

orizer. He will bear on his back a clean cuticle. He will ventilate his bed-room, at least once a year.

The Coming Christian will not flatter his fellow man with the idea that he is his special friend, and then, after having served a selfish purpose with his special friend, throw him aside, as he would a worn out boot.

In making the foregoing strictures, all present company are excepted.—*American Christian Review.*

For the Christian Messenger.

WINDSOR BAPTIST CHURCH.

Windsor Dec. 16, 1869.

Mr Editor:—As the remarks in your last issue, respecting the steps recently taken by the Baptist church in Windsor, convey a somewhat imperfect impression, I deem it but just to lay before your readers an exact account of our position.

At the November conference notice was given that at the next conference meeting, a proposition would be brought forward to declare the pews free, and raise the pastor's salary by voluntary offerings.

Accordingly at the last conference, which occurred at the beginning of our financial year, the following Resolutions were moved and adopted unanimously, after having been submitted to a preliminary meeting of the whole congregation, and the opinion of every pewholder having been ascertained:

"Whereas the system at present in use in this church of supporting the gospel by means of pew-rents, is not warranted by Scripture; and is injurious in its operation inasmuch as: Firstly, persons who are unable from any cause to obtain pews are thereby deprived of the privilege of attending public worship; and: Secondly, by requiring a specific amount as pew-rent, the church assumes a portion of a responsibility which should be borne by the conscience of every individual alone.

And whereas, according to the principles laid down in the New Testament the Gospel should be free to all, and supported by the voluntary contributions of those who attend, paid by each one "on the first day of the week according as God hath prospered him,"

Therefore resolved, that during the ensuing financial year, the pews in this meeting House be declared free,—and further

Resolved, that the services in this House be sustained by the voluntary contributions of the attendants on public worship, which offerings shall be deposited in boxes placed near the doors; and also

Resolved, that we agree to heartily co-operate to the extent of our ability in carrying out the foregoing resolutions. scriptural, because: Firstly, No one should have an exclusive right to a portion of the house of God; Secondly, The amount paid by each one in support of the gospel, should be either an expression of his love and devotion to the Saviour, or else a measure of his liberality in support of the cause of truth; while a pew-rent is a pure matter of business, a sum for which is received in return an equivalent in the shape of the exclusive possession of a pew. Thirdly, The poor of whom the pew-rent is far beyond the reach, are denied the privilege of contributing to the support of the gospel.

Now no Baptist will deny that the amount given by any individual to the cause of God should rest between his conscience and his God alone. Under the pew-rent system the church assumes to fix that amount, bringing a uniform or nearly uniform tax on rich and poor alike without regard to either justice or mercy.

We have therefore thrown open our doors, acting on the principle so clearly taught in the Gospel, in the just confidence that our trust will not fail of its reward.

The objections to the pew-rent system apply with equal force to that relic of a past age,—the sale of the pews to the highest bidder. I know of no scriptural argument that can be adduced in support of a practice which thus unblushingly makes merchandise of the House of God.

The principles that underlie the position we have adopted seem to us incontrovertible, and I desire through your columns to draw the attention of the denomination to them in the hope that a more scriptural practice may be generally adopted in place of that which too frequently obtains.

A MEMBER OF THE CHURCH.

John Fitzpatrick has been committed for trial at the Supreme Court, on a charge of counterfeiting.

A little girl was accidentally struck in the eye with a pitchfork at Antigonish, and died six days afterwards.

Christian Messenger.

HALIFAX, DECEMBER 22, 1869.

FAREWELL MISSIONARY MEETING.

On Thursday last a Missionary meeting, according to announcement, was held in Granville St. Church, for the purpose of taking leave of Rev. A.R.R. Crawley who was to embark on the following morning in the Mail steamer *City of Antwerp*, for Great Britain, and thence via the Suez Canal to British Borneo, where he has been laboring for the past 15 years. The Hon. J. McCully was invited to take the chair. After stating the object of the meeting he requested the Rev. Jas. Spencer of St. John N. B., to open the meeting. Mr. S. read a portion of Scripture, gave out a hymn, and offered prayer.

Resolutions were presented to the meeting by the several speakers as follows:

1st. Moved by Rev. E. M. Saunders, and seconded by Rev. J. E. Goucher.

"Resolved—That the success which has attended the labors of Foreign Missionaries should encourage Christians to contribute of their means to support the cause, and to pray the Lord to raise up more men to enter in the work."

2nd. Moved by Rev. A. S. Hunt, seconded by Rev. D. W. C. Dimock.

"Resolved—That in the opinion of this meeting, Foreign Missionaries whose families are necessarily separated for the purpose of educating their children in Christian countries, merit the prayers and cordial sympathy of the Christian public in their great sacrifice."

3rd. Moved by Rev. J. E. Balcom, seconded by T. H. Rand, and supported by Wm. Cummings.

"Resolved—That the success of Foreign Mission depends upon the work of the Holy Spirit, and that Christians should pray for His help to be granted more abundantly to all the servants of God in heathen countries."

We shall not attempt to give even an outline of the several speeches, which were all so good, and appropriate to the occasion. They presented a fine combination—a most harmonious whole. The first speaker referred to the commencement, and progress of modern missionary work, among the heathen, sustained by Christians in Great Britain, the United States and these provinces.

The next one noticed the changes which the gospel had already wrought, and anticipated some of the blessings that would attend the more general diffusion of the great light which has shined on the darkness of this world. trials which the faithful missionary has to endure; and the pleasing duty the churches of Christ recognized as devolving upon them, in sustaining those who endured so much of self-denial on behalf of their fellow-men, who are sitting in darkness, and under the shadow of death.

The Truro pastor directed attention to the terrible character of sin, that called the Saviour from heaven, and now calls for such separation of families (Mr. Crawley is leaving Mrs. C. and their children in this country for a time, for their education and the establishing of their health.)

The need of Divine influence to render the efforts efficient to the salvation of men in heathen lands, as well as in so-called christian communities, and the necessity of prayer in that behalf was urged by the speakers to the third resolution. In no country is this more evident than among the haughty self-sufficient Burmese.

Mr. Crawley then came forward, and in a most earnest and touching address, shewed the vast need of laborers in the great field he had left, and to which he was so desirous of returning. He longed to be there, knowing how anxious the christian people, and especially the Native preachers, were looking for him to fulfil the pledge he gave them that he would come back. He described some of the difficulties and trials of mission life, but was strengthened by knowing that his brethren were offering prayer on behalf of the work in which he was engaged.

Rev. E. M. Saunders moved that the collection taken be presented to Mrs. Crawley as a token of esteem, and an expression of sympathy with her in being called to endure for a time separation from her devoted husband, for the sake of the cause of Christ. This amounted to upwards of \$45.

He (Mr. S.) then in behalf the friends connected with Granville Street, who were desirous of sending to Ko Aing, the Native Preacher sustained by the Congregation and Sabbath School, requested him (Mr. Crawley) to take charge of a present of a Silver Watch and chain, and a small sum of money, and give to him on arriving in Borneo. An

inscription in Burmese characters, was engraved on the inside of the watch, giving his name, and shewing by whom it was presented.

The steamer did not arrive in time to know if the missionaries who were expected were on board, but next morning it was found that they had either gone on by the previous steamer, or would follow shortly. A number of the friends accompanied Mr. Crawley to the ship, which left at 12 o'clock on Friday.

For the Christian Messenger.

Delectable Cottage, Maitland.

MR. EDITOR,—

Will you allow me, Mr. Editor, to become a contributor to your Youth's Department during the coming year? I feel a great interest in young people, and especially in the juvenile readers of the *Messenger*. The fact is, I was once a boy myself, and have some very pleasant recollections of my early days, and early companions. I believe the boys and girls of Nova Scotia, are about as good as those of any country in the world, and deserve to be treated as well, and, if possible, a little better than any. I feel that I have not wholly done my duty in the past in this thing. Although I may have tried a little in my own way, but I must confess that at best, I have been an unprofitable servant.

If spared to see the New Year I purpose to begin afresh and try to "Redeem the time." I shall not write essays or lectures; some of the young people who are in the upper classes at school may be able to begin doing that for themselves; but with your permission Mr. Editor I will write LETTERS, more or less frequently, for their eyes alone. The older people need not look at them unless they like. I write now to tell you that I wish you to put my letters in your "Youth's Department" on purpose that my young friends may know where to find them, without going over all the rest of the paper for the purpose of finding them out.

I am Dear Sir,

Yours very truly,

TIMOTHY PLAYFAIR.

P. S.—Let me know in the next paper if you consent, and I will then send one for the first paper in 1870.

We shall be happy to hear from our friend Mr. Playfair, as often as he may make it convenient to write, and shall not fail to attend to his directions on behalf of the younger readers of the *Messenger*. He must please understand, however, that our young friends, after having had their wits exercised from week to week over our puzzles, enigmas, and hard questions, are not so stupid as a good many boys and girls; and will not care for the trash which is found in many papers published for children. They like something lively and are as fond of harmless fun as most people of that age. If Mr. Playfair is what his name indicates, and, so far as we are acquainted with him, we believe he is, his letters will be worth reading.

THE RITUALIST REVIVAL IN LONDON.

One of the late curious phases of Ritualism is that of a twelve days "mission" in London. The object of their strange proceedings and ceremonials seemed to be to create a sensation, excite popular attention, and by that means to bring together the masses of the people. The London Ritualists are not alone in these characteristics.

The *Guardian* enumerates rather more than one hundred and twenty churches as having joined in the movement, and gives sketches of some of the sermons, and accounts of the kind of worship. The regular routine service seems to find little favour; portions of the Liturgy with extempore prayer and hymns, are used with the free addresses; and schoolroom services of the freest character are also held. The hymns are, some of them at least, of the most Evangelical character—"Rock of Ages," "Jesus lover of my soul," "There is a fountain," &c. Sinners are exhorted to accept the Saviour there and then; common sins are spoken of in plain language, and death and judgment, heaven and hell described in the most solemn and warning language. Still the Ritualist does not forget his specialty. Numerous "celebrations," i.e., of the Eucharist, some as early as five or six a.m., repeated sometimes every half-hour, which are regarded as specially availing, intercessory services on behalf of sinners, are a prominent feature in the lists of services; and on the conclusion of the sermons and the addresses, for the "anxious pew or seat" of Methodist revivals is substituted "coming to the priest in the vestry," (to which he retires) for confession specially, and also for religious conversation more generally. One of our friends heard a preacher at St. Albans, Holborn, insist for about twenty minutes on the presence of Christ in the bread and wine of the Eucharist. In one place the clergy actually paraded the streets in procession carrying Ritualistic emblems and singing hymns.

The Editor of the *London Freeman* writes:

On Thursday morning we were present at the closing service of the Mission, which was held

at St. Lawrence, Jewry. This church has some time been the centre of High Church services, and its large area and commodious character, render it well fitted for large gatherings. We were only able to occupy standing ground. The church was crowded, even to the doors, although a large number of persons were evidently curious spectators, like ourselves, who came in for a few minutes and retired. One had an opportunity of judging what were the feelings of those by whom we were surrounded; and if most of the services which have been held during the twelve days have been attended by the same type of persons, there is very little reason to suppose that the results of the Mission have been quite so satisfactory to the promoters as they would have us believe. Some retired in disgust, muttering words of disapprobation relative to the Popish character of the scene. Others ridiculed the procession and the grotesque appearance of the shorn priests; while others smiled, gave a significant shake of the head, or manifested signs of impatience. With the exception of an officious Church parson, who seemed to be desirous of provoking a pugilistic encounter with those who, through the draught at the door, just inside which they were standing, were wearing their hats, there was no spectator we saw who manifested any great signs of sympathetic interest in the proceedings. Devotion there was none. The procession was regarded as a show, just as the City Arabs look upon the Lord Mayor's procession. The organ played; the choir sang; the "priest" lazily trotted round the church, looking at their hymn-books (for aught we know they might have been mass-books); and Mr. Benson, of Cowley, Oxford, ascended the pulpit. He was habited in the usual Ritualistic vestments, but was not so gaudily decked as one might have expected. It is a curious fact that the Revival preachers of the Ritualistic school are mostly of one stamp. They are excitable, jerky, and maudering in their speech. Mr. Benson was precisely of this type. He pitched his voice high, and it was squeaky. He flourished his hands and sawed the air, and it was ungraceful. He spoke extemporaneously, and his speech was worthless. He began by glorifying the work that his brethren had done. Only twelve days ago they had come up to this great metropolis in the strength of the Almighty, and they had triumphed gloriously, and now they presented their thanksgiving for the glorious triumphs they had achieved. Stripped of its sacerdotal allusions, the address—we can hardly call it a discourse, though the *Times* reporter calls it an "appropriate sermon"—might have done credit to a local preacher in humble life, and possessing little ability; all that we heard—and we did not remain to hear it all—was greatly below what we had expected to hear after the commendatory words applied to this revival preaching. Such a discourse would hardly be tolerated in a Non-conformist assembly. It would soon empty the seats of any chapel, the attendants of which had been accustomed to the discourses of an average preacher.

In estimating the value of the preaching by the Ritualists during their Twelve Days' Mission it is important to remember the following facts. They have systematically preached auricular confession, and combated the idea that each man might confess to God, and obtain forgiveness from Him direct. "It was," he said, "as though a pardoned criminal would not leave the goal unless the Queen came herself in person, with her crown and sceptre, and opened his prison door. No; a pardon when it was granted went through a good many hands before it reached the prisoner, and the officer who ultimately let the man go was the turnkey. Now, God had many thousands of turnkeys, only they happened to be called priests." If image or picture-worship has not been taught, something like it has. Mr. Nihill travelled round the church of St. Michael at Shoreditch and delivered his sermon in fourteen parts, before fourteen pictures. Of course, the Eucharist has been exalted; if therefore the gospel of Jesus Christ has been preached, it has been so bedaubed with human superstitions as to make it of little effect."

REGISTRATION OF BIRTHS, MARRIAGES AND DEATHS.

Circulars have been sent to the Deputy Registrars through the Province, urging them to make their returns as full as possible of all the Births, Marriages, and Deaths, that have taken place during the year.

The provision made for the registration of Births in this province is perhaps as nearly perfect as it can be. There is nothing of a denominational or pecuniary character to interfere with fully complying with the law. Plenty of time is allowed—sixty days, to meet every contingency that may arise in the way of giving a name to the child.

Any person who neglects to perform this duty on behalf of his offspring, within that time, deserves to have the penalty—two dollars—demanded of him. If that were done by the Deputy Registrars, it would probably soon have the effect of making the law better known, and of securing full compliance with its provisions.

It is a great desideratum in some of the provinces of this Dominion, that there is no efficient arrangement for keeping a public registry of Births. We have not to agitate for such a law, but the press generally should render what aid they can