

Correspondence.

For the Christian Messenger. United States Correspondence.

WASHINGTON, D. C., Feb. 3, 1879. To those at all familiar with the life lived here by the average Congressman, there is no necessity to go outside of their own irregularities to satisfactorily account for the occasional visitation among them of the grim reaper. Unless remarkably well balanced, the successful candidate for Congressional honors comes here in the worst possible frame of mind for resisting the thousand and one temptations that beset him from the moment he enters this city, to break away from all the restraints of his previous life and indulge in all manner of excesses. Since his election sufficient time has hardly elapsed to restore his mental balance. Hence he reaches here in that exultant mood that inclines him to sociability. Unusually amiable, he naturally shrinks from refusing the hospitalities tendered him on every hand. The sort of society of which he has the entre, and where he is the equal of the wise and noted from every land, is very different to that to which he has been accustomed. His vanity is appealed to by every circumstance and surrounding. Lovely woman meets him at every turn with a smile of welcome, and he is licensed to do many things that would not be tolerated a moment but for the accident, perhaps, of the election. Stimulants are fashionable, and to refuse subjects one to the reputation of being puritanic or over-strict in their notions. A whole night in bed is the exception to the rule. A new and much more luxurious style of living has been substituted for that obtaining at home. The changes have all been abrupt, and at a time of life when the system will not tolerate them at all, or at least not without protest. Then, as a partisan, the vicissitudes he encounters are not calculated to promote health. Withal a good deal of personal work is required in anticipation of the next Congressional election. In short, the new life is so entirely different from the old one that he requires a good deal of re-adjusting to enable him to act his part creditably and at the same time to get the maximum of enjoyment out of it. And it is not at all to be wondered at that a comparatively large percentage of Congressmen break down under the mental perturbation and strain and the physical abuse that they are subjected to. No city of its size in the country can show a lower average rate of mortality than Washington, if we exclude the colored people, and the comparatively high rate obtaining among them is amply explained by the diseased and broken down condition of very many of them when they take up their residence in this their Mecca, and by their defiance of every law of health, written and unwritten, in their every day life. It is therefore a rank injustice to charge the death of members of Congress to our climate, when they come here with the seeds of death already sown in their system, or invited the fatal attack by their own imprudence. The adverse vote on Conkling's motion on Friday to immediately dispose of the N. Y. Custom House nominations is accepted as foreshadowing an Administration victory in the premises. The ground-hog yesterday cast the horoscope of the next six weeks with such unerring certainty that even the fool may not be amiss in predicting six weeks more of winter weather, if the ground-hog is really reliable, for he was able to see his shadow in this latitude at all hours between sunrise and sunset. MERRILL.

For the Christian Messenger. Admonitory.

Some professing Christians seem for a season to run well. We hope they are living for eternity—that the glory of God and the welfare of man are the motives that actuate them,—but which of the four kinds of soil the good seed has fallen into soon becomes doubtful, and fears are entertained that it is not in a good and honest heart; for, presently, one of these church members, becoming affronted with the conduct of another, strange to say, he is displeased with all. What is most remarkable, he

appears to be affronted with the Head of the Church, too; for he will no longer co-operate with the other members in their schemes for its advancement; and we fear that he has not the root of the matter in him. The Searcher of hearts only knows. After enduring for a while, such persons seem to wither away. What! do no more for Christ because one member of the church has offended you? Do not permit your instability and want of sincerity to be so easily read by the church and the world! Do not so much excite the pride of the offending party as to cause him to suppose that he wields so powerful an influence as to be able to hide from your view the cause of Christ and of humanity. You are thus only pleasing such person and giving him importance. We must labour for the Master against wind and tide as well as when blown upon by the favoring breeze. May God help us to form such resolutions and put them into practice, there by glorifying Himself and manifesting the reality there is in the religion of Jesus, and so encouraging those who are labourers together with Him. Work for the Lord Jesus, and care not for the discouragements and opposition of him "whose breath is in his nostrils!"

The same remarks are in too great a measure applicable to another, or perhaps the same, class of persons, in another point of view. In the support of the gospel ministry they do so very creditably if they get the man they want; but if not, they are unwilling to do so, and the cause of the Master must suffer. He says: "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." Such conduct ought to be repented of. If it does not manifest the whole of old Adam, it does too much of his remains. It demonstrates that it is not for the Lord Jesus we are working, or we would always act in the same way. I am not afraid of incurring the displeasure of the excellent of the earth by such remarks as these, for inspiration assures me that, "If you rebuke a wise man he will love you." I will only gain their love.

Let the people of God, in these important matters, consider that Christ has done and suffered much, very much, on earth for us; that He is still interceding and preparing mansions in Heaven for His people; and that "Although He was rich, yet for our sakes He became poor, that we through His poverty might be made rich." Think of Him and of His cause, and you will not allow the offending brother to control your course of life.

WILLIAM McGREGOR. Feb'y 4th, 1879.

Missionary Correspondence.

Mrs. Churchill in a letter to Mrs. March, gives an item or two additional to what we had in our last from her. Speaking of the teacher she employs, she says:—

"This teacher has given me very good satisfaction and I feel my pupils are quite safe with him from any heathen teaching, for he professes to have received the Lord Jesus into his own heart. We have been praying and looking for helpers to go with us into Bobilly, and could not find any, when just as we are about to go two of our teachers, the other a Brahmin, tell us they want to be baptized and go with us to work for the Lord; we trust it is the Lord's doings and it is marvellous in our eyes. The other was our teacher when we all took down with fever last February; we dismissed him then and as he had got other employment when we were able to study again we employed this one, and I have had him to teach Teloogeo in my girls' school since I started it, as well as spending his mornings with Mr. Churchill till he went away. I have now 26 girls in school; two Mahomedans have just come in, and most of them are very regular in their attendance. One bright little girl took fever and her mother came carrying her to school to show me that she was really sick, and that was why she was absent. She is still very poorly, and I could scarcely keep the tears back the other day when her mother carried her once again, saying she wanted to sit near me a while; she was quite emaciated, and soon became tired and I had to send for her mother to take her home, as she could not walk.

The teacher told me since that her parents say a devil has taken possession of her, that there are a great many devils in that house where we teach school, and they keep asking him every time they see him to sacrifice a fowl, as in that way the devil will leave her and she will get well. This they firmly believe; poor things how superstitious they are.

7th.—We are having another cyclone, and it is heavier and continuing longer than the one of Nov. 5th. We suppose the steamer, not daring to come near land, has run past and gone to Calcutta, for Bimbi is only one night and a half day's run from Cocanada. We hope our friends are safe and ere long we shall know more about them. It must be a trying experience for our sister, if the steamer has encountered the cyclone as we fear she has. The storm is still unabated, our roof is leaking badly and we have basins sitting around in different places to catch the water so that our mat shall not get too wet, but we are thankful to have a roof over our heads.

8th. The storm is abating; we have had it three days and four nights now and we hope it is nearly over.

I have no word from Mr. Churchill since the storm came on, but I trust the Lord has provided him a shelter in some place from it."

From Cocanada, India.

The following from Rev. John Craig, Cocanada, India, who went from Ontario last year, will show that our brother Currie and his wife—the late Miss Armstrong, of Wolfville—are enduring some of the rougher parts of missionary life:

"I wrote to you last week giving you an account of our second cyclone. At that time we had not heard any particulars about things at Tuni. However, Mr. Currie himself arrived on Tuesday forenoon, about ten o'clock. Mrs. McLaurin had received word the day before that Mr. Currie was coming. We were glad to know that he was well enough to come by himself, and gladder still to see him. He said that he began to feel better as soon as McLaurin reached them in Tuni, and the change to Cocanada makes him feel better still. Mrs. Currie arrived on Wednesday about noon. They both came by palankeen. Mr. McLaurin came by bullock-cart, and reached here on Friday morning early. It seems, from their accounts that Tuni had a worse time in this second cyclone, than Cocanada had in the first. This one was chiefly at night also, as it raged from Friday afternoon to Saturday afternoon. The roof of their house, being composed of palm leaves, was all blown off, only the bamboo frame being left. Consequently the water poured in until there were three inches on the floor. Almost all their clothes and books were more or less wet, and therefore more or less spoiled. Mr. Currie had to be carried in a large chair by four men, to the travellers' bungalow. His clothes got wet, but he had to wear them all that day. Mr. McLaurin and Mrs. Currie walked over together, but they said it was a terrible walk, as the wind was so strong. They were blown past the gate of the bungalow, and succeeded in entering only by keeping close to the wall. In this bungalow, there was only one door exposed to the wind, and yet the rain was driven in to such an extent, that there was about an inch of water on the floor of the room they were in. Some of the native children, who took refuge there with their parents, were almost perishing from the cold, and the wet. To add to their discomfort they could get no fuel of any kind, and it was only after the storm had begun to go down, that a pine box was obtained from Mr. Currie's, and a fire lighted in the room where they had taken refuge. The next difficulty was to get something to eat. I believe they didn't fare very sumptuously that day, whatever they did afterwards. Mr. Currie was sent down here as soon as possible, but Mrs. Currie and Mr. McLaurin had to stay to get the things dried to some extent, and remove to another house where they are stored for the present. I believe their organ, also, was somewhat spoiled by the wet, as well as their clothing and other things. I do not know how long they will remain here, but probably for some weeks. When they return they expect to live in the travellers' bungalow for a short time, while their house is being repaired. Dec. 16th, 1878.

For the Christian Messenger.

KENTVILLE, Feb. 5, 1879.

Mr. Editor,—

After reading in the Messenger the Latin rendering of "Rock of Ages," by Rev. S. T. Rand, I wrote him requesting that he would translate that beautiful hymn of Charles Wesley's: "Jesus, Refuge of my Soul." In a few days he kindly forwarded me a copy, which, by his permission, I send you for publication.

The circumstance which led Mr. Wesley to compose the hymn is somewhat striking. It is said that he was dressing by the open window of his chamber, preparatory to filling an appointment for preaching, when a dove, chased by a hawk, flew in and took refuge in his bosom. Mr. Wesley then sat down and composed those touching lines, "Jesus Refuge of my Soul," etc. He did not write, "Jesus Lover of my soul," as is often quoted. It is to be regretted that the literary vandals, so often spoil our sacred poetry. Every Latin scholar will observe how happy Mr. Rand has been in the selection of the word *Asylum* in the first line. The English reader will be misled by it, but to a Latin ear, it is remarkably expressive.

G. E. T.

"JESUS, REFUGE OF MY SOUL."

Jesus, mea anima Refugium.

- 1. Jesus, O Asylum mi, Fugio tuo pectori: Torrens propius estuet, Dum procella fureret. Hoc in vite turbone, O Salvator, tege me! Fac ut tutus, integer, Tecum semper commorer.
2. Soli es Presidio, Tibi lassus hereo: Ne relinque solum me; Sit solatium per Te. Tibi dum confusus sim, Plenas opes tulerim. Me defende debilem; Me tutor inopem.
3. Tu O Jesus, mihi es Cuncta res optabile: Argum, lapsum, sublevas; Opem fesso, coco, das. Facile es sanctissimus: Ego sum perimprobus, Podus, plenus scelerum; Tu, bonorum Omnium.
4. Gratia satia est in Te, Sontem perabsolvere. Fluat flumen affatim, Purus ut ex toto sim. Jesus, Fons vitalis es; Sumam qua benigne des. Vive mi in pectore, Fons Aeterna! Domine!

For the Christian Messenger. New Brunswick Letter.

Dear Bro. Selden,—

The readers of the Messenger have not been permitted to read many communications from our Province of late. I suppose some of your correspondents must be censurable for this silence. Perhaps your humble servant should cry, "Peccavi." If so, please forgive and permit the fruits of penitence to be made apparent in the future.

THE CHURCHES

of our city and environs, I am sorry to say, have not experienced any general revival influences of late.

There have been a very few baptisms, and most of the candidates have been the fruits of labor in mission stations.

All our churches are more or less suffering financial embarrassment. This results in part from the almost universal depression in business, but principally from the great changes which have resulted in consequence of the calamitous fire of June, 1877. We are now commencing to feel the full weight of that calamity, not only as business men, but as members of Christian churches. The new church edifices that were erected were built a few months too soon, and when money was comparatively plenty and cheap, and the spirits of our people buoyant. The consequence is, the buildings are generally, if not too large, at least too expensive, and, most unfortunately, they are encumbered with debts that, in amount, are nearly equal to the entire sum which the new churches should have cost.

This is not peculiar to our own denomination, but true of nearly all others who have built new places of worship in our city.

The amount of interest and insurance which these debts entail are therefore nearly equal to what would ordinarily be

requisite for the support of the pastor and current expenses.

Under ordinary circumstances, these increased burdens might be met, and in the process of ten or twenty years, be liquidated. But the men who in former years have been the largest and most liberal givers, have suffered from the fire, and, in not a few cases, where they have built residences for their families, they, too, have overbuilt, and will also have to pay interest on mortgages to such an extent as to render it very difficult to spare funds to relieve the weight of encumbrance on the sanctuaries where they worship.

But I am happy to state that not a few of the burden-bearers endeavor to keep up a cheery spirit, and are hopeful that the future may bring deliverance. God grant it, for the sake of the enterprising projectors of those great undertakings, and for the sake of our great denominational benevolences, whose treasuries cannot be replenished as they would be by our churches, if they are to continue to be overburdened with debt.

Our Germain St. Church still enjoys the ministrations of her eloquent Apollos, Bro. Carey, who enters fully and in a tangibly practical manner into sympathy with his burdened church. May his shadow never grow less, whether the church debt does or not.

In the Brussels St. Church, our good and faithful brother Wilcox still continues to labor in word and doctrine. He is now engaged in holding a protracted meeting, and we rejoice to learn there are indications of successful results.

Leinster St., in their new home, are marshalling their members for a vigorous campaign in the near future, under the leadership of some good pastor whom they expect to receive as a gift from the Great Head of the Church. They are now enjoying a visit from Rev. E. W. Kelley, to whom not a few, we believe, are looking as the coming leader. Just such enthusiasm as a young man may bring to his work is probably the very element essential to success in that field.

Though their debt is not quite so large as that of Germain St., yet that awful moth, which never ceases to grow and devour, whether men sleep or are awake, namely, interest, is shorn of some of his power in the case of the Leinster St. people, who sagaciously rent a portion of their building to our City Fathers, and thus secure from them the payment of the larger portion of the interest of the mortgage on the church. Their new edifice is beautiful for situation, and surrounded as it is by elegant residences, and aside from the marts of trade and traffic, it is prospectively the best stand in all the city for church purposes.

The Temple Church, after nestling for over two years in the Y. M. C. A. Hall, where it was cradled, has taken a new departure, and is now located, providentially, in close proximity to the very spot where, from the beginning, it hoped to find a distinct and permanent field of labor. On the first Sunday of this month they entered the edifice known as Zion Church, located just over the city line in the town of Portland, and but a few steps from the depot of the Intercolonial Railway.

This chapel was erected and endowed some years since by the late John Owens, Esq. In his will he directed that it should be kept open as a free church, and that the Trustees might employ as pastor of the congregation "a minister of the Methodist, Independent, Baptist, Presbyterian or Episcopal persuasion," who was to labor for the spiritual benefit of the congregation; and to maintain a Sunday school, in which "no catechism was to be used, but the plain word of God to form the basis of instruction."

He also built a commodious parsonage adjoining the chapel and contiguous to the residence of Hon. Isaac Burpee, Ex-Minister of Customs, and which the pastor is to occupy free. He devised also certain sums of money, the interest of which was to pay a considerable stipend to the pastor and to support the Sabbath School.

The pastorate of this chapel and its perquisites having been offered to Rev. W. P. Everett. He accepted them, and the Temple Church, of which Mr. Everett has been pastor since its organization, adopted Zion's Church as the place of its future meetings.