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WHOLE SERIES.
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Poetry.

THE LORD WILL PROVIDE.

In some way or other
The Lord will provide;
It may not be my way,
It may not be thy way,
And yet, in his own way,
The Lord will provide.

At some time or other
The Lord will provide;
It may not be my time,
It may not be thy time,
And yet, in his own time,
The Lord will provide.

Depend, then, no longer;
The Lord will provide;
And this be the token—
No word he hath spoken
Was ever yet broken,—
The Lord will provide.
It may not be my way,
It may not be thy way,
And yet in his own way,
The Lord will provide.

March on, then, right boldly;
The sea shall divide;
The pathway made glorious
With shoutings victorious,
We'll join in the chorus,
The Lord will provide.
It may not be my way,
It may not be thy way,
And yet, in his own way,
The Lord will provide.

Religious.

FOOT-WASHING AT VIENNA.

A letter from Vienna describes the Holy Week ceremony of washing the feet of the poor by the Emperor. It appears that the honor of having a relative among those whose feet are washed is eagerly coveted and competed for by poor families, and the remembrance of it, perpetuated as it is by various small gifts, becomes an heirloom.

"The selection is made as much as possible from the different quarters of the town—the old people being allowed to take some of their relations with them. Court carriages fetch them and take them back again. All the world in the quarter sees the equipages coming and going, and instead of gentlemen in uniforms with braid and lace, or ladies in silk and gauze, poor people sit in them and go to Court. On this occasion some of the tickets for the tribunes are always reserved for the wives of the Vienna bourgeoisie, who may thus be seen seated by the side of the proudest ladies of the aristocracy. The ceremony is performed in the great "Ceremonion Saal" of the Burg, a fine lofty hall, with two rows of massive columns. The space between these is converted into tribunes for the spectators, almost exclusively ladies, while the central space is reserved for officers, Chamberlains, Privy Councillors, Ministers, and other dignitaries. A special box is reserved for the Diplomatic Body, among whom on this occasion might be seen the whole personnel of the Japanese Embassy. At one end of the hall, right and left of the entrance, are two long tables laid for twelve each, and in each place a plate, napkin, a pewter tumbler with red wine in it, a green earthenware jug with the Imperial Eagle upon it in black and gold, the initials of their Majesties, and the date of the year; and, lastly, a knife and fork and a roll."

Presently, in walked the twelve old men and women, attired in old German costume, black and blue, led by Court servants and accompanied by their relatives.

"The old women had the best of it as regards age, for there was one of 107 and another of 98 years of age, while the youngest was 87. Of the old men there were three of 90, and the youngest was 85. They took their places according to age—the men at the table to the right, the women at that to the left of the entrance. When all was ready, the Black Rods and White Rods tapped

on the floor with their ebony and ivory sticks as a signal; the doors opened, and in walked the Imperial cortege, headed by the Guard of Arches in their red tunics and gold and high cavalry boots over white tights, and the Hungarian Body Guard in red and silver, with the leopard skin hanging down on their backs; a host of Chamberlains, Privy Councillors, Ministers in State uniform or Hungarian costume, some Knights of St. John in their red tunics with black facings and stiff wide-awakes, with flowers; others of the Teutonic Order, with white cloaks and the black cross upon it."

Next followed the clergy attached to the Court chapel, in full ritual dress, and immediately before the Emperor a number of Archdukes.

"The Emperor, in Marshal's uniform, was accompanied by his Court Marshal and Aide-de-Camp General. The ladies closed the cortege—in front, the Empress, with her stately figure, looking every inch an Empress, and after her the Archduchesses, each, like the Empress, accompanied by her Mistress of the Robes, and followed by a number of Ladies-in-Waiting. After every one had taken up his or her place, the Emperor standing at the head of the table of the old men, and the Empress at that of the old women, the pages brought up the trays with the dishes. Their Majesties took the dishes and set them before the poor people. It was but show, for most of the dishes were taken away by the Archdukes and Archduchesses and their ladies without having been touched; but with all that it was not a sham far from it. With that affability which is, as it were, their second nature, their Majesties addressed the people, speaking a few friendly words to almost every one of them. One of the old women seemed to be quite overcome by emotion, kissing the hem of the Empress's dress, and stammering her thanks for the honor done to her in her old days."

The four courses over, the tables were removed, and the Archdukes on one side and the Archduchesses and Ladies-in-Waiting on the other, knelt down before the old people and bared their right feet, throwing a piece of white linen over them, which left but the toes uncovered.

"The clergy began to pray, and the Emperor and Empress, assisted each by the Court Marshal, who carried the basin of water and the towel, knelt down one after the other before the poor people, wetted their toes, and dried them. The washing of the feet over, their Majesties washed their hands; and taking the small bags of white leather, containing each thirty silver pieces, hung them round the necks of the old men and women. This closed the ceremony; the cortege was re-formed, and their Majesties withdrew to their apartments. As for the old people, they were taken to the carriages waiting for them, where, likewise, a basket was placed containing all the dishes and the table service, including the tin goblet with the initials and date, and the little vase with the rosemary twig."

THE LONDON BAPTIST UNION.

But little was done at the first sitting of the Union, besides the delivering by the Chairman, of the Inaugural, the substance of which we gave in our last.

THE SECRETARY'S REPORT

stated that the progress of the denomination during the past year, while calling for much gratitude to Divine mercy and forbearance, also afforded reasons for very deep humiliation. A year of barely average prosperity cannot elate or satisfy us, whilst we must humbly acknowledge that even such a measure of blessing is more than our poor labours have deserved.

Of the institutions and societies which have originated with the Union, two are in very efficient operation, with

a measure of usefulness that increases year by year. The Pastor's Income Augmentation Society has so much grown in the confidence of the churches as to be able to extend its aid last year to ninety-three pastors; the sum of free and beneficiary contributions amounting to £1,983, whilst the total amount in 1870 was only £471.

The Committee of Arbitrators have not been called upon to act during the past year in any one case of church disputes.

The committee deeply regret that the efforts made in behalf of our Baptist brethren in Russia, suffering from persecution is as rife as ever; but it is proposed to submit the question again to the Union during the present session of the assembly, with the earnest hope that renewed attempts, made now under more favourable circumstances, will be crowned with early success.

The statistics for the year do not greatly vary, either by defect or excess from the average of later years. Thirty-one new churches have been formed, and as nearly all of them are planted in the midst of an abounding population, there is a fair prospect of their soon becoming self-supporting. The number of new chapels is thirty-four, supplying accommodation for 11,750 persons, at a cost of £77,957. Fifty-seven brethren have been introduced to the pastoral office, a smaller number than usual; thirty-five have "fallen asleep" eight have emigrated to America; two have forsaken us to join other denominations; one has become a missionary to the heathen. In the ranks of the pastorate, the loss has been forty-seven, and the gains fifty-seven. The total number of Baptist churches in the United Kingdom is now 2,606; of chapels, 3,172; of pastors in charges, 1,856; of church members, 244,416; and of Sunday scholars 337,327.

So nearly as can be ascertained, there has been a clear increase of 2,652, which, though it is some improvement upon the previous year, can by no means be regarded as a satisfactory increase for a denomination of such magnitude, and having at its disposal such rich resources as our own. As this is the second year, however, in which your committee have had to report an unsatisfactory rate of progress, they have thought it desirable to appoint a sub-committee to take the facts into careful consideration and report their conclusions.

These increases reduced to a percentage give for last year an increase at the rate of about 1 per cent. (1.04), and an average increase for five years of less than one per cent.

While, at its present rate, our population will double itself in fifty-six years, and while our denomination has certainly doubled its membership in the last forty years, to double its present numbers, if the average of the last five years were maintained, would require eighty-seven years. We are increasing, but not at an equal rate even with the population. That is, according to our statistics.

A SOIREE

was held in the evening after which speeches were delivered on subjects of a kindred nature to that of the opening address.

Rev. J. Aldis, of Plymouth, said he could not help thinking as the chairman was speaking that there was comfort for him in this, that among birds which sang together there was no sense of discord, and what had often struck him more was this, that the lark sings on, and the hedge sparrow does not refuse to chirp because it cannot do the like; and so, though he could not emulate the lark or the nightingale, yet the hedge-sparrow might have a short time for chirping in the branches if they so pleased. He wanted to speak a few words on a topic which not only often escaped attention, and was not very frequently expatiated upon in our gathering, namely, "The common fellowship of all who love the Lord Jesus Christ." He thought much of those

endearing words in the Epistle of Paul to the Corinthians, "with all that in every place call upon the name of Jesus Christ, our Lord both theirs and ours," and that concluding word to the Ephesians as representing the whole of the Gentile nations, "Grace be with all them that love our Lord Jesus Christ in sincerity." Our congregational and denominational interests demanded first attention, but they should not absorb it. We must expend hereupon our main energies, but we should leave space for thought and feeling for all the churches of Christ, all who love our Lord; and it was to his mind both interesting and instructive to take note of this: that the unity of the Church is the unity of the whole Church, and very much is said in the New Testament concerning living unity in the work of Jesus Christ. They knew the familiar similitude illustrating this—the human body: "Who gave him to be head over all things to the Church, which is His body"; and this was not a mere figure of speech which we might explain or expand at will. It represented a great spiritual fact where-with, if they were wise, they would fill their minds and seek to warm their hearts. It is a nobler thing, a far higher thing, and a more difficult thing to love for Christ's sake than just to love those that we see to be in Him. Yet this is the thing for which we must work and strive, and pray. We must love them as Christians, as we see Christ manifested in them and by them. But manifestly in order to do this we must be taught by His word and spirit; have clear and correct views of His word and spirit; have clear and correct views of His teaching. Amongst different denominations there are many points of disagreement. There always have been and always will be, but in view of this two courses have been recommended. Some inside say, "Let us hold our tongues, forget or be ignorant of the points of difference." This seems very plausible, yet they themselves would concede to us that the points of difference involve matters of truth. On the other hand it was said, "Be silent on all those matters, or we will have nothing to do with you." These recommendations seem to me both absurd and sinful. (Hear, hear.) The man who demands this is a tyrant—(cheers)—and he who submits to it is a slave. (Renewed cheers.) The man who asks that I should take this creed, and promises me his love if I do, asks me to take a position in which truth and goodness will abhor me, and what in me will be worth the loving when these turn the scowling frown upon me? (Cheers.) We need to get more like our Divine Redeemer, to be where He was and what He was; earnestly to speak His word and faithfully to do His work. The result will be inevitable. The world will love the church a great deal less, but the true members of the church will love each other a great deal more. And this presses upon us as a denomination beyond any other denomination: our fundamental doctrine is very offensive, and I should think that many would regard it as monstrous. We dare to stand up before Christendom and affirm that, with the exception of our own little sect, the whole of the Christian world is unbaptized. If men find fault with our orders and our ordinances, we are neither surprised nor distressed. We are used to it. (A laugh.) We attach no importance to it. The validity of our baptism not only strikes at the very root of our Church life, but we pass beyond that, and seem to add insult to injury in that we have refused to sanction the principles of hoary antiquity. No community has half the need we have of the meekness and gentleness of Christ, so studious in its language, so gentle in its conduct, and so kind and large-hearted in its sympathies. And if we do hold our position firmly, surrendering never, yet with all kindness exhibiting the grace of God that is in us, our position will remain invulnerable, assailed from without as it may be, but peaceful and happy within.

Rev. J. OWEN, addressed the meeting on "The weakness and wants of the Christian Church of the present day"?

Rev. W. G. LEWIS, followed with a practical and searching address upon, "Some conditions of success in the service of Christ," exhorting to more real and fervent prayer with expectation of coming blessing, looking to their eternal Source of confidence for all they desired.

ENGLISH BIBLE TRANSLATION SOCIETY.

The thirty-fourth annual meeting of this society was held in Regent's Park Chapel. The chair was taken by the Hon. Sir Robt. Justice Lush.

The Chairman, in introducing the object of the meeting to the audience, said no work could be more important or have greater claims than that done by the Bible Translation Society—viz., the dissemination of pure and full translations of the Scriptures to the people in their own tongue. The question was asked, Why not get your Bibles from the British and Foreign Bible Society? The reason was that we could not get our own translations from the British and Foreign Bible Society, or could only get them on conditions with which it was impossible to comply, and the rulers of that society had decided not to aid the Bible Translation Society in disseminating their own version, unless they put a meaning on the word "baptism" which it would not bear, and which would not really convey the true sense of the word, or unless they put into the mouths of the heathen a word which they would not understand—in other words, they were required either to print the word "sprinkle," or to insert "baptize," and leave them to infer its meaning as best they could. To this the missionaries could not submit, and as a Bible Society and a Missionary Society are parts of the same work, the Bible Translation Society was established; and up to the present time he believed the only Bengali Bible circulated had been so circulated at the expense of this society. The facts proved the society's claim upon all, and those claims should stand on as good a footing as those of a missionary society. He was glad to find an increase in the subscriptions during the past year.

The Rev. W. BAILEY, of Orissa, a returned missionary, said, it may be interesting to the friends of the Bible Translation Society to know that the society was of recent date, and had its birth amid controversy and strife; but its principles were as old as Christianity, and so long as they had the traditions of Pentecost they had a precedent from which they could not be driven. He had himself been into the central provinces of the Indian Empire, a country very little known to Europeans or to missionary work of any kind. On one occasion he had preached, and at the close a man stepped forward and said he knew the doctrines just set forth, having read the Book and believed it to be divine. At another place we preached in the market-place of a town, where a great crowd assembled to hear us, and we afterwards sat under the shade of the trees and talked with the people. By these conversations we found a great work had been done by friends who had been there years before, and there years before, and there was abundant evidence to show that their work had not been in vain. On reaching the central provinces we found all the native chiefs had been summoned. These chiefs had come from afar, and were glad to hear the message and to receive the books given to them. Many of them stayed and talked with us till midnight, and when we left them we felt that we had done amongst them, by Bible distribution and in other ways, a work which would have an effect in years to come. A Bible House was about to be built forthwith at the station in connection with which he laboured, and this work was of great