

THOUGHTS FOR THE NEW YEAR.

Although New Year's Day is usually very much like the other days of the year, yet it has been regarded by the people of nearly all nations as a day of special significance. The custom of giving of presents on that day is very old. In the early christian times it was regarded as associated with omens of the year, and some of the early Christian fathers strongly condemned both the giving and receiving of such New Year's presents as having a tendency to lead men in the direction of observing the ancient heathen rites. We are happily relieved from any suspicion of such tendency, except it be that of a desire to cultivate more amicable relationship during the year than ever before with those to whom we present our good wishes and kind tokens of friendship.

The New Year has not always begun on the first day of January. Various other days have for a time enjoyed the honor of introducing the new year. March 1, March 25, Easter, and Christmas have each been thus distinguished. Among the ancient Romans, March was the first month till Numa (B. C. 251) changed it to January, in honor of Janus (whence the name of the month), who was peculiarly the god of beginnings, and who, being represented as two-faced, was thus supposed at once to look back upon the past and forward into the future. It was not, however, till late in the sixteenth century, that January 1 was generally accepted as New Year's day.

The Christmas tree is connected with New Year celebrations.

The observances in the mountainous parts of Europe on New Year's Day are probably relics of the pagan rites and festivities of the day.

The early Christian missionaries, finding it no easy task to deprive the people of their sports, left them, giving them a Christian instead of a heathen application. The Fires of Baal became St. John's Fire; the Druid's Oak became the Mary Oak, and so on. In the New Year's celebration in the Vosges, we see the old Druidical worship of trees and fountains.

The song runs in this fashion:

We have planted the New Year's tree,
Its boughs are gaily dressed;
But here no flower will blossom,
No bird will build its nest.
We love the tree as a sister—
Our love is not in vain;
The tree we'll guard all thro' the year
Till Christmas comes again.

Lo! the New Year's tree we raise,
And dance a measure in its praise.

The remembrance of the past, if we care to call to mind the events as they transpired, in all their relations, have many things in them we would gladly forget,—they are pictures hang up among the treasures of memory which we would like to alter if it were possible, or, perhaps, remove altogether from the gallery of our mental stores. But this is a task which we are unable to perform. We may only reflect that we are now painting other new pictures for the same gallery, and it becomes us to use our endeavors to make these such as may give us more pleasure in looking back upon them in the future. We may try to forget the past, but we cannot wholly succeed. The stains in them we cannot obliterate. By an application to the work of our adorable Redeemer we may be relieved of the guilt connected with the past. He will become our Divine Sin Bearer, but the marks still remain. Let us then, by the aid of Divine Grace, and by the use of all the agencies within our reach seek to make the year 1882 more bright for future memories than any of the years preceding.

The friends of University Consolidation have recently been trying to ventilate their views, but they are not quite of one mind as to whether or not Roman Catholics should have a separate grant from that given to the great consolidation University. Some would make a great combination of so-called Protestants, and let Catholics take care of themselves. At the dinner on Thursday evening some of the guests did not hesitate to express dissent, and the friends of consolidation spoke more of other matters.

REV. JOSEPH DIMOCK ON THE CHRISTIAN MESSENGER.

We are glad to have in remembrance the men who have been designated and are so universally regarded as the Fathers. They have left us a rich legacy in what they did and what they said before passing away from this world. We are glad to be able to call to remembrance their venerable forms and striking countenances, and the earnest manner in which they used to present the glorious truths they delighted to preach. One of these of whom we hear too little now-a-days and whose spirit is not enough cultivated amongst us—perhaps the most amiable and lovely one of all—Joseph Dimock, we had brought to mind the other day by one of our good brethren pointing out to us a letter of his, which first appeared forty years ago. Dr. Bill has reprinted it in his valuable "Fifty years with the Baptists," and we think it may be read with benefit by many, we therefore copy a portion:

Dr. Bill says of the Rev Joseph Dimock:

Some of his letters for the press indicate his strong denominational proclivities, and the deep interest he felt in the agencies that were carrying forward the work to which he devoted the energies of a protracted life.

The following letter from his pen, addressed to the "Christian Messenger," illustrates this point:—

In the afternoon, after a few additional remarks, I endeavored to apply the subject to the congregation:—1st. Do you owe anything to the Lord for a preached Gospel? Has He sent you the gospel of peace by His Son and by His servants?—and do you owe nothing in return to the Lord, to your neighbours, or to the heathen? Pay it to the Missionary Society.

2nd. Do you owe nothing to the Lord for the Press, for the facility with which Bibles are multiplied and sent abroad, and truth disseminated in sermons, in treatises, tracts, and various periodicals? Has not the truth thus communicated often warmed your hearts, comforted you in sorrow, raised you when bowed down? Do you forget all the melting messages of mercy and the many heart-stirring narratives you have met in the publications of the day? Other denominations have their periodicals. The Episcopal, the Presbyterian, the Methodist,—these are, all of them, spreading abroad many glorious truths. And shall we, the Baptists, that were the first to circulate a religious periodical, quit the field, and desert the good cause? But not only the good things circulated by these publications call for our exertion, and stir us up to emulation,—but the opposition to evangelical truth we meet in some of these, calls on us to maintain the truth against error. The Press is a powerful engine, whether favouring or opposing truth. One publication amongst us goes to put down all, so called, dissenting ministers. It declares that you, as Baptists, have no regular ministers and ordinances. Now if this is believed, who will attend on our ministrations? He who is now addressing you, with those who for so many years have been labouring with him in the gospel field in this country, are deceivers and intruders. We believe those who say so are mis taken; and shall we have no way to meet their arrogant assertions, and to set forth who are Bible officers, and what are Bible ordinances? Is not the "Christian Messenger" a suitable publication to meet such unscriptural assertions. Others are in a holy spirit, denying His special agency in regeneration? Others are denying the equality of the Son with the Father. Does not the "Christian Messenger" meet and combat those errors in a suitable manner; and shall we let it go down and let error triumph? Shall the press team with these and other pernicious sentiments, and we fall asleep, and have no one to speak with such tendency as baptismal regeneration, and the baptism by immersion essential to salvation, be enforced from the pulpit and press, to beguile unstable souls,—and shall the Baptist Churches in Nova Scotia have no way to meet and refute such heresies? If the "Christian Messenger" is, as I most assuredly think it is, contending with error on gospel principles and with a gospel temper, then let us sustain it. If, therefore, you owe anything to the Press, pay it to the "Christian Messenger."

The Christian Messenger of that day was less than half the size of our present sheet, the yearly subscription was seventeen shillings and sixpence.

There is no less need now than there was then for maintaining the principles of Divine truth and the Scriptural practice of the Divine ordinances, and with confidence we ask our brethren to listen to the words of our departed father in the gospel Joseph Dimock. Brethren, we ask your aid in this service to the cause of Christ. Commend it to your friends everywhere, and send us communications such as will help on the good work, and we shall be most happy to reckon you as fellow helpers to the truth.

THE WEEK OF PRAYER.

The meeting in the Y. M. C. Association Hall, on Monday morning was not so largely attended as in former years. The rain of the night and the early morning may have deterred some from coming, although it cleared off before the hour of meeting. The Hon. S. L. Shannon presided.

Revds. Dr. Burns, J. W. Manning, Alex. MacArthur, J. F. Avery and R. Murray took part in the service. In the evening the meetings were in Brunswick Street, (Methodist), and St. Matthew's, (Presbyterian). Rev. J. W. Manning conducted the latter, and Rev. Alex. MacArthur the former. They were very largely attended, and deeply interesting. Praise and Thanksgiving were the subjects to which attention was given.

Yesterday morning the meeting was conducted by J. S. McLean, Esq. Addresses were given by Revds. Alex. MacArthur, A. Simpson, and Dr. Burns.

We have been unable to get out our new ENLARGED MESSENGER as we had proposed, in consequence of being disappointed in getting the paper from our manufacturer in time. We ordered it, and were promised that it should come at the time named.

We waited anxiously, day by day, but it did not come, and as we could not get any in Halifax quite as large, we have been obliged to content ourselves, for the present week, with some as near as we could get, from an obliging contemporary. Our own paper has since arrived, and we shall be able to present our readers with a more satisfactory number next week.

Several other improvements we are purposing in our pages, the arrangements for which we have been unable as yet to complete, but shall introduce in a week or two.

SHALL WE HAVE A REVIVAL?

This a question uppermost in the mind of the devoted pastor? It is uppermost in the mind of every true disciple as well. The report on the state of the Denomination in the Year Book just published is interesting reading for the thoughtful. The spirit of revival is not present in the churches, progress is very slow—additions far too few—zeal and energy at a discount. Come brethren! wake up all along the line! Cast out the Laocian spirit. Draw nigh to God. Lay hold of eternal life. Note is the time for action—wait not for the New Year for the week of prayer or any other set time. Behold now, is the accepted time—to-day is the day of salvation.

The Christian Advocate says that a few weeks ago a minister sat in his study thinking about the needs of his church, and projecting a long course of sermons for the Autumn. The thought arose "Why wait so long? Is not this saying 'Four months, and then cometh the harvest?' Why not try one week of prayer and work in public and private?" He acted upon the suggestion. A deep interest at once appeared, without and external aid—the work has gone on and a hundred and forty conversions have thus far been recorded. Brethren! a revival is a good thing. It breaks down old animosities—settles all disputes, unites pastor and people, is a great preventative to backsliding, and saves many souls from death. There is nothing else that will do these things so effectually. We need such a revival—we ought to have it. It is time to look for one. The consequences are too serious. We cannot peacefully and quietly wait longer. Perhaps it is now or never with us.

The Acadia Athenaeum for December, just received, contains excellent articles "In Memoriam" of the late Dr. Cramp. Albert Coldwell, A. M., gives a good Biographical Sketch of his life. Dr. Crawley, Professor Jones, Rev. Dr. Sawyer, and Professor Higgins each give a paper expressive of his appreciation of their departed associate Professor, and former President of Acadia College.

Dr. Cramp's friends will highly appreciate these very kind and heartfelt expressions of regard and respect for the one now departed. These papers have greatly increased value to the current number of this Students' Monthly.

Venor's Probabilities for January, 1882.

The year will enter fine and moderate in the majority of sections, but with falling temperature toward or on the 3rd, and cold snap, varying in intensity according to location, between the 3rd and 5th days. Heavy snowfalls probable throughout Central Canada and southward to New York and Washington, with considerable bluster about the end of week (7th).

It is probable that this (2nd) week will give a very cold term in northern and western sections; moderating toward the end of the week to heavy snowfalls in Canada and Northern States, and rains in more southern sections.

Unsettled and stormy but moderate weather will likely characterize the entry of this (3rd) week with blustery and drifty weather in the West and rain to the southward, followed by still milder weather and alternations of snow, sleet, and rain in northern sections. An occasional fine day between these disturbances.

(4th). Probably a continuation of the same fluctuations, but moderate weather, with snow or rainfalls. Alternately frosty and mild. The 25th is likely to bring lower temperature. Cold weather in the North-west during this week. Very low temperature. Week likely to end mild, with snow or rains extending southward to New York and Washington.

Mild and alternately rainy weather, with spring-like days, probable to the close of month. No indications of a change.

ALMANACKS.

Almanac, a book or table published from year to year, containing a calendar of the days, weeks, and months of a year, a register of ecclesiastical festivals and saints' days, and a record of various astronomical phenomena, particularly the rising and setting of the sun, the changes and phases of the moon, eclipses of the sun and moon, the times of high water at particular ports, etc. In addition to these contents—which may be regarded as essential to the almanac—it generally presents additional information, which is more or less extensive and varied according to the many different special objects contemplated in works of this kind. The derivation of the word is doubtful. The first syllable is the Arabic definite article; the rest of the word has been variously derived from the Greek "month," the Anglo-Saxon "mona," "the moon," and (which appears the most probable derivation) the Arabic "manah," to "reckon." Encyclopaedia Britannica, Ninth Edition, (American Reprint).

THE RAINFALL.—The heaviest fall of rain on our globe takes place on the Khasia Hills, to the north-west of Calcutta, and amounts to 600 inches annually. The greatest amount that has fallen in the vicinity of Montreal in one hour was 1.110 inches.

Below is a table showing the annual mean amounts of rainfall at some of the principal stations on our globe. The amount is in inches and tenths:

Vera Cruz, 183.00; Canton, 78.00; Madras, 55.10; Cork, 40.00; Rome, 30.86; Paris, 22.64; London, 22.00; St. Petersburg, 17.65; New Orleans, 52.31; Halifax, N. S., 43.44; St. John, N. B., 42.10; Quebec, 34.10; Montreal, 36.00; Toronto, 31.50; Dublin, 24.00; San Francisco, 22.00; Glasgow, 21.33.

PRAIRIE COLLEGE AT RAPID CITY, MANITOBA.

We learn from correspondence in the Canadian Baptist, that Prairie College is suffering from the withdrawal of Mr. G. B. Davis, the Vice-President, and one of its teachers. It appears that Mr. D. has taken some of the property to pay himself salary that was due him. Dr. Crawford had calculated that Mr. D. would be willing to labor on like himself without receiving his full salary, and "be content with a bare living until the College be fully established, and in position to pay him in full for his services." Dr. Crawford had been so sanguine of the success of his enterprise, that he sold the property he had in Ontario before going to Manitoba, and put the proceeds into the Prairie College treasury without interest, and remitted \$1000 of his salary. Dr. C. says Mr. Davis "was not willing to wait, as he wrote he could double his money by land speculation. He would be paid in full and that at once, accordingly on the 2nd of April last, without my knowledge he sold some of our best stock, teams and implements to his wife, and that not at an arbitrated valuation, but at his own price, for \$800."

Dr. C. further says "Again after he had thus paid himself, he published in the Canadian Baptist the bold statement that the College was in his debt \$1,300. As though this were not

enough, he and Prof. McKee are now setting up their Prairie College Academy in Rapid City, to drain away from us if possible our paying students."

Dr. Crawford also writes: "It pains me exceedingly to be obliged to write this about a young man whom I loved as a son in the gospel, and whose praises I have been publishing both in public and in private, throughout the whole Dominion for the last two years. But how can I avoid it? Gladly would I remain silent, but the stern sense of duty to the subscribers demands of me a public statement. Nor do I write in bitterness but in sorrow of heart."

Mr. Davis writes in reply to Dr. Crawford:

"In the middle of the first college year, at the beginning of which the Dr. had left me with twenty boarders, with no money, one barrel of beef, one bag of bacon, a few groceries, some fish, some potatoes, and no wood to heat a building of three stories without a ceiling, with 600 bushels of frozen grain good for nothing but to feed some animals of the same kind sent out by him, I wrote him letter after letter stating that the school would certainly starve out, as it finally did, if he did not quickly send me money. After he had tried in vain to borrow, as he said, and creditors were writing him threatening letters on every side, I, out of sorrow for him, and pressed by necessity, borrowed from Mrs. Davis, and continued to do so until before spring the \$800, given to her at the time of our wedding by her grandmother, Mrs. Lydia Ranney, of Salford, and her father Mr. James Harris, of Ingersoll, was all gone. Towards spring I wrote the Dr. asking what security we should give for this money, as Mrs. Davis had been cautioned against investing it in Prairie College before leaving Ontario, but on this point I got no reply. At last I, as Vice President, gave the only security possible out here, a bill of sale, with an agreement that the things be returned to the College whenever the \$800 was paid, and an agreement to do this any time before the middle of February is now in the hands of Mr. McDonald."

Mr. Davis closes his letter by saying:

Believing myself unable to manage a large farm, to monopolize all the service of a church, to teach a whole theological course, and finally to endeavor to prepare a class of young men for University examinations, and being sorry that the above could not have come out before a properly constituted investigating Committee as I proposed weeks ago,

I am, &c.

Those who contributed toward this institution when Dr. Crawford visited us last summer, and the friends generally, will much regret that such things as these have occurred, and more, that they had not been adjusted by a committee of judicious brethren.

SCRIPTURE TREATMENT OF OFFENCES.

The institution of the Church of Christ is intended to teach men how to live in peace and harmony. It is not a human institution requiring recognition from any higher power, and has no need of human legislation for the management of its affairs. Christ has provided laws the most simple, and the most sublime that can be thought of, for correcting the influence of error whether it be of doctrine or of practice, and for leading its members into a condition in this world as near as possible to that of the heavenly state. The gospel of Christ is equal to every emergency. Whilst there is no condemnation of humanity, that the gospel cannot reach in its saving power to the treatment of offences, there is no case that gospel precepts and principles do not prescribe the proper mode of reaching, and the manner of correcting.

Troubles in relation to offences in churches and church life generally arise from improper treatment,—a departure from gospel precept, and the regulations laid down by Christ himself. It is a most marvellous thing that we should have given to us a code so simple, and yet so effective, for the healing of the differences that are likely to arise amongst men. Here then is the law as given by Christ himself: Matt. xviii. 15-17. "If thy brother shall trespass against thee, go and tell him his fault between him and thee alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee then take with thee one or two more that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them tell it unto the church; but if he neglect to hear the church let him be unto thee as a heathen man and a publican."

Several other points are to be noted: 1. The aggrieved person has no discretion whether to take this course or bear wrong: It is obligatory, and he becomes an offender if he fails to do so. 2. This law is imperative, and even a Mosaic law enjoined: "Thou shalt not suffer sin upon thy neighbor, a not suffer sin upon him" (Lev. xix. 17). 2. If in the private interview offence is denied, and there are witnesses of the offence, the second step cannot be taken; for in that case a complaining party would become an offender, having published a charge with no proof. In the absence of proof, he has no resource but in private admonition, and the patient committing the matter to Providence. 3. If "one or two more" before whom a second step, the case is laid, regard to grievance as not real, or as satisfactory removed, the aggrieved party, though unsatisfied, cannot take the third step; for the offender has "heard them," and the accuser ought to be satisfied with the judgment of brethren selected by himself. 4. It is plain that if this great law of Christ were perfectly executed, there could be no paralytic feuds in the church; its simple provisions completely banish them, wherever intestine stripes are found, destroying the life of a church, they attest the disastrous results of disregarding the words of the Head of the church.

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News of the World.

It is expected that next session will be short one. The Government have important measures to bring down. R. Borradaile, Inspector of the Inland Revenue Department, Kingston, who has been promoted to a similar but more responsible position in the civil service.

Professor Macoun, of the Geological and Natural History Survey Staff, has been appointed Dominion Naturalist. Mr. Onderdonk, contractor for the British Columbia section of the Canada Pacific Railway, is at Ottawa. While there he will engage several hundred men to work on the road during the coming winter.

The proprietors of the cotton factory in Darwen, England, were recently fined \$157.37 for keeping their hands at work 12 minutes after the hour fixed for closing by the Factories Act.

England has its Irish trouble and France its difficulty in Africa, with these exceptions Europe is at present enjoying exemption from active hostilities, and Peace is hovering over the nations. We find that the French troops in Africa have been fighting with the tribes in the frontier of Fignigi. On Christmas day a large band of Arabs made a cattle raid within sight of the walls of Kairouan.

Russia is making preparation at Moscow for the coronation of the Emperor. The arrests connected with the riots at Warsaw amount to about 3000 persons. A large part of the city was destroyed by the rioters.

Defalcations amounting to a million roubles have been discovered in the custom house at Tagnrog, and all the officers therein have been arrested.

The British Government has divided the disturbed localities of Ireland into five or six districts, each of which is to be under a superior sort of magistrate, who will be able to act without previous superior sanction, and have entire control of troops and police, with a view to prompt action in the event of disturbance.

The Dublin Gazette contains a proclamation placing the city and county of Dublin and nine other counties under the Arms Act.