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Poetry.

For the Christian Messenger.

A SABBATH MORNING BAPTISM IN THE ISLAND OF JAMAICA.

BY W. H. PORTER.

The Sabbath dawn was glowing,
Upon the Southern skies;
Its mellow radiance, flowing,
Among the Indian Isles;
As from the valley ringing,
Through mountain gorge and trees;
Arose the voice of singing,
Upon the morning breeze.

Those valleys oft had sounded
With strains of sacred song;
The mountains had rebounded
The echoing peaks along:
For heralds of salvation,
Had made those mountains ring,
With the glorious proclamation,
Of peace, from Heaven's King.

And thus the crowds were thronging,
Around the water side:
Were eager hearts were longing,
To bow beneath the tide.
The lofty heights of Clarendon,
Were clad in gleaming dress;
As down—the sable caravan—
The mountain ravine press.

The valley smiled serenely,
The towering heights between,—
Whose massy crowns of greenery
Threw back the glimmering sheen.
The green grass sparkled brightly,
Where gleams of sunlight played;
And a bamboo rustled gently,
With tall and graceful strade.

Here under its broad shadow,
A languid river lay;
Where curving in a shallow,
It formed a glassy bay.
Here thronged the crowds in waiting,
Around the river side,
To see the saints exulting,
From Jordan's sacred tide.

Here we've seen faces beaming,
With joy, from Heaven sent;
And here we've seen eyes streaming,
And forms with anguish bent;
As songs of praise resounded,
And words of grace were spoke;
Or warning notes were sounded,
Till slumbering conscience woke.

One, smitten with contrition,
More harp'd than the rest,—
Had come in bold derision,
But left with mercy blest.
His Afric heart relenting,—
The bold blasphemer's wild,—
He wept, he repented, he repented,
Became a little child.

Oh, sacred joy, at seeing
The powers of hell retreat;
And rescued captives fleeing
To fall at Jesus' feet.
Oh, not the groves adorning,
The mountains round the vale;
Nor yet the songs of morning,
That warbled on the gale;—

Oh, not the dew freshness,
Of mountain tropic air;
Nor all the gathered sweetness,
Of all we've seen most fair;
Can vie with memory's treasure,
Of having once been blest,
In turning grief to pleasure,
And weariness to rest.

Sheaves.

A sad autumnal sky,— twilight sky,
All colourless and gray;
A low wind whispering through the withered
grass
And wandering away:
Bare trees—save for a handful of brown
leaves;
A quiet reaper, resting with her sheaves—

How poor they seem! how few, how worth-
less all!
Ah! for another spring;
Or if the summer, late and cold at best,
Might come again and bring
The light and warmth that best matures the
grain,
Before the frost falls and the latter rain?

And yet He knows and judges all aright:
Some by the wayside fall;
Some came to nought; and some the birds
devoured.
And He alone can tell,
What bitter chance or circumstance decreed
The utter failure of the cherished seed.

But it may be in a diviner air,
Transfigured and made pure,
The harvest that we deem as wholly lost,
Waits perfect and mature;
And the faint heart that now defeated grieves
May yet stand smiling 'mid abundant sheaves.

Religious.

For the Christian Messenger.

"NO MORE SEA."

The substance of a discourse preached in
in Peregau, Mar. 16th, 1873, on the loss of
the schooner "Hector" and her crew, who
sailed from that port for St. John, N. B.,
Feb. 2, 1872, and were lost in the Bay of
Fundy.

BY REV. D. FREEMAN.

"And there was no more sea."—Rev. xxi. 1.

These words present one feature of
"the good time coming." That
"good time" is described in the con-
text, as in the 4th verse, "And God
shall wipe away all tears from their
eyes, and there shall be no more death,
neither sorrow nor crying, neither shall
there be any more pain, for the former
things are passed away." It is un-
necessary to attempt a description
either of that happy period, or of that
special feature in it, which is here re-
ferred to. To understand this state-
ment, or the other highly symbolical
statements of this book of Revelation,
we need three things, a thorough
knowledge of the simpler parts of
Scripture teaching, and much spiritual-
mindedness. Thus taught by the Word
and the Holy Spirit we may derive
instruction from this portion of inspired
writ. It will be enough, on the pres-
ent occasion to offer a few thoughts
which seem to be appropriate, and which
are suggested by the words, "and
there was no more sea."

I. When that happy period shall
have come which is predicted in the
Word of God, like the rest of God's
works, the sea, whether it shall cease
to exist literally or not, shall have ac-
complished the good which it was des-
tined to occasion. When God had
made the sea He "saw that it was good."
From that time the Creator sent for the
the sea on its mission of benevolence.
Henceforth the great deep was to be
a fountain for watering the earth. It
was to furnish food for the sustenance
of man. It was to occasion an indefi-
nite increase of wealth to the human
family, to stimulate the enterprises of
the business world, to quicken human
thought, to shadow forth the glorious
perfections of the Creator, and to fur-
nish a highway to the nations, not only
for commerce and civilization, but
also a precursor of these to facilitate
the spread of the gospel in the contin-
ents, and on the Islands of the Sea.
Thus the ocean was to proclaim with
uplifted hands, and with the voice of
many waters, "Glory to God in the
highest, on earth peace, good will to
men."

II. In that day the sea shall have
accomplished all the evil which it oc-
casions. The good which is wrought
by the ocean is not unmixed with evil,
every ship is not yet a floating Bethel,
nor is every sailor a missionary of the
cross. If the sea has borne the gospel
to the heathen it has also conveyed
thither the vices of christian lands, to
"hinder that gospel" from spreading
in the world. The sea hath borne
upon its bosom, piracy, and war, and
traffice in human beings, and smuggling,
and all kinds of illicit trade. Its pure
waters have been fouled by human
abominations.

The ocean has also been greedy of
devouring the most precious treasures
of the earth. In the language of Mrs.
Hemans,—

"To thee the love of woman hath gone down,
Dark flow thy tides o'er manhood's noble
head,"
"O'er youth's bright locks, and beauty's
flowery crown,"
"But thou shalt bear a voice, restore the
dead,"
"Earth shall reclaim her precious things
from thee,"
"Restore the dead thou Sea."

In that day the last act of wickedness
on the sea shall have been done, the
last ship shall have been foundered in
the breakers, or swallowed up by the
waves, the last shipwrecked mariner
shall have gone down, to the deep,
"unknelt, uncoffined, and unknown,"
and the last midnight watcher at home
shall think while the storm rages, of
a father, a husband, a son, or a

brother, now wrapped in the cold sea-
weed as his winding sheet.

III. In that happy period which is
foretold the conflict between good and
evil shall cease. According to some
of the best commentators the sea when
spoken of in the highly symbolical lan-
guage of the book of Revelation, indi-
cates an unsettled, confused, anarchi-
cal and shifting state of society, while
land indicates a state of human society
that is organized, law abiding, and
permanent. Dr. John Brown of Had-
dington says "sea here denotes tum-
ultuous passions, mischievous enemies
and distressing calamities." How con-
solating is the thought that the time is
coming when these shall be no more, and
the sorrow occasioned by them shall be
assuaged. Such are the fruits of the
gospel in the world. May they
abound in our hearts.

Then all tumult of passion shall be
allayed. Now the world is full of com-
motion. "The wicked are like the
troubled sea when it cannot rest." But
Christ is walking on the sea and He
will make it calm. Now evil is in
conflict with good, and we have to
"fight against a sea of troubles." But
thanks be unto God who always gives
His own the victory. Human life is
like a voyage on a stormy sea. But
God interposes for His voyagers, and
"bringeth them unto their desired
haven." Like John standing on the
shore of Patmos so the spectator stand-
ing on the sand which bounds the ocean
may see the boat rising up out of the
troubled sea. But one of his heads is
as it were wounded to death. In every
revolution evil will shew itself. But
the seed of the woman shall bruise the
serpent's head. God shall utterly de-
stroy the tongue of the Red Sea, and
smite the River of Assyria in its
seven streams, so that His ransomed
shall not need to pass over in ships.
They shall walk over "in their shoes,"
"dryshod." "And there was no more
sea."

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

The God of creation and of grace is
the God of Providence, and all
things shall work together for good to
them that love Him.

These truths are consoling to us in
the hour of trial. They are our only
refuge in the loss of our friends who
left us a year ago only to find a watery
grave. We should probably have no-
ticed the event before, but some of
their relatives were absent, and hope
may have lingered that they were
driven to a distant shore. Circum-
stances forbid us any longer to cherish
the thought of their safety.

The "Hector" left this port on Fri-
day Feb. 2nd., 1872. The same after-
noon she was seen lying at Spenser's
Island. Towards evening, she left
that place and was seen the following
day near Harborville. The state of
the harbor preventing her from enter-
ing that port she put off and was seen
no more. No doubt she yielded to the
terrible wintry storm that prevailed,
and sunk with all on board.

The crew consisted of Captain John
Brown, of Canning, in command, Cap-
tain Guy Newcomb, and his son in law
Rufus Bennet both of Peregau, and
William Heppenstall, a lad of 16
years, son of Mr. James Heppenstall,
of Canning. By this distressing cal-
amity the heads of three families were
removed. Three were left widows, two
of whom are in straightened circum-
stances with a number of small child-
ren. In this bereavement the only
comfort is that those families may now
claim the protection of Jehovah. He
has promised to be their father and
their God.

A few remarks on this occasion may
not be unprofitable.

I. While we know that we must die
we ought as far as possible to guard
our lives from peril. The "Hector,"
was a schooner of about 80 tons,
heavily laden with potatoes, old, crazy,
and notoriously unfit for sea even at
the mildest season of the year. If men
following the sea become reckless of
themselves from long exposure to peril,

there ought to be a power to guard
against those dangers somewhere,
either in public opinion or in whole-
some laws. This seems the more ne-
cessary in the case of a maritime, sea-
going, ship-building, and ship-owning
people like ourselves. Many of our
people go to sea. Surely we should be
justified in taking proper measures to
guard them from danger. Had the
port at Harborville been accessible the
loss might not have occurred.

2. In all our enterprises we should
guard especially against the spiritual
dangers to which we are exposed.

"Dangers of every shape and name
Attend the followers of the Lamb
Who leave the world's deceitful shore
And leave it to return no more."

He who embarks in an undertaking
which is hurtful to his moral and spiri-
tual nature, is in far greater peril than
one who exposes his life in a sinking
vessel. "What shall it profit a man
though he gain the whole world and
lose his soul."

3. Let us prepare for death by flee-
ing to the ark of safety. In the con-
text, we are reminded of the second
coming of Christ, of the resurrection of
the dead, of the final judgment, and of
the happiness of God's people. We
are also told that the fearful and the
unbelieving shall have their part in the
lake which burneth with fire and brim-
stone. "Whosoever was not found
written in the book of life was cast
into the lake of fire." Would you
avoid that fearful doom? Escape now
before death comes and seals your
destiny.

For the Christian Messenger.

"DISCUSSIONS ON POINTS VIEWED IN
DIFFERENT LIGHTS, IF LONG CON-
TINUED, ARE VERY LIABLE TO DE-
GENERATE INTO PARTY FEELINGS
AND ANIMOSITIES."

Mr. Editor,

I fully appreciate the sentiment, the
foregoing extract from the pen of our
sage and reverend friend, Dr. Tupper
is adapted to convey.

I regret, that any mistake of the
printer, should have misled me, and
that the Corresponding Secretary of
the Home Missionary Union, should
have such just cause for complaint, on
account of remarks contained in my
last letter.

I have already advanced what I have
to propound as reasons why the pre-
sent Home Missionary Society of the
Eastern and Central Associations,
should not be abolished, to make room
for the new organization originating at
Berwick, and although much might be
added, I doubt if it would be profitable
or advantageous. Before concluding I
may say that I have carefully perused
the communications of Rev. J. H.
Saunders, Secretary of the French
Mission, and I am glad that he should
avail himself of the occasion, to throw
into the scale any reason, which ought
to weigh with the denomination, in ar-
riving at a sound conclusion, yet I
shall be pardoned, I trust, if I briefly
dispose of much, if not all he has ad-
vanced, as I think, by a single obser-
vation or two.

Had the Berwick Convention passed
a resolution recommending that the
three Associations should unite in Home
Missionary labour on the platform
adapted at Hantsport, in 1857, (and
which I subsequently advocated and
have steadily sustained to the present.)
it would indeed I admit, be inconsis-
tent, if I were now to be found oppos-
ing such a movement. That, how-
ever, at most, would be all. But
when, after elaborating and quoting
largely from the Constitution of the
Home Missionary Society and from
"the Appeal," Bro. Saunders adds:
—"These are just the views of the
Nova Scotia Home Missionary Union
&c. &c. I respectfully beg to dissent,
and to remind my worthy brother that
the Berwick Convention with its 16
delegates so far from adopting the
constitution of the Home Missionary
Society; drew up another constitution
very different from that prepared at
Hantsport; having other and ulterior

objects in view, upon which I need not
here enlarge. Moreover instead of
acting in harmony and co-operation with
the existing Associations, Central and
Eastern, if I understand it, the "Union"
with its new platform is to be an inde-
pendent organization, much in the na-
ture of the present Baptist Convention,
requiring another yearly religious con-
vocation of leading men in addition to
those already existing.

Does my worthy brother fancy now
that he can convict me of inconsisten-
cy, because I discriminate between
these two widely different organizations,
and decline to sustain the one, while
I uphold the other? Does he himself
discover no difference between them?
The membership, is it the same? The
officers, are they chosen in the same
way? But why enlarge. If it were
not intended by the promoters of the
Union, that a new organization was to
be created with new objects, new aims
and the present Home Missionary So-
ciety abolished, why the new Con-
stitution at all? A single bye-law, of
three lines, admitting the Western As-
sociation and placing it in the same
relation to the Society, as the Central,
or Eastern Association would have suf-
ficed to meet the views of all.

If "the Baptist of N. S.," as friend
Saunders remarks, "are still in har-
mony with the appeal of 1857, then
why not act upon it, and the Constitu-
tion under which it issued, with such
a bye-law as I have suggested.

If your correspondents could only
convince the Baptists of the Central and
Eastern Associations that my views on
Missions in the course of 15 years, had
undergone, some modification, which
I do not admit, what then? Still they
would have to convince the Baptist
public I apprehend that the old scheme
with a Board at Halifax was a failure,
or that the new one with its new con-
stitution, and its Board at Yarmouth
would be an improvement. I for one
am content that they shall try.

J. McCULLY.

Amherst, April 18th, 1873.

'SAVED TO SIN NO MORE'

The salvation of the gospel is a
glorious salvation. It is perfect and
complete; all that could be desired.
It saves from misery. It comes in be-
tween the guilty offender and the
dreadful penalty due to his sins, and
delivers him forever from all its power.
It does more than this; were it to
leave him here, it would be only a
half salvation. It saves not only from
misery, the desert of sin, but also from
sin itself, the source of all our wretch-
edness. "Thou shalt call His name
Jesus," said the angel unto Joseph,
"for He shall save His people from
their sins." His blood is cleansing
blood, washing away every guilty stain.
By its shedding there is a fountain
opened for sin and for uncleanness,
in which we may bathe our polluted
souls and be made pure. To John, as
he gazed upon the glorified church in
heaven, it was said, "These are they
that have come out of great tribulation,
and have washed their robes, and made
them white in the blood of the Lamb."
He gave Himself for it, that He might
sanctify and cleanse it, that He might
present it to Himself a glorious church
not having spot, or wrinkle, or any
such thing, but that it should be holy
and without blemish.

The believer in Christ hangers and
thirsts after righteousness. He longs
to be freed from all the taint and power
of sin. He wants that every bias and
inclination of his soul should be
holy. His whole heart responds to the
command, "Be ye holy, for I the Lord
your God am holy." It is just what
above all things else he wants, nothing
else will satisfy him. Most gladly
would he plunge his sin-polluted soul
in some cleansing fount, and come
forth pure, in the likeness of God. It
is his most fervent and oft-repeated
prayer, "Wash me thoroughly from
mine iniquity, and cleanse me from my
sin." And this desire of his soul shall
ere long be granted. All the ransomed
church of God shall be saved,