

one-third of its time. The eye can wink twice in a second, but this could not be continued five minutes. The hands and feet must have rest, and so with the muscles of the stomach; they can rest only when there is no work for them to do—no food in the stomach to digest. Even at five hours' interval, and eating thrice a day, they are kept constantly at work from breakfast until the last meal is disposed of, usually ten o'clock at night. But multitudes eat heartily within an hour of bedtime; thus while the other portions of the body are at rest, the stomach is kept labouring until almost daylight, and made to begin again at breakfast-time. No wonder is it that the stomach is worn out—has lost its power of action. Many girls become dyspeptic before they are out of their teens, in consequence of being about the house and nibbling at everything they lay their eyes on that is good to eat.—*Dr. Hall.*

Correspondence.

For the Christian Messenger.

FEAST DAYS AND FAST DAYS.

As an "old fashioned Baptist," Mr. Editor, I have some views on the subject fore-shadowed by the heading of this article, which, with your permission, I propose to present to your readers.

The season of the year through which we have passed, are passing, and are about to pass, is famous for holidays, fast days and feast days, and perhaps no more appropriate time could be taken to make and publish a few reflections on the subject.

And first, among the list, I propose to speak of *Christmas*. It is observed and held in especial reverence, by the church of Rome, the Church of England, the Wesleyans, and some other sects. (I use the phrase in its popular acceptation) as the day of the nativity of our Divine Redeemer. That there is no certainty that this is the anniversary of the Saviour's birth, is, I take it, too well established to require discussion. But if it were, what authority does the new Testament furnish for setting apart the 25th day of December or Christmas, as the christian world now familiarly calls the day, as a day for especial worship, respect, or veneration?

Presently, we shall have Good Friday upon us, another of the days recognized and set apart for religious services, and, between the two, the whole lenten season interspersed with days, more or less sacred in the eyes and estimation of a large portion of the christian world, so called.

Now what I propose to ask, and especially to ask of the members of the Baptist brotherhood, is—What have we to do with all this formulary, and recognition of *holy days*? We, who abhor masses, disbelieve in the doctrine of unbloody sacrifices? What are masses to us, whether called *Christ's mass* or *Michael's mass* or *Candle's mass*, or any other mass? We who disbelieve in the doctrine of forbidding to marry, or forbidding of meats, what have we to do with lenten days, holy days, carnivals or sacred seasons, St. John's days, St. David's, St. Andrew's, St. Peter's, or St. Patrick's?

But some one may reply—ay, but is there any harm in setting apart one day above another for especial worship and religious devotion? I answer fearlessly—yes, if there be no authority or example for such a practice in the New Testament. One day in seven, was originally set apart by God himself, as a day of rest. It was made for man, and not man for it. For reasons I do not propose at present to discuss instead of the seventh we keep the first day of the week. But why not select special days such as that on which the nativity of Christ is supposed to have occurred, or the anniversary of the day on which he is supposed to have been crucified—why not have special religious services on these and other days as well as on Sundays? Because they are all Popish, not New Testament institutions. They all smack of *ritualism*, formalism and Romanism.

But that is not all. Behind and beneath these institutions there underlies a system of *quasi-indulgences*. Many of those who are very devout apparently on Christmas day, a Saint's day, or Palm Sunday, who ornament their places of worship because the approaches to Jerusalem were strewn with palm branches on a certain occasion. I say it is to be feared that many such do not think it necessary to be quite as devout on other days—every day—as upon the feast, fast, and lenten seasons. And hence, beyond all doubt, instead of having the

whole life, and every day alike, leavened, sanctified with religious influences, we find that the sacred season as it is held, being past, a carnival, if not literally such, yet a relaxation of religious life, ensues, far from conducive to spirituality or true religious worship.

Why then should we, I speak it in no strain of vain glory, but why should we again—we Baptists become entangled in such bondage, and be enthralled with a yoke our fathers were unable to bear?

How comes it to pass that the great Protestant Church of England, is now in the very throes of dissolution? How, but because of Popish doctrines and ceremonies from which she never was entirely purged.

Then says a friend, perhaps a devout and pious christian—what harm, in having a watch-meeting, a wake for the old year, and a kind of religious *charivari* for the new? The best answer I can give is that of Him who said, "When ye come to appear before me, who hath required this at your hands to tread my courts? Bring no more vain oblations. Incense is an abomination unto me—the new moons and Sabbaths the calling of assemblies, I cannot, away with it, it is iniquity, even the solemn meeting, your new moons and your appointed feasts my soul hateth, they are a trouble unto me, I am weary to bear them."

And another elsewhere has said, "I hate, I despise your feast days, and I will not smell in your solemn assemblies, &c. &c. One would almost suppose the prophets had just such scenes, as are transpiring, in vision, when they penned these words of bitterness and scorching indignation.

As Baptists free from all figments of papacy, professing to take the New Testament, and it alone, as our guide in these matters, let us not be beguiled by the examples of other denominations who have never attained to the liberty we enjoy. Rid of that most pernicious of all errors, "infant sprinkling," as a substitute for believers' baptism—let us not be caught by any of the many cunningly devised schemes so deliciously baited to trap the unwary.

I say all this in no spirit of detraction, and without a desire to hurt or wound the tenderest conscience of any who may think we are a strange unusual class of religionists, so peculiar and so unlike other professed christians! But, as we discover them, walking in the ways appointed by the great Teacher and his successors, the Apostles, so we respect and honor them, the truly regenerate of every denomination, we esteem and only regret that so many of that class, have not long since discovered the vortex into which they are evidently being drawn in these modern times, by the devices of cunning men, sanctified they think by hoary usage.

The Legislature has seen fit to declare certain days, Christmas, Good Friday, and others, public holidays. So be it. But the Legislature has no power to create religious holidays or seasons, and so our forefathers have ever and successfully contended.

Then, as a kind of offshoot of Evangelical Alliance, we are invited to unite in Christian Associations, Weeks of Prayer, &c., &c. As if we were not already Christian Associations, and were not walking in the ways pointed out by the Apostle, and were ceasing to pray. If we are right in our peculiarities, our forms and manner of church government and organizations, why this banking on the part of some for Union and Union Prayer meetings with other denominations whom we believe to be in error? If they are right, and we in error, than our duty is plain; we should leave off the peculiarities that distinguish us and unite with them. Then probably we should better appreciate Christmas, Good Friday, the value of infant sprinkling, Saints' days, Lent, and eventually surplices, stoles, crosses, holy water, wafers, incense, processions, confessions and all the rest of it. More anon form

AN OLD FASHIONED BAPTIST.

For the Christian Messenger.

"LOVE THE BROTHERHOOD."

The Apostle John is said to be "that disciple whom Jesus loved." But it was Peter who wrote the fragrant sentence—"Love the brotherhood." And, like that love which passed its mellow sweetness to the heart of the charming John—divine in its nature, and glorious in its ceaseless outflow; so was the love which dictated to Peter, the inspired motto forming the subject of our present contemplations. Such a love is no more complaisant sentimentalism, such as common human nature treats its kindred generally with. But, it is a love born of God. All pure, redeeming love, comes directly from God. He alone is

the source from whence comes that love, which loves all who love our Lord Jesus Christ. The conclusion, therefore to which this inevitably brings us, is this: *Christian love*, is something more than sentiment; it is an *eternal principle*. It is a *living principle*. From God's heart it comes, warmly beating with the vigor of animating life and blessedness.

In it there resides a power of the highest noblest order. It glories in reclaiming life-long enemies. It rejoices in saving the most depraved. And it lastingly triumphs in making fast friends, those whom it has successfully won to its endearing embrace. Unlike mere human love, it goes farther than to affectionately embrace those who have shown personal kindness.

There are many in this world who are admired for their lovely natures; yet, their love rises no higher than to love those who love them. And just so long as their conceits are humored with helpful caresses and complimentary protestations, mutual affections exchange their lively salutations and blissful harmony reigns supreme. But, let the band of freaky fortune or petulant notion point even one of its forbidding fingers against one party from the other, and love (so-called) descends swiftly "below par." If there be not absolute hatred, there is more or less of real coldness—a flimsy indifference which refuses to practically demonstrate a noble fidelity to the personal character, care and necessity, of him who has, somehow, wounded his diseased sensibility. Of course, it is needless to say that such conduct proves its origin—the origin of the spirit that prompts it, an unholy one. It certainly is not christian, notwithstanding the fact that some, professing christians, do manifest such deportment. The love of Christ constrains to nobler demeanor. Our Lord loved his enemies, and left commandment for his followers to do so. That love is to evince its divine virtue by *doing good* to those who despitely treat the person possessing and showing that love. Hence, it is not a mere *negative* exhibition of an unruffled temper. The climax is not reached in self-restraint.—

But, such a love rises to its godlike culmination, only when it seeks, in happy spirit, to render willing helpful service to all who have, in any wise committed personal injury. The only revenge true love has, is to win back to itself the rebellious and erring, even such as have slighted its attentions. From this view of the subject, we are reminded that christian love cannot consistently confine itself within denominational limits. To "love the brotherhood," it sees christian hearts standing in real beauty, above sectional lines. It doesn't regard Christ as "divided." Howbeit, it may be compelled to acknowledge that certain parts of the mystical body, as apparent in some ecclesiastical relations are more "uncomely" than others, by reason of a sad neglect to properly clothe themselves with Christ made ordinances. There is a manifest nakedness among some of the "brotherhood," which the eye of true love weeps to see. No: is love, under any necessity of looking approvingly upon such bareness. Carnal affection may pity, then embrace. It may cast its gauzy mantle, which it unwarrantedly, calls "charity," over the uncovered parts, and then say, "Thou art beautiful, my love." But, true charity, the love eternal of God, feeling smitten with such an insult, cries out, "I will be faithful to the Lord of my love, and do, with all my might, what He, in dearest affection to the highest interests of His righteous kingdom, has plainly bidden me. I must stand true to the divine commission though I die in the defense. Thou, Master of my soul, must have tangible evidence of my loyalty to Thee, though I appear to hate every body. My love to Thee must crown the excellencies of my life, and in obedience to all thy commands."

And yet, the firmness of our manifest allegiance to Christ, does not necessarily hinder our fraternal mingling with every disciple of His. In truth the more fully we feel Christ's love constraining us to a faithful defense of his ordinances, the more thorough will our hearts incline to show true love to our spiritual brethren. Our deep interest in God's truth, will cause us to feel deep interest in the relation of all of God's children to this truth. Highest faithfulness to divine command, is not at all inconsistent with greatest love to our brethren.

For such a spirit is not a persecuting spirit. It is quite the reverse. Witness its principle and working in Christ himself. He was faithful in all things to the Heavenly Father; yet, his love was unbounded to all his dear brethren. Then, let us so "love the brotherhood," that our highest, grandest realizations of love for them, shall declare itself in maintaining before them an unyielding attitude of practical adherence to everything our God verifies to us as consecrated duty and privilege.

C. H. WETTERSE

Foreign Missions.

WEST INDIES.—The encouraging Mission in Trinidad continues to exhibit a large blessing from on high. Notwithstanding the sickness which has reduced the population, and the depression following the departure of Mr. Wenman, the baptism of fifty-six persons shows that the missionary and his native helpers are not labouring unsuccessfully. New stations have been opened at Couva and Caranage, and it is gratifying to state that the native pastors with one partial exception, are supported by the churches they serve.

In Hayti, the Rev. Joseph Hawkes has successfully exerted himself to repair the painful effects, consequent on the long anarchy and suffering of the island, so far as they affected the church in Jacmel. The chapel and Mission house have undergone very thorough repair. Although much discouragement was felt at the Committee's desire that Mr. Hawkes should not assume the pastorate of the church, and the congregation has, in consequence, somewhat suffered, yet the members continue faithful and need only the services of a true pastor, to bring them together oftener. Mr. Voltaire is zealous in preaching the Word, and five persons have been added to the church. One of them is the daughter of our late esteemed missionary the Rev. W. H. Wobley. A considerable sum of money has, for the first time, been raised by the church for the work of the Gospel; and the labour of the two Bible readers, continues to prove itself eminently fitted for the circumstances of the country. Lately especially labours with great usefulness and blessing. The churches in the north steadfastly cleave to the Word of God, but are unable, without a missionary, to do all that they would wish for the spread of the Gospel, or to avail themselves of the facilities that exist for the diffusion of the truth. Mr. Hawkes has made many journeys into the country, and reports that he has everywhere, in the numerous towns and villages he has visited met with respect and consideration, and he hopefully anticipates the fall of the evil systems which keep the people in bondage and superstition. It is gratifying to learn that the native Christians enjoy a high reputation for honour and integrity, and that much gross superstition in Jacmel has been modified, in consequence of the clear light of the Gospel, shed abroad by the preaching of the Word, and the lives of the faithful members of the church.

In the Bahamas no material change has taken place in the condition of the islands and the churches since the last year's Report. Over 200 persons appear to have been baptized, and the island of San Salvador has especially enjoyed a large measure of the Divine blessing. The recent separation of Mr. Pegg from the service of the Society may delay, for a little while, the plans of the Committee with respect to San Domingo; but the Committee hope, by other arrangements, to advance their great object, and also to make more economical provision for the supply of the church at Nassau, and the islands connected therewith.—*Missionary Herald.*

JAMAICA.—Although in the autumn of last year the grants made from the Society's funds for the Morant Bay Mission came to an end, the Committee are glad to hear that the work so auspiciously begun, has been continued, with augmented success, under the charge of the Rev. W. Teall. The two brethren sent out on the Appeal Fund have also enjoyed very marked proofs of God's blessings on their labours. Congregations have been gathered, new chapels are in progress of erection, and some sixty-five persons have been baptized, as the first fruits of their exertions. The reports of the churches throughout the island, presented at the session of the Jamaica Baptist Union held at Falmouth, in the month of February, are of a very cheering character. With the five churches added to the Union this year, the number now associated is 105. These churches are reported to embrace 22,017 persons in actual fellowship; the additions by baptisms during the year being no less than 1,223. More than a thousand individuals have been restored to church fellowship or otherwise received and the net increase is 894; 408 more than in the previous year. Three thousand persons are enrolled as enquirers, from whom there is a continual flow into the churches. If, however, we add the membership of two churches not connected with the Union, numbering 1,350 persons, there are in the churches of Jamaica, the fruit of the labours of the brethren sent forth by the Society, the large number of 23,367

members in full communion, and 3,228 inquirers. The zeal of the churches is further shown by the large sums raised for the support of the ministry, the multiplication of schools, the enlargement and erection of chapels, the promotion of the missionary cause both at home and abroad and the maintenance of the Calabar Institution. The following are the closing remarks of the Union Report:—"We cannot do otherwise than give thanks to God as we review the past fifty-nine years during which the Baptist Mission has been in existence here. At the beginning we had but few laborers in the field, and of these, the majority were permitted to work but a short time, by reason of sickness and death; and for many years our Mission had to endure bitter and unceasing opposition of persons in influential positions, and to struggle for existence against the unjust and oppressive legislation of a prejudiced and bigoted Colonial Government. If Christian Missions had not been approved and blessed by the Great Head of the Church, we should have succumbed under the persecution to which we were subject; instead of having to report, as we do now, that there are upwards of a hundred churches connected with ourselves, besides the numerous others belonging to other denominations. Whatever has been accomplished is due to the blessing of the Most High upon the His servants. He has provided the instruments; He has given success; and to Him alone be the praise. Truly; it becomes us to confess before God our numerous failings, to be earnest in prayer that we may be made more diligent and faithful, and after we have done all to acknowledge that we are but unprofitable servants, "Not unto us, not unto us, O Lord; but unto Thy name, be all the Glory."—*London Paper.*

MISS PORTER of Peking has recently taken a four-hundred-mile journey by cart, and about half as many more miles by boat. Her object was to visit all the native Christian women in the southern and south-eastern out-stations. The tour was one of special interest. The following incident will show how real is the Christianity of some of the converts: "Crowds of women gathered in a village in the Shen-cho district as soon as they heard of the arrival of a foreign lady; and for three days, early and late, I was constantly surrounded by curious companies; to whom I spoke of Jesus and his salvation.

"In all my life in China I have hardly met a woman who interested me so much, and whose words so strengthened my faith, as a Mrs. Chang, who lives at this village. You may remember her as one who has been repeatedly poisoned by her father-in-law on account of her profession of Christianity. She has had comparatively little instruction, but has so improved every opportunity, that she can read the Gospels quite intelligently; and she had marked many passages of which she wished to ask the meaning. She seemed to shrink from speaking of her own trials and sufferings saying quietly, when I questioned her, 'They are more kind to me now. It was not hard to bear for Jesus: nothing is hard for him. We haven't time to talk about ourselves, let us talk about him.' Such things she said not once, but often, and apparently without any thought that it was possible for any one who really loved Christ to do otherwise than constantly rejoice in him. When more women came in than I could speak to, she would tell them of the Saviour, and often so earnestly, and with so much tact, and such a nice appreciation of what they needed, that I wanted to stop and listen, and learn."—*Miss Magazine.*

The most marked feature of missionary work in the past decade has been the remarkable development of female missionary societies. In both England and America, these societies are increasing and prospering exceedingly; and some missionaries begin to wonder what the movement will come to if it goes on at the present rate a few years longer. We hear of fifteen American ladies coming to India alone next cold season; and others are reported as en route to China, Africa, South America and elsewhere. It is nearly impossible for a movement of this kind, so general, and apparently so spontaneous, to be the result of a transient enthusiasm or of misdirected zeal. It means that God is about to impress upon the Church as never before the value of woman's work for Christ, and that the absolute necessity of elevating the women of non-Christian lands is henceforth to be an axiom in missionary policy.—*Lucknow Witness.*

The government of India has approved of the extension of the telegraph-line from Henthadah to Bassein, Burmah. The rice trade of Bassein has doubled during the last two years.