

transgression of my people was he stricken."

"Praise the Lord! He took the sinner's place."

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief."

"Oh, what love to sinners!"

"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

"There it is again, doctor. I see it as clearly as possible—justified,—what a word for a guilty sinner!"

"Therefore will I divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many; and made intercession for the transgressor." (Isaiah liii.)

"Doctor, such a salvation could never have originated in the heart of man; none but God could plan such a salvation—none but God could carry it out. What love in God! What love in his Son! What grandeur! What beauty! Doctor my load is gone. I no longer fear the judgement. Christ has been judged for me. I believe in him; it rust in the value of his death on the cross."

"If you believe in the Lord Jesus Christ, he himself tells you you have everlasting life. Read it for yourself."

"Verily, verily, I say unto you. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John v. 24.)

The Count received this glorious truth then and there, and left the doctor's study a different man. His dreadful forebodings were gone; the future he no longer feared; but like the Ethiopian of old (see Acts viii.) to whom Philip the evangelist opened out the same scripture, he received Jesus as his Saviour, and "went on his way rejoicing!" Returning home with a heart filled with gratitude, he desired henceforth to live to the glory of Him who loved him and gave Himself for him.

Reader, that which troubled this nobleman was no mere illusion of a fevered brain. No; the judgement of the great white throne is declared in God's Word to be a solemn reality. It lies in the future of every man who does not receive the salvation which is provided for him by the death of Christ upon the cross. Our sins deserved the judgment of God; Christ bore that dreadful judgment for sinners. If we receive him as our substitute and Saviour, the judgment which has fallen upon him will never be repeated. Oh, what a glorious salvation! And all are welcome to receive it, without money and without price.

For the Christian Messenger. Western U. S. Correspondence.

MICHIGAN CITY, IND., Dec. 9th, 1879.

Michigan City formerly belonged to the State of Michigan, but was added some years ago to Indiana; although founded as late as the year 1831, it is a large and flourishing town, and bids fair to become one of the greatest business outlets of the country. Already it ranks as the third lumber market. With its great manufactories and fine harbor, the city of Michigan furnishes steady employment for at least fifteen hundred men. It is one of the most healthful cities of the West, enjoying as it does, the balmy breezes of Michigan Lake on which it is situated, and from which it takes its name. But Michigan is best known by reference to its far-famed Sand Banks. A great white sand hill on the west of the city towers higher than the church spires; and standing on its top during a clear day, with a modern field glass, you can easily discern across the blue waters of the Lake, the Queen city (Chicago). This hill is said to have been formed from the sand washed from the bottom of the lake, and blown from the beach until it has assumed those proportions. The sand is gradually moving towards the business centre of the city, and requires a number of men to keep it from the railway track, many times a windy night blowing it several inches deep.

FRANCIS MURPHY.

The great author of the Blue Ribbon Temperance movement, who has

conducted temperance revivals in nearly all the principal cities of the United States, is now holding meetings in the cause of Temperance in the larger cities of Indiana. The unparalleled success that has attended his labors in New England is clearly indicated here by the thousands that are signing the temperance pledge through his instrumentality.

Mr. Murphy is a man of pre-possessing appearance. His countenance is genial, his eyes of that calm and determined expression which denote earnestness, and his entire mien tells that a warm and generous heart beats responsive to every breathing thought and burning word in behalf of his afflicted fellow-men.

He has also the gift of oratory, the magnetic presence, the convincing sincerity of manner, and what is of equal importance, the physical capacity for tremendous hard work that might be predicated of him from an acquaintance with his past life.

OPPOSITION TO RELIGION.

In these western countries, the Christian religion has two mighty foes to combat; one, the love of gain; the other, infidelity.

Hundreds of men come West for the sole purpose of acquiring riches. The love of money is the ruling passion, and the great shadow of Mammon hides from their view the God of all grace.

Infidelity in this western country casts aside all restraint, and appears in every possible form, and is exceeding bold in its attacks on the Church and on the Bible.

The people, as a rule, who leave the older States and seek homes in the West are people of enterprize and progress; they do not sleep as do others.

Such people read, study, and improve every hour, and hence they are up with the times, cultivated, intelligent and very close critics. They are "swift to hear" and not "slow to speak."

DULCIS.

The Christian Messenger.

Halifax, N. S., December 31, 1879.

THE LAST DAY OF 1879.

Closing scenes are always impressive. Last days have peculiar features that distinguish them from all others. Dying utterances have a solemnity about them which fixes them in the memory of survivors, and they are recalled by friends with tenderest recollections.

We have now come to the last day of the present year, and must soon count the year 1879 among the things that were. A few more hours and we shall have entered upon a fresh period of this "fragment of eternity." We devise modes of measuring the passage of Time, and so, of recording the events of this world as they occur. This gives some interest to the time when these events have to be noted. There may be nothing more in the last day of the year, than in any other day, and any reflections as to the suitability of it for special consideration may be set down as mere sentiment, yet as we reckon the years, and count them by adding another to what have passed since the birth of our Lord into the world they swell into vast significance. That event is the great centre of the world's history, and every year that passes brings us nearer to the one in which it will be said, "Time shall be no longer."

As the first day of the new year is, by common consent, worthy of special notice, so is the last day of the closing year.

To-night we pass from the completion of 1879, and enter upon Anno Domini, 1880. This is a stern fact whether or not we surround it with sentiment and fancy. The close of one year too has much to do with the opening of the next and the properly spending of every one of its days.

Improvement and progress is a very gradual work and is effected by gravely considering what is our present condition, and how steps may be taken that shall help us up to a higher ideal. It being A. D. the year of our Lord, would indicate that the new year should begin contemporaneously with the day on which Christ's birth is celebrated. It was originally so in England—the year began on the 25th of December—until the time of William the Conqueror. He was crowned on the 1st of January, and the change was made then so that the beginning of the year might agree with that remarkable point in England's history. It is generally agreed that the real birthday of our Lord was some time in the early part of April. There have been several slight

changes in the date of the beginning of the year since then, so as to make up the difference in the number of days and the exact length of the solar year. There being 365 days, 5 hours, 48 minutes, 51.6 minutes, nearly a day is needed every fourth year.

The year was formerly divided into twelve months of 30 days each. There were then 5 or 6 days lost; the latest change is the Gregorian Calendar which makes up the missing hours by adding one day—the 29th of February every four years, except the one beginning every fourth century.

A review of the past year will bring sadness to many hearts, whether we think of lost opportunities for ourselves or actual losses we have had to bear from others. How many families have been broken in upon by the hand of death. What devastation has come upon many households, amongst those very near and dear to us.

We are only reconciled to these dispensations of Divine Providence by the consideration that they are directed by the hand of our allwise and loving Father, and are sent to teach us the transitory nature of all things on earth and the enduring and permanent blessedness of that condition in which the counting of years will cease and immortal youth shall abide with us.

There everlasting spring abides, And never fading flowers, Death like a narrow sea divides, That heavenly land from ours.

CHRISTMAS AND NEW YEAR are among the best times in the year for doing good. "God commended his love toward us," by a great gift, not a gift for personal selfish use, but one respecting which we may say to others. Come and partake with us of the same blessings and joys. We may commend our love to our friends, by letting our gifts be only such as will be of benefit, and give joy without any succeeding sorrow.

We may give the invitation far and wide, for friends and strangers to come and partake with us of the water of life.

It has been the practice and was much more so in former times on New Year's Day, to offer a drink of what has proved in thousands of cases, the water of death, and what John Wesley called "distilled damnation." Here is a fine opportunity of being kind, and giving a little practical temperance lecture, and so stemming the tide of Intemperance that has engulfed so many thousands of poor souls. Remember what the wise man says about what is often called the rosy wine and the sparkling glass, "at the last it biteth like a serpent, and stingeth like an adder." We would reiterate the advice of the reformed Solomon: "Look not on the wine" on New Year's Day, but let the year begin in the practise of Total Abstinence from all that intoxicates, and so we may hope that it may prove to all

A HAPPY NEW YEAR.

\*DARTMOUTH BAPTIST CHURCH.

DEDICATORY SERVICES.

The new Place of Worship recently commenced by the Dartmouth Baptist Church and Congregation, is within a few days of completion, and we understand that Dedicatory services will be held in the new edifice on Sunday next, the 4th inst.

The Building is situate on the site of the old one in King Street. It is Gothic in its style of architecture. The entrance is through a tower on the south side. The interior is all finished in ash, the doors, pews, reading desk, chairs, &c., are of the same wood panelled with black walnut—the roof is arched and the space between the rafters is lined.

Altogether the building inside and outside presents a very attractive appearance, and is an ornament to the street.

The Baptist Church in Dartmouth has experienced many vicissitudes, and seen many dark days since its organization in 1844. For many years it was without a settled pastor, being dependant on casual supplies; and missionaries sent for short periods from time to time by the Home Missionary Board. At times the Church almost seemed to lose its identity, but was never suffered by the Master to become extinct.

The building in which the church worshipped for so many years was unsightly and inconvenient in the extreme, and altogether behind the requirements of the present age, but still it was a bold undertaking for a church numbering a little over 60, to rise up and build; yet in this as in numerous other cases

the weakness of man but makes more manifest the strength of the Almighty Arm. We congratulate the little Church upon the abundant success that has been vouchsafed to their efforts and trust that he who walks between the golden candlesticks will be present to bless and prosper their endeavours to build up the cause of God and magnify His Holy name, and that ere long it may be said of the Dartmouth Baptist Church, that the little one has become a thousand.

The Dedicatory Services we learn are to be as follows:—

Preaching in the morning at 11 o'clock by the Rev. Dr. Crawley.

In the afternoon commencing at three o'clock, the exercises will be addressed by Baptist Ministers and clergymen of different denominations.

In the evening at 7 o'clock the Rev. Dr. Welton will preach. A collection toward the Building Fund will be taken up at each service. It is hoped that the friends of the cause will on this occasion devise liberal things.

It is very desirable that no debt should remain on the building, or that it should be reduced to as small a sum as possible so as to enable the friends at Dartmouth to proceed with their work without embarrassment.

IMPORTANT ANNOUNCEMENT.—We find the following in the Examiner and Chronicle of Dec. 18th:—

"Rumors are current of a new-born interest in historical study under the eaves of our oldest University. The Providence Ministerial Club are said to have undertaken a series of papers on Church History. These papers will give special attention to gradual departures from apostolic Christianity, which culminated in the Roman apostasy, whose results may be found in most Pedobaptist churches of our time. They will aim, also, to discover traces of the survival of apostolic principles in the most corrupt ages of the Church, and the frequent movements for reform born from their vital power. Other ministerial clubs may find the plan worthy of imitation."

This is a very important notice. We have long been of opinion that Church history cannot be understood unless the tenets of the sects and the so-called heresies of the age are carefully studied. Many of those whom it is the fashion to revile as heretics, were saints of God in their times, "of whom the world was not worthy." It is amusing, while it creates disgust, to hear young clergymen boast of the Apostolical Succession, as peculiar to their church. Archbishop Whately showed long ago that no clergyman in England can prove his apostolical descent. Rome makes the same boast, and with equal success.

Ministerial Conferences, we rejoice to see, are increasing in number and effectiveness. Compliance with the hint given above will lay the rising ministry under great obligations. C.

REV. J. C. HURD, pastor of the Baptist Church at Burlington, Iowa, died suddenly on Monday of last week of heart disease. Mr. H. was a native of Wallace, and for some years was pastor of the Baptist Church at Cape Canon, N. S., and subsequently at Fredericton, N. B., and removed thence to the United States. He was a man of considerable power as a public speaker and was very popular as a Temperance lecturer.

Dear Editor,—

As the Messenger announces that one church after another has adopted "the Convention scheme," the question arises in the minds of some, What does that mean? If you would explain to us fully what is involved in a church's adopting the Convention scheme for raising money, you would greatly oblige

MORE THAN ONE.

We thought the plan or scheme introduced to the Convention and adopted by that body for sustaining its various institutions and work, had been pretty fully developed in our columns. The statement that the "MESSENGER announces" is hardly correct, as the announcements have been made over the signature of the various writers on the subject. Our enquiring friend will therefore please accept one plain statement from us which we presume we are warranted in making, although we do so without any more authority than he has himself, leaving it for the members of the Committee to give any fuller explanation that they may deem necessary or desirable.

This then is the thing done by the Churches who have adopted the Convention Scheme, they have agreed to raise an amount for Missionary, Educational and other work, now undertaken by the Convention, not less than ONE DOLLAR PER MEMBER.

Doubtless it means much more, but this is the thing to be kept in view

We shall be glad to have further explanation from Dr. Day, or others, who may feel called upon to write on the subject.

Kind Words sweeten labor and help us to bear burdens. They cost but little, but are worth much. We do not often indulge in showing those we get to our readers. Although we do not make them public they are nevertheless not unnoticed or forgotten. Strange it is, too, that the kindest words frequently come with kind deeds—payment wholly in advance,—whilst some who give us much anxiety and trouble, and some but little else, rarely have a word for us but of complaint.

One of our good brethren in the West, sends on his advance payment and appends the following:

"Wishing you and yours the compliments of the season. The wintry aspect for the last three days, reminds me of an old stanza I saw in print several years ago:—

Here comes Winter. Here come Winter, With its storms of snow and sleet, Pay the printer, pay the printer, Help him warm his hands and feet."

We seldom now-a-days hear of discussions on the points of doctrine which formerly had so much to do with determining the lines of demarcation between the different religious bodies. Election, predestination and the freedom of the will do not enter so much into public discussion or conversation as they did half a century ago. There is perhaps too little of close thinking on what the Scriptures really teach on these doctrinal matters. Perhaps there is now a more moderate view taken on either side, so that there are fewer extremists than formerly. Only those far gone in infidelity would now like to assert that man is not responsible for what he believes, and yet men often act as if that were an established truth. It will not do for a man to admit that he is but a mere machine—a creature of circumstances, with no power to control, or, in the in the least to change, the circumstances by which he finds himself surrounded. Every man by the course of conduct he pursues does continually so control his surroundings, for better or for worse, that he puts himself in a position either of faith or of unbelief. He either trades with what has been committed to him or he hides his talent in a napkin and so loses what he had. He thus becomes the author of his own condemnation and destruction as much as the greatest criminal does when he breaks the laws of his country. It is of no use for a man to complain that he cannot help himself or his faith, when it is evident that he strives to place himself just in the position he occupies. This being the case, how needful it is that the young should have a right direction given them, and a controlling impulse supplied toward the glorious end for which life is given. If past years have failed to produce all that was expected of them, we are in good time to turnover a new leaf for the next, but it must be begun forthwith. There must be no hesitation, or we are lost. The struggle must be maintained and divine help implored and success is certain.

We have received a parcel of beautifully illustrated cheap periodicals imported by the British American Book and Tract Depository. "The British Workman" and "The British Workwoman," "The Family Friend," "The British Messenger," penny monthlies, each of these are 40 cents a year. "The Gospel Trumpet," "The Children's Paper," "The Band of Hope Review." These are all bright lively papers, 25 cents a year, which, when a year's numbers are put together make most entertaining and instructive little volumes. Then there is the "Child's Companion Almanack" and the "Peoples Almanack" for two cents each, both by the Religious Tract Society, the latter got up as for the Halifax Depository. A large amount of this wholesome literature is published in the most attractive and beautiful style in Great Britain and is doing a vast amount of good wherever it goes.

The Tay Bridge where the terrible disaster occurred on Sunday night, as given in our News Summary, was the longest railway bridge in the world, being 10,512 feet, or 2 miles and 50 feet in length. It was considered one of the greatest triumphs of engineering skill, and has had some serious disasters before; but this is the most fearful.

The place where the train sank is full of quicksand, and if the bodies of the drowned are not recovered in a few days they will become embedded with the cars beyond recovery.