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"Not slothful in business: fervent in spirit."

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Poetry.

[Although the following lines may not be new to some of our readers, yet they will doubtless be glad to re-peruse them. Those who have not fallen in with them before, will be pleased to have so profound a lesson taught in so familiar a style.—Ed. C. M.]

Cure for Grumbling.

At their work two weavers sat,
Beguiling time with friendly chat,
They touched upon the price of meat,
So high, a weaver scarce could eat.
"What with my brats and sickly wife,"
Quoth Dick, "I'm almost tired of life;
So hard my work, so poor my fare,
'Tis more than mortal man can bear.
How glorious is the rich man's state!
His house so fine! his wealth so great!
Heaven is unjust you must agree;
Why all to him? why none to me?
In spite of what the Scripture teaches,
In spite of what the parson preaches,
This world (indeed I've thought so long)
Is ruld, methinks, extremely wrong.
Where'er I look, how'er I range,
'Tis all confused, and hard, and strange;
The good are troubled and oppress'd,
And all the wicked are the blest."
Quoth John, "Our ignorance is the cause
Why thus we blame our Maker's laws;
Parts of his ways alone we know,
'Tis all that man can see below.
See'st thou that carpet not half done,
Which thou, dear Dick, hast well begun?
Behold the wild confusion there—
So rude a mass it makes one stare!
A stranger, ignorant of the trade,
Would say, 'No meaning's there conveyed;
For where's the middle? Where's the border?
The carpet now is all disorder.'"
Quoth Dick, "My work is yet in bits,
But still in every part it fits;
Besides, you reason like a lout—
Why man, that carpet's inside out."
Says John, "Thou say'st the thing I mean;
And now I hope to cure thy spleen:
This world, which clouds thy soul with doubt,
Is but a carpet inside out.
As, when we view those shreds and ends,
We know not what the whole intends;
So, when on earth things look but odd,
They're working still some scheme of God;
No plan nor pattern can we trace,
All wants proportion, truth, and grace;
The motley mixture we deride,
Nor see the beauteous upper side;
But when we reach that world of light,
And view those works of God aright,
Then shall we see the whole design,
And own the Workman is divine;
What now seem random strokes, will there
All order and design appear;
Then shall we praise what here we spurn'd,
For then the carpet shall be turned."
"Thou'rt right," quoth Dick, "no more I'll grumble,
That this sad world's so strange a jumble;
My impious doubts are put to flight,
For my own carpet sets me right."
—Hannah More.

Religious.

A Lesson for Protestants.

The following paragraphs copied from the *Home Missionary*, are from an address delivered by Rev. George A. Oviatt, of Somers, Ct., at a Conference of churches recently held at Willimantic, in that State, for consultation in reference to "Home Evangelization":

"When I was laboring in Boston, in the capacity of Secretary of the Boston City Missionary Society, by the request of the pastors I made a very thorough investigation of this matter, and preached on it, not only in Congregational, but in many other evangelical churches. In order to be accurate, I resolved to call on Bishop Fitzpatrick, of the Roman Catholic diocese of Boston. When I called at his house adjoining the large cathedral, the Bishop was in his room, wearing his canonical robes, and engaged in a private interview with some person of high consideration. I waited until he was disengaged, and then sent in my name, and was invited at once to see him. I introduced myself as a plain Congregational minister, and told him frankly that I had come to make inquiries as to certain things in his church.

"Here are our records," replied the Bishop, 'fully kept; they are at your service; but in order to help you, I will sit down and talk the matter over.'

"I asked him how it came about that so many people went regularly to church.

"The secret is power. You cannot do what we are doing. We have authority and you have not. There never goes into Boston, or into any town, city or village, within the limits of this diocese, an individual from any part of the world who is a Roman Catholic, who is not found out by Committees of Vigilance in less than two weeks.

"Then we have a system like this! We have in our churches four different congregations every Sabbath; one is for servants in families, who cannot attend in the forenoon or afternoon, because they have to be at home to get dinner, etc.; then we have two or three priests who have been specially trained up to preach to the children—and all our children are regularly catechized and disciplined in the principles of the Church. In the basement of this cathedral is a room, seating 2,000 persons, which is devoted particularly to children.

Now this system is vastly in advance of any that we have. They mean to have no population that do not attend public worship. Not only so, but the Bishop said to me: 'If ever there is a young person brought up in a Protestant family, who is not at all likely to be worked upon, who shows any inclination towards our Church, he is found out.' It is well nigh impossible, such is their system, for a young person to have misgivings in regard to the faith in which he was educated, but their hands are upon him. We have no system like this. I believe we need to study system, and reduce things to such definite order that the strength which is lying undeveloped in our churches might be brought out.

"One grand difficulty with us is, that the minister is expected to do everything. What is wanted is that all the talents of the Church should be brought out in a well-directed effort to build up the Redeemer's kingdom; every person who presents himself for admission to the communion should be asked: 'Are you willing, and do you have this as one of the evidences of your piety, to say before God and man—as for me, all the talent I have, if it is but one, I devote it to the service of the Church, and I will work just where I can, as the path of duty may be made plain to me? We have multitudes in our churches who are doing nothing at all. They are offering, not the prayer, 'Lord, what wilt thou have me to do?' but that other prayer, 'I pray thee have me excused.'"

The Ordinances kept.

BY THE REV. JAMES SMITH.

THE ordinances of the law were numerous and complex, the ordinances of the Gospel are few and simple. Those were costly; these are inexpensive. They were for the Jews alone; these are for believers of every name and nation. They were for the natural seed of Abraham: these for the spiritual. The Jews often neglected the ordinances of the law, and sometimes changed them; and believers have done the same with the ordinances of the gospel. The Corinthians were disorderly in their attendance upon one of them, but they did not neglect them; therefore, the Apostle, writing to them, said, "I praise you, brethren, that ye keep the ordinances, as I delivered them to you," 1 Cor. xi. 2.

THE ORDINANCES KEPT.—These were two, baptism and the Lord's supper. The first to be attended to at the commencement of our Christian course; the other all the way through until we arrive in glory. *Baptism is the solemn immersion of the person in water, in the name of the Father, and of the Son, and of the Holy Spirit.* This is intended to be a solemn profession of faith in Christ, a public avowal of having received Christ, and of the soul's placing its dependence on Christ alone for salvation. Faith is requisite to every religious duty, "for without faith it is impossible to please God;" and to baptism particularly: therefore, when the Eunuch desired to be baptized, Philip said, "If thou believest with all thine heart thou mayest." And the commission runs, "He that believeth and is baptized, shall be saved." *Baptism is a hearty dedication of the person to the service of Christ.* This must be voluntary, and must flow from a conviction of the Saviour's rights. The rightly baptized person has dedi-

cated himself, body, soul, and spirit, to the Saviour, for the whole of life; and has given up himself to be, and do, and suffer just as the Saviour wills. *Baptism is a representation of union with Christ.* We are buried with him by baptism into death; we are planted together in the likeness of his death; and we are risen with him through the faith of the operation of God. Baptism sets forth our union with Christ in his voluntary sufferings, in his death and burial, and in his glorious resurrection. The baptized believer and Jesus are one—vitaly one—professionally one. He the head, the life, the example; the believer, the member, living by him, and imitating him. The second ordinance is the Lord's supper, which is the partaking of bread and wine, in union with the Lord's people, at convenient seasons, in commemoration of Christ. *It is a feast with Christ,* for Jesus always presides at his own table. *It is a feast upon Christ,* for it is feeding upon Christ. His body is represented by the bread, and his blood by the wine: and as meat and drink sustain the natural life of man, so Jesus, as the meat and drink of the soul, sustains our spiritual life. *It is a feast in commemoration of Christ.*—We meet to remember him, and to show forth his death until he come. Our thoughts should be wholly taken up with Christ, especially with his love, sufferings, sacrifice, and death. Precious Redeemer, as in baptism I dedicated myself to thee, and put thee on, so may I ever act as one devoted to thy service and praise, and may I appear before God clothed in thy righteousness, and before men adorned with thy virtues! And may I constantly meet with thy people at thy table to celebrate thy love, remember thy agony and bloody sweat, thy cross and sacrificial death, and look forward to thy second advent, when I shall eat bread with thee in thy kingdom.

THE COMMENDATION.—"I praise you that ye have kept the ordinances as I delivered them." They kept them by only admitting the parties entitled to them, which are professed believers. Persons may profess to have what they have not; and for this we cannot answer. But we should exhort all to examine themselves whether they be in the faith, and require a profession of this, before we admit them as part of the family of God. They kept them as to the manner of administering them, not departing from the proper mode and manner, keeping the nature, object, and design of the ordinances in view. They kept them as to the design of them, not pretending that baptism would regenerate the soul, or that the elements in the supper were the real body and blood of Christ; but that both ordinances were intended to preach Christ, and to keep Christ constantly before both the world and the Church. They kept them as to the regular observance of them. Baptism once, and but once; for being once in Christ, we are in Christ for ever; having once put on Christ, he is ours for ever; being once consecrated to Christ, we are consecrated to Christ for ever. The Lord's Supper often, for having fed on Christ once, we need to feed on him often; and having once feasted with Christ, we desire to feed with him frequently.

The ordinances of the Gospel are very simple things not tremendous mysteries, as some have falsely represented them. They are intended for spiritual persons, and for spiritual persons alone.

Without a new birth we cannot discern or discover the nature of Christ's kingdom; we are not qualified to perform any of its duties, or observe any of its ordinances. As without faith it is impossible to please God, he cannot be pleased with the attendance of unbelievers, or of those who have not faith upon these ordinances. As whatsoever is not of faith is sin, I must be fully persuaded in my own mind of the nature, importance, and binding obligation of these ordinances upon me, or I am not justified in attending to them. The supper is not a sacrifice, but a feast, in which bread and wine represent Christ, and as such should be received by all believers. There is a constant tendency in fallen nature to pervert God's word, invert God's order, and substitute signs for the things signified. Therefore, Popery, and others superstitiously inclined, have put the ordinances in the place of Christ. In many instances baptism is made a substitute for the work of the Holy Spirit; and the Lord's supper for the work of Christ. This is not to keep ordinances as

they were delivered, but is altogether perverting them. Baptism without the work of the Holy Spirit cannot save nor help forward our salvation. The Lord's supper, without faith in Christ, union to Christ, and communion with Christ, cannot save, nor in any degree help forward our salvation. Having faith in Christ, we should profess it in baptism; and, being baptized, we should take our place at the Lord's table, and there remember Jesus, and feast with him.

The Geneva Conference.

GENEVA, September 12th, 1861.

The meetings of the Conference close to-day. The gathering has been large and the representation various. The fine old city, although she has, by English gold, provided a very large number of magnificent hotels, has been unable to meet the demands of so large an accession of visitors, in addition to those who generally at this season seek her hospitality. Many private houses have been thrown open, and yet travellers in various instances have been obliged to proceed on their journey without staying the night. A lady, resident here, told me to-day that she already found it difficult to obtain provisions. The weather, with the exception of one day, has been splendid, and occasionally the sun has lighted up the Mont Blanc range so vividly that the snow, though sixty miles off, seemed to cool the hot streets.

The leading meetings of the Conference have been held in the great Cathedral of St. Peter. This desecration has been by no means agreeable to the national clergy, who have carried on a hot pamphlet war against the whole movement. Their main objection has been to the insertion of the doctrine of the Trinity in the terms of invitation. It is curious that this opposition is headed by Chenevière, the Professor of Theology, who in the last generation resisted, pretty much on the same grounds, the movement started by Haldane. Except, however, that the old church has often rung with the voice of Calvin, it has no advantages for such a series of assemblies. It is vast and full of echoes.

The languages used have been chiefly French, German, and English, and of course certain days or parts of days—diets would be the term beyond the Tweed—have been set apart for each. All, however, have been subject to the same general rules, and one of these, to the argumentative Englishman, is somewhat irksome. No discussion is allowed. First a paper is read, and then a speaker or speakers, previously *inscrits*, deliver their sentiments. There generally is not any difference of opinion between the *rapporteurs* and the *orateurs*, but when there is, it may be freely expressed, and a little vivacity introduced. The only instances of this kind I am acquainted with occurred once among the French and once among the English. To the former M. Edmond de Pressensé delivered an able paper on "Religious liberty considered as a guarantee of the order and peace of States," in which he claimed such liberty as an absolute natural right, holding that no human power was entitled to restrict it, to whatever extravagancies opinion may go. To this principle M. Groen Van Prinsteren, a Dutch statesman, the appointed speaker, objected, bringing out, in all the freshness of other days, the doctrine that States were charged with the duty of maintaining truth, and that men's utterance of their opinions must be limited by the government under which it might be their happiness to live. It was a glorious starting-point for a debate, but the Conference canons were against it. The duellists, having each fired a shot, retired.

The other somewhat similar passage was, on Monday last, at a sitting appointed for "the Anglo-Saxon colonies, in their relation to the spread of Christianity." It is not easy even to give the statistics of those colonies, and to describe the field over which the English language is spoken, without the appearance of boasting; nor were the speakers at all careful to shun the temptation. The Hon. A. Kinnaird a little toned down the feeling; but when he was followed by the Rev. T. B. Birks, we were treated to a piece of as pure extemporaneous eloquence as I have ever heard. Beginning from the point that when we went out to benefit the world, with any