

GOLDEN WORDS FOR DAILY USE.

JANUARY.

[To economise space, only a part of the text is given, but it is usually intended that the whole should be referred to.]

January 1. "To me to live is Christ."—Phil. i. 21.

This implies—(1) That my life is through Christ. (2) That my life is in Christ. (3) That my life is for Christ.

2. "Return unto thy rest."—Psa. cxvi. 7. As the needle in a compass trembles till it settles in the north point, so the heart can have no rest but in Christ.

3. "I give myself unto prayer."—Psa. cix. 4. Prayer in the morning is the key that opens unto us God's mercies and blessings; prayer in the evening is the key that shuts us up under his protection and safeguard.

4. "Watch thou in all things."—2 Tim. iv. 5. "Watch," for you are a soldier surrounded by foes; a pilgrim travelling through a hostile land; a steward, with precious treasures to take care of; a servant, waiting for your Master's return.

5. "Let not your heart be troubled."—John xiv. 1. It is distrust of God to be troubled about what is to come; impatience against God to be troubled for what is present; and displeasure against Him to be troubled for what is past.

6. "Wherefore doth a living man complain?"—Lam. iii. 39. A sinner has no right to complain; a saint has no reason.

7. "According to your faith be it unto you."—Matthew ix. 23. Little faith will bring the soul to heaven; great faith will bring heaven into the soul.

8. "Love not the world."—1 John ii. 15. The moon is eclipsed when the world comes between it and the sun; so when the world comes between God and his children, it hides the light of his countenance from their souls.

9. "The bond of perfectness."—Col. iii. 14. Love is the diamond among the jewels of the believer's breastplate. The other graces, like the precious stones of nature, shine with their peculiar lustre and different hues; but the diamond is white, uniting all the rest.

10. "Walk as children of light."—Ephes. v. 8. Christians are like glass; they admit the light of heaven and reflect it.

11. "Do all in the name of the Lord Jesus."—Col. iii. 17. Perhaps the most expressive eloquence of love lies always in little things.

12. "This man receiveth sinners."—Luke xv. 2. The word "receive" means to wait for, or lie in wait for, or eagerly to expect. Think of the grace involved in this idea!

13. "With us is the Lord our God."—2 Chron. xxxii. 8. Here is the watchword of our warfare, the secret of our strength, the security of our triumph.—God with us.

14. "He careth for you."—1 Pet. v. 7. Faith is the grave of care.

15. "He . . . shall lead them."—Isa. xlix. 10. God makes a way for his people where they cannot find one.

16. "Trust in Him at all times."—Psa. lxxii. 8. It is the duty and privilege of the Christian to trust Christ in all, for all, with all, and above all. Are you doing so?

17. "Look unto me."—Isa. xlv. 22. It is not to him who sees Christ brightly that the promise is made, but to him who looks. A bright view may minister comfort, but a simple look ministers safety.

18. "And to every man his work."—Mark xiii. 34. The believer's life is his school-time, and eternity his holiday.

19. "Is any . . . afflicted? let him pray."—James v. 13. Prayer lets out trouble, and brings in peace.

20. "Redeeming the time."—Ephes. v. 1. Look upon each day as a blank sheet put into your hand to be filled up for eternity.

21. "And the disciples asked him."—Luke viii. 9. The disciple desirous of learning must take his questions to Jesus.

22. "We will show forth thy praise."—Psa. lxxix. 13. A heart devoted to God is the best Psalter.

23. "Perfect love casteth out fear."—1 John iv. 18. The true service of God is a service without fear; without timid fear of man, and without slavish fear of God. In proportion to the increase of love will be the decrease of fear.

24. "My soul shall be joyful."—Isaiah lxi. 10. The fruit of faith in Christ's salvation is "joy"; which is a thankful joy, an humble joy, a hopeful joy, and a God glorifying joy.

25. "The steps of a good man are ordered."—Psalms xxxvii. 23. God will have his children go on step by step. Do not even during one half-hour burden yourself with the anxieties of the next. And be of good comfort, for every step is ordered, and every step is nearer home.

26. "All things are become new."—2 Cor. v. 17. When God has given us a new nature, then He dignifies us with a new name (Rev. ii. 17), brings us into a new covenant (Jer. xxxi. 33), begets us again to a new hope (1 Pet. i. 3), and entitles us to a new inheritance (1 Pet. i. 4).

27. "Continuing instant in prayer."—Rom. xii. 12. The believer should have a holy aptitude for prayer; the bird is not always on the wing, but it is ready to fly in a moment.

28. "I the Lord . . . am a jealous God."—Exod. xv. 5. There is something unutterably sweet in the consideration of the jealousy of God; that He

should so regard the affections of his child as to be jealous of occupying the second place!

29. "Every branch . . . He purges it."—John xv. 2. Make me more fruitful; and all the discipline—the bow and the whetstone—I leave to Thee.

30. "Good to them that wait for Him."—Lam. iii. 25. If God is silent when thou prayest, yet go on bravely and joyfully, assured that He will answer in his own time. If He were instantaneously to answer our requests, we should suffer this loss,—that there would be no opportunity for the exercise of faith, love, and hope.

31. "Give us this day our daily bread."—Matt. vi. 11. Each word is a lesson. "Give"—a lesson of dependence; "bread"—a lesson of contentment; "our bread"—a lesson of industry; "this day"—a lesson of taking no thought for the morrow; "daily bread"—a lesson of trust; "give us"—a lesson of love.—Golden Hours.

Correspondence.

For the Christian Messenger.

Pastoral Reminiscences.

NO. I. A MOTHER IN ISRAEL.

Christianity has done much for the mental and spiritual elevation of the gentler sex, and this is not the least among the manifold proofs of its divine origin, and benevolent tendency. Hated and despised from her birth, and her birth itself considered a calamity—often not deemed a responsible moral agent—degraded and injured from her childhood—the slave of her husband, and an outcast from society—woman, in countries destitute of the Bible, has ever been the victim of flagrant wrong. Christianity has nobly come to her rescue. It has ever firmly maintained her right, raised her to her proper place in society, and made her equally with man, a participant in all the blessings of salvation. In return for the good bestowed, woman has ever "loved much." "Last at the cross, and first at the grave" of Jesus, her sex has ever furnished the largest number of his adherents, and has ever occupied a prominent place in zeal and devotion for His cause. In the early history of the church, honorable mention is made of Mary Mark, whose dwelling was a place for worship and christian fellowship—of Dorcas, who saw in the poor saints the representatives of her Master, and relieved them for His sake,—and of Phoebe, whom Paul commends as a useful member of the church at Cenchrea. In later times the church has had, a Lady Huntington, a Hannah More, a Harriet Newell, the three Mrs. Judsons, and last, but not least, a Mrs. Ingalls, the widow of a Barman missionary, who, on the death of her husband declined returning to America, took up her abode in the jungle, and with the aid of her band of Karen evangelists, has for several years been laboring for the eternal welfare of the benighted and perishing, with cheering success.

In the rise and early progress of the Baptist churches in this province, the sisters afforded efficient aid to "the Fathers," (as we delight to call them,) in their Apostolic labors. The purpose of the writer in this brief sketch is to rescue the name and labors of one of them from oblivion.

Almost a half a century ago there lived in a humble dwelling in what is now called Bristol, on the opposite side of the river from Liverpool, in this province, a poor widow and her family. She possessed but little of this world's goods, and had often been the subject of severe affliction, but she was "rich in faith" and an heir of the kingdom of God. From childhood her sympathies were with God's cause and people, but it was amid the scenes of earthly sorrow, especially when she was bereaved of her husband, that she was brought by divine mercy into a "wealthy place" and was enabled confidently and joyfully to tell "what God had done for her soul." Her name was Elizabeth Dolivar. Brought up a "new light" of the congregational order, her first spiritual home on earth was with that people, but among her earliest convictions was the idea, that on the question of baptism, truth was on the side of the Baptists. In the fulfilment of her convictions, however, she met with difficulties and opposition. For years she had been an invalid, confined through ill health, most of the time to her house. When the Rev. David Nutter came to Liverpool she was the first to follow Christ in the primitive way. Every effort was made to restrain her, the feebleness of her health was pleaded, friends who had helped her in trouble, became reserved, and even withdrew their friendship, but she had "counted the cost" and was ready for the sacrifice. She was carried from her bed to the water, and many came to see her die. But, as she often gratefully acknowledged in after days,

strength was given her, and she was enabled joyfully to bear the cross. "They came to see me die" she would often exclaim, when referring to the event, "but bless the Lord, I am yet alive."

The little church which was organized by Mr. Nutter, met for a number of years in her house, and that lowly dwelling, long since demolished, was often "the gate of heaven," and the birth place of souls. The church consisted chiefly of females, and the few males that were members were not very active in keeping up the social meetings. Sister Dolivar saw clearly that unless the sisters took hold, the meeting would go down, and the church would become extinct. Unscriptural as some amongst us now deem the practice, yet she did not hesitate to rally the sisters to the work. If the brethren would not act, she would give out the hymns, pitch the tunes, exhort and pray, and urge the other sisters to do likewise. Scenes, solemn and heavenly, often transpired beneath the shadows of that humble cottage. Prayer for Zion's prosperity "effectual, fervent" often reached the ear of "the Lord of Sabaoth," hereafter to be answered, in the pentecostal seasons enjoyed under the labors of an Ansley, a Bill, a Dickey and a Bentley. Aristocratic ladies, as well as the despised and the poor, came to observe, but in many cases, retired to weep over sin, and to seek the Saviour. Persecution raged, the meetings were often disturbed, but nothing could quench the zeal or the faith of this devoted band of sisters led on by "this mother in Israel." Many in the great day, we doubt not, will look back to that hallowed spot and those little prayer meetings as the scene of their espousal to Christ. Although it may be, that the course taken, scarcely comports with apostolic usage, yet we must not forget the limited knowledge of those early converts, their destitution of pastoral oversight, and especially that God has greatly blessed such efforts for the advancement of His cause.

In 18—Father Ansley, doubtless "led by the Spirit," visited Liverpool, and that visit will ever be a memorable era in the history of the Baptist churches in Queens County. A precious and extensive revival ensued, and multitudes were "added to the Lord." Sister Dolivar regarded that visit as a direct answer to her prayers, and during the progress of the good work she rendered valuable aid. Many an anxious inquirer did she lead to the Saviour, and many a believer did she encourage to walk in the ways of the Lord. Often has it been my privilege in conversing with persons concerning the dealings of God with their souls, to hear them refer to the special benefits they had received from the counsels and encouragements of our sister during that revival.

In later years the church was more efficiently supplied with pastoral labor, and having increased in number and gifts, Sister Dolivar did not occupy so conspicuous a place. Besides, her physical infirmities had rapidly increased, and many years before her removal to her home above, she was confined to her house, a feeble suffering invalid. But her love and zeal for the good cause never abated, and although almost wholly laid aside from labor for Zion's prosperity, yet it had her constant prayers; over its depressions she mourned, in its prosperity she rejoiced.

It was the privilege of the writer to become acquainted with our sister in the autumn of 1852. She was then very feeble in body, and her mental vigor was greatly impaired, but her piety shone forth with undiminished lustre. She received me as her new pastor in the name of the Lord, and earnestly invoked the divine blessing upon my labors. Prolonged acquaintance with her more fully revealed the many spiritual excellencies with which she had been endowed by divine grace. I was frequently struck with her clear and comprehensive views of divine truth. Her education was limited, and the Bible and the throne of grace almost her only sources of information, yet she had a wonderful insight into the spiritual import of scripture, and many things "hid from the wise and prudent" were clear to her. The good old doctrines which "the Fathers" proclaimed were ever the stay and joy of her soul. Texts to preach from, and thoughts for a sermon were frequently suggested to the writer while conversing with our sister who had been long a learner in the school of Christ.

In her religious convictions and attachments she was decided, as much so, as any person I ever knew. She had no sympathy with the profligate idea, alas, too prevalent in these days, that it does not matter what we believe, as long as we are sincere. I have frequently heard her express the warmest esteem for christians of every name, but not so much as to undervalue or ignore her own denomination, and its distinctive and invaluable principles. For these she had made great sacrifices, and her attachment to

them did not arise from early training, or meaningless prejudice, but from honest conviction. In every way consistent she maintained and commended them and taught them to her children and grand-children many of whom she had the happy privilege of seeing united with the church of which she was so long a member. Happy will it be for us as a denomination, and as certain our continued progress, if among our people generally, our principles are as well understood, and as zealously promoted.

Our sister was also a firm friend of the ministers of the gospel, especially of those who during her lifetime successively filled the pastorate in the church. Their reputation was to her a sacred thing, and she would never listen to or utter a slander against them. Their usefulness was her delight and when difficulties sometimes arose and caused their removal her sorrow was genuine and deep.

She was "strong in faith, giving glory to God." We seldom heard much from her concerning her "doubts and fears," but often have we heard her rejoice aloud in "the Rock of her salvation."

She was patient in tribulation. Through a long series of earthly trials she calmly submitted to His arrangements who "doeth all things well." She worked for God and souls while the day of her mental and physical vigor lasted, and when the evening came with its increasing infirmities, and her working time was over, the familiar lines of Watts expressed her feelings:

"My soul shall pray for Zion still,
While life or breath remains,
There my best friends, my kindred dwell,
There God my Savior reigns."

A year or two after our removal to another sphere of labor the aged saint was summoned to her long desired rest. Her trust in Christ, her hope of glory were firm and bright to the last.

As we close this sketch we may be asked, why present so obscure an individual so prominently to view. We reply, as a specimen of the sterling piety, which existed in our churches in the days of "our Fathers,"—piety which we earnestly desire to see continued amongst us. In many respects "the former days" were not better than these," rather, we are in advance of them, but never may we be in advance of their sound doctrine, their lofty faith, their brotherly sympathy, their burning zeal, and their wondrous success. In our sister we see striking illustrations of "faithfulness in the least." Her gifts were few, her influence limited, but such as she had she gave cheerfully and unreservedly to Christ and his cause. The Master's commendation of Mary might equally be applied to her, "She hath done what she could." "Go thou and do likewise." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty . . . that no flesh should glory in his presence," and "that he that glorieth" should, "glory in the Lord."

For the Christian Messenger.

Who is this for?

A want of punctuality or promptness on the part of a people to pay their Pastor,—

First. Produces an injurious effect on his mind. He fears his labors are not appreciated, that his services are not desired.

Second. It causes inability to meet obligations, and thus depresses his spirits. In the estimation of some he is thought careless, if not dishonest.

Third. It increases his expenses, and unfits him in the end to meet liabilities.

Fourth. It has an injurious effect on his family. It cultivates extravagance; leads to indulgence in the credit system, without regard to means to meet debts thus incurred.

Habits formed in early life are hard to reform in after years; and it sets at naught the scriptural injunction, Romans xiii. 8: "Owe no one anything, but to love one another."

For the Christian Messenger.

OBITUARY NOTICES.

MR. WILLIAM REDPATH

Died at his residence, North River, after a short illness, on the 30th Dec., 1866, aged 55 years, leaving a widow and three children to mourn the departure of a kind parent and an affectionate husband.

Brother Redpath made a public profession of faith in Christ, in 1860, was baptized by the writer, and united with the North River Section of the Baptist Church of Onalow. From that time he has pursued a steady christian course,