

QUESTION DEPARTMENT.

A Friend's Complaint.

Can anybody furnish me With some good moral recipe To keep my wife, from running out, Among the neighbors round about? Don't think I'm of the grumbling kind, Fair-reader, I've no fault to find With her, save that so hard to bear This endless running here and there.

I would not mind it quite so much Could I command by magic touch, Or other means, a well cooked meal Upon the table, when I feel Inclined to eat; which, by the way, Occurs at least three times a day, But as I can't perform this feat, I've sometimes curious stuff to eat.

One evening lately, after tea, My wife sat baby on my knee, "Just hold the pet," said she, "a minute."

With such a look, such twitching in it, I guessed the rest and gave consent; Took charge of babe, and out she went; The baby screamed, in drooped a friend, I thought that minute ne'er would end.

And thus it goes: I sometimes fear Though we've been wedded but a year, That if this state of things should last I'll sigh at length for days gone past. Then, Will some genius furnish me With a sure moral recipe, I do not care how soon't may come, To keep my Lizzie more at home? S. S.

The above is sent by a poetic correspondent. He does not say it is for our Question Department but we think this the best place for it. Now as to the answer. The one that occurs to us as very likely, in some measure, to effect the desired object for his friend is to persuade him to become a subscriber to the CHRISTIAN MESSENGER, read it himself at home, and of course then his wife will read it and converse with him about its contents, and will not need to go out for news.

Ionrate wishes to know whether the expression "breaking bread from house to house" (Acts, ii. 46) meant the Lord's Supper?

The expression itself is ambiguous, and may refer to a meal or to a religious celebration. In this passage, however, as well as in verse 42, the reference appears to be clearly to the Lord's Supper.

The Lord's Supper was instituted after the Passover meal, and as the first action of our Lord on that occasion was the breaking of bread, that came to be the phrase by which the Supper was designated. The historian tells us that the Jerusalem Church held its public meetings in some part of the temple, and withdrew at the close of the day to private houses, where the church seems to have met in sections, for the observance of the supper.

The same brother asks whether the Apostle Paul administered the Lord's Supper twice at Troas?

Answer, No. The disciples "Came together to break bread." Paul preached a long sermon; it lasted "until midnight." Then followed the Lord's Supper. But they did not break up the meeting, for it was an extraordinary occasion, such an occasion as might not occur again. They had been listening for hours to Paul, and were faint. So they partook of refreshment (intimated by the "break bread") and then "talked a long time, even till break of day."

The same brother asks if it a custom among Regular Baptists to administer the Lord's Supper on Wednesdays? Or, I should rather say, scriptural?

In the first fervour of faith and love the church at Jerusalem met for worship, of which the Lord's Supper was usually the closing act, every day. Afterwards, the first day of the week became the ordinary day of meeting, and the Lord's Supper was an integral part of the service—the crowning act. See 1 Cor. xi. 20. Acts xx. 7. Some churches in Northern Africa continued the daily practice of the observance for some time after the weekly practice had generally superseded it.

The Regular Baptists of our day are far from uniform in this matter. The monthly observance is the most common, and now and then we hear of the celebration of the Communion at an Association. But the first Lord's day in the month is the usual time. As our meetings are commonly held on the Lord's day, that is the proper time for the supper. A week-day should not be chosen, unless on some great public occasion, and even then it seems to be inexpedient, and may lead to many inconveniences. SENEX.

Correspondence.

For the Christian Messenger. Ontario Correspondence.

THE WINTER—STEADY AND SEVERE. HOW IT IS IMPROVED. THE EVANGELISTS AND THEIR WORK. THE TEMPERANCE REFORM AND DUNKIN LAW AGITATION. THE OTTAWA BRANCH OF THE EVANGELICAL ALLIANCE AND REV. A. A. CAMERON.

Whatever may be the case in Nova Scotia it is winter in Ontario. Not for many a year—the old inhabitant says never, but that is what he is always saying—has the frost king laid hold upon us with so firm and unrelenting a grasp. Since early in December, it being now the fourth week in January, the cold has been steady and severe, though not intense. A range of from 6° or 7° below, to 20° above zero, would probably embrace nearly all the variations of the thermometer within that period. The snow too is unusually plentiful, and there has been, to the joy of teamsters, uninterrupted good sleighing. In short we are having thus far just the steady, genuine kind of winter which is best suited to the wants and wishes of the average Canadian.

The comparative leisure of winter, especially of the long evenings is, as usual, if not even to a greater degree than usual, being taken advantage of by those anxious to instruct and benefit the public and by those, a larger class I fear, anxious to amuse the public, and benefit their own private purses. Entertainments of all kinds abound. The public, in search of recreation are being urged, in every town and village to attend lectures, concerts, debates, magic lantern shows, everything conceivable almost in the way of caricaturist and athlete.

Earnest work is being done in various sections by the labours of evangelists, lay and clerical, and often with encouraging success. In many places considerable interest in religious matters has thus been awakened, and much good, it may be hoped, accomplished. It is often as astonishing as it is gratifying to witness the eagerness with which multitudes flock evening after evening to town and city halls to hear the gospel in its simplest form of presentation, from the lips of lay evangelists of very moderate oratorical power. The success attending the labors of Moody and Sankey, and of numerous laymen of inferior ability and earnestness, awakens new hope of a more speedy diffusion of the Gospel than heretofore. Certainly no one can deny that the earnest work of such lay members of churches brings the agencies for the spread of the truth into closer resemblance to those of New Testament times. I do not know that regular preachers and pastors who are trained theologians ought to complain if under the new order of things, they find they have more of teaching and less of evangelistic work, more of applying line and plummet, and less of quarrying. They should hardly regret the change of method which gives them a more abundant supply of the material of which living churches are built, even if the crudeness and angularity of many of the living stones devolve upon them a larger amount of squaring and polishing than is exactly agreeable.

New life seems of late to have been infused into the temperance reform, in this section of the Dominion. The stringent License Law of the last session of the Local Legislature was a step in the right direction, and by lessening the number of taverns, doing away with licensed groceries and saloons, and thus familiarizing the public mind with the idea of legislative restriction, has paved the way for a longer step in the same direction. The position understood to be taken by the Premier of the Dominion, that stronger legislation could not be had until better evidence was given that public opinion demanded and would enforce it, has likewise had a good effect.

Prohibition, unless backed by a strong and decided majority of the householders and rate-payers of the country would prove only a delusion and a snare. Fortunately, we in Ontario have on the local statute book a means of testing the strength of the feeling in favour of prohibition in a very practical manner. A majority of the rate-payers of any township or county have it in their power by voting a bye-law, to adopt the "Dunkin Act," to have the sale of intoxicating liquors in smaller quantities than five

gallons at once, made illegal. The remedy does not go as far as many would wish, but if faithfully applied, would put a stop to all public drinking in bar-rooms, which is the source, no doubt, of nine-tenths of the evils of intemperance. A movement has been made in several counties and sections in favor of this law. The contiguous counties of Brant and Oxford have just voted in favor of it by majorities of about 300 each. Of course much opposition has had to be met. The licensed victuallers have spared neither time, energy nor money in the effort to secure its defeat. The Act comes in force in these two counties in May next, after which we shall be able to test its operation. It has been previously tried in a few other districts, with what results I can hardly say, as opinion is of course divided, and a sufficient time has hardly elapsed, in view of the persistent obstructions which are sure to be put in its way at every turn, to afford grounds for an opinion. But there is no doubt that if the battle can be fought and won in a large number of localities on the smaller scale an irresistible impetus will thus be given to Absolute Prohibition throughout the Dominion.

The little breeze in the Ottawa Branch of the Evangelical Alliance, has, I believe, blown over. I have not yet learned the basis of settlement. Bro. Cameron is ardent in temperament, and may possibly have put the universal Baptist position in needlessly strong terms. I do not know that he did. But whether or no, nothing can well be more absurd than the action taken by the Branch. The leaders in that action have done well to effect a compromise, if they are too modest to desire sudden fame. The original conception was too brilliant to leave its authors in obscurity, unless they preferred to retreat thereto of their own accord. J. E. W.

For the Christian Messenger. The Sunday Ague.

Some years ago, in reading a book, the name of which I now forget, I saw an account of a certain class of people in England, who suffered from the above malady. It may interest some of the readers of the Messenger to know what this strange disease is like, which those poor unfortunate beings suffered from. It is said indeed, that there are occasional cases met with even now, notwithstanding the efforts of the physicians to cure it. Remedies have been suggested, prescriptions given, and modes of treatment pointed out, and that too according to a very valuable old receipt book, which have never been known to fail when properly and faithfully applied. I don't know whether it is infectious, as the writer did not say, but lest it might be, I will describe it as nearly as possible that the reader may know the disease when he sees it, and thus avoid possible contagion, and perhaps serve as an eye-opener if the seeds thereof should by any means have found their way into his system.

Like many other diseases Sunday ague has its seat in the heart. (N. B. Heart disease is very common.) It however does not arise from any enlargement of the heart, but rather from the contraction of that organ, and the physicians have found that as a rule those who have the smallest hearts suffer most. One of the evils of the disease is, that it is so insidious and stealthy, that its victim is seldom aware of its approach till he is within its power. Coming but once a week it is not taken much notice of. Sometimes, however, during the week there are symptoms of its approach, a few of which it may be well to name:—inordinate love of gain; very diligent in seeking vain pleasures; distaste for secret prayer, and meditation; time to read the passing news and perhaps a novel or two, but no time to read the Bible, or observe family worship; the prayer meeting is left to take care of itself, because you see, a touch of the coming ague is of such a peculiar nature that it prevents the subject from attending the prayer meeting, but still leaves him with sufficient strength and inclination to spend the evening with a few friends at neighbor A—. Another peculiarity is that it very rarely indeed manifests itself when a temperance or political meeting is to be held.

As Sunday morning dawns the subject feels a kind of lassitude and general debility; gives heavy sighs and com-

plaints of divers ailments, naming all but the real one; has great dread of Sunday fog and Sunday rain, the fog and the rain of this day being of a particularly dangerous nature. He thinks therefore, that he will stay at home and read some good book, which book is commonly found to be of very large leaves and few pages, seldom more than four; this plan being better than running the risk of taking a death of a cold.

If the attack be somewhat light, weather fair, and all things favorable, he manages to drag himself to the house of prayer, but even there symptoms of the ague are often seen. The eyes look heavy, the eyelids droop, the muscles of the neck are relaxed, he breathes heavily, and now and again falls into a kind of stupor. Occasionally he consults the clock to know how long before he will be better. Towards the close of the service the poor suffering patient gives some signs of life, and looking up, appears decidedly better when he hears that sweet word Amen, pronounced after the sermon. The benediction over, which has always a cordial effect on him, he seems quite well again and goes home something like he went from school in his boyhood's days. Indeed the Sunday Ague and School Fever are not altogether unlike in their nature. Unlike most other complaints the ague does not affect the appetite for dinner in the least; though it affects the spiritual appetite sadly. In the afternoon the much-to-be-pitied victim is seen about his garden, or orchard, or farm, apparently quite well, but he is not, so do not misjudge him; he is only taking a little air and exercise. Towards evening, strange to say, the symptoms again appear, and as the Sunday night air is as bad as Sunday fog or rain, he decides to stay at home and nurse himself, (babies need nursing.) He does not however like to waste the time entirely, so he takes his Bible "for conscience sake" and reads just a few words such as, "Take thine ease, eat, drink, and be merry," and then takes to his four-page book. Some of these sufferers consider tobacco a great evil, and therefore philanthropically load their pipe and are determined that no one shall charge them with neglect in doing their part towards burning out the evil. As the day wanes the symptoms gradually disappear until every trace is gone, when the patient rejoices as he seeks his resting-place, that for the next six days he is certain to be free from the distressing scourge of Sunday Ague. It would however be unwise to point out the disease without suggesting a remedy. The sufferer should therefore take a good dose of godly sorrow, bitter herbs and self-denial, mixed with precious faith, and exercise himself unto godliness. He should breathe freely of the air of Mount Calvary; mountain air is excellent for health. The air of low lying valleys and swamps are to be most carefully avoided. He must eat the best food, the simpler the better; and drink the purest water. Particulars where to obtain both, are found in the works of one John Mark who studied and practised under the superintendence of the greatest Physician the world ever saw, and who was never known to fail in a single case. See "Works of John Mark" Chapter 6, paragraph 51. and Chap. 4, par. 14. If these directions are faithfully followed, the disease will soon disappear. The Sabbath will become a delight and his duties his meat and drink. Some who have tried it have found that they were even better on that day than on other days, and instead of sighing and groaning out their complaints they are among the earliest in the sanctuary, and you hear them sing right cheerily

Welcome delightful morn; Sweet day of sacred rest, I hail thy kind return, Lord, make these moments blest, From low desires and fleeting toys, I soar to reach immortal joys. Milton, Queens. J. B.

For the Christian Messenger. Home Missionary Union Agency.

Dear Editor,—

As stated by Bro. Warren, I have consented to undertake the work of General Agent of the H. M. Union. I start to-day for the West visiting the churches in Annapolis Co., holding meetings and lecturing in the interest of Home Missions. I purpose as far as possible spending the Sabbaths with the churches which have no pastors and when the

interest and circumstance seem to demand it, I shall spend a few days with such churches, holding special meetings for the spiritual welfare of the Church. Churches wishing such Sabbath visits will do well to correspond with me while I am in the several counties. I shall give previous notice through the Messenger when I will be in any county.

My work will thus consist of laboring to awakening a deeper interest in Home Missions; raising immediate funds for the treasury, aiding the churches in systematizing this method of collecting and preaching the gospel whenever and wherever I can.

It is hoped that pastors, churches and brethren generally, will give sympathy, encouragement and aid to the work. If we combine our energies, work in harmony, unite our sympathies and prayers, we may expect the blessing of God, and will secure glorious results—spiritual prosperity, the salvation of souls and the glory of God.

All correspondence for me should be addressed Cambridge, King's Co. from whence it will be sent to me at the different stations of my work.

J. H. ROBBINS.

Cambridge, Jan. 29th.

In Memoriam.

MISS JANE FERGUSON.

It becomes my painful duty to record the death of our esteemed sister Jane Ferguson, only daughter of Mr. John Ferguson of St. Peter's Road, who fell asleep in Jesus on the 20th Oct. last in the 29th year of her age, after a brief, but very severe illness of only 36 hours. It was the writer's privilege in Jan. last to spend a few days with the church worshipping in that place, proclaiming salvation through Jesus. At that time our departed sister together with ten others professed their faith in the Saviour and were "planted together in the likeness of His death." Her christian life, if counted in days, was but a short one; but not so short when measured (as life is really measured) by her devotion to the cause she espoused and her activity in the service of the Redeemer. On one occasion Sister Ferguson canvassed the community in which she resided, hoping to awaken her sisters to activity by becoming organized into a Women's Mission Aid Society, but not receiving sufficient encouragement to guarantee success she returned home to weep over the inactivity of her sisters in the good cause. This I mention as an example of her devotion to the cause of Him whose she professed to be and whom she loved to serve; but now she lives where "His servants shall serve Him" and where "God Himself shall wipe all tears from their eyes." In the death of Sister Ferguson, the loss sustained by the church will not soon be repaired; while the loss sustained by the family will never. Indeed a blank is made in the community, felt and lamented by all, we shall not murmur, however, but submit, being assured that our loss is her gain. An aged father and mother, two brothers, with many relatives and friends mourn her departure. "Precious in the sight of the Lord is the death of His saints" for them "to live is Christ and to die is gain."

Charlottetown, P. E. I.

Kentucky has a Baptist minister, Rev. T. B. Dudley, who has been preaching at one station fifty-five years, at a second fifty-three years, at a third forty five, and at a fourth forty-four. His father was a pastor at one of these same churches for forty years before him. Mr. Dudley is now in his eighty fifth year, but hale and vigorous, and expects to continue preaching twice a month to each of his four churches for some time yet. The four are but ten or twelve miles apart, and he can easily attend to them all.—Baptist Union.

A SECTARIAN SPIRIT is found in other places besides Baptist Churches. A Methodist deacon in New England, having had reason to change his views, wished to join the Congregationalist body, and so informed his presiding elder. The latter attempted to dissuade him in this wise: "If you persist in your resolution you lose everything among us, and will receive nothing from us to go to another Church. We never give a letter of withdrawal." The elder even refused to give him so much as a certificate of good moral character. The man is now a Congregationalist minister.

The ladies of San Francisco have organized a "Women's Anti-Coolie Club," the immediate object of the league is the collection and presentation of evidence to the Congressional committees of the injury that Chinese immigration does to the working women.