#### CHRISTIAN MESSENGER.

### Reading. Sunday

Under the Orders of Jesus.

We know not what is expedient, But we may know what is right ; And we never need grope in darkness, If we look to Heaven for light.

Down deep in the hold of the vessel The ponderous engine lies, And faithfully there the engineer His labor steadily plies.

He knows not the course of the vessel, He knows not the way he should go He minds his simple duty, And keeps the fire aglow.

He knows not whether the billows The bark may overwhelm; He knows and obeys the orders "Of the pilot at the helm.

And so in the wearisome journey Over life's troubled sea. I know not the way I am going, But Jesus shall pilot me.

I see not the rocks and the quicksands For my sight is dull and dim; But I know that Christ is my Captain, And I take my orders from Him.

And so, when wearied and baffled, And I know not which way to go, I know that He can guide me, And 'tis all that I need to know.

The Christian in the World.

under Constantine, its extreme worldliness drove out of its bosom its most deand later, its Essenes in Palestine ; it

seemed powerless to bless, and which tian life, many a man has asked this question with deep anxiety. How they knew was powerful to hurt. The worldliness of the church was shall he adjust his relations, to the also a cause of monasticism. After world? He fears the world's temptathe church became nominally Christian, tions; he sees its utter vanity; he longs for quiet contemplation and intimate communion with Christ. The vout and consecrated souls. The union | individual Christian goes through an of Church and State has ever been a experience similar to that through curse to pure and undefiled religion. which the church has gone. At one learn from it. All the officers of the church might be time he is conscious of ascetic tendenfilled with men who knew nothing of cies; at other times he feels the true religion. Persecutions had ceased ; world's grip and charm. Happy is but worldliness was more deadly to the man who learns that his true spiritual life than the persecutor's relation to the world is not by abansword. During the earlier period mar- doning it, not by submitting to it, tyrdom had become a passion; men but by transforming it. Here, as and women, not conspicuous for good- everywhere. Christ is the true model. good. ness, longed to win the martyr's crown. He was neither an ascetic, an anchoret, Voluntary retirement from the world, nor a comobite. He was a man among in the later day, became a substitute men. He was not sharply distinguished. for martyrdom during the persecuting from them either by dress or manner. period; it was a living death. Thus He was marked by no monkish austermixed motives led to this sort of life. ity, by no ascetic rigor. 'He mingled Its germs are found before the days of in the innocent festivities of the marri-Christianity, and in regions which age at Cana; he poured out his tears at Christianity never entered. Judaism the grave of Lazarus, with the beloved had, in the earlier day, its Nazarites, sisters of Bethany. He had his times of retirement; every true man must. had also its Therapeutæ in Egypt. In- Great lives are not developed on the deed, Egypt was the natural home of street. But Christ's times of retirethis system of life. The same historian ment were seasons of preparation for suggests that its climate and geographi- activity. These were the hemispheres cal features, its "oasis-like seclusion," of his wondrous life. In retirement he its barren deserts, as contrasted with its | received ; in public he bestowed. The fertile Nile Valley, favored the super- apostles neither abandoned the world nor submitted to it. They transformed stitions and meditative habits of the people. The ascetic idea is found in it; they sanctified and glorified it. Had they abandoned it, they had never won medanism. The early Christians atit for Christ. They knew nothing of tempted to justify their course by apsuch a repulsive distortion of Christianpeals to the example of Elijah and ity as monasticism introduces. John the Baptist, and by false interpre-Christ came to make men and wotations of passages in Paul's writings. men; not monks and nuns. Religion It thus comes to pass, all these causes not a cloistered nun. Rather is religion an obedient daughter, a loving sister, a gentle wife, a devoted mother blessing, glorifying, and sanctifying life and the West. It still lives. It is a wherever she goes. If Christ has given us light, it is that it may shine. That is not a sun which never shines, not a spring which never flows, not a neighboring city, whose inmates are fire which never burns. He who runs strictly cloistered. There are sixteen away from the world, is a miserable of these Sisters now in this country. coward. The world is not the devil's The order originated more than five He had no right to offer it to Christ, hundred years ago, in France. No he could not keev his word ; it was not fires are to be allowed in the monastery ; his to bestow. The hand that was the nuns must rise at midnight, and pierced with the nail on Calvary's cross spend two hours in prayer ; no commuis now on the helm of the universe nication is allowed with the outside Christians are the light of the world ; world. This is in the last quarter of if they do not let that light shine, who the nineteenth century; this is in these will? They are the salt of the earth. Not more certainly does light dispel Is this the Christian's true relation to darkness, and salt preserve from corthe world? It will not be denied that ruption, than do Christians preserve monasticism, in some of its branches, the world from moral darkness and death. The salt that is to preserve No doubt the stern discipline of the must be brought into close contact with monastery at Erfurt was used by God the meat. They must not be put into to train Luther for his brave conflict separate barrels. The world has claims and grand triumph. Men do not get upon us. Have we culture? The rid of the world by running away from world needs it. Have we wealth? Its possession is the call to its right use. We are to be in the world, but or heaven. Even St. Anthony is not of it. It is to be beneath our feet. ed by those who abandon the world. obliged to confess that the devil came The Christian is like Jacob's ladder i while his feet are on the ground, his head is to be in the skies. Every duty is to be sacred; every day may be a

Winter. SHORT SERMON FOR THE YOUNG PEOPLE.

BY REV. W. F. CRAFTS. "Thou hast made summer and win

ter."-Psalm lxxiv. 17. The Bible has many things to say about winter and the lessons we can

We are told that God made the cold winter as well as the warm summer, and so both are "very good." Some like summer best, and some like winter best; but we ought to like them both best by turn, because a wise and loving God sends them both to us for our

The snowflakes which you know are like starry flowers in their beauty and form, and are called in the Bible Mr. Editor .-"treasures of the snow," tell us that God has a thinking mind like ours, only very much greater-a mind that can make angels and forms of beauty-a mind that we can love as our Father in heaven. The snowstorm also shows God's power. "He sendeth forth His ice like morsels; who can stand before His cold?" In showing God's power and wisdom the snow and hail obey His command:

Praise the Lord from the earth, Ye dragons and all deeps ; Fire and hail; snow and vapour; Stormy wind fulfilling His word."

ever slide back into them again. If we are trying to be Christians, let the Winter remind us to offer every morning David's prayer for help in temptation that he might not backslide -" Hold up my goings in Thy paths that my footsteps slip not." If we are not Christians let the Winter remind us to pray :-- Wash me; and I shall be whiter than snow."

Lord Jesus, I long to be perfectly whole I want Thee for ever to live in my soul Break down every idol, cast out every Now wash me, and I shall be whiter than snow.

# Gorrespondence.

### For the Christian Messenger.

## Further Reminiscences.

As one of the disadvantages the early circulation of the MESSENGER had to contend with, in my last communication referred to the infrequency of the mails, to which may be added the few post offices in the Province to which papers could be sent. Persons at that time frequently lived ten, fifteen, and twenty miles away from any postal convenience, the result was that the papers remained (especially in winter) in many places weeks together accumulating before they reached subscribers; often neighbors got the papers and kept them to read, and instead of for- then were equal to what would now purwarding them they got lost in further chase seventeen and a-half at two dollars transmission. This brought complaints, and many hesitated to subscribe, as they

## FEBRUARY 7, 1883.

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ance would be ordered. In many instances this was the case, in others the paper would be returned. As there was then no other religious paper published in the Province it was mailed to minis. ters and some laymen of other denominations than the Baptists, in hopes that its contents might commend it to their approval and patronage. These received it with different results : some returned the paper with a polite note saying that at present they did not see their way clear to subscribe; a few returned it with a tart note saying not to send any more numbers, when they wanted the paper they would let the editors know ; a few ministers wrote encouragingly, said they liked the appearance and matter to continue their names as subscribers, and that they would be happy to send occasional communications for insertion. Two I remember in this connection,-Rev. Dr. McCullogh, of Pictou, and Rev. Mr. Sprott, of Musquodoboit. They often sent articles for insertion, and continued most friendly during their lives. One patron I remember-he may be still living-how he saw a copy of the paper I do not know, but he soon after its commencement ordered ten copies sent to poor ministers, who he thought were unable to pay for so expensive a luxury as a paper was considered then. His name was ----- Whidden, of Calais, Maine. He kept up his subscription for many years. So there were encouragements as well as discouragements in the early history of this j urnal. Ten papers year. How pleasant it would be now for the present editor to direct half a score or a score of papers weekly to those who cannot take one, to be paid for by some one who would not miss the amount. I fear that many of us who have so much reading as not to fully appreciate it do not consider what a luxury it would be to many who seldom see a paper to have one regularly mailed them from week to week. It is a great satisfaction for one to read his own paper. If I felt I owed the publisher I would not enjoy the perusal as I do when I know it is paid for in advance. I take some ten or more papers, and do not remember ever being called upon for a year's subscription to any of them. as I have always paid for them in advance. If your subscribers would all try this method I feel assured it would save you. much trouble, and afford them in so doing great satisfaction. Long communications are not generally read, so I will close this, leaving some other matters in this connection for a future number. J. W. B. January, 1883

witnessed Rhine read November then it ha Bingen and The Main of Tuesda Worms is districte, persons ar starvation. crowded w at Ludwig and 2,000 a and churc supplies t returning whirlpool. 12 were sappers at for Worn is extreme broken in are buildi Sixteen st and night, fire engine excited. The islan lence, is habitants, to the g unsettled German erably tr flow of e from the

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#### BY R. S. MACARTHUR, D. D.

It is well for us to remember that Brahmanism, Buddhism, and Moham-Christians are in the world. That they are left here, and not taken to heaven immediately upon their conversion, is the best evidence that there is work for them to do here. Christ has clearly indicated his desire, regarding his people, touching this matter. In his great combining, that in the beginning of the interce-sory prayer-the true Lord's fourth century, a monastic system Prayer-he said: "I pray not that swept over the church, both in the East thou shouldest take them out of the world, but that thou shouldest keep marked feature, both of the Romish them from the evil." The Master had and Greek Church. While this article come juto the world to perform his is writing, a monastery is building, in a great work; that work was almost finished : already he contemplated it as finished. It was therefore fitting that he should go out of the world. His disciples were brought into his kingdom to perform a work, in its place as important as his own. Their work was not yet finished ; therefore it was necessary for them to remain in the world.

What, then, is the true relation which Christians should sustain to the world? This is a question of the utmost im-United States portance. To it various answers have been given by truly devout and sincerely God-fearing men and women. In almost every age, there have been has contributed to Christian learning. those who have believed and taught that those who would enjoy uninter. rupted communion with God, must abandon the world, with all its sins, cares, and duties. This tendency of thought has given rise to the four main it. It follows them. "The mind is forms of ascetic life, according to the its own place." It makes its own hell classification given by Dr. Schaff, adopt-The first of these was asceticism. This to him in his retirement, now as did not require its followers entirely to fascinating woman, now as a horrid abandon the world. They remained in demon the church, and attended to some of the duties of life. The second was ancho-This was a hermit life. The word itself implies a withdrawal from the world. The third manifestation of this tendency was comobitism, or cloister life. This is an advance over the others. Provision was made for both sexes, and the elements of a great organization began to appear. The fourth includes all the others, under the great system of monasticism. Church historians trace the germs of this monastic system as far back as the middle of the second century. Persecution was an influential cause. This is illustrated in the Decian persecution, about the year 250. About this time, we have the first marked instances of flight in- of eternity is satisfied to be a child to the Wilderness. It is not difficult to see how noble souls should long to flee his manhood and the honor of his from a cruel, persecuting, and godless Lord. For such a man God has no world. Wickedness prevailed in all places, high and low; property was held in the name of might, not of right; virtue was either unknown, or mentioned only with a sneer. The recovery of such a world seemed hopeless; its pardon of neither man nor devil for contact was pollution; its friendship being a Christian. The love of the was death. Safety seemed impossible, except in flight. In such a state of since the days of Judas and Demas. things, it is not surprising that men and women who loved purity and God relation to the world? The question

Shall the Christian yield to the Sabbath, every hearth an altar, and world? Can he win the world by every meal a holy communion. The adopting its maxims, and practicing its religion which does not sweep through, precepts? This relation to the world control and glorify every duty in life, is has been entered into quite too often ; religion not worth having. Our it has ever proved disastrous to the inreligion may so transform the world dividual and to the church. Religion that its power shall be felt in the marts never gains by compromise. The brave of trade, as truly as in the sanctuary of soldiers of Hannibal triumphed at God. Cannae; these same soldiers were Poor, indeed, is that man who lives mastered at Capua. Luxury gained for this world alone. He forgets that, the victory over the victors. Prosalthough he may gain the whole world, perity conquered those whom adversity if he lose his soul, he makes an infinitemade irresistible. The world's smile is ly bad bargain. All our undertakings more to be dreaded than its frown. should be conducted with an eye single The Christian who yields to its blandto God's glory. Then the world shall ishments is robbed of power, and be our servant, helping us to give glory stripped of his glory. When the heir to God, and to do good to men "Whatsoever ye do, in word or in deed, time, he drags in the mire the glory of do all in the name of the Lord Jesus Christ." Thus shall the Christian stand in his true relation to the world. use, the world no respect, and the devil no dread. We shall never win the Nothing is so good or so wholesome world by submission to its claims. The as the simple truth; and he who helps child of God should walk with his head us to find out a single evil thing about among the stars; he should ask the ourselves, does us a far greater service breaking through and being drowned. than he could by indiscriminately underworld has proved the ruin of many valuing.

God bids us all join the snow hail in praising Him:

Both young men and maidens; Old men and children ; Let ihem praise the name of the Lord. The Bible also uses the snow to teach us how we can be cleansed from sin: If I wash myself with snow water.

and make my hands never so clean, yet mine owa clothes should abhor me." The well and spring water in the country where that verse was written, is hard, and does not wash off the dirt, and so the people use rain water and melted snow whenever they can in their washing. But the Bible tells us that even these will not cleanse a wicked heart. The only way to have such a heart made pure is by offering to God the snow prayer, 'Wash me, and I shall be whiter than snow.' To those who offer that prayer, God gives the promise, ' Though your sins be as scarlet, they shall be as white as snow. As the snow covers up the rough ground, so God's forgiveness for the sake of Jesus who died for us covers up our sins. Blessed is he whose

covered. There is another winter verse in the Bible about looking out for temptations after our sins are forgiven, and we begin to be Christians : " Their foot shall slide in due time." Deut xxxii. 32. That doesn't mean that sliding is backsliding. We can play like Christians as well as work like Christians. These words were sent to God's people, to warn them that if they yielded to temptation to do wrong it would be like going upon thin and slippery ice, where they would slp down, and fall in, and be drowned. The Bible calls the places of temptation "slippery places."

transgression is torgiven, whose sin is

Sometimes we have to meet temptations, but we can resist and refuse

would get the paper so irregularly as to make it less of a necessity than if it was to be received a short time after publication. In speaking of mails and post offices, in looking back to the year 1828, a period not so distant but many can recall it to mind, up to that time there was but one post office between. Windsor and Annapolis. This was at Wolfville. The mails started from Halifax, brought on horseback, and arrived the second day at Wolfville, whilst the mail from Yarmouth, Digby, and Annapolis going east arrived at the same place the same evening. The bags were exchanged and the couriers turned again to convey their small parcels of letters, and still fewer newspapers, to their respective destina. tions; whilst it took the courier two days to reach Wolfville, it required about six days to convey it from Halifax to

In 1828 the mail coach was established between Halifax and Annapolis, consequently more post offices were estab lished, but these were for some years chiefly on the post roads, the side roads and settlements many miles distant were for a long time without much ac commodation in this respect.

Yarmouth.

But if news travelled slowly from the city where the papers were published, so the mails received there were long in arriving, and very meagre when received. Up to the time the Cunard steamers commenced their Atlantic trips the mails were brought from Great Britain in naval vessels or small gun brigs once a month, frequently they did not arrive for sixty. and oc casionally ninety days. The writer remembers the arrival of these irregular mail packets. They anchored off the Market Wharf. The mail bags were rowed ashore, two sailors slung them over an oar, raised it on their shoulders, preceded by the mail officer, deposited their load in the post office. This inclu- | and entire streets swept away. Pioneers ded the month's mail from Great Britain | with boats rescue people from the roof for the Dominion, Bermuda, and the United States. To carry the portion yet unknown, but is certainly serious. designed for these two last named places sailing packets were in readiness to proceed. You who see the loads piled on express waggons landed weekly from the mail steamers, just try to conceive of a month's mail borne on the shoulders of two men without trouble. The post office then, and for some time after the steamers commenced running, was just below Dalhousie College, east side of Barrington Street, a small room afterwards a watchmaker's shop. Letters then were mostly unpaid. They were deliv. ered in the city by carriers, who received a penny for each letter. The post office kept an account of postage with business parties, which was required to be settled. at the end of each month. This was certainly being accommodating. This mail matter may seem a digression and not connected with the MESSEN-GER and its management, but when the subscribers now get their paper the same day it is published, and often a hundred miles away from the city, before noon on that day, they must take into account the difficulties the publishers had to surmount in the early history of the MESSENGER in promoting its circulation. The first list of subscribers was a small one, not over 500, and these in many cases sent without being applied for, in point perished with his wife and six I left the slippery places of sin should | hopes on seeing the paper its continu- | children. In Frissenheim all the inhab-

For the Christian Messenger.

From Germany. ERRIBLE DESTRUCTION BY FLOODS.

BERLIN, GERMANY, Jan. 15, 1883. The floods in every section of 'the country, which already far exceed all previous ones since 1784, are still increasing. After a slight fall the Rhine is again rising. The Upper Neckar and the Main are also rising rapidly again. The principal scene of devastation is from Rastadt to Worms, where the entire Rhine Valley forms a great lake, in some places twenty miles broad, with a strong current of fifteen feet per second. In seven villages on the Ried plains, near Worms,500 houses have been destroyed, of the church spires. The loss of life is of Prince Out of th of immig in the Sta Germans. quarter o were able needs to immense tolerable exercise social con tion to th ent Germ ing that emigrant lions of returns t goes to s land. It the large way of leaving day as sh her milit It remai Bismark' countryn ing them

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What, then, is the Christian's true should forsake a world which they is very important. In his early Chris- of health - Emerson.

What a searching preacher of self- into the cold water to be drowned. It command is the varying phenomenon is very strange that any one who has

them by God's help, as Jesus did, for God has given us the promises, " The law of the Lord is in His heart ; none of His steps shall slide." "I have trusted in the Lord ; I shall not slide." When we are in places of temptation let us remember these promises.

Slide and skate all you can without neglecting lessons or keeping bad company, but look out for slippery places of temptation to use slang, to gamble with marbles, to be out late at night, to associate with vulgar or profane boys, to get angry or lose your patience, to forget your prayers and your Bible, to be ashamed of Jesus. Don't make any of these slips on the thin ice of temptation, and drown your soul for ever. When one who has been a Christian makes one of these slips, and gives up

trying to walk in God's ways, we call him a " backslider," because he has slid back into sin, where he was before, as if a boy had been on the ice, and had fallen down and just escaped from and then had started up the bank, but when halfway up had turned round and slid right back upon the thin ice and

Nearly all the cattle are drowned. The refugees are sheltered in the schools and churches. The sappers are cutting dams to draw off the back-water. May ence is still free of water by the enor mous efforts of the soldiers and firemen. A temporary railroad has been built for the rapid transport of materials for embankments. At Lorch a landslip is imminent. The inhabitants are leaving their houses. Neuwied is again completely submerged. The Duesseldorf market-square is flooded. The rains continue. The villages along the Danube just above Vienna are flooded. The green-houses stand in the water, so that fruits and vegetables are floating in masses down the river. Military aid has been required. The long dykes in the Prater are in a bad condition. Many cellars are filled with water. In one suburb the people have been dislodged in great numbers. News from Linz announces a continual increase of water there. Immense masses of water are expected to reach Vienna, and it is feared that they may destroy the dykes on the left bank. Many hundred head of game have been drowned, as well as deer, pheasants, and innumerable herds of cattle. A railway guard on an exposed