

Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

Watching and Watting.

I am sitting by my window,
Watching the setting sun
Watching him sinking slowly,
As though his work were done.

Watching his golden glory,
Gilding the fields and wood,
Watching it fading slowly,
This beautiful, radiant flood.

Watching the peaceful twilight,
Encircling the earth around;
Watching the shadow settling,
O'er every hill and mound.

Watching the pale moon rising,
In quietly majestic
Watching her calm light gleaming,
On every leaf and tree.

And I am ever waiting,
A time that ne'er will come,
'Till my spirit wings its flight,
To its eternal home.

But there among the angels,
When my probation's o'er,
I'll meet my loved and lost one;
I'll watch and wait no more.

A. W. B.

Sept. 11th, 1868.

Religious.

Denominational Union.

At our recent Baptist Convention, The Rev. Dr. Fyfe and Professor Wells attended as Delegates from Ontario, and an Address was received from the Canada Baptist Missionary Convention East. The following reply was prepared by a committee appointed for the purpose:

To the Baptized Believers in our Lord Jesus Christ of Quebec and Ontario, represented in the Canada Baptist Missionary Conventions East and West,

The Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island, sendeth Christian Salutations.

DEARLY BELOVED BRETHREN,—

We have with much pleasure, received from the Canada Missionary Convention East, the address, signed by the President, George B. Muir, Esq., and by other brethren appointed for that purpose, and also cordially welcome our esteemed brethren, the Rev. Dr. Fyfe, and Professor Wells, the representatives of the Baptists in the Western part of the Dominion, who have by word of mouth expressed to us the kindly greeting and Christian sympathy of our brethren in those parts.

We heartily approve the sentiments contained in your address and confirmed by your delegates, and in our turn would convey to you the sincere expression of our confidence and brotherly love.

We also with yourselves could desire that more intimate relations than present circumstances seem to admit, might exist between us for we join with you in the devout recognition of the kingly authority of our Lord Jesus Christ, as the head of his people in the covenant of grace; in the acknowledgement of a willing submission to his claims, and a loving trust in his mediation, as the only ground of fitness to share in the blessings of his salvation, and the privileges of his kingdom; and in adherence to the great principle of the sufficiency of the sacred writings to be the rule of our faith, and the authoritative guide of our actions.

We rejoice, dear brethren, in the measure of spiritual prosperity, which the Lord has graciously vouchsafed to your evangelistic labours. To Him be ascribed the praise of all our success; and we deplore with you the drawbacks and obstacles which have arisen both in our own Provinces and among yourselves to hinder the progress of the truth of Christ, and to retard the full development of the Christian life.

We shall gladly avail ourselves of every favourable occasion for cultivating a close fellowship and more combined action, than has hitherto been practicable, with our brethren

in Quebec and Ontario, who not only hold the fundamental truths of the Gospel of Christ, but who also regard the ordinance of Baptism as the symbol of a personal consecration to the service of our Lord, the administration of which ought to be confined to those who have exercised repentance towards God, and faith towards our Lord Jesus Christ, and profess a desire to be publicly consecrated to his service.

And now, dear brethren, "we commend you to God and to the word of his grace," and "unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen.

Signed on behalf of the Convention.

E. A. CRAWLEY, President.

ISA. WALLACE,
W. S. MCKENZIE, } Secretaries.

St. John, 24th August, 1868.

George Muller's work at Bristol.

The work of faith and prayer that has been carried forward for so many years by George Muller of Bristol, England, in connection with the Orphan Houses and the other objects of the Scriptural Knowledge Institution established by him in 1834, is well known. It is a signal illustration of the truth that God honors those who honor him; and the widespread results accomplished through his constant adherence to this purpose of waiting on God in believing prayer for every needed thing, should encourage all Christians to exercise the same confidence in Him who has the treasure of the world at his command.

The last Annual Report, recently issued, contains many striking facts of the providential history of the thirty-fourth year of his institution, his expenses amounting to over £41,000, which were greater than in any previous year, having been liberally met. "To the simple-minded Christian, he says, "it is interesting that each donation, without a single exception, as all the tens of thousands received before, was obtained without applying to any one for help, but the living God." In this way alone, he says the Lord has been pleased to send into his treasury about four hundred thousand pounds sterling.

This large sum, being about two million dollars in gold, has been devoted to the various benevolent objects under his administration. He has had 2,412 orphans under his care, and has erected five large houses to accommodate 2,050 orphans at an expense of £110,000. Over 16,500 children have been taught in the various schools entirely supported by the institution; more than 44,500 copies of the Bible, over 40,600 of the New Testament, and over 20,000 smaller portions of the Scriptures in various languages, and about 31,000,000 tracts and books in several languages have been circulated, and more than 120 missionaries have been assisted by funds in their work, £78,137 having been expended in this direction.

Mr. Muller has received no salary in connection with his work since 1830, when he relinquished it while settled as a minister; but has always found that his temporal necessities have been supplied. He says that he refrains from personal solicitations for carrying on his extensive enterprises, "not as if it were sinful to ask Christian friends for help in the Lord's work; but because one of the especial and primary objects of this institution is, to bring before the world and the church at large, a tangible proof, how much, even in this nineteenth century, can be accomplished simply through the agency of prayer and faith; and to give a clear demonstration that the living God is now as much the living God as four thousand years ago. To this object I have joyfully devoted my whole life and energy; and by God's grace have gladly passed through the difficulties that have befallen me in this service. I am not tired of this way; nay, though the work increases more and more and though the difficulties multiply instead of decreasing, I joyfully confess, to the glory of God; that I find him a present helper in difficulties and trials, and am not allowed to call upon Him in vain; though sometimes I have to wait long for the answer."—*Am. Mess.*

Full-blown Ritualism.

The Ritualists are sedulously turning to account the harvest festivals which are being held at this season. At Haydock, Lancashire they have made a demonstration of this kind. The following is the account of the "offerings" "taken to the priest at the altar for presentation:"—"A pig's head, decked out with flowers, corn, and berries; a large pat of butter, stamped with a lamb; a loaf of bread with A. M. + D. G. on the crust; two smaller pats of butter, several white and blue wax candles for use on the altar; richly ornamented white silk chasuble, stole, and maniple; a loaf of bread stamped +; another loaf of bread; a splendid bouquet of flowers; a special offering in money; twelve fresh eggs in moss baskets." In the course of the sermons "the real presence" was plainly taught and confession was spoken of as "a special sacrament to remove the stain ere we approach his altar."

A correspondent sends the *Church News* the following:—"Last week a very interesting ceremony took place at this house. A young novice took the white veil, and entered upon her duties as a cloistered nun of the Benedictine order. The temporary chapel of the convent was very full on the occasion; the event exciting great interest among the members of the Third Order of the Congregation. At 10.30 a procession entered the choir, and the priest commenced the communion service of the Church of England, which was performed with every adjunct of imposing beauty which primitive ritual could lead to the celebration of the divine mysteries. After the chanting of the creed the young lady who was to receive the veil was led into the outer chapel, accompanied by her bridesmaids. The postulant was dressed as a bride, with bridal veil and wreath entirely in white; the little girls who attended her wearing white dresses over blue skirts. Having been publicly questioned by the Father Superior, certain psalms and anthems were sung; the novice's habit, scapular, girdle, and sandals, wimple and cloak having been solemnly blessed, the habit was delivered to the bridesmaids. The Superior then sitting on his seat before the altar in full robes as a father of the order, the acolytes having spread a towel over his knees, delivered to him a pair of scissors, whereupon the young novice was brought forward, and while the novices' hymn, 'Farewell thou world of sorrow,' was being sung by the sisters her long black hair was all cut off, the black long tresses falling all around her. Her ornaments being taken off, she herself threw them on the ground in token of having renounced the vanities of the world. She was then led by two sisters to put aside her white dress and soon returned habited in the Benedictine frock. The whole habit was then placed upon her by the superior, while appropriate prayers and blessings were used. Lastly, after the binder and wimple were placed on the head, the white veil was solemnly blessed and incensed, and then placed over her head. She was immediately led by the Mother Prioress to her stall in the choir, holding a lighted taper in her hand, until her communion.—Having taken the three vows, for one year, the service concluded by the choir singing the anthem, 'Wise virgin, take your lamp and come, the Bridgroom cometh. He calleth for thee.' The novice then rose and went forward to the altar-steps holding her lighted taper, and while she was receiving the sacrament, the choir-curtain fell, and neither she nor the other sisters were seen any more.—The week before last, a nun took the black veil in this house. The ceremonies on that occasion were still more striking and solemn. The Feltham nuns are entirely enclosed; they only see visitors at a grating in the convent-parlor, and then their faces are covered.—They observe the strict Benedictine rule, and recite the ancient Benediction office. As their numbers increase it is hoped to establish the 'Perpetual adoration;' at present only a few hours a day are devoted to this purpose. During the watch each nun wears a large flowing crimson veil, over the veil of her order. We also are informed that the nuns hope to receive pupils as soon as the necessary arrangements can be made. This house is the only strictly cloistered convent in the Church of England in which the life of Mary who chose the 'better part,' is altogether led.—

May the perpetual prayers and intercessions of these good sisters be of great blessing to our English Church! Their prayers are to be especially and frequently offered for the approaching Council at Rome, that the Pope may have the boldness to make it indeed œcumenical by inviting the Anglican and Eastern bishops to attend, and that so the outward divisions of Catholic Christendom may be healed by Him who is indeed the balm of Gilead. All letters desiring information respecting this house should be directed to the Very Rev. Mother Prioress, O. S. B., Benedictine Priory, Feltham, Middlesex."

A Church of England Vicar on the future of the Established Church.

The Vicar of Doncaster (the Rev. Dr. Vaughan) has preached a sermon having special and important reference to the position and prospects of the Established Church. He spoke upon this subject as follows:—"So rapid has been the course of events in late years, that Church people must prepare themselves, I feel sure, for a speedy, a scarcely gradual, demolition of all that has been distinctive, all that has been exceptionally advantageous, in their position. An eminent man and excellent bishop, who was laid in his grave last Friday, was wont to say "If I live ten years, I shall be the last Bishop of Peterborough." It is more than probable that some of my younger hearers this evening may live, not only to see what we call the Church of England thrown altogether upon voluntary offerings for its maintenance—in which case some of them may remember in old age this first collection made in the parish church of Doncaster for the repairs of the fabric, and the expenses of its service—but also to find it at least an open, perhaps a very doubtful question, to whom shall belong the churches themselves and the glebe houses—whether, indeed, there shall be left to the old Church of England, as we still fondly call it, any vestige of that legal standing, which has made her hitherto the calm shelter of her children the admiring wonder of foreigners, and the mark of obloquy or envy, as the case may be to thousands of her domestic enemies. I am far from regarding this prospect, be it far off or near, with unmixed alarm or dismay. I never believed that the "Establishment," as such, was Christ's Church in England, or that the withdrawal of the favours of the State would be the putting out in our communion of the Divine shekinah. It is not so much for the Church that I fear, for I firmly believe Christ's words, "Lo, I am with you always," and doubt not that the old, everlasting benediction, is able to repeat itself in many new, many diverse forms. I fear something for the State, when it ceases to have a religion. I fear something for the average tone of religion in our cottages and in our palaces, where there is no longer one form of worship which has upon it the stamp of pedigree and of custom—when it is an evenly-balanced question with every man and with every family, whether shall I go this day for God's worship—whither, or whether any whither? I fear there will be more and more a in many houses of a cold, indifferent skepticism—a Christless education and a Godless life. I fear that more and more may reach old age ignorant of a Saviour, and go to their graves without any sure and certain hope of a resurrection to eternal life. For the church itself I fear not. In so far as the Church of England, so called, has had Christ in her and God with her, she is indestructible and immortal. In so far as she has trusted in outward advantage, and suffered herself, in her priests or other people, to become sluggish, lukewarm, contemptuous or persecuting—in so far let a change into adversity—God grant it—reform her.

How is it with the Soul?

It may be that you hold a "policy" from some reliable corporation, by virtue of which after your decease, if they survive you, your widow and children will receive a sum of money, that will serve for their maintenance, when deprived of your presence, support and services. You own a house, a tenement of clay, and you have it insured against fire—that is, if it accidentally burns, the loss will