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## Poetry.

### The Four Anchors.

BY MRS. HELEN E. BROWN.

The night is dark, but God, my God,  
Is here and in command;  
And sure am I, when morning breaks,  
I shall be "at the land."  
And since I know the darkness is  
To him as sunniest day,  
I'll cast the anchor *Patience* out,  
And wish—but wait—for day.

Fierce drives the storm, but winds and  
waves  
Within his hand are held,  
And, trusting in Omnipotence,  
My fears, are sweetly quelled.  
If wrecked, I'm in his faithful grasp:  
I'll trust him; though he slay;  
So, letting go the anchor *Faith*,  
I'll wish—but wait—for day.

Still seem the moments dreary, long?  
I rest upon the Lord;  
I muse on his "eternal years,"  
And feast upon his word;  
His promises, so rich and great,  
Are my support and stay;  
I'll drop the anchor *Hope* ahead,  
And wish—but wait—for day.

O wisdom infinite! O light  
And love supreme, divine!  
How can I feel one flattering doubt,  
In hands so dear as thine?  
I'll lean on thee, my best beloved,  
My heart on thy heart lay;  
And casting out the anchor *Love*,  
I'll wish—and wait—for day.

### "My Youngest."

BY REV. DANIEL SHARP, D. D.

They say my youngest is a pet,  
And has too much her way;  
It can't be so, I think, and yet  
I would not dare say nay.

For if my memory serves me right,  
And truth must be confessed,  
Each youngest that has blessed my sight,  
Has seemed to be loved best.

Thus one by one has shared the love  
Of a fond father's heart,  
The youngest tenderer thoughts could  
move  
Than those who had the start.

The oldest was to me most dear,  
So was the next—so all,  
The youngest came my age to cheer,  
On her my love did fall.

'Tis not that she is loved the most,  
But she is loved the last,  
The youngest may my fondness boast,  
But so could all the past.

My youngest then is not a pet,  
More than each child before,  
I think so, certainly, and yet  
They say I love her more.

## Religious.

### Gospel Progress.

The Question has often been asked by the worldly and the sceptic, What has the gospel done for the heathen? Because abominations still abound, and high civilization has not taken the place of barbarism and wickedness in so many lands, it is thought that the power of the gospel has been over estimated. A glance at a few of the results may shew a somewhat different picture. The following may suffice to correct these notions that exist in some minds:

#### THEN AND NOW.

Fifty-one years ago Japan was sealed from the gospel; Dr. Morrison was allowed to enter China, but as the servant of the East India Company, and there was no missionary besides; Judson and his wife were prisoners in Burmah, where there were just eighteen Christian natives. In India, even Heber was compelled to decline baptizing a native convert, lest he might excite the jealousy of those whom it was desirable to conciliate.

From India to Syria there was not a missionary of the cross; Turkey was without a missionary and the Sultan had issued an anathema against all

Christian books; two or three missionaries were along the west coast of Africa, two or three more in the South; Madagascar had scarcely been entered; the Church Missionary Society was rejoicing over its first convert in New Zealand; and only the first fruits were being slowly gathered in the South Seas. Outside Guiana and the West Indies, there were not 6,000 Christians in the whole heathen world.

Now in China there are thirty Christian churches at work, and the number of Christians is increasing sixfold every ten years.

Japan welcomes every Christian teacher, and proclaims the Christian sabbath as the weekly festival.

For every convert there was in Burmah there are now a thousand; there are 350 churches, and nine-tenths of the work is done by native missionaries.

There are 2,500 missionary stations in India, and near 2,000 of them manned by native laborers, while the Christians are increasing by more than a hundred thousand in ten years.

There are self-supporting Christian congregations in Persia, and on the Black Sea.

There are 5,000 communicants gathered into the mission churches of Syria.

Gambia, Sierra Leone, and Liberia have powerful Christian communities, aggressive upon the neighboring heathen with the aggression of the gospel.

There are 40,000 communicants in the churches of South Africa, and 45,000 children in the schools. Moffat waited years for a single conversion; and he left behind him populations that cultivate the habits of civilized life, and read the Bible in their own tongue.

There are 70,000 Christians gathered into the churches of Madagascar; Polynesia is almost entirely Christian.

There are 50,000 church-members among the heathen, and probably not less than two millions connected by ties more loose with the Christian settlements, where 2,300 missionaries labor; and this is the result of only fifty years!

(From the *London Freeman*.)

### Ritualistic Teaching.

Wise in their generation, above many who hold and teach the truth, the Ritualists of the Church of England devote particular attention to the young. Recognizing the receptivity of the youthful mind, and the tenacity with which early impressions are retained, they adopt special measures for instilling into the minds of the children of their congregations, and of all the children whom they can manage to bring under instruction, their peculiar beliefs. Not content with the catechism authorized by the Church, and forming a part of the Book of Common Prayer—although that contains the germ of very much for which they contend—they have their "Manuals" and "Catechisms" and "Books of Devotion," in which the full blown doctrines of Ritualism are duly and plainly set forth, and with which Sabbath after Sabbath, and day after day, the year round, the children of England, so far as they can reach them, are being trained in beliefs as Popish in their essence, and almost in their forms, as anything that proceeds from the Church of Rome. The invocation of saints, the worship of images, the adoration of the Virgin, auricular confession, priestly absolution—all these and other Popish doctrines are as explicitly taught as if the Protestant Reformation had never taken place, and Popery were still the religion of the land as by law established. It is fearful to think of the extent to which the youth of England is being corrupted by this means, and turned aside from the doctrines for which their fathers bled and of a considerable proportion of the Church's emoluments being thus employed for the overthrow of the faith which it is her duty to uphold; and of which, in fact, many of her adherents affect to regard her as the greatest and most efficient bulwark. We are no alarmists, and would not raise a cry of

danger where no danger exists, neither would we denounce in hard or unmeasured terms those who take advantage of any means which they can lawfully use for propagating what they conscientiously believe. Nevertheless, we think it right to call the attention of our readers to the pernicious teaching by which some of them, at the nation's expense, and all of them aided by the prestige they derive from their connection with a State-supported Church, are poisoning the minds of the young. And we would that our words might also have the effect of leading Evangelical members of the Church to reflect on the evil they are abetting so long as they remain in Church-fellowship, and appear far more intimately identified than their Dissenting brethren with those whom they cannot but regard as the enemies of God's truth, and as inflicting untold injury upon the souls of men.

From his infancy, the child of the Church where those Ritualistic teachers officiate, is taught to believe in, and to practice meaningless ceremonies, which, just in so far as they influence him, must prove a hindrance to his reception of the Gospel of Christ. He is to make the sign of the cross when he commences and finishes his meals, and at various other times, as if this purely mechanical act had power to affect his spiritual condition, and to contribute to his future safety. And who that has witnessed the gross superstition of which it is the sign and accompaniment in those countries in which the Papacy has sway can fail to recognize its injurious influence, or doubt that such childish follies will tend to alienate from Christianity the manhood of our country. The child is further taught, after having dressed, to kneel down before a picture of Jesus Christ crucified, and to use certain words, among others, "the angelic salutation, Hail! Mary, full of grace, the Lord is with thee." This worship of the Virgin, as in the Church of Rome, is practically made of greater importance than the worship of our Lord. Hymns are addressed to her, as full of reverent and passionate adoration as any that could be addressed to the Saviour. What language for devotion or adoration can surpass the following:—

Mother of mercy, day by day  
My love for thee grows more and more,  
Thy gifts are strewn upon my way,  
Like sands upon the great seashore.

Give me the grace to love thee more;  
Jesus will give if thou wilt plead.  
Loved mother! when life's cares are o'er,  
O, I shall love thee, then, indeed.

And while the Virgin is thus honoured, the child Jesus, as in the Church of Rome where "*Il Sano Bambino*" meets the eye at every turn, is thrust forward as if to familiarize the child with the weakness of infancy in the one, and exercise of authority in the other; the glorified Saviour being presented to the mind of the worshipper as if he had not passed the age at which children are subject to their parents, and the impression being thereby produced that the will of the mother will prevail with her son.

In view of such facts can anything be sadder than the attitude of our Evangelical clergy? The Bishop of London, indeed, remonstrates with some of his clergy, requesting them to discontinue their Popish practices, and is openly defied by one, and told by another that while he will discontinue the practices as the law requires, he will more than ever preach the doctrines they embody. The Archbishop of Canterbury engages in a legal contest with Mr. Toth, out of which, owing to some bungling, he comes second best. And unfortunately these attempts at restraint are neutralized by the action of the Evangelicals at other times. Bishops and clergy finding themselves unable either to exclude or effectually restrain, begin to sing the praises of comprehension. At the Croydon Congress Archbishops and Bishops take up this strain, and Canons and other dignitaries swell the chorus. The Archbishop, while he sees faults in the Church, cannot find a better, with

which favourable opinion—although, of course, quite unconsciously to his Grace—it is not uncharitable to suppose that the £15,000 which she puts into the pocket of the "canny Scot" may possibly have something to do. There is certainly not another Church in Christendom which would give him so much. Even the eminently Evangelical Canon Ryle, while fraternizing with Ritualists, will not have it supposed that he will show any favour to Dissenters, even to the extent of suffering them to have Christian burial in the churchyards. Thus, under the presidency and guidance of the astute Archbishop, who strikes the key-note, the Congress meets and parts, uttering no protest against the foes of the faith, lest it should destroy the happy union of Evangelicals, Rationalists, and Ritualists in reaping the advantages of the Establishment, and run the risk of justice stepping in to deprive them of the common spoil, and place them on a level with their fellow-subjects of other denominations.

If the Evangelical party in the Church wink at such things for the sake of peace, there is only more reason for Nonconformists being made aware of the danger which threatens, and stirred up to the adoption of measures which are calculated to meet the growing evils. To them it must be intolerable that, after England at such cost rid herself of Roman domination, a priestly yoke which is scarcely less galling, and which, moreover, naturally leads to the restoration of the Papal tyranny, should be imposed on her by stealth. Let them bestir themselves therefore, as becometh men who feel that great interests are at stake. Let them seek more earnestly than ever the abolition of the connection between Church and State, under the shadow of which these men are working. Let them ground their people more firmly in the doctrines of the Protestant faith. Let them put away from among themselves every practice which countenances the pretensions of the Ritualists, and gives them a foothold on which they can work. Let them base their doctrines and their practices alike on the teaching of the Word of God alone. Let them do this, and, threatening as are the signs of the times, they may calmly await the issue. The truth, having a fair field, will triumph over opposing errors, and God will defend the right.

### The Part Contains the Whole.

BY REV. W. S. MCKENZIE.

It is an axiom in mathematics, that the whole is greater than any of its parts; but in the sphere of moral truth it may be affirmed, sometimes at least, that the part contains the whole. The end is in the beginning; the oak is in the acorn. Beneficent or painful results flow from some single act. With that single act all the consequences are morally bound up; and issues of the broadest sweep of meaning may spring from a sudden word or deed. The antecedent and all the vast consequences are inseparably linked together, the former holding in itself the latter, as the seed holds the tree in germ. You and I, reader, may set in motion an influence that will, ere it terminates, reach a large circle of our fellow-men, instigating them to do what we could not or would not do. We may arouse others to do some great good thing which you and I alone and unassisted could not possibly accomplish. The united efforts of many workers were necessary to the final issue; but the solitary effort of some one individual was essential in order to originate the action of the many whose combined efforts insured the last and grand result is wrapped up in the first single and separate act which instigated the concerted action of the many participants in the successful issue.

The truth, that the part contains the whole is constantly disclosing itself in human life. Numerous and forcible illustrations might be adduced. It becomes a deeply solemn truth when considered in its relations to eternity, where the "deeds done in the body" are re-

produced, multiplied, and perpetuated, in the blissful harvest of those whom we have touched and influenced in this life.

The caption of this article occurred to us while thinking of the gratifying result secured at the May anniversaries held in Providence. The payment of the heavy debt of the Union hinged upon the zeal and activity of three men: one, who started the movement with the conditional donation of five thousand dollars; another, inspiring the effort when it began to flag, by giving a silver watch; and another, by working in private and in public, as well as by his own contributions of money, for the liquidation of the debt. But for the first generous donation of five thousand dollars, it is not likely that any attempt would have been made to remove that burden from the Missionary Union; but for the humble gift by another of his new silver watch, the effort made to cancel that debt would have ended in failure; but for the courage and persistence of yet another brother, whose heart was set upon the success of the work undertaken, what was begun would not have been finished. While, therefore, many participated in this good work, and each one contributed essentially to the success that was at length reached, yet it is true that the whole of the grand consummation stands linked with the initial and timely efforts of a few individuals.

A church that had given annually a small sum to the cause of foreign missions—a very small sum compared with its membership and ability—is suddenly, and that by the inspiring example of its pastor, brought to make a contribution to that cause five times larger than it had ever made in any one year before. The silver watch was worth \$25. It was bought in the May meetings at Providence for \$100. But it inspired a flagging movement that ended in the payment of a debt of over \$47,000. The whole is greater than any of its parts, and yet there is a sense in which the part contains the whole.

Am I sincerely desirous to do more than I am able to do to help on the cause of God? The Lord can so bless my limited means and offerings, that they will incite and combine the efforts of others, and so link me with the large and grand results achieved by many givers and workers. It will deduct nothing from the due reward of the many givers and workers, to connect the humble origin and the grand consummation; to bind together the feeble beginning, and the final result coming forth from the feeble beginning.

### Church Courtesy.

A letter to the *London Freeman* tells that a short time ago the *New York Tribune* adopted an easy method for testing the civility of church ushers. When a discussion arose as to the numbers attending the New York churches, one of the newspapers told off a company of reporters to spy out the land, and one consequence of doing so was the discovery that scarcely a church in either New York or Brooklyn was full on a fine Sunday morning. The *Tribune* took in hand the question of the courtesy or churlishness of the pew-openers, as we call them in England. Reporters visited churches of various denominations, and took notes, not during the sermon, but before it. The result is amusing enough. In the fashionable Episcopal churches, visitors seem to be left a good deal to the mercy of chance. The priest and the levite pass them by, and neither the good Samaritan nor his ass are at hand to supply their lack of service. The Presbyterians get a better character, and seem disposed to entertain the angels unawares, although he come and go as a stranger. At even Dr. Bevan's church the reporter found considerable court paid to richly-dressed visitors, while a plainly-dressed lady who said she could not hear well was not accommodated with a seat at all near the pulpit. At Dr. Hall's the courtesy of the ushers was found worthy of commendation;