

Rev. D. Cramp

Christian Messenger.

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"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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Poetry.

"Abide in me."

That mystic word of Thine, O Sovereign Lord!
Is all too deep, too high, too pure for me,
Weary with striving and with longing faint,
I breathe it back again in prayer to Thee.

"Abide in me," I pray, and I in Thee,
From this good hour, Oh! leave me never more.
Then shall the discord cease, the wound be healed;
The life-long bleeding of the soul be o'er.

"Abide in me," o'ershadow by Thy love
Each half-formed purpose and dark thought of sin;
Quench ere it rise each selfish low design,
And keep my soul as Thine, calm and divine.

As some rare perfume in a vase of clay,
Pervades it with a fragrance not its own,
So then Thou dwellest in a mortal soul,
All Heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs that hand divine;
Dwell Thou within it, tune and touch each cord,
Till every note and string shall answer Thine.

"Abide in me." There have been moments pure,
When I have seen Thy face and felt Thy power;
Then evil lost its grasp, and passion hushed
Owned the divine enchantment of the hour.

These were but seasons, beautiful and rare;
"Abide in me," and they shall ever be;
I pray Thee now fulfil my earnest prayer,
Come and "abide in me," and I in Thee.

Miscellaneous.

Grande-Ligne Mission.

[From *The Register* of the Grande-Ligne Mission for November.]

The Rev. Mr. Roussey in a letter addressed to the different Ladies' Associations, auxilially to the Grande-Ligne Mission says:—

"Our dear friends, Mr. and Mrs. Lafleur, of Longueuil, having thought it their duty to pass our inclement season in a milder clime with their parents in Switzerland, we encouraged Madame Feller to take advantage of this excellent opportunity to accompany them, for in her case also, a relief from her laborious routine had become indispensable. Her unusual labors this summer had thrown her into a state of general debility and suffering, which was aggravated by the approach of the autumn, and made rest and warmer climate necessary; under these circumstances no position could be more propitious for her than the bosom of her dear family, from whom she had been separated more than twenty-four years. With them, then, and with her numerous Christian friends who have shared her labors by their prayers and sympathy, she will pass her winter."

"One of the aims of this voyage concerns less our dear Madame Feller personally, than the prosperity of the missionary work. New labourers are absolutely necessary to answer to our increasing wants. In our Establishments of Education, more well qualified labourers of both sexes are indispensable; we have long asked for them; it is our fond hope that these dear friends will meet with those who are prepared of the Lord."

"GRANDE-LIGNE.—Our last report on this station expressed hopes, which, under the blessing of God, have been partly realized. The Scriptures are read with more care and by a greater number of Roman Catholics. It is easier for our colporteurs to distribute them and to converse with the people on the subject of religion. Very often, in returning to visit families which have accepted the Bible, they find a man, a woman, or a child reading the Holy volume with interest and with what joy do they enter into conversation with the members of these families, sometimes increased by ten, twelve or fifteen persons of the neighborhood, in which interviews each one expresses his convictions with the greatest freedom, discussing the different doctrines of the Romish Church, listening to the

reading of the Gospel, speaking of salvation by grace, of conversion and Christian duties. He who opens and no one shuts, will not allow his Word to return to Him void.

In St. Philippe, where for more than twenty years, we had repeatedly made efforts to introduce the Gospel, but without effect, we have now the pleasure of seeing a goodly number of persons inquiring after the way of life."

"One of our young brethren, Mr. Wolfred Cote, son of the late Dr. Cote, who is now preparing for the Missionary work, has held meetings, which have been attended by some forty persons."

"ST. MARIE.—The Lord still continues to manifest tokens of love to His people in this place. Christians are making progress in piety, and are more united in brotherly love."

"Six persons have made profession of their faith by being buried with Christ in baptism. This occasion was a moment of refreshing, and encouragement for the little flock. Among the persons baptized, was a venerable old man, aged 75 years, with his daughter and grand-daughter; and all joyous to confess Christ as their only Mediator and Saviour."

"QUEBEC.—The Lord has not left us without marks of his approbation of our feeble efforts in Quebec. The word scattered in rich abundance has produced new fruits; and although the great number of those who read it have gone no further than acknowledging the errors of the church of Rome, and shaking off the debasing yoke which weighs upon them, still a few have been able by the grace of God to say: *Come, and let us go up to the mountain of the Lord, and to the house of Jacob; and he will teach us of his ways, and we will walk in his path.* And they have come unto mount Zion, and unto the city of the living God, &c.

"Of these latter, three have recently made a profession of their faith by baptism. It was truly an interesting and rejoicing sight. The pastor of the Baptist church (English) having a candidate to baptize, it was agreed to unite the two congregations for this circumstance in one common service. At the appointed time, the chapel was filled with English of different denominations together with our small French congregation. The service was commenced by the singing of a hymn and prayer in English, followed by some remarks very appropriate to the circumstance, and passages from holy writ setting forth the command and the practice of Jesus Christ and his apostles on the subject of baptism and the touching significance of this ordinance. To this, succeeded a short French service of a similar nature with a few words to those who had just come out from the church of Rome, setting before them the persecutions which awaited them, and pointing them to Him who would be their strength in their weakness. After this, the happy candidates were baptized. During these services many were moved to tears; and all withdrew deeply affected with this simple rite. May God grant us many similar gatherings!

L. NORMANDEAU.

MR. CHINIQUY'S PRESENT POSITION.—We are happy to inform our friends that "Father" Chiniquy and his people have gone on most interestingly since our last *Register*. This movement has proved to be not only against the Bishops and the errors of the Romish Church, but positively Evangelical, and deeply religious. After gradual steps and reforms, they have reached a point, from which there cannot be a possibility of turning back, and reconciliation with their former teachers. The distinctive doctrines of Popery have been abandoned one after the other, and now the people of Saint-Anne, instead of a Latin service, offer prayers and sing hymns they can understand, instead of confession to a fellow-sinner, they acknowledge their sins to God and pray for forgiveness through Jesus-Christ; instead of communion with the wafer, they partake of the bread and wine, as instituted by our Lord. In a word

they are Evangelical Protestants, having received those life-giving truths, upon which Christians of all denominations agree, and which constitute the fundamental principles of Christianity.

Mr. Chiniquy and his people are, therefore, no more afraid of Protestant ministers, and several of them have preached in the "Catholic" church of Saint-Anne. It is something new in America for Ministers of the Gospel to be heard in an edifice consecrated to Popish worship, and such an occurrence could hardly have been looked for, a few years ago.

These people show a deep interest in religion: they appear to hunger after the bread of life. After listening to several sermons from one of our brethren, several said to him: We wish you would preach longer; what you give us is only a mouthful!

Meetings have been held during the week as well as on the Sabbath, for a couple of months past, which were numerously attended, the congregation varying from 500 to 1400. They meet even when the pastor is absent, and spend their time in reading the Bible, singing hymns and praying. On the last Sabbath of September, the Lord's Supper was administered for the first time with the bread and wine. The services were conducted by the Rev. Messrs. Chiniquy and Loriaux, and 550 persons partook of the Sacrament. It was a solemn season, which sealed, so to speak, their separation from Rome, though we must freely remark here that we do not approve of this step under such circumstances. We do not believe in churches composed of multitudes; we think individual profession of faith is necessary according to the Gospel, and that profession in baptism. In that respect we are no more strict than the other Evangelical Churches, for they all hold to baptism and profession of some kind.

We hope, therefore, that Mr. Chiniquy will make his people understand more and more the importance of individual profession, as well as individual conversion.

It is estimated that some five hundred families adhere to the Bible in connection with this movement, and probably as many sympathize with him, and are accessible to the Gospel. About three hundred are hopefully converted.

One of our brethren, a licentiate preacher Mr. Louis Auger, has been labouring in Sainte-Anne, Kankakee and vicinity, and writes most encouragingly of the spiritual state of the people, whilst he laments their destitution, owing to the failure of crops for two years past. They will, no doubt, find charitable Christians to enable them to pass the Winter and Spring.

The rumour having gone abroad that Mr. Chiniquy had joined the Episcopal Church, he has contradicted the report in a letter from which we take the following remarks:—

"The terrible battles which I have fought during three years against the giant power the Church of Rome, have so absorbed my time, that it is impossible to make the necessary inquiries, which in honor I must make before taking such a step. In giving up the errors of the Church of Rome, we have gone directly to Jesus, and to his testimony, the Bible. We shake hands with all who put their trust in Jesus alone, and take the Word of God for the guide to their conscience.

"We are born to Jesus only yesterday, and every Christian may feel that we understand very little about the technical differences of our elder brothers, who call themselves *Episcopals, Methodist, Presbyterians*, etc.

"With tears of humility, we pray our Merciful Redeemer to direct our ways through the thousand difficulties which are before us; and we ask all those who believe in Jesus, and have washed their robes in his blood, to pray for us, that the Holy Ghost may direct us in the choice which we will have to make sooner or later."

N. Cyr.

LONGUEUIL.—The Feller Institute closed the last session on the 30th of June with seventy pupils. On this day, and the day

previous, they were examined in the different branches studied, and evinced an encouraging progress.

We are happy to say that the School has opened, this Fall, under very favourable auspices. The pupils are older, more intelligent, and more numerous than ever before.

"None of that occupation."

Dr. Sprague, in his *Annals of the Baptist Pulpit*, has the following anecdote of Rev. David Jones, who died in 1829:

On one occasion, when returning from the Army at the North, during the late war, he stopped in New York city, and was invited to preach in the First Baptist Church. When he rose to commence his sermon, he looked up at the ceiling, and round the house, making a general and careful survey of the building. He then cast a keen, scrutinizing glance over the congregation. The whole of this careful survey occupied a very short time, which, to the expectant assembly, appeared twice the length it really was. Of course every eye was fixed on the tall, venerable form in the pulpit, and all were wondering what would come next.

"It seems to me,"—at length he said, as if satisfied with his survey, "that you have a very nice house here—very neat and very comfortable, and quite a large and respectable congregation." At this unexpected exordium the attention became more profound.—"Things appear very different from what they did when I first came to New York city. I landed here in the morning, and thought I would try if I could find any Baptists. I wandered up and down, looking at the places and at the people, and wondering who of all the people might be Baptists. At length I saw an old man, with a red cap on his head, sitting on the porch of a respectable looking house. Ah! thought I, now this is one of the old residents, who knows all about the city, and about every body in it—this is the man to enquire of. I approached him and said 'Good afternoon, Sir—can you tell me where any Baptists live in this city?' 'Hey?'"

Here the preacher, in imitation of the action of the deaf old Gothamite, put his hand to his ear, and bent his head in the attitude of a listener. Then raising his voice, as if shouting into the ear of the deaf man, he said,—'Can you tell me Sir, where I can find any Baptists in this place?'

'Baptists, Baptists,' said the old man, musing, as if ransacking all the corners of his memory.—'Baptists! I really don't know as I ever heard of any body of that occupation in these parts!'

The attention of the congregation was now wide awake. There were of course many smiling faces, as he thus sketched his first attempt to find Baptists in the city of New York. But soon he turned to his subject—and, in a few minutes, tears were seen in the eyes of half the congregation, and no doubt many good impressions were made by his discourse.

An Important Discovery.

A letter from Professor Tischendorf, dated Cairo, March 15th, 1859, gives an interesting account of the important Greek manuscript discovered by him as the first result of his researches in the East. He states that the MS. consists of 346 leaves of fine parchment, of so large a size that a whole gazelle-skin has been used for every two of them. The writing, arranged in four columns on every page, is of the most ancient character, and is still for the most part wonderfully clear. The manuscript, of course, bears no date, but the arguments recognized in palaeographic science, place it beyond almost all-doubt in the fourth century. Although the MS. contains some very large sections of the Old Testament, the discovery derives its great importance from the fact that it brings to light the whole New Testament. It does not want a single leaf, and of all the New Testament MSS, claiming an antiquity of a thousand years or more, it is the only one complete.