

Christian Messenger.

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"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

JEHOVAH-TSIDKENU.

Wearily longing O Lord for thee,
Baffling and struggling with life's rough sea;
Asking protection, seeking direction;
Merely I crave—Lord have mercy on me.

Just as I am with tear-bedimmed eyes,
Helpless and blind, but thou art all-wise
To me it is night—O be thou my light,
And bring me at last to thy saints' paradise.

The journey is long and the prospect so drear,
Heaven seemeth far off and earth all too near,
Good Lord bring me back, place my feet on the track;
"Thy guide, child, I am, you have nothing to fear."

"Thy Saviour, Redeemer and Shepherd am I,
I will keep thee and lead thee and thence to the sky,
When thy warfare is done, and thy pilgrimage run;
No more shalt thou sin, no more eanst thou die."

"In my blood every sin I have taken way,
No more wilt thou wander, no more from me stray.
Thy ransom I've given, and earned thee a heaven
No night shall be there—'Tis God's perfect day."
October 14th, 1864.

Religious.

EASTER AT OXFORD.

In a recent number of this Magazine we gave some facts respecting the increase of Roman Catholicism in England. The writer asks, "What are we to think of the religious training of those who are ready so easily to adjure Protestantism, and to lapse into Popery?" The answer is simple. The religious training of multitudes in the Anglo-Catholic communion is not merely Romish in principle, but in practice too; and in no place in England is Anglicanism more Popish than in Oxford, under the eye and within the jurisdiction of that prominent churchman, the Bishop of Oxford. Here is a slight sketch of what took place in no less than four of the parish churches of that University city last Easter Sunday.

In the Church of St. Thomas' parish there were four officiating priests. Three were garbed in ordinary vestments, acting as acolyths; but the fourth wore a black, rather tight-fitting robe, reaching to his ankles, a white surplice, or albe, over that, coming below his knees; a stole, a hood, and a chasuble; the vestments suitable for a priest performing mass in the Church of Rome. At the altar—for so we must call the table ordered by the Prayer Book to be provided, and to stand in the body of the Church or in the chancel—there were two banners of blue silk. One of these was adorned with the figure of a pelican drawing from its breast blood, as the old legends have it, for the food of her young. The sermon was poor, and contained nothing remarkable.

At Merton College Chapel the three priests, with their band of choristers, entered the Church from the vestry, chanting "Christ the Lord is risen to-day." They were headed by a banner of yellow silk; on it a blood-red cross, and a photograph of Christ. The entire service was intoned, and the Church decorated with beautiful flowers. Two huge wax candles burnt on the altar. During the Communion two priests, one on each side the altar, remained kneeling, with hands clasped, and apparently never moved a muscle, while the third sang or intoned the service; in all this imitating, as near as may be, the function of High Mass in the Church of Rome.

We need not weary our readers with a repetition of similar ceremonials in the other two parishes; but it will further illustrate the tendency of Oxford teaching, if we extract a few sentences from the "Oxford Illustrated Almanack and Churchman's Companion for 1864."

In the private devotions for the evening is the following prayer:—"O everlasting God, who has ordained and constituted the services of angels and men in a wonderful order; mercifully look upon us this night, and grant that as Thy Holy Angels always do Thy ap-

pointment they may succour and defend us on earth, through Jesus Christ our Lord."

Among the prayers to be said daily during the week before Holy Communion we read as follows:—"Blessed Jesus, who art about to come to us Thy unworthy servants in the Blessed Sacrament of Thy Body and Blood, prepare our hearts we beseech Thee for Thyself." Here the real presence is taught, and the physical reception of a physical Christ.

Of Good Friday the Almanack says, "This is the most solemn day of the Christian year."

Of Ascension day, "Holy Thursday ought, therefore, to be as devoutly kept, with an entire cessation from business, as any other High Day; and every real Christian will not only pray that it may be so, but also will do his best to bring about so desirable a result."

Our readers will be at no loss to discover the Popish tendency of these Oxford teachings. Surprise at the rapid strides of Romanism must cease in the presence of such facts. Anglican clergymen industriously sowing the seeds of Popery, and preparing the way for its triumph. At the same time stealthy steps are made again to subject our necks to the yoke, by reviving wherever practicable the absolute powers of the Church. In his recent celebrated charge, the Bishop of Oxford recommended the revival of the office of Sidesmen. Their duties are described as "seeing that all parishioners duly resort to their Church upon all Sundays and Holy days, earnestly calling upon and monishing those who are slack and negligent; and finally presenting the obdurate." In the restoration of this office the bishop sees the revival of that safe amount of discipline within the Church which "all good thoughtful men long for;" a first step in the renewal of parochial life. Accordingly, in two parishes in Oxford—All Saints and St. Peter le Bailey—the vestries have taken the bishop's counsel, and appointed persons to this office. The next step will of course be to cite the Dissenter into the bishop's court. And there is some danger of this; for at the vestry meeting of Cowley parish, called to make a church-rate, the Dissenting minister was actually threatened by the rector that the names of the opponents of the rate would be sent to the bishop, that they might be cited and punished!

What with this apparition of the old persecuting spirit of the Church of England, and the spread of Popery both within and without her pale, the advocates of a scriptural piety and a pure Gospel, have need to watch, and to be ready by every lawful means to withstand the progress of adversaries so crafty and so powerful.—*Baptist Magazine.*

AN ENGLISH NOBLEMAN AND HIS DAUGHTER.

The daughter of an English nobleman was providentially brought under the influence of the followers of Wesley, and thus came to the saving knowledge of the truth it is in Jesus. The father was almost distracted at the event, and by threats, temptations to extravagance in dress, by reading, travelling in foreign countries and to places of fashionable resort, took every means in his power to divert her mind from "things unseen and eternal." But her "heart was fixed." The God of Abraham had become her "shield and exceeding great reward," and she was determined that nothing finite should deprive her of her infinite and eternal portion in him, or displace him from the centre of her heart. At last the father resolved upon a final and desperate experiment, by which his end should be gained, or his daughter ruined as far as her prospects in life were concerned. A large company of the nobility were invited to his house. It was so arranged that during the festivities the daughters of different noblemen, and among others this one, were to be called on to entertain the company with singing and music on the piano. If she refused compliance, she would be publicly disgraced, and lose, past the possibility of recovery, her place in society. It was a dreadful crisis, and with peaceful confidence did she await it. As the crisis approached, different individuals at the call of the company performed their parts with the greatest applause. At last the name of his daughter

was announced. In a moment all were in fixed and silent suspense to see how the scale of destiny would turn. Without hesitation, she arose, and with calm and dignified composure took her place at the instrument. After a moment spent in silent prayer, she ran her fingers along the keys, and then, with sweetness, elevation, and solemnity, sang accompanying her voice with notes on the instrument, the following stanzas:—

"No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne.

"Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies!
How make mine own election sure,
And when I fall on earth, secure
A mansion in the skies.

"Jesus, vouchsafe a pitying ray
Be thou my guide, be thou my way,
To glorious happiness!
Write thou thy pardon on my heart!
And oh, whene'er I hence depart,
Let me depart in peace!"

The minstrel ceased. The solemnity of eternity was upon that assembly. Without speaking, they dispersed. The father wept aloud, and when alone, sought the counsel and prayers of his daughter for the salvation of his soul. His soul was saved, and his great estate consecrated to Christ.

SOCIAL SCIENCE CONGRESS.

The Annual Session of the National Association for the promotion of Social Science was opened at York, England, on Thursday September 22nd. Lord Brougham the President of the Association now in his 87th year occupied the chair and opened the Congress by an able speech, which, fully reported, occupies several columns of the daily papers. The following summary from the London Freeman may indicate the topics on which His Lordship touched:

"He mentioned with pleasure the issue of a Government Commission on middle-class education, and decidedly approved the admission of girls to the middle-class examinations. Mr. R. Lowe and Sir Rowland Hill had very 'honourable mention.' He justified our non-intervention in Denmark, Poland, and America, but explained that we could not lay down a universal principle. We ought to intervene, if we had the requisite alliances, in cases, for instance, as atrocious as the partition of Poland. He well and severely exposed the conduct of Prussia and Austria. He denounced the slave-trade and fraud on this country, of Spain; but thought it time to repeal the Aberdeen Act in favour of Brazil, which had fulfilled her promises. It is impossible, however, to enumerate even the various topics noticed by Lord Brougham—Post-office savings-banks and annuities, secondary punishments, co-operative stores, cooking depots, the decimal system of weights and measures, election bribery, &c., &c., were among the chief. On the American question he indulged his usual bitterness towards the North, though he had the grace to confess a hope that the issue of the war would be the abolition of slavery. He concluded with some remarks on the religious movements of the day, regretting that a covert, unmanly kind of unbelief had made its way from the continent to York, the city in which Constantine was born—the Sovereign who first proclaimed the Gospel to be the religion of the State. We hope many of Lord Brougham's hearers thought that neither the State nor the Gospel owed him many thanks for that; that the latter would have been much more indebted to him had he patronised it only by the example of personal obedience instead of bribing its ministers by Court favours; and that Europe might have been saved oceans of blood, had he not taught her princes to make religion an instrument of State craft. On the suffrage, the quondam Parliamentary reformer made a curious suggestion. Noticing the frequent difference between the poll and the nomination vote, he thought that a proportional ma-

majority might be required at the poll, to reverse the vote taken by show of hands.

The Archbishop of York read a full and able paper as President of the Education Department. He showed how ineffective were the schools for the higher classes, by the large number who could not pass the very easy examination for admission to the universities. Middle-class schools were confessedly defective; hence the commission of inquiry now issued, which, however, would be a very slow proceeding. On the proposal to extend the public middle-class examinations to girls, he observed that the universities could not find time and men for it. But the greater difficulty was that girls needed a different education from boys. He believed that female education needed examination, but that we must not roughly transfer to girls examinations intended for boys. "Of two things, both created of God, as man and woman, it was wrong perhaps to say either was the higher; but distinct they certainly were. They needed, they completed each other; and as in rude times womanish men were despised, so now the highest civilisation would err if it aimed at producing mannish women. The cultivation of a woman's mind could not be carried too high, but it must be cultivation proper to her constitution, mental gifts, and work in the world. Woman was equal to man, but equal by being herself and not a pale copy of him." On the whole the Archbishop could not give a very satisfactory statement. Only 1,851 parishes have Government schools, while 11,000, and those the parishes most needing aid, were unhelped; and both higher and middle-class schools seriously failed. Still there was a growing sense of the value of a good education, among all classes, and a growing desire that it should be conducted on religious principles.

"This do in remembrance of me."

THE COMMAND.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." (2 CORINTHIANS, 6: 17.)

The Lord requires his people to be separate from the world, to withdraw from all intimate fellowship with the wicked. They are not of the world, even as Christ was not of the world. Jesus gave himself for them, that he might deliver them from this present evil world. We may be in the world, as the physician is in hospital, endeavoring to benefit those about us. Or, like the merchant doing business in the rain, he does not neglect his business for fear of a wetting, nor stay in the shower when his business is done. "Love not the world, neither the things that are in the world; if any one love the world, the love of the Father is not in him." Our affections are to be set, not on earthly, but on heavenly things. "They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." If we enjoy worldly society, if we prize worldly prosperity, if we set our hearts on worldly prosperity, we are not walking worthy the vocation wherewith we are called.

We are not making Jesus our example nor are we obeying the command of our heavenly Father. The world is our Lord's enemy. It lieth in the wicked One. It is under the influence of the prince of the power of the air, the spirit that now worketh in the children of disobedience. May the Lord so sanctify our hearts that we may have no relish for the vanities of time, but manifest that we are dead to the world and alive unto God, through Jesus Christ our Lord. O for that fellowship with our risen Lord, that will raise us above the world, and keep us distinct from it, to his glory!

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." (EPHESIANS 5: 11.)

LAST WORDS.—"Speak to me now in Scripture language alone," said a dying Christian. "I can trust the words of God; but when they are the words of man it costs me an effort to think whether I may trust to them." This was the testimony of one who died in the morning of life.

"Charles, bring me the Bible," said a dying father. The weak sufferer laid his thin, pale hand on the blessed book, and said, "I rest in Christ."