

The Christian Messenger.

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WHOLE SERIES.
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POETRY.

The Better Home.

This world is not my home;
I would not that it were;
Though forest foliage, fruit and flower,
Morn's sunshine, evening's quiet hour;
All sweets of glen and stream and bower,
Have made it bright and fair!

I would not have my home
Forever and forever
Amid the melodies of morn,
The breezy hills, the yellow corn,
The wilding rose and scented thorn,
Mirrored in lake and river.

For father is the home,
The home of holy rest,
The kingdom for His ransomed won,
Where Jesus lives, its light and sun;
While everlasting ages run,
The home of all the blest.

The home of all the blest,
My kindred, my dear ones,
Where those I loved once dearly dwell,
And mingle with the choral swell
Sweet tones that warbled here so well,
The songs of sovereign grace!

O sweet and happy garden
Of earth's transplanted flowers,
My sweetest rose is blowing there—
A blossom beautiful and fair,
Just lifted from the fragrant air
Of Ajmere's Orient bowers.

O home of holy spirits,
I fain would dwell in thee,
Where Jesus shows His blessed face
Amid the hairs of sovereign grace,
And hath a glorious dwelling place
Prepared for them to be.

—GEORGE PAULIN.

RELIGIOUS.

A teaching service in a ruined Bulgarian Village.

The special commissioner of the London Daily News (Mr. MacGahan) has visited Bazardjik, a thriving Bulgarian village of about 1,300 inhabitants, which was partially destroyed by the Turks on the 28th of May last. The majority of the Christian inhabitants were massacred, although "they had not committed a single act of revolt." Mr. MacGahan writes:—"We rode straight to the church, where a strange and impressive spectacle awaited us. The church was in ruins, and the floor was covered with the stones and tiles of the fallen roof. We had been occupied with so many things while travelling about in this way that we kept very little account of time, and the days slipped by without our naming them. I am afraid that if the truth were told more than one Sunday came and went without a single one of our party remembering it, and I, for one, am obliged to confess that it never occurred to me that this particular day was the Sabbath until I came in sight of the churchyard. There I was suddenly and unexpectedly reminded of it. Standing there, bareheaded in the sunshine, was an old man—a peasant—reading prayers from a book, and around him, kneeling among the graves, a crowd of people, who gave the responses in a united voice that rose and swelled on the air, and died away in a mournful strain—almost like a funeral wail. The voice of the old man was shrill, broken, and tearful; that of the people, round, full, and harmonious—but inexpressibly sad, mournful, full of tears. It was as though all the sorrows, all the sufferings, all the wrongs, of this down-trodden and God-fearing people had taken voice—had turned into prayer—into a piteous appeal to heaven for mercy. In spite of the shattered walls of their roofless homes, in spite of the ruins of the little church around which flowed the current of their village life, in spite of the new-made graves of their slaughtered kinsfolk, among which they were kneeling, these people still believed in the goodness of God. Still believed, perhaps, that wrong is transient, and justice eternal. Still remembered the Sabbath day to keep it holy, and, for want of a better turned the dwelling of the dead into a house of prayer. The two voices, that

of the old man querulous, broken, tearful; and that of the people—of men, women, and children, old and young, melting into one full, rich swell, but equally tearful—answered, and spoke to each other in a litany whose response or refrain was 'Have mercy on us, have mercy on us.' No cry for vengeance, not even for justice, but only a meek and humble prayer for mercy and for pity—now the prayer of the whole Bulgarian people."

Religious Liberty in Spain.

The London Freeman gives us the following striking view of the absence of religious liberty in that unfortunate, priest-ridden country:—

The recent revolution in Spain inspired hopes which have not been fully realized. Some few Spanish statesmen have expounded with singular clearness the doctrine of religious liberty, and it was generally thought that the new Constitution had secured real freedom for men of every creed and church. Of course it was understood that Roman Catholicism would be the established religion, but then it was also stated that other forms of faith and worship would be protected. Even in England we are perpetually reminded that without religious equality it is impossible to secure absolute liberty of conscience and of speech. The supremacy of one sect necessarily involves more or less of injustice to those who are not members of the sect which the State makes supreme. This has been found to be the case in Spain. State-Church ingenuity has discovered that, as the Constitution forbids all public manifestations other than those of the State religion, a profession of Protestant school-girls, though simply marshalled to secure their daily walk, the announcement by signboard of the hours of Protestant worship, and even the printed notice over a shop that the premises are occupied by the British and Foreign Bible Society, and that Bibles can be bought there, are illegal and unconstitutional. Notices have been served on offenders accordingly. The obnoxious "public manifestations other than those of the State religion" are forthwith to cease, or the pains and penalties of the law will be inflicted. It is legal for a Protestant lady to keep a school, but unlawful to take her scholars for a walk through the streets or on a public road. It is legal for the Bible Society to own a depot, but unlawful to put its name over the door. It is legal for Baptists and others to meet for worship, but unlawful to indicate that worship is conducted in any particular place. Roman Catholics, discovering this in "the bond," insist on the civil power conceding their demand that the obligation be observed to the last iota. It is Shylock over again. Hard, exacting, malicious, persecuting, the Roman Catholic does his utmost against the Protestant. Here in England he is an advocate for religious liberty. We understand him. If he could he would abridge our liberty, as he is denying freedom to our Spanish co-religionists. But another Daniel may come to judgment in Madrid. In that case the Roman Shylock may find out that in his demands he has overreached himself, and lost the patronage and prestige the State now gives him. Meanwhile, we trust that no effort will be spared by the friends of liberty to secure freedom of conscience and of worship for the Spaniard, and we suggest that a deputation wait upon Cardinal Manning to ask him to demand of his friends in Spain that they concede to Protestants there all that Roman Catholics claim here.

Mr. Spurgeon in Portsmouth.

A few days ago Rev. Mr. Spurgeon preached in the King Street Chapel, Portsmouth, to about 2000 people. He read the 10th chapter of the Epistle to the Romans. In his comments he referred to the simplicity of the way of salvation in contrast with the teaching of Ritualists. He ob-

served that though there was scarcely a man or woman in the land who had not heard, or might not have heard, the Gospel, which was preached even at the corners of their streets, the mischief was that the people did not receive and obey it. Prayer followed, one petition which was that "the baneful Crescent of Mohammed might prevail no longer." Another hymn, and then came the sermon, which was based on a clause in the ninth verse of the 28th chapter of the first Book of Chronicles: "If thou seek Him, He will be found of thee." In the course of his sermon, Mr. Spurgeon, alluding to the complaints of some who said they could not pray and they could not feel, remarked that some said they could not preach to any but sensible sinners. He blessed God he could preach to stupid sinners (and they were generally the best portion), and he told them if they felt cold as an iceberg, as dead as a door-nail, and as black as hell, if they came to Christ He would save them. The preacher in closing, applied his text first to boys and girls, who had this text to themselves, which their grandmothers had not, "They that seek Me early shall find Me." Let not the youngest person say it was too soon. He knew some churches had looked coldly on their young persons. He never dared do that. He received into his church, after baptism, on a profession of their faith, boys and girls of ten, eleven, fourteen, fifteen. He thought them the most intelligent members they had, and in the course of time they would be the backbone of their church. He also applied the text to older persons. What were they past seventy, nearly gone up to eighty, above eighty, or near ninety? He had read in a book that if people were not converted at forty-five they probably never would be; and statistics were given in support of this statement. He always regarded statistics as a scientific method of telling lies by figures. His own observation went to show that as many persons were converted when old as when young, except that there were not so many old people in the world, so that they must take a fair proportion. And Christ had not said, "Preach the Gospel to all under forty-five," or, "Believe and be baptized so long as you are under sixty." If a man were verging on a thousand, he should say to him, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Higher Education in Nova Scotia.

The following article we copy from the Yarmouth Herald of last week:—
"Nova Scotia is now pretty thoroughly committed to the system of denominational Colleges. The friends of College education are still clinging to their respective denominational Universities. No body, perhaps, adheres more tenaciously to its colleges than do the Baptists, of whom there are about one hundred thousand in Nova Scotia, New Brunswick and Prince Edward Island; all of whom unite in the support of Acadia College at Wolfville. These Baptists were very wise in selecting a site for their Institution. They chose a fine elevation overlooking the Basin of Minas, Blomidon Head, the mountainous regions of Hants that skirt the north shores of the Basin, the North Mountain range that holds back the waters of the Bay of Fundy from their flow south, the beautiful Cornwallis valley, and, above all, the Grand Pre, the one spot in Nova Scotia made classic by the American poet Longfellow. Lifted amid these beauties of nature stands Acadia College, around which the affections of the Baptists cluster so strongly. It is only natural that this institution should have so strong a hold upon the affections of the people, when it is remembered that it was called into existence at a time when political and denominational zeal ran high in this Province. The past is buried, but the results are good. Among the many influences now at work, lifting this Province higher and

higher, is found that of Acadia College; and it is no mean power.

On Tuesday of last week the Rev. E. M. Saunders, of Halifax, addressed a meeting in the First Baptist Church of this town on the matter of raising \$100,000 for additional endowments to Acadia College. Similar meetings are being held in connexion with the different congregations of the County. The purpose is to raise \$20,000 in Yarmouth County, and to call it "The Harris Harding Professorship." This is a noble object and it does credit to the friends of Acadia College. One gentleman in our town has put down the half of the amount, and it will be an easy thing for the six or seven thousand Baptists in the County to make up the other half. Others, not Baptists, may be glad to help forward so noble an object. Our readers will appreciate the sentiment of the people in connecting the name of the late Rev. Harris Harding with this contribution to the endowment of Acadia College; for it is well-known that this good man labored for many years with great success in this County as a Minister of the Gospel. It is a very praiseworthy thing for the people to erect such a monument to his memory. This movement to foster and perpetuate Acadia College is a good undertaking—one that reflects credit upon the denomination which has undertaken it, and especially upon Yarmouth which has the honor of leading off in this benevolent enterprise.

The Sabbath and the Railway.

The Secretary of the Baptist Convention has carried out the instructions given him in representing to the Dominion Government the Sabbath Desecration on the Intercolonial Railway, and seeking redress. The following is the correspondence on the subject:

FROM THE SECRETARY.

ST. JOHN, NEW BRUNSWICK,
11th September, 1876.

HON. ALEXANDER MCKENZIE,
Premier, and Minister of the
Dominion of Canada, &c. &c. &c.
OTTAWA.

Sir,—
In accordance with a resolution adopted by the Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island, at its recent Session held at Sackville, N. B., August 26-30, 1876, I beg to transmit to you for the consideration of the Government of the Dominion of Canada, the enclosed letter submitted to that Body by the Presbytery of Truro, Nova Scotia, together with the report of Committee to whom it was referred, and the action thereon, and pray that prompt measures may be taken to put an end to the evils complained of, which are so grievous to the moral and religious feelings of the communities through which the railway passes.

I have the honor to be,
Sir,
Your obedient and humble servant,
J. MARCH,
Secretary to the Baptist Convention
of N. S., N. B. and P. E. I.

REPLY.

OTTAWA, Oct. 4th, 1876.

Sir,—
I am directed by the Minister of Public Works to acknowledge receipt of your letter of the 11th ult., in which you enclose a communication submitted to the Convention by the Presbytery at Truro, and the report of the Committee to which it was referred, urging that prompt measures be taken to put an end to the desecration of the Sabbath day by the running of trains thereon.

Some time before receipt of your communication, orders were issued on no account to permit any special train to be run on the Sabbath day, except in case of great emergency, and then only on direct order from the Government. Similarly, instructions were given that no freight trains were to be run on that day, and that no passenger trains should perform their journeys. The only encroachment on the Sabbath

will be that of through trains from Quebec, reaching their destinations at Halifax and St. John respectively early on the Sabbath morning. It is extremely difficult to avoid this without interrupting all the communication with other lines of railway; and passengers destined for the cities at either end of the railway would undoubtedly prefer reaching their journey's end early in the morning of Sunday to being compelled to remain over with the train for 24 hours at some small way station.

The Minister trusts that these arrangements will meet approval; and directs me to enclose you a copy of a communication from Mr. Brydges, in reply to a representation received some time ago on the same subject from the Presbytery of Truro.

I have the honor to be, Sir,
Your obedient servant,
F. BRAUN, Secretary.

J. MARCH, Esq., Secretary Baptist Convention
of N. S., N. B., and P. E. I., St. John, N. B.

FROM G. J. BRYDGES, SUPERINTENDENT OF
THE INTERCOLONIAL RAILWAYS.
RAILWAY DEPARTMENT,
Montreal, 7th June, 1876.

Sir,—
I beg to acknowledge the receipt of your letter of the 19th ult., enclosing a memorial from the Presbytery of Truro with reference to the running, upon any part of Sunday, on the Intercolonial Railway, and referring also to the discharge of a man engaged upon the track between Truro and Halifax, because he refused to do any work on the Sabbath day.

I will first deal with the case of the man who has been discharged. The facts are these:—
Ever since the night trains were run between St. John and Halifax they necessarily reached either end of the line on Sunday morning.

The train for St. John arrives at Halifax at 9:30 A. M., and the train for Halifax at 9:30 A. M.

In order to provide for the proper safety of these trains, it is a regulation which has to be enforced, that after daylight, one of the men attached to each gang of trackmen walks his track every day to see that it is in a safe state for the passage of trains.

This is done every morning immediately after the men come to work; and it would not be safe to run trains unless this precaution was adopted.

The man referred to, James McLellan, was a laborer on section No. 14. He refused last year to take his turn with the other men on his section, and upon being told he could not remain in the service if he did not do his duty, he employed some one to take his turn of Sunday work, and paid him himself for doing it.

This year, however, when the night trains were put on again, he refused either to do the work himself or to provide a substitute.

He was then told that he could not be retained in the service, and another man was put in his place.

There are three men on each section, and therefore the duty was only required to be performed one Sunday out of three, and for half an hour in the morning, long before church hours.

If trains are to run on Sunday, it is absolutely necessary that proper provision should be made for their safety, and it would be clearly impossible to keep up a proper arrangement of the staff if any one man were allowed to work or not as he pleased—the others being compelled to carry out the regulations.

The course pursued, therefore, in regard to this question, was the only one that was possible under the circumstances.

I have made enquiry in regard to the man who was employed in his place, but do not find that there is any foundation for the statement that he is known as an habitual drunkard.

Every effort is made to keep only sober men in the employment, and wherever they are found not to be sober, they are at once removed for that reason.

So much for this particular case.

But behind it, of course, is the large question of whether or not any running of trains is to take place on Sundays.

Passengers arriving from the West at St. John on Saturday evening would undoubtedly consider it a great hardship if they were going to points on the Intercolonial Railway if no train were to run from there on Saturday evening, because in reaching its destination, it would necessarily run for a few hours early on Sunday morning.

It would never do to stop these trains