

CORRESPONDENCE.

For the Christian Messenger.

From Lower California.

SAN DIEGO.

The Harbor. Public Structures. Hotels. Churches. Climate and General Outlook, &c., &c.

Dear Editor,—

Having recently found it needful to visit the above named place on professional business, I will give you a few of the impressions left on my mind respecting the same, for we must not, in our appreciation of our own growing city, forget to do justice to our neighbor.

Left home at 4 o'clock, P. M., by the Southern Pacific Railroad for Wilmington, going thence by the steamer "Orababa," with a large number of passengers, and, after a good night's sleep, awoke to find ourselves entering the spacious harbor of the city by the sea. This beautiful sheet of waters, several miles in extent presented a placid, unruffled surface. A natural peninsula and breakwater formed of sand so effectually bar out old Ocean's waves that a complete shelter is afforded to shipping. Now, the city appears in view. As we approach nearer, most beautifully located on a slope reaching down to the bay and extending back towards the foot hills, commanding a most magnificent view of land and ocean—hills and mountain, with the diversified scenery of Mexico in the distance, stretching out like a beautiful panorama. All that this city requires to give it commercial prestige is a direct continental Railroad. Nature it appears has made it even a better terminus for such a system than the Golden Gate of San Francisco, and we are shortly to give her a connection by the Southern Pacific from Los Angeles, which will doubtless extend to the very capital of Mexico, and one eastward, and then, instead of a few whalers, as at present, whole fleets of ships will visit her waters, receiving and discharging cargoes at her wharves, for from this point the distance is less to Asia, China, Japan, New Zealand and Australia by some five hundred miles than by San Francisco and from three to four hundred nearer across the continent south of all snow blockades.

THE CITY

has several business streets and many substantial structures occupied by bankers and commercial firms. The Court House occupies an entire block with beautiful grounds well laid out, planted with choice ornamental trees and flowering shrubs. First among the

HOTELS

is the Hoton House, a most magnificent place occupying an entire block in front, several stories high, surmounted by a high tower, from which the stars and stripes are flouted. Every room in this spacious hotel is taken for the ensuing winter and the applications are in excess of the accommodation, for the seekers of health come in from every quarter to spend the winter months in South California.

THE CLIMATE

cannot be excelled even by our promising suburb, Santa Monica, or the mountain of Los Angeles, or any other part of South California. The long cold winters of the Atlantic States seem here like a dream, no resemblance to them being found in the verdure and beauty of the winter months, on this coast. A few days of rain, not so cold as we have seen in April and May elsewhere, and then naught but "summer splendor" with cool nights for sleeping all through the year. "Tired nature's sweet restorer," and with Nature's own renovating forces the invalid and valetudinarian has nothing to but to live and grow strong, especially those who "cease to do evil and learn to do well," which applies physically as well as morally. After a residence on this coast for three years I find no words to express the advantages of this climate, possessing a complete freedom from the evils of gales and tornadoes that do so much damage in other States.

CHURCHES.

San Diego is not behind on the score of churches. The Baptist, Methodist, Presbyterian, Episcopalian and Roman Catholic, all have organizations and church edifices, and perhaps others that did not come under my notice. The bell of the Baptist church is an excellent one, and is used by all the Protestant churches to call the worshippers to-

gether. The pastor, Rev. O. W. Gates, is a man in whom there is no guile, full of faith and good works. In compliance with his invitation I occupied his pulpit on the Lord's Day, and preached to his people with whom we formed a pleasing acquaintance. Brother Gates is also the proprietor of the Point Loomey Seminary, Sister Gates being the Principal, where young ladies and others are taught the higher branches of education. My friend and host, G. Neale, Esq., who by the way is judicial reporter and an English Particular Baptist, pointed out to us incipient improvements on every hand, which we accepted as pledges of what our sister city is going to be, and do. River works by the Government, and barracks, where a detachment of the army is quartered, and various other things too numerous to mention, surely there is a future for them.

The recent completion of the Southern Pacific Railroad between San Francisco and Los Angeles, is truly the leading event of the year in California, opening up the most fertile and productive portion of the State. Wherever the road has penetrated, fine towns have sprung up on every side, the largest tunnel on this road is the San Fernando Tunnel, which is 7,997 feet in length. This work was commenced in March 1875, and the headers met, July 12, 1876, this great work was performed by 5,300 Chinese, many lost their lives by the earth falling on them.

In conclusion, I must not neglect to say that we have an item of good news even from this wicked city. We have just closed a three weeks' meeting, and are happy to say good has been the result, a number have joined the church by baptism, and others are candidates for that blessed ordinance. Deacon Lankershim and family were among our first and best friends here. He has recently given a donation to the Baptist College on this coast of one hundred thousand dollars, and a like amount to the Baptist Tabernacle at San Francisco. He is a converted Jew and a millionaire, his family are all members of the church also, and Sister Lankershim has given a handsome donation to our church of a rich communion service. They reside at the Peccoe House, a first class hotel of the city. He is an Israelite indeed in whom there is no guile, and regards his property as belonging to the Lord. He is engaged in agriculture and has a model ranch a few miles from Los Angeles city, 30 thousand sheep here, and as many more in San Diego County. The Chinese Mission here is meeting with success. Some recent converts have suffered persecution from heathen relations, but stripes and persecution could not deter them from professing the faith and joining the christians. Last Sabbath some were baptized and received into the Baptist Church in San Francisco by Rev. John Francis who is indefatigable in his labors for their conversion. May God bless your work and labors of love. Farewell. W. HONAS.

P. S.—Our daughter Mary is one of the candidates for baptism. [Perhaps our brother did not intend the P. S. for publication, but does not say so; we therefore insert it, and offer him and Mrs. H. our sincere congratulations in reference to the same. Would that we could share with him part of his winter without frost.—Ed. C. M.]

For the Christian Messenger.

Heard Passages.

No. 11

1. "Where to or three are gathered together in my name, there am I in the midst of them." Matt. 18. 20.

This verse has met with abuse in two ways; First, by adding as is commonly done, "and that to bless them," which however true, is no part of the verse. And second; judging from the general scanty attendance at prayer meetings it would seem as if a great many read it—"Only where two or three &c.," and so out of "brotherly kindness" remain away for the benefit of the two or three who may go. If this should meet the eye of such a one, I would suggest that he has misread the verse, and that the meaning is "Where even two or three &c." The Master will be in the midst of two or three hundreds, or thousands, if they meet in His name, as well as two or three. So go to the prayer-meeting brother, go to the prayer-meeting. But perhaps I mistake, and there may be other reasons. Those who remain away can tell best.

2. "By grace are ye saved through faith; and that not of yourselves, it is the gift of God." Eph. 2. 8.

"That not of yourselves" is taken by some to mean 'faith.' If this were so, we should have found 'that' to be of the same gender as 'faith,' but we find 'faith' to be feminine, and 'that' neuter. It should be taken as referring to the subject under consideration, namely, salvation. It might then be read thus:—By grace are ye saved through faith, and yet, this salvation is not of yourselves, it is the gift of God. Ye cannot be saved without faith, but it is the gift of God's grace even then.

3. "One star differeth from another star in glory." 1 Cor. 15. 41. It is not uncommon to find this quoted to justify the doctrine of degrees of glory in Heaven. But Paul is not writing of Heaven, nor Christian work, but of the resurrection. He was arguing against those who denied the resurrection; like some now, who refuse to believe what they cannot understand.

"But how are the dead raised up, and with what body do they come?" says the objector; to which Paul replies something after this manner—"As in nature there are different kinds of flesh, yet each kind is flesh; there are celestial bodies, and bodies terrestrial, still they are all bodies; there is one glory of the sun, another glory of the moon, and another glory of the stars, for, (or moreover), one star differeth from another star in glory, yet from the least glorious star up to the sun itself, each is a light; and so with the body, it is sown (buried) in corruption,—in dishonour,—in weakness,—a natural body,—it is raised in incorruption,—in glory (or honour),—in power,—a spiritual body, yet each is a body, and while they differ widely, they are still the same body. Notice the frequency of the pronoun 'it,' in verses 42, 43, 44. English version.

"Let not your heart be troubled, ye believe in God, believe also in me. John 14. 1.

I think if the word 'ye' be taken out, we shall get the correct reading of this verse, thus rendering it imperative in both cases; or if we had an exhortative mood, I should prefer to call it that.

The disciples were evidently much troubled at what Christ had said to them, and He, to cheer them, exhorts them to have confidence in God, and in Him, He knowing well that nothing would be so powerful as this to sustain and comfort them under present and future trials. Alford gives twelve authorities who favour the two imperatives, himself with them. As the verse stands, it implies that they believed in God, but not in Him, which surely could not have been.

5. "For the grace of God that bringeth salvation, hath appeared to all men." Titus 2. 11.

If we read this verse according to the margin, we shall have it correct:—"For the grace of God that bringeth salvation to all men, hath appeared." That the grace of God, that is, the Gospel, has not appeared to all men is a sad truth too well known. I take it to mean this: The gospel is adapted, and is to be preached to all men, of all classes; and is but another form of the commission, "Go ye into all the world and preach the gospel to every creature."

6. "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3. 8.

Strangely enough, this is read by some as if it were, "One day with the Lord is a thousand years." In Ps. 90. 4, we read, "For a thousand years in thy sight are but as yesterday when it is past, &c." Both these passages appear to teach that with God time is not measured as with men. There were scoffers (v. 3), who said, (v. 4.) "Where is the promise (or fulfillment of the promise) of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation?" Peter reminds them that what may seem a long time to them, was as no time with God, though he seem to delay, yet he does not really, he is not slack, (tardy), concerning his promise, he will come at his appointed time, not a moment before, nor a moment after. A thousand years with him as to duration is no longer than a day, nor is a day shorter than a thousand years. With us time is measured by slow going years, with God the whole past and future, is one eternal now.

Respectfully submitted by Milton J. B.

For the Christian Messenger.

Vestries.

On giving some thought to this subject, we are surprised at the very great inconvenience often seen in the house of God, compared with the comfortable condition of most all our dwelling houses. It would be easy to show that the superfluities of our own dwellings cost more than enough to provide class-rooms vestries and horse-sheds, for all our meeting houses. It is not from want of means that our sanctuaries look so desolate: all that is needed is unity of action arising from a proper interest in the various institutions of the cause of the Redeemer. The four bare walls, with the pulpit and pews, would lead us to think that there are no other engagements connected with the house of God but preaching and hearing. It is granted that the public service on Sabbath is the principal part of the exercises of the sanctuary, but, in places where there is nothing but this, it is difficult to keep the house in repair, or to support a minister to preach in it. If we are to have a lasting interest in our religious institutions, there must be more social intercourse among the people, constituting our churches and congregations. In order to foster this, there should be a room attached to the meeting house, where pastor and people, members and others, young and old, respectively, may meet, time after time, for the various purposes of their religious welfare, and for the extension of the cause of Christ at home and abroad.

The vestry should be fitted and furnished according to the necessities and circumstances of the neighborhood in which the meeting house is situated. In many places the walls may be adorned with maps and pictures of various subjects. There may be a library; and on some evenings of the week the vestry could be opened as a reading room. Who could calculate the value of such a place for the study of the Scriptures at the Sabbath or week evening bible class.

If it be said that our people take no interest in such things as these, I reply that this is because they have never been taught their value. We Christians are asleep with regard to the true interests of religion, and the numerous facilities of promoting the welfare of those around us. Our young people will meet together; it is quite natural that they should do so; but we are often dissatisfied with their occupation, and the company they keep, especially when we find them in the rum shop. We prescribe all sinful pleasures. What do we offer to our young friends instead? They must have something; and there is much evidence to show that they will accept their recreation and pleasure under the auspices of religion. They often seek it from us; but such is our coldness and indifference, that when they ask bread we give them a stone.

It would seem unkind to enter upon a full description of the inconveniences arising from the need of a comfortable room adjoining the meeting house; but who does not dread the Saturday afternoon conferences where a dozen persons sit shivering around the stove in a corner of a large meeting house, to find that the place becomes comfortable only when it is time to leave. The prayer-meeting is subject to the same inconvenience and instead of complaining that these meetings are so badly attended, we should be surprised that any body goes at all. But the inconvenience is not felt in winter alone. How often our Associations and Conventions meet under these circumstances. Committees sitting in wagons, standing in the road, or hurrying away to some private room to do the business of the assembly.

Beside the objects mentioned, the vestry is called for by the Sabbath School, the sewing circle, the enquirer's class, business meetings and purposes too numerous to mention. Suppose the deacons, or other spiritually minded men were to meet the pastor in the vestry for a word of prayer just before the service, would there not be a better understanding between us and a more faithful discharge of our obligations each to each.

AN ANXIOUS PASTOR.

A handful of good life is better than a bushel of learning.

For the Christian Messenger.

Home Missions.

Dear Editor,—

Among the appointments made at the last session of our Home Mission Board, was that of Rev. W. C. Rideout, to Cow Bay and vicinity. Since that time we have learned that the churches at Sydney and Cow Bay had previously made arrangements with Rev. W. B. Boggs, to become their pastor.

Rev. W. C. Rideout will therefore proceed to Mira, which, with Homeville and Little Glace Bay, will be his mission field.

Your correspondent, "J. M.," no doubt finds it convenient to quote our H. M. correspondence when he "has not the paper at hand," otherwise he would hardly have the temerity to garble in such a reckless manner. Neither Dr. Day nor anybody else connected with our Board ever wrote a word about "waiting till liquidation takes place." In the letter to which "J. M." evidently alludes it is stated that "our Board is making an earnest effort to promote our Home Mission work. We hope to pay off all liabilities at an early date, and at the same time to render some assistance to neglected fields." The H. M. work goes steadily forward, and is not suspended as your correspondent's quotations would make it appear.

WM. H. WARREN.

Yarmouth, Oct. 21st.

In Memoriam.

MISS PHOENIX B. DELONG.

youngest and only surviving daughter of John C. and Ruth DeLong, of New Albany, Queen's County, died of consumption, Aug. 18th, 1876, aged 22 years. In early life she professed faith in Jesus Christ and was baptized and received into the Kempt Baptist Church by Rev. Isaiah Wallace. The Christ she served in life was her support in death. She could say "though I walk through the valley and shadow of death I will fear no evil for Thou art with me, Thy rod and Thy staff they comfort me." She wasted slowly away yet she was never heard to murmur. Towards the last she could not speak above a whisper and even then with great difficulty yet she endeavored to assure her friends that she was ready and willing to go whenever the summons came. On her deathbed a friend asked her if she was almost home. "Oh, yes," she replied, "I am, and there will be rest when I get home. Mother don't weep for me, I am going home to Jesus." And thus she went over the river, to meet two loved sisters, gone before, and the parents have another daughter, the brothers another sister in Heaven. Our departed sister ever manifested a deep interest in the cause of God. She was not for some time before her death able to attend public worship, on account of ill health, but she earnestly prayed for the prosperity of Christ's kingdom and the conversion of those around her. May we be enabled to imitate her virtues and follow more closely that Saviour she found so precious. Soon we shall rejoice in a happy union.

He has called for many a loved one, We have seen them leave our side; With our Saviour we shall meet them, When we too have crossed the tide.

When we've passed the vale of shadows, With its dark and chilling tide; In that bright and glorious city We shall evermore abide.

MISS THERESA S. DELONG. Albany New, Oct. 21st, 1876.

MRS. READ.

With deep regret we have to record the death of Mrs. Read, beloved wife of Dea. E. Read and the mother of Revs. J. L. and E. O. Read, who, after a long and tedious illness, departed this life on Monday 16th inst., at the advanced age of 75 years and 8 months, being afflicted with paralysis. She was speechless for five weeks before her death, but her devoted life gave sufficient evidence of the genuineness of her faith. She experienced religion when a girl of about 13 years, under the labors of the late Rev. David Harris, of precious memory, but did not make a public profession for several years after. She, however, was a member of the Baptist Church fifty-three years and lived in sweet Christian fellowship with the people of her choice until death. She has left a sorrowing husband with whom she lived most happily fifty-seven years,