

For the Christian Messenger.

Day of Prayer for Colleges.

DEAR BROTHER,

I beg to remind your readers, and especially the Pastors of Churches, that Thursday the 28th inst., will be the day of Prayer for Colleges. It will be duly observed, I trust, throughout the Province. The churches will implore the divine blessing on all Institutions of learning, so that education and religion may walk hand in hand together. They will ask also that those young men who have suitable gifts may see it to be their duty to devote themselves to the Lord's service.

Yours truly,

J. M. CRAMP.

Acadia College, Feb. 9, 1867.

For the Christian Messenger.

Our Chorists.

God attaches all importance to spiritual worship. "God is a spirit, and they that worship him must worship him in spirit and in truth." The force of this truth is often felt by many of God's children as they wend their way to the place of worship. Many are their misgivings as to the preparation of their hearts for the solemn duty, when they recollect that Omniscience scrutinizes their most secret thoughts and motives. They often tremble as they approach the throne of grace, although they know it to be, through Jesus Christ, a throne of mercy. To such, God's word affords encouragement. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Let not these, therefore, from a sense of their sins, feel a dread of approaching a God of purity, since, through Christ, they may draw near to their heavenly Father—to him who requires worship "in spirit and in truth."

There are others, we fear, who have no such misgivings. "God is not in all their thoughts." Born, it may be, of Christian parents, trained in the nursery, and in the Sabbath school, they are taught by precept and example to attend the house of prayer, and not only to attend, but to demean themselves becomingly. Yet they seldom, if ever, remember their obligation to worship God "in spirit and in truth." They are mere formalists in religion. Need such be reminded of the spirituality of true worship? Need such be entreated to humble their hearts before God, and return thanksgiving for his mercies? But if formalists are culpable, what shall be said of those who, as often as they go to the house of God, go, not only not in a worshipping spirit, but apparently bent upon making the place and the service subjects of wicked mirth.

The evil here spoken of increases by indulgence. It ripens into profanity; it weakens the finer susceptibilities of the soul; and brings a reproach upon the public worship of God. This, alas! is too frequently the result when a fine voice is the only recommendation to a place in our choirs, and to a service which requires grace in the heart to make melody to the Lord. The spirit and language which, through the week, is on the lips of singers, should have some resemblance to the words put before them from the sacred desk.

How often are persons, whose only qualification is an artistic skill in music, taken to do the singing part of the Lord's-day worship? How many, with no other recommendation than a "good voice," if not employed, are invited to join choirs, notwithstanding that, through the week, their profanity is sufficient to horrify the people of God. The attention of the christian public should be directed to the removal of this crying evil. Is not the singing of God's praise a matter of as much concern, in all its spiritual requirements, as the offering of prayer? Who would consent to have this latter duty performed by proxy, especially if the proxy engaged is immoral in life, and vulgar and profane in language? Would he not, with Paul, prefer to "pray with the spirit and the understanding also; to sing with the spirit and with the understanding also."

A. B. C.

Christian Messenger.

HALIFAX, FEBRUARY 13, 1867.

Christ in the Ordinances of his Church.

Ecclesiastical questions, now-a-days, too often take precedence over those strictly religious. The substitution of rites for righteousness, and ceremonies for christian doctrine, prevents men from giving attention to a close examination of truth and a reception of it in

all its fullness; and often keeps them from the enjoyment of the benefits it is intended to convey. If Jesus and the Resurrection were made the subject of discourse, as in primitive times, more frequently than it is, there would be more probability of apostolic results appearing. We believe that the absence of this has characterized the church in all its departures from a state of spirituality. The character of the church, as the body of Christ, demands that he be constantly brought before us in his death and resurrection. The ordinances of Christ—baptism and the Lord's Supper—instead of being sacraments, are intended to be representative and memorials of his death and resurrection. The former indicating that the disciple is the follower of His Lord, and the latter as shewing forth the Lord's death. Instead of this men invent a thousand fancies and surround these appointments until their spiritual nature is smothered. If this were remembered, we should hear nothing more of credence tables and priestly decorations in connection with the solemnity of the simple "breaking of bread." Nor would it be of much consequence to discuss whether children of unbelievers and believers generally, or the children of church communicants only, were the subjects of baptism. The mode of baptism is debated and made a fine device of Satan to prevent men from seeing that *believers*, and they only, are the proper subjects. Much that is styled religion is but solemn mockery, and when examined in the light of Divine truth can not stand. So long as it is kept in the dark, its deformity does not appear, but let in the light of truth upon it and its character is revealed.

The simplicity and beauty of the gospel is seen nowhere more conspicuously than in its two ordinances. Even the Sabbath, with many, fails to be the Lord's Day, and a memorial of his resurrection, and becomes a day for the display of millinery, not merely that belonging to ladies. The day of rest is an incalculable blessing, but its value is very much enhanced, when its true character is remembered—that of a memorial of our Lord's resurrection.

Christ, as the Divine Redeemer, is the great centre of all history as well as of religion. Where any service to God is attempted independent of Him, it is but mockery and will-worship. He is the only Mediator and object of faith. Let us then see him as not only the end of the law, but also of the ordinances of his House and of the Church, and we shall more fully realize the character of representatives of Him than by the most costly sacrifice of gorgeous ceremonials.

Rev. G. M. Grant and the Religious Press.

Our thanks are due to Jas. Bowes & Sons for a copy of the Rev. G. M. Grant's Lecture, entitled "Reformers of the Nineteenth Century."

We noticed the lecture briefly last week and expressed our dissent from some of its statements. The author being connected with a different body of Christians from ourselves, will prevent our saying what we might otherwise feel it our duty to say, respecting the sentiments it expresses. As, if we did, we might be charged with doing so from "malice, hatred, and all uncharitableness" and we are assured that Mr. G. will not believe that we entertain any such feeling towards him. Indeed quite the contrary; yet we must not dismiss his lecture without a word or two of stricture.

Mr. Grant is great in discovering shams and hypocrisy, and describes the Protestant world of the eighteenth Century as having had little else. He strives to make it appear, that religion then consisted almost entirely of externals, and was destitute of the essentials of christianity. Indeed he says, "there was more living faith in the truths of Christianity during the eighteenth Century at the Vatican than at any of the head quarters of Protestantism." This is surely a strange statement to come from a Presbyterian! It will doubtless startle some of his worthy friends in Pietou. Here are his words:—

"The forms of religion were pretty well kept up; but people did not seem to consider that they were living a lie if they did not translate their avowed beliefs into practice. 'Our incomparable Liturgy' was regularly read in the English churches, and in all parish schools in Scotland the rising generation had the Shorter Catechism well drilled into them by the aid of taws or birch, and by virtue of endless repetitions, which made urchins as glib on the mysteries of original sin, the covenant of works, or effectual calling, as on pitch and toss, hide and seek, or hunt the slipper. The religious framework of society was considered by the orthodox to be as near perfection as possible, and to stand firm and four square, a pattern to the world. There were terrible penal laws against blasphemers, atheists, and any who attacked Christianity. Episcopalians had to keep very quiet in Scotland, so had Nonconformists in England, and so had Roman Catholics everywhere. True, there were some sad defections which it was feared

might bring down the judgments of Heaven on the offending nation. Thus the Parliament had repealed the penal laws against witches, and the Scottish Seceders, in lifting up their testimony against the Church, made it one of their formal grounds of complaint that the General Assembly had discontinued to petition Parliament to re-enact them, although it was plainly written in Scripture, 'thou shalt not suffer a witch to live.' Still the natural testimony for Protestant truth, and against all other, was accepted 'as on the whole satisfactory,' by all except a few Davie Deans, who would take nothing less than the imposition of the Solemn League and Covenant on the three kingdoms."

The circumstance of Mr. Grant taking Carlyle as the principal of the "Reformers" of the 19th century, will prepare one to hear many things jerked out contrary to the commonly received orthodoxy, it would appear, for the purpose of being peculiar and creating a sensation. We have not space or inclination to discuss the question of how far Coleridge, Wordsworth and Carlyle were from being christian writers, or entitled to the appellation conferred on them by Mr. G. Suffice it for us to say that we differ from him in almost the whole of his utterances on these points.

Mr. Grant's Quixotic tilt against religious newspapers may be understood, when it is remembered that there is not one, in our little community, which accords with the sentiments of the body with which he is connected. His quotation from Robertson, on this point, we regard, as, if not a sham, at least a cover behind which he chooses to give forth his voice, as an oracle for the guidance of his followers. It is well that there are men who stand on a little higher platform than Mr. G., and whose opinion is as little liable to be influenced by personal feelings, who have a different opinion on this subject. It is unnecessary that we should appear in our own defence; hear what Dr. Mattoon—an orthodox Presbyterian, we believe,—said at a recent ecclesiastical Convention in the United States:

"It may be that some will conclude that I have over-estimated the benign influences of the really religious newspaper. I have not uttered a thought or a word unprepared. I intended to say all that I have said. I have gone no further than did the Assembly of 1865, in its utterances upon this same subject. They said the religious newspaper, 'has a wider, deeper influence upon the members of our congregations than tracts, books, or quarterly reviews.' I believe it. It is one of the best foreign educators that we can bring into our families. Nothing, save the Bible, can do more for the intellectual and social culture of our households. Nothing that will at so little expense, prove a more efficient co-operator to the ministry."

"They come weekly to tell us all about the interior state of the Church; with a constant finger upon her great spiritual artery, whether she is praying, or voiceless and slumbering, while sinners are sporting on the brink of everlasting ruin. They bring us cheering intelligence of revivals, and herald the footsteps of the gracious Spirit in the mulberry trees, and call upon us to bestir ourselves. Not take a religious newspaper? Not let one of these winged angels of the Church into your families? Why? I should feel that I was starving my own soul and beggaring the souls of my children." "I believe it would be time and money and blessing gained to the kingdom of Christ, to take one of our most gifted ministers and send him on this mission from hamlet to city from city to hamlet. Send a man who is able to comprehend this great idea, 'The power of the weekly press.' He would be welcome to all our pulpits as a messenger of light and mercy. . . . Immortal interests are involved in the doing or leaving undone this work. If the Protestant religious press does not come to help mould minds for Christ and for heaven, some other will come to mould for mammon and destruction."

There are plenty of similar expressions of the best and wisest men in Church and State we might quote, as testimony of the same character. Many a christian pilgrim, too, both old and young, there is, in the humble walks of life, yet quite as worthy of respect, whose opinions, founded on experience, are just the contrary of those expressed by Mr. Grant. Tirades of detraction from other quarters, on this subject, may be as easily disposed of as this one. Either personal feeling or jealousy of success and influence has occasionally induced a contemporary to encourage such onslaughts on "the religious press," as this of Mr. Grant, and one on a former occasion by Mr. Hill, but they are perfectly harmless, and perhaps rather beneficial than otherwise.

The lecture of Mr. Grant contains much condensed thought and will doubtless be read with interest.

Rev. Mr. McNutt.—The Editor of the *Sun* has not improved his position by asserting "the Editor of the *Christian Messenger* is 'rather too sensitive.'" If it had been merely a question of feeling on which we took him up we should have treated him very differently, but it was not, it was one of fact, which we wished to correct. The Rev. Mr. McNutt was not a High churchman as our contemporary stated, and therefore could not "apostatize from High Churchism." He was

a very highly esteemed evangelical man, and had been so we learn from the time of his first entrance on his course of preparatory study at Kings College. He hopes our contemporary will mend his "own way" of "noticing such changes."

Now that we are speaking of this gentleman—Rev. Mr. McNutt,—we will just give a brief extract from a letter just come to hand from a friend in St. John, N. B., which will effectually contradict Bishop Medley's naughty insinuation, that he (Mr. McN.) intended "to step from the pulpit of Trinity Church into that of Leinster Street Chapel."

Our friend writes:—

"And now dear Bro. as I am writing I will say a few words to you about our Church and the Lord's dealings with us. He kindly permitted our Pastor Rev. W. V. Garner, to carry out his wish and locate himself in Boston, leaving us as sheep without a shepherd. But the Lord provided for the flock. He gave us, as you are aware, the Curate of Trinity Church, though we had as we thought provided for ourselves; and had given Rev. W. S. McKenzie a call, and invited Rev. E. F. Foshay to supply until he could come, providing he accepted. The Carleton Church considered their engagement with Bro. Foshay to be until May next. On learning that, our Committee ceased negotiations with him and commenced to look around for another, when they learned of Mr. McNutt's change of views. He could not give a decided answer at first as he had made up his mind to go on to the United States. But he at last consented, and is now preaching for us."

We do not feel at liberty to quote further, but are pleased to learn that the labors of Mr. McNutt are being highly appreciated by the Leinster Street Church; and that Mrs. McNutt was baptized on Lord's day, the 3rd inst.

Notices, &c.

WANTED.—Any of our subscribers who do not file their copies of the *C. Messenger*, and have the No. for January 16th, will much oblige us by letting us have it for the purpose of supplying our new subscribers. We will return an equivalent.

Acadia Athenaeum.

The next lecture before the Athenaeum will be delivered in the vestry of the Baptist Meeting-house, Wolfville, by Prof. R. V. Jones, A. M., on Friday Feb. 15th at 7 o'clock. Subject:—"The Ancient Sage."

H. E. MUNRO, Cor. Sec'y.

Acadia College, Jan. 31st 1867.

Colchester Co. Baptist Sabbath School Convention.

The Annual Meeting of the Colchester County Baptist Sabbath School Convention will be held (D.V.) at Truro, on the evening of Friday the 15th, Feb. at half-past 6 o'clock. As this meeting has been adjourned for some time—a full attendance is earnestly solicited.

T. B. LATTON, Sec'y.

The next Cape Breton Quarterly Meeting will be held (D.V.) with the church at Mira Bay, commencing, (at the Holmes' neighborhood) on Saturday, February 16th, at 2 p. m. By order, W. B. BOGGS.

The Baptist Ministerial Conference of Annapolis Co., will meet, (D.V.) at Bridgetown on Tuesday the 19th of Feb. at 9 o'clock. Preaching on Monday evening preceeding. A full attendance is solicited. W. H. PORTER, Sec.

The next Session of the PRINCE EDWARD ISLAND QUARTERLY BAPTIST MEETING will be held in the Meeting House at Dundas, Grand River, near Mr. Burdett's, commencing on Friday, Feb. 15th, at 7 o'clock, P. M.

By order of the Conference. JOHN SHAW.

French Mission.

TO THE FRIENDS OF THE FRENCH MISSION:—The Brethren named below will have the kindness to give out appointments in accordance with the following list, and make arrangements according to their best judgment on behalf of the Mission:—

Rawdon, Rev. J. Stephens	February 1
Newport East, Rev. J. Bancroft	2
Windsor, Rev. D. M. Welton	3
Newport West, Rev. G. Wethers	4
Hantsport, Rev. W. Burton	5
Horton 1st, Rev. S. W. deBlois	6
Horton 2nd, Rev. E. O. Read	8
Horton 3rd, Rev. S. B. Kempton	11
Cornwallis 1st, Rev. A. S. Hunt	12
Cornwallis 5th, Rev. D. Freeman	14
Cornwallis 3rd, Rev. J. Parker	15
Upper Aylesford, Rev. J. L. Read	17
Lower Aylesford, Rev. Dr. Tupper	18
Pine Grove, Rev. W. H. Porter	22
Nictaux, Rev. W. G. Parker	23
Wilmot, Rev. N. Vidito	25
Bridgetown, Rev. Geo. Armstrong	28
Granville, Rev. Isaiah Wallace	March 3
Clements, Rev. G. D. Cox	8

M. NORMANDY.

Letters Received.

Asaph Marshall, Esq., \$7. Rev. I. J. Skinner, 1 sub. Jas. Lantz, Esq., \$10. M. McIntosh, \$2. Rev. D. O. Parker, \$4. Rev. W. E. Richan, \$4. W. F. Cullen, Esq., W. Gremley, \$4. Rev. T. H. Porter, Junr., \$4. 2 subs. J. Murray, 1. M. Kinsman, \$4. Rev. P. F. Murray, \$10. J. E. Masters, J. F. Masters, \$8.

General Intelligence.

Domestic.

LABORERS WANTED.—Strong able-bodied laborers are required for the works on the Windsor and Annapolis Railway.