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## Poetry.

### WEEDS AND SEEDS.

I had a garden and a little child,  
And in them both there grew so many  
weeds,  
So very rank and tall they grew, and wild,  
I saw no place to plant the goodly seeds.

And many hours I spent in weary toil,  
Mid burning suns and storms of childish  
tears,  
To root the weed from out my garden's soil,  
Which to the tiller's eye so vile appears.

Yet day by day my care seemed all for naught;  
In despite of my toil still grew the weeds;  
And the free soil for which my hand had  
sought  
Nowhere I found to plant the goodly seeds.

A kindly neighbor saw me o'er the wall,  
And asked me why I toiled so long for  
naught;  
"For thus," he said, "thou wilt not work  
their fall,  
Nor gain the end for which thou long hast  
wrought.

"Put in thy plow, then plant the clover seeds  
And mark me if I speak thee not the truth:  
The seeds will grow and choke the hateful  
weeds  
To which thy tireless hand hath shown no  
ruth."

Ah, kindly neighbor, o'er the garden wall,  
Thou'st taught me what I had much need to  
know—  
To fret not at the weeds which grow so tall,  
But haste with liberal hand my seed to sow.

I sough the heart-soul of my little child,  
No longer now to rudely pull the weeds;  
With God's own truth I plowed the fruitless  
wild,  
In faith and love I thickly sowed the seeds.

And now my garden yields me fragrance  
sweet;  
From laden boughs I pluck the golden  
fruit;  
My sickle now may find a harvest meet,  
There scattering weeds find scarcely space  
for root.

—Christian at Work.

## Religious.

### LORD SHAFTESBURY, THE COSTERMONGERS AND THEIR DONKEYS.

Persons who visited the Foresters' Hall, Wilderness row, on the evening of Wednesday, March 25, might have inferred from the scene that care of any kind was altogether foreign to a coster's nature. It was the occasion of the annual tea-meeting of the mission, and the scene in the street was one of stirring excitement. Lively strains of music accented the ear, gay bannerets painted with emblematic devices pleased the eye, while crowds of outsiders thronged the street, and showed an anxiety to see and hear. Inside the large room beneath the hall, several very long tables were prepared, and were in course of being rapidly furnished with guests. The arrivals were all in holiday costume, and what was better, were all in holiday humour. The society men in silk scarves were proud of being thus worthily distinguished; the younger women, though lacking artificial attractions, still retained roses on their cheeks; the laughter of everybody seemed to come from glad hearts, and so animated was the conversation, that it could only be likened to that monotonous machine-like clatter which is as curious as it is indescribable. Some three or four hundred persons sat down to the repast, and we shall make no weights of edibles which were consumed. It will suffice to say that the purveyors were not unacquainted with the nature of a coster's appetite, and their arrangements were made accordingly.

At six o'clock the feasting terminated, for at this juncture an excited gentleman from the body of the room marched up to the platform, where a number of ladies and gentlemen had drunk tea, to convey the welcome news, "the Herl is arrived!" The whole company at once left their seats; and with Lord Shaftesbury at their head, proceeded to view the show of thirteen donkeys and two ponies, which awaited inspection on a piece of waste ground adjoining the hall. These animals made up a sight worth beholding; for, being well fed and well

groomed, they were there to testify how easily the poor may be taught to be kind to their beasts. The noble lord with some difficulty pushed onward amid the throng of people, and as he halted before each specimen he said a kind word to the man in charge. There was one venerable creature present, aged twenty-four years, which had taken the prize at the Crystal Palace, and was quite priceless in the estimation of its owner.

After the donkey show followed the public meeting. The noble chairman was supported by a number of well-tried friends of the London poor, including Mr. Cowper-Temple, M. P., while among the ladies were Lady Edith Ashley, Lady Victoria Ashley, Lady Jocelyn, and Miss Bodkin. Mr. Orsman, who was first called upon to speak, began by expressing his thanks at seeing their steadfast friend the earl once more among them, and the meeting responded by giving a genuine costers' "hooray" for the noble house of Shaftesbury. The speaker proceeded to explain the working of the trade institutions, including the costermongers' benefit societies, all of which are no more than ten years old. He referred to the general trials of street trader's life, and to his exceptional suffering at the present season. Some, after making strenuous efforts to become possessed of a donkey, find the expense of supporting the animal a burden hard to bear. One trustworthy witness had given him to understand that "a donkey takes a bob a-day to keep," and London animals appeared to be far more particular in regard to provender than the uncultivated tribes of the country. The show of that evening would have been larger had not certain of their friends refused to come forward in consequence of the ill behaviour of the Bethnal-green men with whom they were associated in last year's exhibition. The Costers' Benefit Society, which requires a subscription of four-pence a week, was in a very sound condition, a balance of £100 being in hand. After Mr. Orsman had finished, the noble earl presented Mr. Carter, the hon. secretary of the club, with an embroidered silk scarf, and the editor of the *British Workman* offered a donkey-prize of £1 to any who chose to compete for it and abide by the conditions.

The most exciting part of the programme, so far as it concerned the more humble portion of the audience consisted in the presentation to the noble chairman of a donkey; for coming as it did from the costers of Golden-lane, every one knew that the offering would be gracefully accepted. There was considerable excitement when Mr. Secretary Carter led the docile animal through the crowded room to the foot of the platform; but when Mr. Orsman proposed that he should be brought up on to the platform, and Lord Shaftesbury rose and said, "Put him in the chair!" the enthusiasm was tremendous. Mr. Carter formally presented the gift to his lordship, speaking in high terms of the animal's docile disposition and general intelligence. The donkey was placed next the chair, and with his right arm placed around the creature's neck, the earl acknowledged the gift, saying that it should be sent into the country for his grandchildren to ride. "I hope that the reporters of the press will state," said his lordship, "that the donkey having vacated the chair, his place was taken by Lord Shaftesbury." The exit of the donkey drew forth another round of cheers, and thus terminated this part of the proceedings. An address by Mr. Cowper-Temple and other speeches followed, besides the singing of two or three favourite hymns. One of the women presented Lady Edith Ashley with a tasty bouquet. After having spent a pleasant and profitable evening, the humble audience separated, cheered amid their hard lot by the sympathy accorded them by those who have learned that

Kind hearts are more than coronets,  
And simple faith than Norman blood.

### From the London "Baptist." OPENING OF THE NEW BAP- TIST CHAPEL IN ROME.

The opening services held here on Sunday and Monday, the 21st and 22nd of March, were deeply interesting and very successful. On the morning of the 21st, a service was held, partly in English and partly in Italian. Mr. Wall commenced by giving out an Italian hymn, and praying in the same language, after which he read part of John xix., also in Italian. Mr. Wall then read verses 26 and 27 and spoke for some time. After this a member of the Italian Parliament spoke, without being called upon, and on his sitting down, a young man, a member of the church spoke, and then another hymn was sung. Up to this time the service was entirely Italian. Mr. Edwards, of Torquay, followed with a short address. Then an Italian minister from Florence spoke; and after Mr. Wall had read from Matt. xxvi. 26 and 30; an Italian brother prayed, and Mr. Wall broke the bread. Mr. Millard, of Huntingdon, having prayed, the wine was dispensed. The service concluded by singing, "Safe in the arms of Jesus," in Italian, and with prayer by Signor Grassi.

In the afternoon Dr. Underhill preached from Rom. i. 16, and in the evening Mr. Wall preached in Italian, and was followed by others in the same language.

All the services were well attended, the place being full. Many, especially at night, evidently came from curiosity. They stayed a little time and left, when others came and did the same, though by far the greater number remained to the end.

It had been intended to visit the catacombs of St. Peter, on Monday morning, and to that effect with the brethren here on the Campagna, but the morning was so wet as to render this impracticable, while the Cardinal Vicar of Rome threw some difficulty in the way of our seeing the catacombs. This difficulty, however, was surmounted in the afternoon. At night a most interesting public meeting was held, with Mr. G. T. Kemp in the chair. After the address of the chairman and a speech from Dr. Underhill, Mr. Wall gave a deeply interesting account of his coming to Italy, and especially of his work in Rome. He spoke very feelingly of his difficulties and his encouragements, and of his determination by the help of God to hold on. Signor Gavazzi then gave an address, and completely electrified the meeting, his peculiar style of oratory making as deep an impression on the Italians present as on the English. Mr. Clarke, of Spezia, next spoke, giving an account of his work there. He was followed by Mr. Bateman Brown, of Huntingdon, in an earnest address, when Signor Grassi spoke at some length in Italian. After him followed Dr. Haag, of Chicago, and of Boston, U.S.A. The last speaker was the Rev. Edward White, of London, whose wise and suggestive remarks added much to the high character and value of the service.

The situation of the chapel is one of the best that could have been found, and when completed it will be a most comfortable and convenient place of worship. It will seat about 360 people. Since Mr. Wall has been in Rome he has baptized about two hundred persons, though, being compelled to remove so often, the number of members is only ninety-one. But this by no means represents the work of Mr. Wall. By the personal exertions of the members, nearly the whole of Rome receives the message of the Gospel through tracts and copies of the Scriptures. Mrs. Wall also has meetings of beggars every week—women on one day and men on another. Bread is given to them and then the Gospel is presented. Some will no doubt question the propriety of this course, as Mr. Wall himself did, but God has blessed the work to the good

of the souls of some, and both Mr. and Mrs. Wall feel greatly encouraged to continue this agency.

The *London News* correspondent writes, under date of March 21.

After describing the Chapel he says:—"Adjoining the chapel itself is a large schoolroom, in which this morning at nine were assembled about fifty children, who are instructed in the Sunday-school."

Commenting on these facts, in a vigorous leading article, our influential contemporary observes:—"The tribulations of the Pope have been increased within these few days by the opening of a new and permanent Chapel in Rome. A communion more obnoxious to the Roman Catholic system than the Baptist it is impossible to conceive. Anti-hierarchical, denying the mere material value of the sacraments, repudiating both priest and altar, they, if any, represent, in the language of Burke, 'the Protestantism of the Protestant religion.' That such sectaries should have gained a lodgment in Rome, and even acquired freehold property there, is naturally regarded by the organs of the Vatican as 'a new scandal and profanation of the Holy City.' . . . In Roman Catholic histories the origin of the Baptists is traced to the time of the Reformation, apparently in order to connect them with the Anabaptists of Munster, whose sentiments they disclaim, and whose excesses they detest.

The *Telegraph* after moralising in characteristic fashion, concludes:—"To those who have witnessed the gorgeous pageants of St. Peter's, who have seen the Pope celebrate High Mass amidst all the grandeur of a *mise en scene*—if we may use the phrase in no offensive sense—of unrivalled splendour, there is a sort of audacity in the notion of a Baptist chapel throwing open its doors within sight of the Vatican, and inviting the Romans to enter. Whether the appeal will be responded to or not, a gain accrues to the world from the fact that in the city of the Popes, in the last stronghold of ecclesiastical supremacy, the principle should be asserted that one of the inalienable rights of mankind is freedom for all men to worship the Common Father each after his own fashion."

The *Times* also devotes nearly a column to an account of the opening services.

### WHAT IS TO BE DONE WITH THEM?

What is to be done with church members who are too sick on Sunday to go to meeting, but not too sick during the week to attend to their business?

What is to be done with church members who are regular in attending Masonic Lodges and irregular at church?

What is to be done with church members who have money to spend for fine clothes, and with which to take expensive trips, but no money to pay their subscriptions to the church?

What is to be done with church members who will not take religious papers, though they do take secular papers?

What is to be done with church members who give nothing to missions?

What is to be done with church members who are "too tired", Sunday morning, to go to Sunday School?

What is to be done with church members who do not go to prayer meeting?

What is to be done with covetous church members?

What is to be done with church members who make unkind remarks about the church and pastor?

What is to be done with grumbling church members?

What is to be done with church members who never speak to their unconverted friends about Jesus?

What is to be done with church members who do not co-operate with their pastor in protracted meetings?

What is to be done with church members who make no sacrifices for Christ?

What is to be done with church members engaged in the liquor traffic?

What is to be done with church members who very seldom pray?

What is to be done with church members who will go through rain and mud to a "show", on Monday, while, on Sunday, "the weather was too bad" for them to go to church?

What is to be done with church members who do not love Jesus?

### BAPTIST HISTORY IN ENGLAND.

A very interesting account of the history of the Baptist church at Calne, Wilts, has just been published, from which it would seem that the church was formed in the days of Oliver Cromwell. All that we know of the religious state of Calne and its neighbourhood in the seventeenth century (says this paper), was favourable to the introduction of Baptist principles. Aubrey describes the north of Wilts as greatly prone to fanaticism; a term then, as now, often applied to evangelical faith and zeal. Baptists, no doubt, would be prime fanatics in his eyes. The district had been evangelized by the zealous labours of Hugh Latimer, when parson of West Kyngton. Quakerism, though persecuted, flourished in this locality. Some of its prominent supporters were found at Melksham, Beonacre, Gostacre, and other places near; while it is believed that "the illustrious missionary, Sarah Chivers, was a Calne Friend." At Brinkworth, in the early part of Charles I.'s reign, there was a Baptist incumbent, the well known Tobias Crisp. One of his successors, Dr. Harding, and his son, John Harding, vicar of Melksham, held Baptist views, as did some other clergymen in the neighbourhood. In other parts of the county Baptist churches were springing up, some of them planted early in the century, while the greater part of them succeeded the Act of Uniformity in 1662. The following interesting paragraph is taken from an old journal in the possession of the church, dated June 1, 1776, written by Mr. Taylor, then pastor of the church:—

In the reign of Charles II. this people suffered much by persecution. The laws then in being not permitting them to meet in their usual place of worship, they sometimes assembled for divine service at Moss's Mill, and at other times under a whitethorn bush on the brow of the hill in Sheepfield near Upper Whitley, both a little distance from the town. The bush is still standing, and is called "Gospel Bush" to this day. At a certain time, some of their enemies, having heard they intended to meet at Moss's Mill, hired a half-witted man, Julius Jenkins, to waylay and inform against them. Accordingly, at the time appointed he went to the road-side, got up into an high elm, and with his knife cut a sprig from the tree, and as the people passed by he cut a notch in his stick for each one of them. When the people were all gone by he descended from the tree, and with the stick in his hand, went to his employers, who thus addressed him:—"Well, July, hast seen any of them?" July replied, holding out his stick, "Yes, masters, as many as here are notches in this stick." "And who are they July?" "Ah! masters," said he, "they were all dressed in great coats and long cloaks, and I don't know one soul of them." And so the matter ended. July lived to be about one hundred years old, and related this matter to Mr. George Peck, a member of the church, and father to Mrs. Elizabeth Strong and Mrs. Mary Hayward, who are now members of it. He informed Mr. Peck that he knew the people by name, but as they had been dead friends to him he resolved not to inform against them, to avoid what he told his employers he did not know the soul of them, "for how," said he, "Mr. Peck, could I know their souls?" In reference to "Gospel Bush," it should be added that Mr. Taylor states