

Correspondence.

For the Christian Messenger.

Letter from Mr. J. A. Davidson.

MR. EDITOR, AND DEAR BROTHER,

Since 17th of January, the Lord has permitted me to tell to sixty-four audiences between Windsor and the place from which I now write, near Liverpool, the great change wrought in my views, feelings and prospects within the last three years, by the influence of the Grace spoken of in Ephesians 1st and 2nd chapters, and the Spirit spoken of in St. John 3rd chapter, and Romans 5th and 8th chapters, producing in me as it does in all who are made partakers of it, a change of conduct, and a reformation of manners, and inclining its happy subjects to do something to the praise and glory of that God who has in them and for them done such great things. It was this feeling that induced me to leave an excellent and comfortable situation in the city of Toronto in the fall of 1856, the year of my conversion, and go forth telling the story of the Cross of Christ to my perishing fellow-men. And I can assure all your readers, whether believers or unbelievers, that although at times I feel a little weary in the work, I have not yet felt tired of the work, and I intend to continue witnessing for the truth as it is in Jesus Christ, as long as it is the will of God. I enjoy more peace and comfort now in one hour of communion with God than I did in all my life before conversion, and I beseech all who read this, who are seeking pleasure and peace and comfort, to seek them in the only quarter that they can ever be found, namely, at the foot of the cross.—See Matthew 11th 28th, Isaiah 55th, John 6th and 37th, and John 7th and 37th, and Revelations last chapter and 17th verse.

Since I had the pleasure of meeting the Rev. William Burton, at Hantsport, in January last, I have filled all the appointments he made out for me, up to Liverpool, and, in addition to those made by Bro. Burton, I have held other meetings, making in all 64 meetings. I deem it my duty, and it gives me pleasure to say it, that the kindness of the people of all denominations, and the respect shown me by clergymen of all churches on the line of the meetings, calls for much gratitude to that God who thus raises me up friends wherever I go, and enables me to say that I prove more and more the truth of Romans 8th chapter and 28th verse. Publishers of newspapers, too, of both sides of politics, have greatly aided me in getting audiences, and I desire to feel thankful and to express my gratitude to all my friends.

On the route from Windsor around the coast of the Province to Liverpool, I met much to cheer and gladden my heart. At several places there were revivals of religion in progress, and Nova Scotians being made partakers of the same washing of regeneration and renewing of the Holy Ghost that I, a Canadian, experienced in Canada, and I found all who had found the Saviour, or at least all to whom the Saviour had manifested himself, as he doth not to the world, were actuated by similar desires with myself, and gave all the glory of their conversion to Him to whom all praise belongs. The Psalmist, in the 40th Psalm, speaks the language that every young convert fully understands.

In many places I found large and new churches being erected and finished. At Bear River the Methodist Society has erected a very fine edifice, and at the same handsome village, the Baptist brethren have erected a very large and costly church. Some £1200 or more have been expended on this splendid building. At Windsor I found another new and very neat Baptist church, the same at Beaver River, and the same at Clark's Harbour, on Cape Sable Island, and in the pretty and bustling village where I now write, and where we have a meeting this evening, (D.V.) the Baptist brethren have erected, and nearly finished, a very handsome church. I thought the good people on Sable Island deserved a great deal of credit for the zeal and spirit of enterprize manifested in the erection of one of the neatest and most commodious churches I have seen. They are sadly in want of a missionary on that beautiful Island, and I can testify that the Lord has many witnesses there. The islanders were rejoiced to meet me, and regretted that my appointments ahead prevented me staying with them longer.

I have not met a beggar on the highways of Nova Scotia since I came into the Province, in Sept., 1858. If the Prohibitory Law is carried into effect by the people, it will be found that every good interest—moral, industrious, and religious, will be greatly enhanced. There is no greater drawback to individual or general progress than laziness, and I know of nothing

that fathers more laziness and idleness, to say nothing of other fatal consequences too well known, and well exposed in Proverbs 23rd chap., than the liquor traffic and the drinking usages.

In many of the counties, I find the people total strangers to intemperance, and the traffic has not even a stealthy existence in many sections, that I passed through. A most respectable Magistrate at Barrington informed me, that in all that region he did not know where a pint of liquor could be procured for any purpose. For nearly 20 years in that county there have been no licenses allowed, and the temptation being removed, the people have grown up in blissful ignorance of the taste for intoxicating poisons. It is to be hoped that a merciful God will put it into the hearts of all His servants to make every lawful exertion to arouse the people of Nova Scotia to their whole duty at the coming election, when the Prohibitory Law is to be either adopted or rejected. The Christian does not require to be told that there is never any slackness or carelessness manifested by the great enemy, and he will marshal all his forces to attempt to defeat the Prohibitory Law. Let us all, in the strength of Grace, go forth to the contest for Truth and true Liberty, and see to it that we may have no reflections over duty neglected to haunt us in the dying hour.

Our meetings at Yarmouth, Shelburne and Liverpool towns were very successful, and I hope some good will result. The Presbyterian minister at Shelburne, Rev. Mr. Clarke, treated me with great respect, and acted as our Chairman. The same may be said of the Wesleyan minister, Rev. Mr. Tweedy, who put off one of his own meetings in order that our meeting should not be interfered with. The liberality and kindness of the people everywhere will not permit me to speak of one place more than another, but such receptions as I received in the towns of Yarmouth, Shelburne, Milton and Liverpool will not soon be forgotten by me. At Liverpool, last evening we had our second meeting there, and I suppose there were nearly 500 persons present. The Liverpool Brass Band, a most superior one, was present, and gave us most delightful music. I liked their music better when I found they were all pledged *Teetotalers*.

The authorities at Liverpool deserve great credit for their energy and firmness in dealing with lawless men who defy the laws for a time, but who find it a poor speculation when paying such penalties as the Liverpool authorities have, very properly, been visiting them with of late. All who oppose the Temperance Reform have very bad company to associate with.

The friends of Law and Order are rejoicing at the account given in the last Messenger, that the people are to be permitted to speak their minds in reference to that grand source of poverty, pauperism, lunacy, and general licentiousness, the Liquor Traffic, and it is a sure thing, sir, that the vote of Nova Scotia will show no quarter to the rum fiend. Let all Sons of Temperance, Leagues, Conventions, Alliances, &c., &c., remember that they have no business to be in any way careless or negligent. *The time for working has come.* Then, in the name of the God of the Bible, let every man, woman and child do all they can for Prohibition.

The Wesleyan minister in this village, Rev. Mr. Black, an earnest friend of Temperance, has kindly offered me the use of his church to speak to the people to-morrow, (Sabbath, 27th), and while I thus speak in the churches for the Saviour, who has in me and for me done such a great and marvellous work, I desire no one to look upon me as a minister of the gospel, for I have neither the education nor the talent for that most responsible post. I am not an ordained minister, though I am recommended by the Baptist Church at Onslow, N. S., of which I am an unworthy member, as a speaker for the Temperance cause and the Grace that has saved me. I hope no one will for a moment imagine that I am anxious to be thought anything more than a brand plucked from the burning. Three years ago I was a half-naked, half-frozen, half-famished, and half-dead loafer, with no friends, no money, no place to lay my head in, except outhouses, stables and barns, and the depravity of my nature, fired up by alcoholic poisons, brought me to this desperate condition of abandonment; but, thank God for it, a Christian gentleman and minister, Rev. George R. Sanderson, Wesleyan Methodist Book Steward, Toronto, and John Counter, Esq., of Kingston, who was a visitor at Rev. Mr. Sanderson's, were the instrumentalities, in the hand of Almighty God, in bringing me to reflection and taking the Temperance pledge, in May, 1856, and glory be to God the Father, Son, and Spirit, in the summer of that year I was made to feel that Jesus was my Saviour indeed, and I feel it this

moment, and in the name of all the comfort, peace and pleasure and hope of life everlasting that I now enjoy, and have enjoyed ever since I experienced the new birth spoken of in St. John 3rd and Ephesians 2nd, and have been enabled to rejoice in the truth of Colossians 1st and 2nd chapters, I feel a strong desire to tell all mankind that I have proved the Bible to be indeed the Word of God, and I beseech all men to read it prayerfully, and believe it implicitly. *They will when God converts their souls, as He has converted millions, as well as*

Yours, in Christ Jesus,
JAMES A. DAVIDSON.

Mill Village, March 26th, 1859.

For the Christian Messenger.

Christian Female Adornment.

MR. EDITOR,—

I intend not to dilate on this as a theme, but simply to present a few thoughts on what may be better understood by the appellation of *Modern Fashion*, which certainly calls for the pen of censure and ridicule, and as our pulpits are so silent, the press should shew some courage and lend its aid in suppressing such absurd tyranny which has for some time past induced females to disfigure their personal appearance in the voluminous and prodigal extent of the reigning mode of dress. I conceive it not by any means out of place in the columns of a religious newspaper, to urge upon our Christian sisters some consideration in reference to this subject.

The Christian Apostle, in accordance to his Master's teaching and will, says, "I will that women adorn themselves in *modest* apparel, with shamefacedness and sobriety; not with brodered hair or gold, or pearls, or costly array, but, (which becometh women professing godliness) with good works."—1 Tim. ii. 9. Again, the admonition is, "Let the word of Christ dwell in you in all *wisdom*." One wonders how, with this plain truth before the mind, Christian women of sense and apparent firmness allow themselves to be so easily captivated by so extravagant a device of the milliners. These Christian principles if suitable in the Apostolic age, cannot be less so at the present, inasmuch as their teachings are intended to be as extensive as time. Though the condition of society is somewhat different in this age and country, from that which subsisted when the Apostles Paul and Peter alike intimated in their inspired Epistles the duty of Christian women to set an example of modest apparel, and the inconsistency of *costly* array, and vain adornment of every sort, yet it is undeniable that for the Christian woman, the principle of such adornment remains the same.—One must decide, against every prejudice, that what they would have thought wrong in their days cannot be necessary and right in ours. Whatever might condemn those who professed membership of Christ's body as guilty of vanity, ostentation, and of being frivolous-minded in their servile imitation of silly fashions or foreign caprices of taste, in one age, could not escape the censure of similar guides in those days. It is with regret I say that in various ways in mere vanities of dress and social extravagances, it is difficult to reconcile the principles of the primitive disciples of the Saviour with those of the nineteenth century. One feels a little diffident to give details on these matters, fearing he may be met with the charge of want of politeness. I would therefore say, "Suffer the word of exhortation." Christian women should lead and not be led on these questions. The taunt of singularity may be given for a time and call for firmness, but ultimately their consistent deportment and principles will be not only the prominent ones but the controlling power, so soon as they permeate the mass. The truth is, there has lately been too much tendency towards breaking down the bulwarks between the church and the world, and the consequence is that both are suffering a loss,—the one of influence and character, the other of faithful admonition and entreaty.

Sir, is this not a perilous time for God's people, inasmuch as the Saviour has said "woe if the world speak well of us." Non-conformity to the world is the imperative duty of the disciple of Christ, and he or she who keeps the greatest possible distance from the *boundary line* which parts the Saviour's kingdom from Satan's, will receive the greatest approbation of the Master at his return, and will shew themselves to be, at the present, the truest and best

Halifax, March 26th, 1859.

DISCIPLE.

[Our friend "Disciple" may always calculate on our "courage" and co-operation in any ef-

forts to break down tyranny in any shape; especially when it disfigures the personal appearance of that portion of the human family to which he refers.

If it is, as he appears to suppose, that any of our female friends wish to be relieved from the thralldom of certain expensive surroundings, or any other distasteful customs of society, we shall be most happy to render them our aid; and hereby tender them our best services and all the influence we can command to banish all such fashionable vices as may be obnoxious to them, or contrary to Christian precept and sound doctrine. We demur, however, to charging the blame, if there be any, on the poor milliner.—Ed.]

The following, from an American paper, may not be inappropriate here:—

"AN EXAMPLE FOR REPUBLICAN WOMEN.—Dr. McClintock, of New York, in speaking of the visit of the Queen of Prussia to the recent Evangelical Alliance at Berlin, says:—'I could not help wishing that some of my fair countrywomen had been there to learn a lesson in plainness of attire from this Queen of Prussia, and sister of the Emperor of Russia. She wore no jewelry or ornaments of any sort; even the bracelets around her wrists were simple bands of ribbon.' She is said to be of pious and devotional habits."

For the Christian Messenger.

Hints in regard to Social Prayer.

Go to the Prayer-meeting with the intention of leading in prayer, and of thus filling the first gap that occurs. Prolonged silence has a deadening effect on the minds of those present; and by this means it might be prevented.

Settle in your mind as to what petitions you are to present at the throne of grace: of course not to the exclusion of those desires which may arise while calling upon God.

Allow no frame of mind to deter you from duty. If dark, let your first petition be for light. If troubled with unbelief, ask for faith. In a word, go with childlike simplicity and ask God to remove every thing which might prevent you from worshipping him in spirit and in truth.

Be exceeding careful to make no request, however appropriate, which your heart does not desire.

Never attempt sublime language. Use such words only as most naturally express your sentiments and desires. The more simple, the more likely to edify.

Never compliment God. Mention those of his attributes only which affect, or have a connexion with the petitions you are going to present. Aim at brevity. Better close very abruptly than pray too long.

Avoid the repetition of the name of God, especially as an expletive between the members of sentences.

Use no expression to which you do not affix a definite meaning; and be careful not to cite that as Scripture which is not found in the Bible.

Apply no epithet to God which the Scriptures do not warrant. Ask for those things which you earnestly desire. Ask believing, and in the name of Christ, and you cannot fail to receive. Yarmouth, March 25th, '59. M.

For the Christian Messenger.

Obituary Notices.

JOHN W. VERGE, JUNR.,

Died at Porter's Lake, on the 1st. of March, in the 38th year of his age.

At a very early period of his life he was led to seek an interest in the blood of Christ. At the age of 17 he was brought to a saving knowledge of the truth as it is in Jesus, and experienced the love of God shed abroad in his heart, under the preaching of Mr. Hobbs, then on a missionary tour to that part of the country. In the year 1847 he came to Halifax with a full determination to fulfil a command he felt he had neglected. He was baptized by the Rev. Mr. Miller, and united with the North Baptist Church, in which he remained a member until his Heavenly Father saw fit to remove him to join the church triumphant. The last few days of our brother's life was a scene of intense bodily suffering,—but his mind was composed and his faith strong. He sweetly fell asleep in Jesus, no more to wake.

Till the Archangel's trumpet sounds,
And wakes the nations under ground,—
Then God will bid his saints arise
To meet their Saviour in the skies.

MRS. LYDIA BISHOP.

Died at New Minas Feb. 9th, Lydia, wife of the late James Bishop, in the 95th year of her age. Although her departure was sudden, death found her not unprepared. By this dispensation her family have been deprived of an affectionate mother, and a large circle of friends are called to mourn,—but while they mourn they have the satisfaction of believing that,

"In lively hope of heavenly bliss,
She closed her eyes in peace and love;
She bid farewell to earthly cares,
To join the holy throng above."

—Communicated by Rev. Thos. W. Crawley.