of great profit and pleasure to us to be acquainted with, and we have reason to know that the knowledge of it will be freely communicated to us if we ask it, what do we do?

We come to him and make known our desire, and await the answer. Do we not?

That is just the way to learn of the Lord.

And we might learn a great many more things than we do, if we would only come to him and wait upon him until he should teach us.

I know a man, a Friend, and I confess to you that I have learned some very precious things from the Friends, and especially about this matter of waiting on the Lord.

Well, this Friend used to be a sea-faring man, in a very humble way, but the Lord has now taught him, and prospered him in his business, until he has become very rich, and has no more any occasion for exposing himself to the perils and hardships of the sea.

At one time, when he was the first officer of a ship, they ran into the harbor of Gibraltar, and the captain went ashore leaving the Friend in command, and directed him to cast out the best anchor. It was growing dark; the Friend passed the order to the second officer, and in endeavoring to obey it, the anchor in some way was let slip, and lost in many fathoms of water.

This was a bad business. The loss would be not less than £200, and would all fall on the Friend, together with no little blame. Yet he had done his duty, and was not blameworthy at all.

What should he do?

He might have been terribly provoked and raised a great storm about the heads of the second officer and men, but he did nothing of the kind. He was a man of quick and strong temper by nature, and quite capable of making his anger felt by those under him, but he showed no violence whatever; took it calmly, got everything done, got out the next best anchor, and all things safe for the night, and went down into the cabin, sat down, put his case in the hands of the Lord, and waited upon

him in silence to hear what he would answer.

He had not long to wait, however, before the answer came in the Lord's own way, and a very beautiful way it was. He was all in the dark, and darkness also covered the sea, and yet in a moment he saw the anchor at the bottom of the sea, and saw just how it was lying, and how and where the grappling irons must be let down to lay hold of the anchor.

He believed in the Lord in the first place, and had proved him many a time before. And therefore he came to him now and put the case in his hands. And now that the Lord had shown him the anchor at the bottom of the sea, and how to recover it; he was not unbelieving, and feverish about it, but perfectly at rest. He retired and slept very soundly till day dawn, when he awoke, called the hands, let down the grapplers just in the place and manner shown him the night before, and up came the anchor at once. And he was saved the £200, and the blame, and was filled with joy in the Lord.

This is the way to learn of the Lord. He knows everything, and there are a great many things he would teach us to our profit and delight if we would come to him in this way. But we must believe he is willing and able to do it. And we must put ourselves and our desires all into his hands, to do with us and with them his own will and pleasure, and then wait on him to know what his will is, and let him show it to us in his own way. This is precisely the way to learn of the Lord how to be saved from sin, and how to live by faith, and how to walk with God, and have the testimony of his holy fire in our hearts that we please him. It is, just to come to him as the Friend came to him about the anchor, all in the dark, confessedly so, and put the case in his hands, and wait upon him in the stillness of a heart which has rolled off its burden on him.

Many do just the opposite of this. They come to the Lord and tell him what he must do for them, how he must sanctify them wholly, and fill them with the fulness of God; instead of submitting the matter to him, and telling him that they do not know what it means, nor how it is to be done. And besides this they go on in the most vociferous and agonizing strain, as if he were unwilling, and must be carried by storm, instead of rolling over the burden on him, and waiting in respectful silence for him to make it all plain.

Nothing can be wider than the difference in the results of these two diverse ways. The one who comes and prescribes his own way to the Lord, and thinks to compel him to do what he prescribes, gets nothing. Nothing? No: he gets something, but not what he expects—he gets disappointment, and perplexity enough. The other, who comes and commits himself in the dark to the Lord, and waits in stillness on him, expecting the Lord to show him his way, gets what? Something very different from what he would have demanded if he had gone in his own head to the Lord; and infinitely better and more glorious; he gets the Lord Jesus Christ shown to him in his loveliness, and wisdom, and power, as his own present sanctification, and as his keeper henceforth in all the way he is to go, and his strength for all the work and in all the trials of life—he gets an anchor that holds, and never slips, worth ten thousand times ten thousand such anchors as the Friend recovered, and that in the very same way.

When Paul wrote, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand;" (2 Thes. ii., 1, 2); there was to be an apostasy, and the revelation of a man of sin, prior to the coming, so that the day of Christ was not immediately at hand. But

since then the apostasy has taken place, and the man of sin has been revealed, and now little remains to be fulfilled ere that long expected event.

And yet the doctrine of Christ's coming was designed to be of practical utility in that and every succeeding age. And believers are exhorted to look for and hasten unto, or, as it were, overleap the intervening time, and anticipate the Lord's coming, as a short motive to holy living, watchfulness and prayer; forasmuch as this life is to each the only time of preparation for that event; in which he can secure through grace a meetness for it, and a title to the inheritance of the saints in light. To each of us the day of Christ is in effect as near as our time on earth is short. And so every day our salvation is nearer than when we believed. A constant expectation of the event leads to a constant readiness for it. And every one who has an abiding hope of seeing Jesus, and being made like him at his coming will purify himself as he is pure. Every Christian should live every day as if he expected the Lord's coming on the next. And happy will that servant be whom his Lord finds so doing.—*Prophetic Times.*

### Visiting the Sick.

A letter appeared a few weeks ago in the *Amherst Gazette* from the pen of the Rev. Geo. Townsend, the Church of England clergyman at Amherst, on this subject, which deserves to be read by everybody, and especially by those who have the care of sick persons. We copy it entire and commend it to the attention of our readers:

MR. EDITOR.—The latter portion of the past year, and the present, as far as it has gone, have been marked in this community by the prevalence of sickness and the usual result of a largely increased death roll. In the midst of such suffering and sorrow he clergyman must, of course, take his place, as well as the physician of the body, to administer the spiritual consolations of his holy office. While his chief concern is with the undying soul, his anxiety and sympathy must be aroused likewise in behalf of the poor suffering body before him; and I can truly say that in a long experience of such scenes, no circumstance has more frequently taxed my patience and disturbed my mind than to see a dying fellow-creature, gasping and struggling for a breath of vital air, while the little room (and generally the bedrooms are small) is filled with visitor who are both exhausting and vitiatig its atmosphere. No man is more sensible than I am, of the heartfelt kindness of the people of this country towards their neighbors in affliction and it is this very kindness that leads them to the beds of the sick and dying. But if they would only consider that every moment they stand in the room and breathe its air for the support of their own life, they are adding grating to the distress of the poor sufferer and diminishing by so much the possibility of his or her recovery, I am sure they would willingly give up so injurious a custom. Let them remember that he breath they expire every moment is actually incapable of sustaining animal life, but is positively destructive to it, then let them consider what must be the condition of the atmosphere in a room of eight or ten feet square, hanging in it a sick person, and half-a-dozen visitors at one time, and for a length of time. Such a vitiated air will then death, but it certainly cannot help to sustain life. With the exception one or two friends to assist the family (and no more of them should be in the room at one time than is actually necessary), and kindness and sympathy can be as well expressed by an indry at the door; this will show that the sufferer is not forgotten, and instead of the confusion of a crowded household an unwholesome atmosphere, the poor patient will have peace and pur air, and the family be spared rich inconvenience. GEO. TOWNSEND.

We have had some reference in our columns to the late large annual gatherings, at Buffalo, of our Baptist brethren in the United States. Yet we have had scarcely sufficient perhaps to enable our readers to form a very correct opinion of their general character. The following editorial from a late number of the *Watchman* gives an excellent, although very condensed, epitome of what was said and done:

### United States Baptist Anniversaries.

Our readers may gather from our very full reports some impressions regarding the character of the recent anniversaries, yet a few words from us may possibly assist those who were unable to attend, to form a truer estimate of their prevailing spirit. Beyond question, they were eminently distinguished by harmony and enthusiasm. We scarcely can recall a similar occasion where the unity of the denomination was so manifest, and its earnestness at the same time so intense. A settled purpose to stand together, and work together, without friction or divisions was clearly discernable. At no time was a discourteous word uttered; and on no face appeared the impatience or scorn which sometimes has greeted allusions to Baptist sentiments, although they were frequently dwelt upon and heartily commended. If there is a soft-Baptist wing to the denomination in America, it certainly failed to show itself by even a flutter at Buffalo. The delegates from the Southern Baptist Convention were generously received, and the address of the President in welcoming them, and their speeches in response, breathed only the loftiest sentiments of brotherly regard. We need not repeat that we were glad to greet them. Our satisfaction experienced on the occasion could only be excelled by that greater joy we shall experience when it shall come to pass in God's own time that North and South shall be unknown to the Baptists of America, and one grand organization embrace their common interests and direct their common energies. The same fraternal spirit prevailed during the reception of delegates from Canada, who were made to feel more at home by a generous burst of applause on the mention of the Queen's name, whose subjects cannot appreciate her womanly virtues more heartily than our radical democrats in America.

The reports of the various Boards reveal a gratifying degree of prosperity in all departments of labor. The amounts received, considering the financial pressure, are very encouraging. But, let us not overlook the fact that our escape from indebtedness in some of the Societies, possibly in all, is rather due to the princely munificence of a few of our brethren, than to the general and smaller contributions of our membership at large. The gifts of a few generous individuals have enabled us to present so favorable a balance-sheet, but we should be careful not to presume on a repetition of their benefactions. We cannot rely upon these magnificent offerings, but must employ all the means within our power to bring up the rank and file of our churches to their duty. It was more than intimated by one of the speakers that ministers were to blame for the failure of the masses of our membership to give as they should towards the support of the Redeemer's kingdom. It was alleged that they did not preach enough upon the subject. Possibly they are not wholly guiltless; but what shall be said of those brethren and sisters who stay at home when the mission cause is to be presented, and who are given to much complaining when their pastors touch somewhat frequently the pocket-nerve?

We were pleased with the spirit of hopefulness which prevailed throughout the session. As we looked over that strong body of Christian workers, we could not but feel that the Baptists of this continent could accomplish whatever they set their hearts on performing. They constitute a giant, a

giant half-asleep, and only half-conscious of his strength; God grant that the Anniversaries may in their practical working arouse his slumbering powers and dormant resources. Should he but wake to a sense of his duty and his power, the foot-fall of his march, and the conquests of his hands, would trample out the night which now preys upon our country, and convert the fair and holy dreams of hope into the most magnificent realities.

## CORRESPONDENCE.

For the Christian Messenger.

### Concerning the University of Halifax.

Mr. Editor.—

Ever since I received the *Messenger* of 24th May, I have been looking for some reply to the long letter of your correspondent "Aliquis" on the College question, but have looked in vain. No answer has been given. Now, wherefore? Have your readers concluded that no reply is necessary, or have they been convinced that no reply can be made, or (and I think this is most likely) have they observed that to a large extent the letter answers itself, and that the chief part of it is mere assumption? I hope no one has forborne to answer because your correspondent did not subscribe his name. I don't care to know his name. You and he may keep that between yourselves. What he writes is the chief point. It may be the Baptists are inclined to let judgment go by default against the New University, and not only stand aloof from it, but also from King's and Mount Allison and Dalhousie, who have all signified their readiness to co-operate with it. I hope such is not the case.

Your correspondent's letter would have been more timely had it appeared when this matter was being freely discussed in the press and legislature. Why did he not speak out then, and warn all the denominations as well as his own of the danger of establishing a Central Examining University? Perhaps he did not wish to imperil the bill which added \$2000 a year to the revenues of Acadia? It certainly is strange that no note of opposition to this new University has been heard from Aliquis who sees such danger ahead until so long after the whole matter had been discussed and legislation effected. But I must not indulge in these stray remarks, for I know your space is valuable, and my words should be few and to the point. I beg then to submit for the thoughtful consideration of your Baptist readers what I regard as some of the reasons why Baptists should avail themselves of the privileges which will be afforded by the New University. The whole subject will, I presume, be fully discussed at the Convention, in August, and a few letters in your paper may prepare for such discussion.

Let me state as briefly as possible what the "University of Halifax" is. I have the Act before me to establish a "Provincial University," which is called in the Act itself the "University of Halifax." The Act is published in the *Royal Gazette* of April 26th. In the preamble its object is stated to be the "raising the standard of higher Education in the Province," and "enabling all denominations and classes including those whose circumstances preclude them from following a regular course of study in any of the existing Colleges or Universities to obtain Academic degrees." The University will consist of a Chancellor, Vice-Chancellor and twenty-four Fellows to be appointed by government, and also of all persons who have heretofore received degrees from any of our six Nova Scotia Colleges, and of all persons who shall receive degrees from the New University itself. The Chancellor, Vice-Chancellor, and the twenty-four Fellows constitute the "Senate" of the University. And the graduates of all our Colleges will constitute the "Convocation" of the University. The Senate will have the management of the institution, and the Convocation