RELIGIOUS GENERAL FAMILY NEWSPAPER.

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WHOLE SERIES. Vol. XLVIII., No. 1.

The Old Year and the lew. FOR HALF-PAST ELEVEN, DEC. 31 883.

O year, I cannot let you go, Though life is ebbing tast; You've been a firm, true friend to m I'm with you to the last.

A blessing ere you go I crave, Your life will soon be o'er; You to the great hereafter go, I'll never see you more. And I must stay, with a sad h art,

To greet the coming year; I always like old friends the best, Do not go yet OLD YEAR. Chose trembling lips would speak to me, See! see! I hend to hear; ou bid me, with unfaltering trust,

To love the young NEW YEAR! here! the clock strikes! He's coming now Old Year! Good-bye! Good-bye! y heart is sad; for all alone, I've stayed to see you die.

TWELVE O'CLOCK.

New Year's.

early all nations, it has been customry to observe New Year's day. The arly Christians continued the practice hus handed down by pagan ancestors. In consequence, however, of the immoral and superstitious usages associat- the rapidly growing shire town. Luned with the celebrations, Ambrose, Chrysostom, Augustine, and other of the Church Fathers, severely denounced them, and forbade Christians indulging in any festal observance of the day. Some of the early Christian writers even condemned the giving and receiving of presents, because of the omens associated with them. But the prohibitions were far from being generally regarded; although when New Year's happened to be also a Christian anniversary, the day acquired more or less of a religious character.

News from the Churches.

Ordination at Milton, Queen's Co.

On Dec. 20th, at 10 o'clock, A. M., in compliance with a request from the Milton, Queen's Co. Baptist Church, a Council convened at that place to consider the advisability of ordaining Bro C. R. B. Dodge, to the work of the gospel ministry. After prayer by Rev. H. N. Parry, the following delegates reported .-

Milton,-Rev. P F. Murray, Deacons E. Kempton, J. B. Wyman, J H. Nickerson, S. Freeman, Bros. J. Ford, J. B. reeman, G. W. Freeman.

Liverpool,-Rev. J. W. Weeks, Deacons C. Bill, J. B. Freeman. Brookfield,-Rev. J. H. Fletcher, Bro. . Daly.

Caledonia, - Bro. L. B. Telfer. Bridgewater,-Rev S. March. Lockeport, - Rev. H. N. Parry. Osborne,-Rev. P. R. Foster.

Brethren I. Dodge, E. Smith, J. H. Cook, E G. Freeman, and Deacon T. Vickerson were invited to sit with the

On motion Rev. P. F. Murray was chosen Moderator, and Rev. J. W. Weeks, Clerk.

The action of the Church in calling for the Ordination of Bro. Dodge was stated and approved of.

to relate his Christian experience, call to the ministry, and views of doctrine : which he did in a very satisfactory man ner. It was unanimously resolved on notion of Rev. P. R. Foster, seconded by Rev. S. March, that the Council hav mg listened with entire satisfaction to the candidate's views of Christian doctrine and church polity, do heartily recommend that the ordination be pro kin on "Punch," &c., &c. ceeded with.

n the following order:

Preliminary Exercises-Rev. J. H.

Sermon from 1 Peter i. 12-Rev. S.

Ordaining Prayer-Rev. P. F. Murray. Hand of Fellowship - Rev. J. W.

Charge to Candidate-Rev. H. N.

Benediction-Rev. C. R. B. Dodge. J. W. WEBKS.

Olerk of Council.

meeting house in Morgan Settlement was raised the first day of July last. By the blessing of God we have succeeded in finishing the house with the exception of the inside painting, which is now being done. We expect (D.V.) to have it opened for worship the first Sabbath in January. All the pews are free, and better still, it will be almost free from debt. It has long been my opinion that the God who commands us to "owe no man anything," is not Himself honoured by a consecrated debt.

> Yours, &c., WM. E. HALL.

LUNENBURG.—The new Baptist Church building is finished outside, and paid for. It is eligibly situated on a summit at the entrance to the town, near the railway. The people's money contributed has evidently been judiciously expended, and the work substantially and cheaply done. The promoters are earnest work-From time immemorial, and among vs, yet poor, and not ashamed to ackowledge the fact. To complete the side they depend on friends outside, ad it is hoped well disposed persons wil promptly come to their aid, and this assist in permanently establishing a nost important Baptist interest in enling is to be the Atlantic terminus of the Nictaux railroad. When we assised the few in this town to start this wilding the sum on hand was but \$20, jut the people, as we predicted, came up nobly to the work. Others now should send in their donations to complete he building, as the promoters are not abe to do so.

> CHIPLAN, N. B .- The churches in this place have been prosperous, and many have ben added to the household of faith. After serving the churches five years, Rev. W. P. Anderson has resigned the pastoate, to take a course of Theological study at McMaster Hall, Toronto. Mr. A. vishes all correspondence addressed to him there.

W. J. G.

Literary.

We have received "Topics for Prayer Meetings of 1884," a little book containing 300 topics with Scripture selections suited to church and other religious meetings. They are arranged under the heading of and adapted to young men. temperance, and the Sunday ministers and others.

The book can be obtained from R. C. Morse, Secretary of the International Committee of Young Men's Christian Associations, 23rd St., cor. 4th Avenue, New York. Price 5 cents each, or 50 cents per dozen.

VICK'S FLORAL GUIDE, 1884, is has splendid colored plates, and instructions how to treat the seeds, bulbs, &c. It is a very cheap pamphlet at 10 cts., and then when the first order comes no charge. Send your order to James Vick, Rochester, N. Y.

LITTELL'S LIVING AGE for the weeks ending Dec. 15th and 22nd, respectively; contains the choicest articles The candidate was then called upon from all the best periodicals. Among these are The New Birth of Christian Philo ophy, by William Barry D. D.; The Sun's Corona, by Richard A. Proctor; The Rock of Cashel; An Annamese Decalogue; Jews at Jobar; Jersey; French Convict Marriages; Old Postal Days in San Francisco Beards; The Copts; Saint Teresa The Modern Nebuchadnezzar; Venice in the Eastend; The Mole; Mr. Rus-

Fifty-two numbers of sixty-four pages At 7 P. M., in the presence of a large each (or more than 3,300 pages a year) congregation, services were conducted the subscription price \$8.00 Littell

& Co., Boston, are the publishers. ILLUSTRATIONS AND MEDITATIONS; OR, FLOWERS FROM A PURITAN'S GAR-DEN: By Rev. Charles H. Spurgeon. This is a new book from the vigorous pen of Mr. Spurgeon. From the twenty-two volumes of the stanch Puritan, Thomas Manton, the renowed editor has culled a collection of figures and Charge to the Church-Rev. P. R. metaphors rich in thought and fertile in illustration. The terse sentences and pithy phrases of the old writer have a freshness about them that is morally in- by it, we came into the house. As we God in His mercy, seeing how the country

speakers and writers. PUBLISHED IN FUNK AND WAGNALLS' STANDARD LIBRARY, No. 98. PRICE 25 CENTS. May be had of Rev. S. F. Huestis, Methodist Book Room Granville St.,

Correspondence.

For the Christian Messenger. The late D. Rupert Eaton, Esq.

S. SELDEN, Esq.,-

Dear Sir :- I am instructed by the Board of Governors of Acadia College to forward to you for insertion in the CHRISTIAN MESSENGER, the following record from the Minutes of a meeting held in Wolfville, Dec. 19th, 1883:

"The Board of Governors of Acadia College would record their sense of the deep loss sustained by them in the decease of D. Rupert Eaton, Esq.

For the past 15 years Bro. Eaton has been a member of this Board, giving them the benefit of his mature experi-

He was a man of cautious temperament, great firmness and untiring industry, and could probably take a forecast of the results of a given course of action, as wisely as any member of this

These characteristics, combined with thorough conscientiousness made up a mind peculiarly adapted to a large busi ness. Our departed brother devised great things, and the extensive shipping and other enterprises of the firm of which he was the head are the embodiment of his wide views and aims.

The Board would tender their sincere sympathies to the family of our deceased friend and brother, and also to the firm of which he was a member.

T. A. HIGGINS, Secretary of the Board. Wolfville, Dec. 28, 1883.

For the Christian Messenger.

Doings at Milton, Queens County,

Dear Editor,-

Although adverse to giving publicity to every act of kindness shown the pastor by the people, yet there are times I meetings for Christians, the unconverted, believe, when, to keep silence, is a positive wrong, and such I believe it would School lesson, and will be helpful to be should I refrain from telling you and your readers of the favors that have come to us during the past week, which indicate so clearly the goodness, and I may say native benevolence of this people. In a private letter which, by the way, you saw fit to make more public than I intended you should-but it is with editors as it is with ladies, it don't procession, which we went to see this superior to any of its predecessors. It do to find fault with them-I spoke of year. Taking my stand on the side of us Christmas Eve, and on Christmas, was notice me. First came the Rajah's eleviously shown.

house of a near church member. Of the idol cool and clean. Next came a early, we arose to depart a little before more brass idols-the god and his wife. nine, and were a little astonished to

much additional interest to the volume. and proceeding farther we found-well, doing so, you give the thanks to your loaded with beautiful and useful gifts, see what Gopal Swamy can do. Sure the three windows curtained with rich damask, and a smile on the counteheart of the most disconsolate. In my God is punishing them. heart I said "God bless the young people of Milton, and give every one a crown of life that never shall fade away." These experiences, Mr Editor, are new to a student and, as Spurgeon puts it "Sends my heart into my shoes." Surely such bright spots should atone for many discouragements, and smooth over many a difficult way. May God help us to be as faithful in ministering to the spiritual needs of this people as they are in ministering to our temporal necessities, is my prayer.

> Very sincerely, C. R. B. Dodge.

For the Christian Messenger.

Ministerial Aid. Dear Editor,-Permit me through your columns gratefully to acknowledge the receipt of the following sums toward the support of Maritime students at McMaster Hall: I. M. King, per Rev. D. A. Steele. \$10 00 Burton Jos. . A. Rhodes. Christopher Jost, Rev. D. A Steele. Hans Mills, Stanford Read, v. S B. Kempton..... R-v. Dr. Sawyer..... Wallace Graham Mrs. J. March, per Dr. Saunders. 10 00 Dr. Rand. Prof. Keirstead. . D. King.....

D. M. WELTON.

For the Christian Messenger. Letter from India.

Bobbill, Nov. 13, 1883.

Dear Bro. Selden,-

This is a special time of year for heathen feasts and ceremonies, and it has occurred to me that some of the readers of the MESSENGER might be interested in reading about some that I have seen lately. About a month since the Dusse rah, one of the great feasts of the Hindoos, was observed. This feast is to celebrate the slaying of the demon Ravana by the God Rama. For several days one feature of the feast is a number of boys from the schools, dressed in their best, going about the streets with bows and arrows, receiving presents from all who will give. The last day of the feast closes with a

the numerous tangible expressions of the street, I waited till the procession this spirit I had then received. Well, came along, expecting they would order these have continued, and what came to me farther away, but no one seemed to but an excess of what had been pre- phants. Then a bullock bandy, without any cover, on which was the idol "Gopal-Monday afternoon-quite in accord swamy," and his wife. These were brass with the nature of things-we were idols. On the same bandy were two invited to spend the evening at the Brahmins, one with a sort of fan, to keep course we said yes and went. Having litter, borne by men, containing an idol, previously determined upon returning and behind another bandy bearing two These are married every year. After hear the son of our neighbor, who had the procession passed I had quite a long just come in, whisper nervously to his talk with a number of people, and then father "Its too early! Don't let them followed on to overtake the procession, go yet!" This however did not prevent as I wished to see how the idols were our continuing our preparations for fastened to the bandies. On coming up leaving. Before reaching the door we nearer to one of the idols an old Brahmin were further surprised by our good caught sight of me, and turned on me in brother offering to accompany us, which a rage, ordering me to go away. I laughed of course we could not object to although at him, when he caught a large bamboo we could not understand the ground stick from a man standing near, and for his going out so late and in a storm | raising it over my head, threatened to at that. Having reached the road we strike me. I laughed at him, and invited looked up to see our home, and so great him to do so, but he dropped the stick was the changed aspect of the windows and went on. A large crowd had gathfrom which the light emanated, that ered, and I did my best to show the Mrs. D. thought that she was looking foolish, sinful character of such things. at a neighbor's house instead of her A day or two after some rain came, and own, and turned her eyes farther up the some of the people, seeing me in town, street to find the one we had left. But said, "See, we have given our god a feast although the windows looked different and procession, and he has given us rain. the road remained the same, and guided Is he not a good god?" I said the true vigorating. Mr. Spurgeon has added to entered the door a strong chorus of has been suffering, has sent the rain, and

enough the rain did stop the next day, and there was none for weeks. There is

ANOTHER IDOL CEREMONY.

On the way to Bimli, to attend the wedding of Rev. I. C. Archibald with Miss Hammond, I took the native helpers with me and we spent five days on the road, visiting the villages near the road. One evening, in one of these villages, we went into a street where a large crowd of people were standing before a house. The noise of tom toms and other instruments was almost deafening. On enquiring what they were doing, they said they were making a feast to the goddess "Gowrammah," a concubine of the god Siva. As well as we could for the noise, we talked to a good many people trying to show the folly and sin of such ceremonies. After an hour or so, they brought out a couple of clay idols and fastened them upon a bamboo litter. The idols represented the god "Siva," and his wife "Parvati." The other goddess "Gowrammah" was represented by a bunch of green paddys pulled up by the roots and placed in an earthen pot, filled with mud. When all was ready, four men took up the litter on their shoulders, a woman took the pot of mud and paddy on her head and the procession started for a tank near the village. After talking a half hour with a crowd of people who remained behind we started for the tank also On arriving there, after various cere monies, the woman bearing the pot of paddy, with two men waded out into the tank nearly to their necks and then stooping, so as to be all under water, they placed the pot in the bottom of

the tank. Afterwards, the men with the litter waded out and disposed of the idols in the same manner. The men were so drunk they could not walk straight. The ceremony was intended to propitiate the goddess, so as to induce her to send rain. We did our best to make the people ashamed of such foolishness, but they are truly mad on their idols.

At another village, a day or two after. wards we came across two or three Brahmins reading the "punchangum" or native almanac. With this they pretend to tell the other people when rain will come, when they should plow their land and when they should sow their seed-what day will be lucky and what day will be unlucky for starting on journey &c., and what is to be the fortune of a child. The people of this village were very auxious for rain and one old one-eyed Brahmin said rain would come next day and would last thirteen days, I said rain would come that day. They would not believe it but that very afternoon a heavy shower fell. The R Bisbop, 160; El Danton, 1; Mrs B next day there was a little rain and for five or six days no more came so I had the best of the matter.

Lately the Mohammedans have been celebrating their great yearly feast, the brance of the cruel death long ago, of one of the Mohammedan chiefs by another. Small square frames of bamboo are made to represent the tomb of the murdered man and his sons, and figures inside represent the dead bodies Not far away irom the principal one of these places, a large tent was pitched, inside of which was a similar frame, containing an ugly image of the murderer of the other chief.

The feast continues ten or twelve days. One night they had a fire dance. A hole was dug a foot deep, and a yard in diameter. In this hole some fagots of dry wood were placed and set on fire, and as \$5. they began to burn a number of men began to dance slowly around, gradually increasing the speed, until at last they went rushing around as hard as they could go, shouting at the top of their voices, and waving pieces of cloth and bamboo sticks toward the fire. Last night they danced not only around the fire but actually through it. Wood was burned until the hole was full of live coals. Then a sort of image, made of scarlet cloth, tied to the end of a bamboo pole, was brought from the tent close

BEAR RIVER.—The frame of a Baptist each saying remarks of his own, giving voices greeted us with Auld Lang Syne, you ought to thank Him. If, instead of by. A procession of ten or twelve men was formed around this, with two drum-An Index of subjects accompanies the I cannot describe the scene; a room dumb idol, God will likely punish you by mers in front, and then a rush was made volume, and will be helpful to public full of young people, a Christmas tree taking away the rain, and then you will for the fire. As they passed the hole some avoided it, but others jumped with their bare feet into the midst of the live coals. This was done eight or ten times. nances of all that would cheer the lack of rain now, and I tell the people Of course their feet touched the fire for only an instant, and the skin is so thick it would require some time to blister it-Still I think some of their feet must have been pretty well scorched.

The Mohammedans themselves could not give any reason for this part of the performance and admitted that it was contrary to the teaching of the Koran. Tell them it is nothing more than devil worship just like that of the Hindoos but it makes them very angry to be called idolaters.

Another heathen ceremony that has been observed lately is the snake worship. This took place on Saturday and Sunday, Nov. 3rd, and 4th. Some of the members of each family take some milk, rice, eggs, flowers &c , and go to a white ant's nest, in which a cobra is likely to be. Then repeating the name of each one of the family, they pour the milk, rice, &c, down the hole and place the flowers near.

When asked why they did so some say one thing and some another. Some say the feast is in honor of the serpent that upholds the earth. Others say it is to secure the favor of the goddess of the snakes, and so to secure safety from their bite during the coming year. For a month to come these idol feasts and cer. emonies will last, and then as soon as the harvest is gathered cock fighting will take the place of religion. Truly the land is full of darkness, a habitation of cruelty and wickedness.

G. CHURCHILL.

Baptist Book and Tract Society, 104 GRANVILLE ST., HALIFAX.

Capital Fund account.

Isaac's Harbor, - Rev L M Weeks, \$5. Margaretville,-Jas E Baker, \$2; Mrs Phinney, 2.

Aylesford,-Mrs A L Pineo, \$1.

Wilmot,-Walter L Ritchie, \$25; Mrs. W L Ritchie, \$1. Stewiacke,-Abram Newcomb, Esq,

Digby,-GM White, \$1; RC Cann, 2. Rossway,-J L Cornwall, \$2; C H

Denton, 5. Waterford,-Wm Johnston, \$2; John Barnaby, 1; John N Barnaby, 1; Abel

Westcott, 1; Widow Cornwall, I. Centreville, -W H Denton, \$3; Chas R Barn, 1; Marvin Dakin 1; W M B

Dakin, 1; M's B Robbins, 50 cts; James Graham, 2; R Cossaboom, 1. Little River, - Geo Cornwall, \$1; Jos Denton, 2; P W Frost, 1; Wesley Denton, 5; Louisa Addington, 2.

Sandy Cove,-Will Burns, \$1. Tiverton, -Loise Titus, \$1; Friend, 4: Joseph Thurber, 4; W H Brooks, 2; Ethel Ring, I; Wm Denton, Esq. I; Rev R Haynes, 25 cts N-hemiah Spring, 2: Capt Outhouse, 1; Mrs J L McNeil, 1;

Westport, - John E Collins, \$4; H B Titus, 1; Henry Glavin, 2; Ethel Davis. 2; R Bailey, 1; Mrs W Gown, 50 cts; "Mahoerum" This is held in remem- Mrs Blackadar, 2; Geo Gown, 1; Chas Glavin, 1; B L Blackadar, 1.

Mrs Sarah Nickerson, 1.

Cleveland,-Mrs A Saunders, \$1; Jacob B Banks, 1; Thos Banks, 2; John Millen, 1.50.

Morristown,-C C Wilson, 2; James Parker, 2; J W Hutchinson, 1; Archibald Parker, 1; Charles Sturke, 1; Walter Baker 1: G F B-als, 1; Mrs H Barteaux, 1; A A McNeil, 1.

Halifax,-B H Eaton, \$5. Maitland, Annapolis,-Rich Kempton, \$2; Jacob Kempton, 4; J M Kempton, 2.

Colportage Capital. Port Hawkesbury, Peter Paint, Jr. \$5. Digby,-John Chaloner, \$4. Summerside, PEI,-Spurgeon Burns.

GEO. A McDenald, Sec'y.

By going a few minutes sooner or later, by stopping to speak with a triend on the corner, by meeting this man or that, or by turning down this street instead of the other, we may let slip some impending evil, by which the whole current of our lives would have been changed. There is no possible solution to the dark enigma but the one word " Providence."-Longfellow.