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WHOLE SERIES.
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Poetry.

The Last Hymn.

BY MARIANNE FARNINGHAM.

The Sabbath day was ending, in a village
By the sea,
The uttered benediction touched the
People tenderly,
As they rose to face the sunset in the
Glowing lighted west,
And then hastened to their dwellings
For God's blessed boon of rest.

But they looked across the waters, and
A storm was raging there:
A fierce spirit moved above them—the
Wild spirit of the air—
And it lashed, and shook, and tore them,
Till they thundered, groaned and
Boomed,
And, alas! for any vessel in their
Yawning gulfs entombed.

Very anxious were the people on that
Rocky coast of Wales,
Left the dawn of coming morrows should
Be telling awful tales,
When the sea had spent its passion,
And should cast upon the shore
Bits of wreck, and swollen victims, as it
Had done heretofore.

With the rough winds blowing round her,
A brave woman strained her eyes,
And she saw along the billows a large
Vessel fall and rise.
Oh! it did not need a prophet to tell
What the end must be,
For no ship could ride in safety near
That shore on such a sea.

Then the pitying people hurried from
Their homes and thronged the beach.
Oh! for power to cross the waters and
The perishing to reach!
Helpless hands were wrung for sorrow,
Tender hearts grew cold with dread,
And the ship, urged by the tempest, to
The fatal rock shore sped.

"She has parted in the middle! Oh!
The half of her goes down!
God have mercy! Is Heaven far to seek
For those who drown?"
Lo when next the white, shocked faces
Looked with terror on the sea,
Only one last clinging figure on the spar
Was seen to be.

Nearer the trembling watchers came the
Wreck tossed by the wave,
And the man still clung and floated,
Though no power on earth could save.
"Could we send him a short message?
Here's a trumpet. Shout away!"
'Twas the preacher's hand that took it,
And he wondered what to say.

Any memory of his sermon? Firstly?
Secondly? Ah, no!
There was but one thing to utter in the
Awful hour of woe;
So he shouted through the trumpet,
"Look to Jesus! can you hear?"
And "Ay, ay, sir!" rang the answer o'er
The waters loud and clear.

Then they listened. "He is singing!
Jesus, lover of my soul!"
And the winds brought back the echo,
"While the nearer waters roll;"
Strange! indeed, it was to hear him,
"Till the storm of life is past,"
Singing bravely from the waters, "O,
Receive my soul at last."

He could have no other refuge! "Hangs
My helpless soul on Thee;
Leave, oh, leave me not."—The singer
Dropped at last into the sea,
And the watchers, looking homeward,
Through their eyes with tears made
Dim,
Said, "He passed to be with Jesus in
The singing of that hymn."

Religious.

For the Christian Messenger.

The Baptists and Religious Liberty.

1. THE GREAT CONFLICT: A DIS-
COURSE CONCERNING BAPTISTS,
AND RELIGIOUS LIBERTY. BY GEO.
C. LORIMER, MINISTER AT THE
TEMPLE, BOSTON, 1877.

2. LECTURES ON BAPTIST HISTORY.
BY WILLIAM R. WILLIAMS, PHILA-
DELPHIA, AMERICAN BAPTIST PUBLI-
CATION SOCIETY.

The Pedobaptists of New England
are slow to recognise the merits of
Roger Williams. Their dislike of our

principles and practice, as Baptists, shows itself in many ways, but especially in efforts to tarnish the fame of the hero of Providence, and even to cast doubt on the truth of the records of his achievements, and to extenuate the malice of his persecutors. Dr. Dexter is the champion of the Congregationalists in this controversy, and has done his best to make the worse appear the better reason. So far, at any rate, he has succeeded in that he has brought into the field such writers as Dr. Lorimer, by whose plain and powerful presentations of the actual state of the case the conviction has become general that the Baptists were the earliest advocates of religious liberty, and have never swerved from the fullest avowal of its principles or proved recreant to them in their public conduct.

"The Baptists," Dr. Lorimer observes, "have taught from the beginning of their history that, without exception, a gospel church consists of those who have been renewed by Christ's Spirit, who are bound together more by moral affinity than by ecclesiastical ties, and who express their faith more distinctly through righteousness, peace and joy, than in solemn rites and stately ceremonies. In their judgment, no man's religious standing can be settled by ordinances, no man's hope can be founded on the mediation of earthly priests, and no man's creed can be decided by the decree of temporal sovereigns.

"The Baptists teach that faith is not hereditary, and cannot in any sense be transmitted. They declare that even the articles of a creed cannot be accepted on parental or priestly authority, but must always be the result of personal investigation, reflection, and prayer."

"They further contend for the duty of absolute and unquestioning obedience to the least word of heaven. What God commands, they affirm man is bound to obey. If he has taken the trouble to record his will, his creatures should certainly take pains to submit to its requirements."

"For such a body as this to form an alliance with the State is so utterly at variance with its Constitution as to be impracticable."

"Let it not be said that the Baptists have never been favoured with opportunities to test the integrity of their convictions on this subject. They have been tempted on various occasions to adopt the prevalent practice, and could have availed themselves of state patronage."

In Holland, about the beginning of the present century, overtures of this character were made to them by the king of that country, influenced, doubtless, by the history of the Dutch Baptists written by Ypeig and Dermont; but they were declined on principle. State patronage under the Assessment Bill was offered them in Virginia in 1784. According to its provisions, every citizen was to be taxed to support religion, but was to have the liberty of saying to what denomination his tax should be applied. The Baptists perceived the drift of the measure, that it was really a reliance on the civil arm, that it recognised its rights to intermeddle with ecclesiastical affairs, and was unjust towards those who rejected Christianity; consequently, they opposed it, and finally succeeded in defeating it. At an earlier period, (1656) the contiguous Colonies urged Rhode Island to join them, and crush the Quakers; but she returned this answer: "We shall strictly adhere to the foundation principles on which the colony was first settled, i. e., liberty of conscience in religious concerns." pp. 63-66.

The volume of "Lectures on Baptist History" is the production of a veteran in literature. It is not history of baptism or of the Baptists. It is rather a collection of "Thoughts" on the history—many of them sparkling gems of composition, and all brilliant and forcible exhibitions of luminous logic. The Baptist cause will be well served by the publication of these Lectures. We should like to see a companion volume, devoted to the con-

sideration of Theology, Religion, and Morals, in connection with baptism, and as affected by it. A fruitful field of discussion, of highest interest, might be opened up. Would it not furnish a fit theme for Dr. Williams' powers?

We must find room for one extract: "We are, perchance, in danger of forgetting that liberty, if a priceless treasure, is also a trust not to be discharged without effort and anxious sacrifice. It will not be its own guardian. Back of nations and governments, its security lies on the individual conscience. Education and religion are among its indispensable conditions, and he who knew better than sage or priest has ever gauged them, the capacities and necessities of the human soul, the glories and the sorrows awaiting the nation, for he is the Wielder of the providence which shapes the annals of the entire race.—He it is who has said in one brief but inexhaustible sentence, 'the truth shall make you free.' It is only as man gets access to the real, the true, the innermost core of things, and the great, controlling principle of duty, right, and happiness; it is only in science, as we reach the truly existent; and in art, conceive and reproduce the intrinsically beautiful, and, in faith, get near to him, the Great Verity of revelation and salvation, the Way, and the Truth, and the Life—that man becomes personally and unconquerably free. Fact, the combined grouping of the great facts of God's making, and God's telling, and God's giving—the fact is the very basis of true freedom."

"Another great lesson of the Book, in which the world's maker tells the story of the world's making; and the world's Redeemer discloses the grand mystery of the world's rescuing and restoring; and the world's Judge lays bare the grand materials he is storing up for the world's inevitable and material dawning,—is, that only as the Book of God becomes the manual of earth's love does the race become permanently, innocently, and fraternally free. He adds, by his apostle, a lesson reserved for the age of higher illumination, that was to follow his own ascension and his return to the Father, that 'where the Spirit of the Lord is, there is liberty' where the Paraclete, proffering his influences, is welcomed, heeded, and cherished, there only does man rise to the dignity of the Lord's freedman. He warns us against the false teachers who, promising liberty, should be themselves the servants of corruption; or who, in the helpless bondage of sin themselves, could never become the channels of a true illumination, and the messengers of a permanent and indefeasible enfranchisement. The closet, the sanctuary, the Sunday School, conversions, revivals, missions, all the enginery of a resuscitated, and an energetic charity, and a world-wide hope, are among the necessities of a true freedom. For the Spirit's presence is the life-blood of liberty in any high, just sense of the term; and this Spirit, thus indispensable to the experience of soul-liberty, is a jealous and holy Spirit, who must be revered; a comprehensive, bounteous, and self-surrendering principle in the regenerate heart, that seeks light for all people and blessedness for the whole tenantry of the round globe." pp. 222-224.

There is a slip of the pen at p. 81, which we feel constrained to notice. Dr. Williams states that Cardinal Ximenes, in the sixteenth century, when thousands of Moors in Spain flocked compulsarily to baptism, was obliged to omit "the old and established usage of immersion, and to have substituted affusion or aspersion." This is a mistake. The permission to choose immersion or sprinkling, at pleasure, had been granted by the Council of Ravenna, A. D. 1311—nearly three hundred years before Cardinal Ximenes. But the priests were strictly enjoined to dip or sprinkle thrice in each case—*Sab trina aspersione, vel immersione.* Vide Labbe et Cossart, Concil. Tom. xi. p. 1585. Baptist authors should be especially particular about facts and dates.

FOREIGN MISSIONS.

Letters have been received from our Missionaries. The box sent in May last, had arrived. Its contents proved very acceptable, and grateful acknowledgments have been received from the missionaries.

While we were assembled in Convention, two young women came, and asked to be admitted for baptism and church membership, next Sabbath. Their Christian experience, has been quite well known to us for more than a year past, and we have been anxiously waiting for their coming. There is much opposition, and it seems probable that it may be shown publicly when the time arrives. So, writes Mr. Sanford, Aug. 30. He adds, "The two young men who were baptized during my visit to Jeypore last February have died. One was sick about twenty-five days, the other died suddenly, of cholera. This is a severe blow to the little church there."

With reference to the famine Mr. S. says:—"The famine is very severe. Although more rain is falling than during last year, yet the scarcity is more keenly felt than heretofore. The sources of supply seem to be failing. The government officials and leading citizens, in council have sent to the chief cities of Great Britain—to Calcutta and other parts for aid, besides soliciting assistance from trading firms and European residents in the Presidency. People in a starving condition are coming daily, with their children for food. We are doing what seems to be duty in rendering such aid as we can from our own private funds. It is hard to refuse food to those who are perishing. Indeed, we cannot do it."

Rev. G. Churchill (whose health, we are happy to state, is improving) writes, Aug. 24, in a similar strain. He says, "We have large numbers here for rice every Monday morning."

Query—Should not the Colonists aid the general subscription for the starving in India? J. M. C.

The following intelligence respecting Nova Scotians in the missionary field, from *The Helping Hand*, will interest many of our readers:

Miss A. S. A. Norwood, known to the readers of the *Helping Hand* as State Secretary for Iowa for several years, accompanied Dr. and Mrs. Ashmore to Swatow, China. She leaves her long occupied post in Burlington Collegiate Institute to enter upon missionary labor. She sails from San Francisco the first of October, having untold happiness in her heart because she has given her life to this work.

FROM MR. H. MORROW.

We are busy at the language, and doing a host of little things that can be done without the language. Mrs. Morrow does a good deal of medical work for the Burmese and others. Here is this morning's list of patients: A woman formerly a member of the Rangoon church, but married a heathen, and, I fear, has gone far astray; sickness of seven months' standing. A man for medicine for his mother, sick with cough for three years. A woman with a child who had fallen out of the house and broken its rib. A Karen woman from the jungle with a chronic difficulty, and wanting to stay with us and be treated. As every nook and corner of the compound is already filled, we had to send her to the hospital, where Mrs. Morrow will go to see her.

If it would be worth writing, I could tell you of many cases of ingratitude for all this work. They are content to think that Mrs. Morrow is getting much "merit" for caring for them.

We have fifty-eight boys and girls in school. We think they are doing well, and learning more and more of Christ every day. Our school building is very poor indeed. We are preparing to build next dry season. The Christians will contribute lumber and some money for other things, and we hope the committee may be able to assist a little.

We do not hear much from our districts of an encouraging nature. All we do hear urges us to get the language and be among them as soon as possible.

FROM MRS. MORROW.

The teachers held a conference here the first of the month, so we had an opportunity to see their faces, and learn from

them something of their churches. These churches lack Bibles. Many Christians who are able to read, have either no Bible, or but a small part of one. Of the forty-three pupils who have entered our school, only six have the Bible, though many more are Christians. Of course not being nourished by the word, they are weak. Even one of the preachers told us he had only the New Testament.

Tai Moo's church is the largest in this district, numbering one hundred and twenty-nine members. They give quite liberally for the spread of the gospel, and for the support of this school, having just sent us thirty-one rupees, but we hear that drunkenness has crept in among them.

Formerly, in Burmah, the teak timber was considered sacred, and devoted to pious uses. Idols were carved out of it, and the posts of the kyongs were made from it, but no Burman would dare use it in a building for himself. One of the many innovations upon superstition was the introduction of the English pit-saw, and the sawing of this timber for export and for home uses. It had the magic influence of changing Maulmain from a small fishing-village to a city, and the buildings began to be of wood, and to be covered with tiles instead of leaves. English merchants began to come and settle, and commerce commenced. In a few years there were miles of saw-pits on the banks of the river, and thousands of the Burmese had become sawyers.—*Examiner.*

The King of Siam has greatly gladdened the hearts of the missionaries at Petchaburi by presenting a thousand dollars towards the erection of the new school-house. His example influenced several of the noblemen at court, and they added twelve hundred to the king's thousand. The silver came in five great bags, and one of the missionaries writes: "We have had a protracted thanksgiving ever since. Long live the King of Siam!"

The Polynesians are not so very different from other people. One of their missionaries, Mr. Inglis, says of them: "It is far easier to get them to pray, sing hymns, hear sermons, and read the Scriptures, than to be truthful, honest, and unselfish."

FROM THE SECRETARY OF THE N. S. CENTRAL BOARD W. M. A. S.

To the Women's Mission Aid Societies:

DEAR SISTERS,—You will be rejoiced to know by the extracts from letters given below that the "Box" about which some of us have been having anxious thoughts lately, has reached its destination safely, with contents uninjured. I have also heard from Mrs. Currie, who had received her share; some extracts from her letter will appear next week.

Will the friend who sent a motto picture for the box, bearing the words, "No place like Home," be so good as to let me know her name and address.

Yours truly,
MARIA R. SELDEN.

CHICAGO, Aug. 21.

My Dear Mrs. Selden,—

The box is here safe, in perfect condition, giving unbounded satisfaction. It came in better condition and quicker time than we ever had dared to hope. We were assured that it was of not the least use to expect it by the steamer due in Caluiga on the 16th Aug. But we went down to see, or rather, we took it on our way to Chicaco, and waited a day to see, when lo! a huge box on a native cart coming up to our bungalow, "O, it can't be for us." Mr. A. said—but I peered off to see, and when I saw the white cards with "India" on them shewing it was foreign I clasped my hands and called him, for I knew it actually was our box, brought right to our door about two months and a half from the time of its leaving you.

The box looked as fresh and well-cared-for not even the paper cards defaced on it, that we were immensely reassured about the state of the things inside. You know how firmly it was nailed up, but it yielded to more or less gentle persuasion and shewed us first such a pile of rags and pieces! First I pulled out the tin box which was either cheese or stereoscope (we