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"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

Our little one.

There's a fresh little monud 'neath the willow,
Where at evening I wander and weep;
There's a dear vacant spot on my pillow,
Where a sweet little face used to sleep;

There were pretty blue eyes, but they slumber
In silence beneath the dark mould;
And the little pet lamb of our number
Has gone to the heavenly fold.

Do I dream when I sleep, I behold her,
With a beauty so fresh and divine,
And so close in my arms I enfold her,
I can feel her soft cheek upon mine?

Oh! so loving those gentle eyes glisten
That my vision is lost in my tears,
And bewildered, enraptured, I listen
To a voice from the spirit's bright spheres.

There's a stillness in parlor and chamber,
There's a sadness in every room,
We know that the Father has claim'd her,
Yet all things seem burdened with gloom.

But I'll not be a comfortless mourner,
No longer brood over my pain,
For I know where the angels have borne her,
And soon I shall see her again.

Religious.

Lady Evangelists.

During the last five years evangelistic work both in London and the provinces has been very largely taken up by ladies, many of whom have become preachers as well as district visitors. The number of ladies engaged at the present time in delivering religious addresses at theatres, halls, and other places of public resort throughout the country is very considerable, and is said to be continually on the increase. They belong to almost every section of the Church—the Establishment and the Plymouth Brethren furnishing the majority. In regard to the last sect, however, it is understood that a "sister" purchases her freedom to speak only by her expulsion from the brotherhood, and it is said that lately many have very willingly done so. Amongst those who have preached in London at the Polytechnic, Cavendish Hall, the Marylebone Theatre, and halls in the East-end, the names of Mrs. Thistlethwaite, Miss Grace Hooper, Mrs. Col. Bell, the Misses Bonnycastle, Mrs. Hollier, and Miss McFarlane will be familiar to many of our readers. Mrs. Thistlethwaite is still very popular, and is never advertised to preach without attracting a numerous and very respectable audience. Her efforts were first directed towards the improvement of the "English Hands and Hearts" employed upon the fortifications at Fareham. She was very successful, and her efforts were very warmly appreciated by the rough people amongst whom she worked, and they presented her with a Bible towards the close of their stay in the neighborhood. When Mrs. Thistlethwaite appeared in the Polytechnic or in Cavendish Hall, the places were always too small to accommodate the crowds flocking to hear her.—Mr. Gladstone, the Marquis of Westminster and many of the nobility several times were among her audience, and it was no unusual thing for hundreds to go away unable to obtain admission. Mrs. Colonel Bell of Clifton, is also widely known, but more especially in connection with her efforts to circulate the Holy Scriptures. She has preached in the East-end, but her work has been chiefly in the provinces, where at times she performs the duties of colporteur, and sells to the poor and in the market-place and elsewhere a great number of Bibles. The work of the Misses Bonnycastle in England, Ireland, and especially in France has been very highly spoken of by those who are well acquainted with it. In Paris their efforts among the working classes, and also among the soldiers, were so successful that they have devoted themselves especially to it upon their return to England. Mrs. Hollier, of Cardiff, has been engaged principally in Gloucestershire and her own neighborhood, but she has occasionally preached in London with great acceptance. Even those most

interested in evangelistic efforts have not always approved of the subjects selected by these lady evangelists for their public ministrations. Millenarianism and the mysteries of prophecy are very popular subjects with them and in dwelling upon these the fair preachers have been as unpractical as an unusually florid fancy could make them. Sometimes when the Gospel message has been simply and tenderly delivered, a millenarian brother has been asked to pray, or "to say a few words," and an end has been put to all sober thought and reflection. In their addresses also the hearer is made conscious that the preachers feel themselves out of order in what they are doing and that they cannot justify their own position without showing the weakness of every other. Miss McFarlane's address, however, at the Polytechnic on Sunday afternoon last, was altogether unexceptionable. She addressed an audience which completely filled the large theatre of that institution, and although her sermon was very long, and the day very cold not one moved until she had concluded. She is a Presbyterian, and comes to London with very good credentials, having been usefully employed as an evangelist in some of the large towns of Scotland. The service which she conducted was of the simplest character. She read very impressively a well-known hymn, and afterwards led off with a well-known tune in which the congregation joined with great feeling and spirit. Most of those present were of the speaker's own sex, and seemed to belong to the middle class; the few men present belonged principally to the working classes. After the hymn was finished Miss McFarlane knelt down and offered a simple and touching prayer, in which she thanked God for all present who had received Christ and earnestly besought His guidance and the quickening of His Spirit for the undecided and ungodly. The language of the speaker was extremely chaste, and the petitions she offered were almost childlike in their simplicity. Her voice was well under control, save when it quivered with a genuine pathos that drew tears from one's eyes. Rising from her knees, she proceeded to read the woes pronounced by our Lord upon the cities which repented not, ending with His gracious invitation, "Come unto me all ye that are weary and heavy laden, and I will give you rest."—There was nothing artificial in her elocution, and when she proceeded to speak from these last words, there was no resemblance to an actress making the most of points. Her address throughout was the refined but earnest speech of a Christian lady. She addressed specially those who, with all their striving were still not at rest, and she told them what had saved her, and made her a rejoicing woman, and with great tenderness she made known the plan of salvation. She was listened to with great attention, and tears were on many faces. We cannot tell what may have been the character of other addresses she has delivered at the Polytechnic any more than we can foretell those she is about to deliver in other parts of London; but the address of last Sunday afternoon revealed a richly-furnished mind and a heart deeply concerned for the salvation of sinners.—*English Independent.*

[From the London Baptist Magazine.]

What is Anglican Ritualism?

The word *Ritualist* is formed from the word *rite*, as used to denote a religious ceremony of some kind; and that portion of the clergy are called *Ritualists* who introduce or advocate the introduction of ceremonies on a large and magnificent scale into the services of the Church—such as using altar-lights, the elevation of the consecrated elements, the burning of incense, the wearing of splendid vestments, and many others. It is of course, to be observed that there is nothing in this class of usages absolutely peculiar. In the service of the Church of England under its plainest form there are already some ceremonies—the wearing of a surplice in reading the prayers, for example; so that some elements of Ritualism are from the first to be found in this service, and all its adherents may, in a lower sense, be called Ritualist; but those who are now *par excellence* called so, are those who advocate the use of more numerous and more stately ceremonies than have

since the Reformation been generally employed.

The ceremonies themselves are only the body of Ritualism, not the soul—its outward manifestations only, not its essential life.—The ritual throughout is regarded as symbolical, each part of it symbolising, or exhibiting in shadow, some spiritual truth—candles being lighted on the altar, for example to show that Christ is the Light of the world. What we have to do, therefore, in order thoroughly to understand the system, is to discover its leading or fundamental conception, a clear view which may guide us to the interpretation of the whole.

Now the fundamental conception of Ritualism is the supposed fact that, on the utterance of the consecration prayer by the officiating minister, the body and blood of Christ becomes actually present in the bread and wine of the communion service. This is the root from which the whole tree of Ritualism grows; withdraw this conception and the entire system collapses.

"The Doctrine of the Real Presence" is we believe, in strictness, applied exclusively to the Romanist conception of the Eucharist, which affirms that, "after consecration the bread and wine are no longer bread and wine but are changed into the body and blood of Christ." This "transubstantiation theory" of the real presence some do not hold, but only that the body and blood of Christ are "mystically and spiritually" present in the elements. It may be much questioned whether some—perhaps many—of them do not hold "the doctrine of the real presence" according to "the transubstantiation theory."

The supposed fact of the presence of Christ's body and blood being assumed, it is held to be present in the bread and wine for the purpose of being offered to God as the one great sacrifice of expiation for the sins of the world; and, in accordance with this conception, the communion-table is regarded as the altar on which the sacrifice is offered and the administrator as the priest by whom it is offered. Accordingly the priest holds up the elements successively, first for the adoration, on the part of the congregation, of the present divinity (according to the ecclesiastical maxim that wherever the body and blood of Christ are there He is), and then for presentation to God, for the expiation for the sins of mankind.

Another portion of the Ritualistic theory here finds its place. It is conceived that Jesus Christ, as our ever-abiding Priest, is now and is continually, in Heaven, offering before His Father His great expiatory sacrifice, that is to say, His body and blood; and then we are told that in the Eucharist (as above explained) the priest is doing on earth the same thing that Christ is doing in Heaven. On this ground frequent celebrations of the Eucharist are called for—not less than daily; and in the *Church Times* are recorded instances of two, three, and even four celebrations within the twenty-four hours. It is surprising the plan has not been hit upon of making the celebration perpetual.

The primary fact of the Eucharistic sacrifice being thus affirmed, everything else follows naturally. Incarnate Deity being present, a highly ornamented chancel and a "stately ceremonial" are, of course, only becoming; whatever Gothic architecture, sculpture, painting, and stained glass can do—whatever can be done by splendid dresses, reverential postures, and smoking thuribles—all is put in requisition, and all is too little, to make His temple glorious.

And the progress of the service corresponds with this commencement. The following direction is given to an intending communicant:—

At the words, THIS IS MY BODY, THIS IS MY BLOOD, you must believe that the bread and wine become the real Body and Blood, with the soul and Godhead, of Jesus Christ; bow down your heart and body in deepest adoration when the Priest says these awful words, and worship your Saviour, then verily and indeed present on His altar; then say—

Hail, True Body, born of Mary,
Spotless virgin's virgin birth;
Thou who truly hangedst weary
On the cross for sons of earth;
Thou whose sacred side was riven,
Whence the water flowed, and blood:
O may'st Thou, dear Lord, be given,
At death's hour to be our food.

Little Prayer Book, p. 18.

In "The Little Sacrament Book" the Lord's Supper is uniformly styled "the Holy Mass;" the Popish distinction is revived of "the Seven deadly Sins," and the necessity is enjoined of making, before communicating, "a good confession." We are not introduced, however to the secrets of the confessional—a degree of reticence which was certainly prudent. Two little books on "Self-examination" are on our list, on which we may observe generally that they keep at the utmost distance from the vital parts of true religion, no one of the questions proposed touching the great and all-important matters of repentance for sin, faith in Christ, or reconciliation to God by him. We extract a few specimens:—

Do I go to Church regularly?

Have I gone to any worship other than that of the Church of England? or in any way encouraged such schismatical worship?

Have I observed Christmas and Ascension Day equally with Sunday?

Have I given Good Friday wholly to God, in acts of devout sorrow for my LORD's death and my own sins, which caused it?

Have I followed the directions and advice of my spiritual guide?

Have I kept the example of our Lord and the Blessed Virgin in this respect [chastity] before me?

Have I according to my strength, observed the fasts and abstinences of the Church regularly and without murmuring?—*Questions for Self-Examination.*

Such is Anglican Ritualism, the system of doctrine and ceremonial now making progress among the clergy of the Church of England; the essential and material elements of it being—the doctrine of the real presence, the sacrifice of the mass, confession, angel and martyr-worship, invocation of saints, prayers for the dead, and longings for the restoration of Popery in England!

How the Gospels begin and end.

Dr. Weston, in an admirable sermon in the *National Baptist*, has a striking reference to the consistency of each Gospel with itself, each true to its own aim, and distinct from the others. We give a single illustration, in regard to the beginning and conclusion of each Gospel:

And so the Gospel closes as it commenced. We have seen how all the others end as they begin, each in accordance with its special characteristics:—Matthew, the kingly Gospel, ending with, "All power is given unto Me in heaven and in earth." Mark, the Gospel of the worker, dening with, "They went every where, the Lord working with them." Luke, the Gospel of blessing, ending where it opened, in the temple: "And it came to pass while He blessed them He was taken from them, and they returned to Jerusalem, and were continually in the temple, praising and blessing God." So John, beginning with the announcement of Christ's infinite and eternal character and person, ends with a declaration of the same infiniteness. "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The magnitude of the Word of God is such that any complete and full exhibition of it would fill the world to overflowing.

The Washing Ceremony.

Rev. J. B. Hartwell, of the Southern Baptist Mission at Tung Chau, China, says:—

"I have at present, as an applicant for baptism, one of the members of a Presbyterian church, at Yantai. He is quite a stranger to me, and I am not yet thoroughly satisfied that he is a converted man. I have written to the pastor of the church to which he belongs, to know something of his Christian character since his profession of religion. He seems to be a humble, sincere man, and I hope he may be a true convert. He tells me that when he joined the church he confidently expected the minister would take him to the sea and dip him,—he had never seen the 'washing ceremony' performed. What was his surprise when, instead, a little water was applied to his head. Doubt at once arose in his mind as to the propriety of that kind of baptism; as