

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.  
Vol. XXIII., No. 12.

Halifax, Nova Scotia, Wednesday, March 20, 1878.

WHOLE SERIES.  
Vol. XLII., No. 12.

## Poetry.

For the Christian Messenger.

### After the Tempest.

The storm-cloud has vanished;  
The sun shining bright,  
And flooding the heavens  
With glorious light,  
Enshathes with a mantle  
Of beauty divine  
All objects of nature,  
And makes them sublime.

The tempest has hidden;  
Its violence is spent;  
The blue sky rejoices,  
And smiles its content;  
The beauty of heaven,  
Its glorious sheen,  
And marvellous splendours,  
By mortals are seen.

'Tis surely no fancy,  
No fond idle dream,  
Which says that these glories  
Are just what they seem.  
They are from the mansions  
Where dwelleth no night;  
They shine with a beauty  
Transcendently bright.

A forest of heaven  
Is given me now;  
In attitude humble  
I gratefully bow,  
The storm-cloud was heavy,  
I felt danger near,  
My heart was tormented  
With horrible fear.

I turned in my sorrow  
To Him who can save;  
He heard me! He answered!  
Arrested the wave  
Which threatened to dash me  
Against a wild shore,  
And leave me there helpless,  
To mourn evermore.

But fierce angry tempest,  
And thundering wave,  
In terrible fury  
Have ceased now to rave.  
The presence of Him  
Whom angels obey,  
Has given once more  
A heavenly day.

Then sound forth the praises!  
Adoringly sing!  
Make known his great kindness;  
Let melody ring.  
Let seraphs in heaven,  
And saints on the earth,  
Bow low in his presence  
With reverent mirth.

SYMONDS.  
Worcester Academy Mass., March  
2nd 1878.

## Religious.

### Generosity which is not Honesty

BY MARGARET E. SANGSTER.

Youth is the period of improvidence. There is a time in the life of young men particularly, when they like to be munificent. In fact they feel rich, even though their salaries may be slender, their pocket books flat and their margin for expenditures, over and beyond necessities, very narrow. Why should they not, when they have strength, health, ambition, and the boundless hopes of life's morning, all filling them with joy? To their thought everything good and beautiful is possible, and the only unlikely and impossible thing in the universe is disaster. Poverty does not present itself in the aspect of an armed man to a lad whom you and I in our older experience would call poor. He feels himself invincible, and the ring of a few silver coins in his purse is to his imagination the earnest of Fortunatus' treasure.

In this there would be little to which to object, if it did not lead so often to dire consequences. The young man borrows without the formality of asking, meaning to pay. He resorts to doubtful schemes to raise money. By-and-by there is suspicion. Then follow investigations, disclosures, and ruin to a fair name, and a reputation hitherto unstained. The singular and inexplicable part of the affair is, that not infrequently, there has been nothing in his life of which to complain. The man has not

been addicted to any vice. He has not been fast, nor intemperate, nor a grumbler. Go to his home, and kindred, and friends will testify to his amiability, unselfishness, and general loveliness as brother and son. Go to his church, and there too he has borne a good character, has been active and efficient in every department of Christian work, and has been popular, because of his excellent qualities. If you could go, as you cannot, to some proud girl who had begun to whisper his name in her nightly prayers, he had seemed a realized ideal of the noblest and finest attributes of manhood. Yet he is a wreck. How did it happen?

In this way: A great many small expenditures in a week or a month, make up a very large total. A little leak in a ship will not be long there without letting in enough water to do a great deal of damage. A young man who manages his small income as if it were equal to that of somebody who has ten times as much, comes to a place where he must choose between generosity and honesty. He cannot do beautiful, graceful things in a lavish way, unless he can get money, either by earning, begging, borrowing, or stealing it. The first is the only legitimate and manly method. The latter two are almost synonymous, since to borrow or to incur debt, without in the least knowing where you are to obtain funds to settle the obligation, is another name for theft.

A young gentleman admires a young lady. He likes to pay her courteous attentions. He brings her flowers, tickets for concerts or opera, and expensive presents. If she accepts, she signifies that she is willing to take what prompts these delicate gifts, the young man's heart. Her father or brothers perhaps object that a carriage, a supper after an entertainment, and the costume a carriage implies, are extravagant luxuries for a young fellow in Tom's place, but the pretty young woman, to whom these are incense, does not, as with womanly tact she might, put aside these adjuncts of her pleasure, and suggest economy. Many a time her little white hand could save a man, if she knew enough and thought enough to put it forth, and this without there being anything forward or unmaidenly in her behaviour.

There are merchants, druggists, florists, jewelers and others in every town, who could tell of unpaid bills run up by young gentlemen who bought their wares in good faith that they might make presents to young ladies, their sisters perhaps, but oftener others than sisters, dear and valued friends. Sisters are usually clear-sighted enough where their own brothers are concerned. It is other girls' brothers about whom they are blind.

If this meets the eye of any young man whose conscience tells him that he has yielded to the weakness indicated, I beg he will neither drift nor temporize, but come to a full stop. Be just before you are generous. Dare to be honest, even though somebody will you mean. And if a girl reads it, I hope she will consider what are her responsibilities.—*The Christian Weekly.*

### Baptist Ministerial Education in Canada.

Dr. Fyfe in his third letter on this subject says:—

In the autumn of 1856 two or three ministers with myself, held a meeting in my study, to consider "the situation" in regard to ministerial education. After long consideration, a plan for a new movement, (to be submitted to a public meeting which was proposed to be called) was drawn up. The main features of the plan were as follows:

1. We will aim at organizing a School with two departments, a Literary and a Theological. We need a literary department, because as yet, the Grammar schools are generally very inferior; and chiefly because, were they all first rate, over five-tenths of all our young men would have to leave home to attend them. And then no provision has

been made to provide for them suitable boarding places, and proper oversight; and having to attend fifty different schools, no two of them would have the same kind or degree of preparation for the study of theology. Whereas if our students should attend a preparatory school of our own, they would have not only the same curriculum, but the same incidental training and discipline.

No person who has not had experience as a teacher can tell how much, how very much, this incidental training and discipline amounts to. It gives the students a thorough acquaintance with each other, a unity and compactness, which must tell largely upon their life work. At the drawing up of our plan for a new departure, it was deemed essential therefore that we should have a preparatory department for our Theological School; and, I may add now, after nearly twenty years' experience, notwithstanding the very great improvements in our Grammar Schools and Collegiate Institutes, the necessity for a preparatory department seems more clear and imperative than ever.

2. It was decided to admit ladies also into the preparatory department. We had no place in which to educate our young women. Many of them were going to American schools. And the co-education of the sexes was receiving more and more consideration, and increasing numbers were favouring the practice. Indeed very great and rapid advances, both in England and the United States, have been made during the last ten years in favour of the admission of the ladies to the same institutions of learning as the men. We certainly could not then have raised two schools, one for the gentlemen and another for the ladies, so we put them together; and for the overwhelming majority of our people in Canada we find we have been doing the very kind of work which they required to have done.

3. As to the location of the school it was resolved, that it should not be placed west of London, nor east of St. Catharines, that its location should be on some great thoroughfare and thus be accessible, that the place should be healthy, and should have a good Baptist Church, out of which an executive committee could be chosen. These conditions being premised, then the place which would furnish a site, and the largest amount of money toward the building, should have the school located in it. This document of which the foregoing were the chief provisions, was laid down before a meeting of Baptists, convened at Brantford. After full and careful discussion the plan, in substance as above sketched, was adopted by the Brantford meeting. The committee announced that they would meet at Paris, Ont., on such a day, to examine the tenders and give their decision.

Three places desired to have the Institute with them viz., Fonthill, Brantford, and Woodstock. When the documents sent by these places to the Committee were opened at Paris, it was found that Fonthill promised, in the form of a legal guarantee \$18,000; Brantford offered about \$6,000, in the form of a list of bona fide subscribers; and Woodstock \$16,000, in the form of a guarantee from responsible parties. Fonthill was rejected for several reasons. Chiefly because it was so difficult of access. The choice then lay between Brantford and Woodstock. The Committee considering a legal bond or guarantee, more easily managed, and better than a list of subscribers, even where the amounts were equal, gave the preference to Woodstock, which guaranteed that \$16,000 should be raised, and that more than half of that sum should be raised in Oxford County. This decided the question of location. And we were taught afterward that God's hand directed this decision. If ever a Committee pled for guidance, Mr. Lloyd and I did, and I think we were answered. Soon after the decision Mr. Zimmerman was killed in the Des Jardins Canal accident, and after his death, his estate was unexpectedly found to be embarrassed. Had we chosen Fonthill

therefore, we should have lost at least \$10,000 of the \$18,000 promised. About the same time, the church edifice of the Brantford Baptist Church was consumed by fire; and nearly all the subscribers on the list which they offered us have been necessarily withdrawn, in order to rebuild a chapel which they must have. The Institute buildings therefore would have had to be postponed for years, if not altogether.

But deciding where to build the Institute did not end our difficulties, by any means. It rather increased them. We obtained our guarantee of \$16,000 just as the flush time of 1855-56 began to ebb, and the latter part of 1857 and 1858-9 were very hard indeed. The main Institute building, whose foundations were laid in the early part of 1858, was not completed for more than two years—indeed it was never quite complete.

From the early part of 1857 till June, 1860, I had little to do with the affairs of the Institute, being sufficiently occupied with my work in Toronto. I then had little expectation, and no wish to be made Principal of the school.

The Executive Committee at Woodstock struggled and toiled on through those dark years. To show how some of this Executive Committee felt during those days, when the Institute had no money, and scarcely any friends, the late deacon Archibald Burch, who was for some time treasurer, mortgaged his own dwelling house in order to carry on the work. I question whether another man in the denomination would, at that time, when so few had faith in the enterprise, have done so much. This is something to be held in remembrance. In the Spring of 1860 the parties most closely connected with this latest phase of our educational work thought I must give up my pastoral charge and devote my whole time and strength to this new undertaking. This was not what I coveted for myself. After much thought and prayer I accepted the position. At that time I did not expect to take up a permanent residence at Woodstock. I supposed, that in a comparatively few years the theological department would be moved to Toronto, and that I should be moved with it. To this somewhat vague expectation I shall refer more fully at another stage of the historical sketch I am now giving.

In June, 1860 I moved to Woodstock, and we opened the school the 4th of July following. At that time the building was incomplete. We had only one flat of dormitories finished. Our first beginning was a half term, six weeks. At the end of this short term we had forty pupils on the roll. During the vacation that followed this first term I went out and raised nearly money enough to finish another flat of dormitories. In the Autumn term, up till the Christmas vacation, we had on the teaching staff: Miss Brigham, Miss Vining, Mr. (now Dr.) Stewart and the late Mr. Hankinson, besides myself. There seemed to be a growing interest in the school, and the promise of a large attendance at the beginning of January 1861. We closed the term in pretty good spirits and looked hopefully to the future. And yet we had no endowment and very few friends! I often think that it is well we cannot see the future. On the 8th of January 1861, (the very day when our new scholars were coming up for examination and classification) our Institute building and nearly all that was in it was reduced to ashes and piles of brick!!

Nobody has been able to change today into to-morrow,—or even into yesterday; and yet everybody who has much energy of character, is trying to do one or the other.—*Julius Hare.*

Works of love are more acceptable than lofty contemplation. Art thou engaged in devoutest prayer, and God wills that thou go out and carry broth to a sick brother, thou shouldst do it with joy.—*Tauler.*

The grand essentials to happiness are something to do, something to love, and something to hope for.

### The Dutchman's Difficulties removed.

The following story was told some years ago but it will bear repetition and we have had several requests to give it insertion:—

A well-known Paedobaptist preacher was holding an important series of meetings, and on one of the nights preached on baptism. In the course of his remarks he said some believed it necessary to go down into the water and come up out of it to be baptized; but this he claimed to be a fallacy, for the preposition "into" of the Scriptures should be rendered differently, as it does not mean into at all times. "Moses," he said, "we are told, went up into the mountain, and the Saviour was taken into a high mountain, etc. Now we do not suppose that either went up into the mountain but into it. So with going down into the water—it means only going down close by or near the water, and being baptized in the ordinary way by sprinkling or pouring." He carried this idea out fully, and in due season and style closed his discourse; when, following his custom at these extra meetings, an invitation was given for one so disposed to arise and express his thoughts. Quite a number of the brethren arose and said they were glad they had been present on the occasion; and they were pleased with the sound exposition they had just heard, and felt their souls greatly blessed. Finally, a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke a silence that was almost painful, as follows:—"Mr. Breacher, I ish so glad I vash here to-night, for I has explained to my mint some dings I never could pelief perfore. Oh I ish so glad dat into does not mean into at all, but shust close by, or near to, for now I can perlief manish dings wat I could not pelieve perfore. We read Mr. Breacher dat Taniel was cast into the ten of lions, and come out alive! Now I nefer could pelief dat for de wilt beasts would shust eat him right off; put now it is ferry clear to my mint. He vash shust close by, or near to, and tid not get into the ten at all. Oh, I ish so glad I vash here to-night! Again, we read dat de Hebrew children vash cast into firish furnace, and dat dir alwaysh looking like a peeg story too, for dey would have been burnt up; but it is ish all plain to my mint now, for dey were cast near by or close to de firish furnace. Oh, I vash so glad I vash here to-night! And, dear Mr. Breacher, it ish said dat Jonah was cast into de sea, and taken into a whalesh pelly. Now, I nefer could pelief dat. It alwaysh seemed to me a peeg feesh story, put it is all plain to my mint now. He vash not into de whalesh pelly at all, put shumbt on to his pack and rode ashore. Oh, I vash so glad I vash here to-night! And now, Mr. Breacher, if you will shust explain a passage of Scripture, I shall pe, oh so happy dat I vash here to-night! It saith de vicked shall pe cast into a lake dat purus with fire and primstone alwaysh. Oh, Mr. Breacher, shall I pe cast into dat lake if I am vicked? or shust close py or near to, shust near enough to pe comfortable? Oh, I hopes you will tell me I shall pe cast only shust close py a good way off, and I will pe so glad I vash here to-night."

Here is another almost as good, of what occurred about forty years ago in India:—

A missionary of the Church of England, prosecuting his work in a village of Southern India, gave particular attention to one family, the head of which appeared very hopefully inclined to receive the glad tidings of salvation. From time to time the zealous missionary called and taught. The pupil received the instruction with all readiness, until the teacher had every reason to believe that the heart of the man had received 'the truth as it is in Jesus.' The subject of introduction to the church was now suggested to the convert. Up to this time the instruction had been verbal, and through the means of tracts and