

of self-denial which fulfilled as between God and the individual conscience fall naturally and directly under our head of Myrrh. "But thou when thou fastest anoint thine head and wash thy face; That thou appear not unto men to fast, but unto Thy Father which is in secret: and Thy Father which seeth in secret shall reward thee openly."

We are accustomed to think of fasting as if it meant only abstinence from food: but this plainly is only one form of fasting. Every conscientious crossing of our fleshly or selfish inclination with submissive reference to God's revealed will, has the nature of fasting.

Nor can the necessity cease, for this fasting, in some of its many many different forms, while we remain in the flesh. "Mortify therefore your members which are upon the earth"—literally—"Deaden your limbs that rest (are resting) on the earth."

And real fasting in God's view is evidently a most comprehensive performance; for we read in Isaiah "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? It is not to deal thy bread to the hungry; and that thou bring the poor that are cast out, to thy house?" "When thou seest the naked that thou cover him: and that thou hide not thyself from thine own flesh?"

Now! are we bringing "gold and frankincense and myrrh!" or gold, or frankincense, or myrrh to the feet of our Saviour? Are we desirous in our heart of hearts to place any one of these offerings at the feet of the Saviour?

Then do not be surprised if I tell you that our very first step is to go to Christ Himself for them. This may seem a paradox, (that is, a contradiction in terms) but it is nevertheless true. For it has been truly and wisely said, "Spiritual life is full of paradoxes." Not one of these acceptable offerings can be brought to Christ without spiritual life: and spiritual life is to be obtained only—can be had only, from Christ himself. His reproach (when he was on earth) to those about Him who were self-satisfied—because unawakened—was "Ye will not come to me that ye might have life." The very first step in the path of holiness is the step unto Christ; and every subsequent step in that path is a step in Him. We perish—we are perishing—unless we repair to Him.

"Lord! to whom shall we go, Thou hast the words of eternal life."

"But ah! I'm fallen in the night, And cannot come to Thee: Yet speak the word "Let there be Light," It shall enlighten me; And let Thy word most mighty Lord! Thy fallen creature raise:— Oh make me o'er again, and I Shall sing my Maker's praise."

Friends, let us lose no time. We need not even wait till we go home—to go to Christ. He is here. His own words are "Where two or three are gathered together there am I in the midst of them." We are assembled in His Name. And He is surely here. May our hearts leap to Him. And may each of us in spirit touched by His grace kneel before Him and cry "Lord I am thine: save me."

For the Christian Messenger.

A BAPTIST MEETING-HOUSE IN PICTOU COUNTY.

Mr. Editor,—

The Baptist Church of Barney's River (better known as the "Merigomish Baptist Church") having decided to commence at once to erect a building in which to worship God, I desire through the columns of the Messenger (and with their permission) to collect donations from all friends of the cause, to aid them in their worthy undertaking. The Church is small and not blessed with much of this world's goods, and consequently can do but little towards providing the necessary funds. Yet, the building of a meeting house is a thing of necessity, and they are moving forward in the work relying upon the blessing of God and the generosity of their brethren to aid them. For the past two years we have held tea meetings in the district school-house. But aside from its inconvenience it is now far too small to accommodate the people who gather on the Sabbath to hear the preaching of the word. A meeting-house of sufficient capacity to accommodate the large and constantly increasing congregation is a great need. It has become an absolute necessity and we can no longer delay. It is my intention sometime during the coming winter to visit some of our western churches and lay

the matter before them, hoping for a generous response. In the meantime let the brethren throughout the province send on their donations, and thus aid in rearing a Baptist house of worship in Pictou County. All monies sent to the subscriber for the above object will be gratefully acknowledged. Yours truly,

J. B. McQUILAN. Antigonish, Oct. 2nd, 1873.

Foreign Missions.

Many of our readers were no doubt surprised at the announcement in the last number of the Messenger that the Rev. W. B. Boggs had been accepted by the Foreign Board, as an additional missionary to Siam. The number of missionaries has increased to ten—a much larger force than the Baptists contemplated sending. But it seems as if the Lord of the harvest is answering too prayers of those who have been beseeching Him to send forth laborers; and in this matter as in so many of his dealings with the Baptists of these Provinces. He has done more than they have asked. It may be that there are those who think He has too abundantly answered; for this is one of the forms of unbelief sometimes assumes.—Men pray for a blessing, and are alarmed at the very exuberance of the Divine gifts. It has appeared again and again, that the good man who has fervently cried to heaven for the coming of the kingdom, has felt a shrinking of flesh and blood when his own child has been sent far hence among the heathen, and now that the emphatic answer has come to the prayers of those who believe in a literal interpretation of the great commission, we trust that no one will arise to deliver the usual homily of "the hare and the tortoise," that none of our wise men will insist upon it that we must "make haste slowly." Let us, if possible, forget a hundred or so of our worldly maxims, and remember one, left us by a wiser than Solomon: "Have faith in God." The Baptists are willing, if need be, to make sacrifices to carry out this gospel enterprise, but the mission must assume much greater proportions before such a word need be used. There will be an outlay of about five thousand dollars a year for the four mission families, and two female missionaries; and if we understand any thing of figures, we cannot see how, by any possibility, the thirty thousand members of our churches can, in any instance, sacrifice any thing. Only keep it before them, and tell them what is required, and there is not a member in our churches who will not cheerfully respond.

Brother Boggs has done well in offering his services to the Board in St. John, and they have done well in accepting him. His fine executive talents, his eight years' experience as pastor at home, his linguistic acquirements, and his thorough devotion to the general work of the gospel, constitute him a first-rate missionary candidate, and an invaluable co-laborer with Sanford, Armstrong and Churchill, in the promotion of our independent enterprise. The American Missionary Union would gladly have received our brother; but our own Board promptly accepted the offer of his services, feeling that if the Lord provides the men, his followers will supply the means.

ACIER.

For the Christian Messenger.

DEPARTURE OF THE MISSIONARIES.

NEW YORK, Oct. 2, 1873.

My Dear Sir,—

On Friday evening last I accompanied the missionaries from St. John, N. B. on their way to Boston. We were comfortably accommodated in the Pullman car, and reached Boston on Saturday evening.

I went to Dr. Neale's Church on Lord's day morning, and heard him preach an excellent sermon on "God's Thoughts." In the evening I attended the prayer meeting, which was an interesting occasion.

On Monday afternoon we all left for New York by the Stonington Line, going through Providence, and spending the night on the water, in the magnificent Steamer Rhode Island. In the morning we went on board the Steamer Trinacria, by which our friends were to sail for Glasgow. We were much pleased with her accom-

modations and general fittings-up. There is a spacious saloon, and the state-rooms are well furnished and comfortable. The captain is a very gentlemanly person, and evidently disposed to give kind attention to passengers. The hour of departure on the next day, Wednesday, was twelve o'clock, but some delay was occasioned by the necessity of completing the cargo. At length we were informed that the ship would leave in five minutes. The intervening time had been spent in giving final instructions and receiving messages for friends. We hastened on deck, and then the "farewells" were given with grasping of hands, and utterance of good wishes, and "some natural tears were dropped." It was a time of deep emotion, as we all felt that we might see each other's faces no more. We descended to the wharf, and the vessel immediately glided out of the dock. The missionaries stood on the deck, and we on the wharf, waving handkerchiefs and hats, as long as recognition was possible. When we could discern them no more with distinctness, we retired from the scene, sad, yet joyful—sad on account of the parting, joyful in the thought that our brethren and sisters were engaged on an errand of mercy, and hoped to be instrumental in turning many of the heathen to God.

The brethren E. M. Saunders of Halifax, S. B. Kempton of Cornwallis, W. B. Boggs of Portland, St. John, and T. H. Porter of Fredericton, were present on the occasion. D. R. DeWolfe, Esq. of Brooklyn was also on board, to join in the leave-taking.

Brother Saunders is staying with me at Earles' Hotel, where we have good accommodation.

In the evening we went to the meeting of the Bible Union. Dr. Armitage presided, and the speakers were Dr. Angus, Dr. S. F. Smith, your correspondent, and Dr. Jeffrey, of Cincinnati. There was a good congregation, but the Church (the first Baptist Church) is ill adapted for hearing.

You may imagine the pleasure with which I exchanged greetings with Dr. Angus, Mr. Stovel, and others, after a separation of nearly thirty years.

The first meeting of the Evangelical Alliance is to take place this evening.

Yours truly, J. M. CRAMP.

The Christian Messenger.

Halifax, N. S., Oct. 8th, 1873.

It is gratifying to find christian men and women actively engaged in promoting missionary work, at home and abroad. The tendency of all such labor and employment of time and money is, of course, beneficial both in its influence on the hearts of the persons so engaged, and in its results in giving the gospel to those who would otherwise be living without God and without hope in the world. Yet such christian work may be largely taking the place of direct personal effort on behalf of those living in their own immediate neighborhood. Giving money to sustain others who carry the gospel to the destitute is but one of the ways of doing good, and perhaps not the one which operates most beneficially on the christian heart. This is, after all, doing good, by proxy and not sufficiently coming into personal contact with the objects of our benevolent designs to exercise our hearts fully on their behalf. Our Lord came to seek and to save the lost. To follow his example we must not only send others, but must ourselves seek out cases of kind and christian consideration.

Our thoughts have been led in this direction by reading a paragraph in one of our late English exchanges. Thinking it might suggest to some christian hearts that they were called to a Christ-like mission of mercy and love to some poor suffering and perhaps forlorn one we have thought it well to place the paragraph before our readers for perusal. Here it is:—

At Nottingham the other day a conference of Christians of the various denominations met in the Mechanics' Hall to consider the practical relations of Christianity to the social wants and evils of our times. The care of prisoners, especially females; the nursing of the sick poor; our neglected criminal children; and the "Inner Mission," as undertaken in Germany, formed the subjects considered by the assembly. These topics suggest the wide field of labour, white already to the harvest, into which christian ladies are called that they may reap. There is much unused power in the ladies of our congregations. Many of them have abounding leisure, could easily devote one half-day in the week to some special service, and all of them possess the ability and the means of

ministering to the needs of the poor. We do not disparage efforts to reclaim the prisoner, but we desiderate more extensive and better organised endeavours to prevent crime. The souls of many people are practically uncared for. If children and their mothers learnt to esteem highly and to love christian ladies for their works' sake, if these ladies were more frequently found at the bedside of the sick poor, and counselling their less favoured sisters in times of difficulty, the religion of Jesus Christ would appear to be more blessed than it now seems to be in the homes of the people. "The doctrine of God our Saviour" thus adorned would be admired and trusted and embraced. If every christian lady would visit, say, five families during the week, and all the ladies of a church so arranged their visits that the neighbourhood of the chapel should be gone through house by house once a month, many a solitude would be made glad, and the sunshine of heaven would scatter the shadows of earth. "The lamp of life" is needed in the darkness. Is it not the mission of christian woman to light up the otherwise gloomy hearts and homes of their sinful and suffering sisters?

In addition to the report in our columns of the Farewell Missionary Meeting at St. John, N. B., we learn that Miss DeWolfe was present, and by request sang a verse of the hymn "O happy day that fixed my choice," in the Karen language.

Rev. E. M. Saunders left Halifax the same morning and was met at the depot by some of the friends and taken direct to the meeting and on to the platform, and made a short speech.—Thanks to our railways that distance is so largely overcome. In no year before could this have been accomplished.

Besides those mentioned as participating in the services, there were present Revs. S. Bancroft, D. A. Steele, W. A. Corey, E. C. Corey, S. B. Kempton.

The editor of the Visitor says: "We were disappointed at not seeing many more present from Albert, Westmorland, Charlotte, and other counties, but we suppose that the uncertainty which existed up to a late hour in respect to the precise day of the departure of the Missionaries, and the services occurring so late in the week, prevented many from attending who would otherwise have gladly availed themselves of the opportunity of bidding adieu to the noble band bound to Siam."

Another incident of a more painful character in connection with this meeting is given by our cotemporary.—Rev. Samuel Bancroft after taking tea with Rev. I. E. Bill on Friday evening, had left to attend the prayer meeting, when "through the failure of his eyesight, or from some other cause, Mr. Bancroft lost his way, and wandered down the embankment of some street leading to Courtney Bay, and stumbling over the rocks cut his head, hand and finger severely, and came near dislocating his shoulder. After another fall or two he found his way out to one of the main thoroughfares and finally was conducted to the hospitable home of Bro. Titus on Brussels St. He was doing well, and hoped soon to be able to return home."

Our brethren of the Home Missionary Union Board are prosecuting the work committed to them with vigor and earnestness. We have heard of Bro. Wallace being in Cape Breton and shall doubtless soon hear the result of his personal observation and enquiries concerning the need of men to carry the Bread of life to the tens of thousands of that eastern portion of our province. Not only are our brethren seeking to know the destitution, but they are using means to procure a supply of men for meeting the wants of the churches. In the London Baptist of the 19th ult. we find a letter from Rev. Dr. Day on "The Baptists of Nova Scotia" in which he says:—

"I suppose it is necessary in England to deal very carefully with the Communion question. Here we are united in regard to that matter. Believing as we do that baptism should precede communion, and that immersion only is baptism, we could not be consistent and commune with pseudo-Baptists, for, as we believe, they have not been baptized."

The Baptists in this province are about 19,000 strong. We number 170 churches; but, sad to say, nearly 100 of our churches have no pastors. We need at least 50 ministers to-day to supply vacant churches and destitute fields. Several large and important churches are pastorless, and a great many small ones. I wish you could induce twenty or thirty good, earnest faithful Baptist ministers to leave England, where the supply is fully adequate to the demand, and come to our shores. The Home Missionary Board, of which I am the corresponding secretary, would be glad to employ at once a large number of earnest men. We should either appoint them to mission stations or labour to secure their settlement with vacant churches.

If you can aid us to obtain a supply of faithful men, we shall be under a lasting obligation.

Very truly yours, &c., G. E. DAY.

Yarmouth, N. S., Aug. 15, 1873.

This certainly looks like business, and may encourage some of the churches, who are anxious to obtain the ministry of the word.

It is gratifying to see our own young men finding fields of labor without any difficulty, some of them receive applications even before they have finished their course of collegiate preparation. The ministerial students in the class of 1873—young men of very respectable attainments and well calculated to become "able ministers of the New Testament"—have all settled, more or less permanently, in their own province, and have started well on their life-work. They are as follows: Bro. J. H. Robbins, at Rawdon and Ellershouse; Bro. Geo. O. Gates, at Liverpool; Bro. G. W. Thomas, at Canso; Bro. J. A. Durkee, at Milton, Queens Co.; Bro. J. R. Skinner, at Ingram River, St. Margarets Bay.

There are still others in the classes of Acadia College who have done and are now doing good service in preaching the gospel. They are wanted as soon as they are ready, and will find ample fields for sowing the seed of the kingdom, and in some cases will doubtless be called to gather in the fruits of what has been sown by those who have preceded them.

Under the advice of the New England Committee of the Baptist Educational Commission, the Baptists of New England will undertake to raise two millions of dollars, before July 1876, for the more ample endowment of their Colleges and Academies. The Baptists in New York intend to raise one million for similar purposes. This does not agree very well with a declaration made not long ago by parties who might be supposed to speak with authority, that the people in the United States were becoming dissatisfied with Colleges supported on the voluntary plan, and were about abandoning them for state institutions. The wish is often father to the thought.

An "Enquiring Friend" in the N. Y. Christian Union, evidently referring to the recent proceeding of the Rev. Charles Chiniquy at Kaskakee, asks the editor of that paper:—

"What do you think of a Presbyterian minister, who was baptized by a Catholic, and who now is re-baptized, and at a Methodist camp meeting?"

The answer given by the editor is not remarkable for its clearness. He says:—

"A man has a right to be re-baptized as often as he likes until his own conscience is satisfied. As for a Presbyterian minister, who had been baptized by a Catholic, going to a Methodist camp-meeting to get re-baptism, that is mixing things up dreadfully. The offense in this light becomes so grave and complicated that we must take time to meditate profoundly before rendering our mature judgment!"

Mr. Beecher is, in general, broad enough in his views of doctrine and church order to satisfy the broadest, but this affair seems somewhat to stagger him by its breadth and its dreadfully mixing up of things.

It may not be known to many of our readers that Miss Faulkner, now the wife of our missionary Rev. G. Churchill, together with Miss Flora Eaton went to Philadelphia last winter and took a course of Medical studies at an Institution in that city. We were pleased to learn recently that the Woman's Missionary Aid Society of Boston, voted one hundred dollars to Mrs. Churchill for a medical outfit, at the time that it was expected she and her husband would go out as Missionaries of the American Union. Subsequently, when Mr. and Mrs. Churchill obtained a release from their engagement with the American Board and were accepted by our Convention, Mrs. Churchill declined the above generous donation. However the noble hearted Boston ladies would not permit that change to affect their gift or alter their intention, and they sent on a draft for \$100 with an order that it be not returned. Such acts of kind consideration deserve all praises, and a permanent record.

The Visitor suggests that our Foreign Missionary Board might send a delegate to the Baptist Missionary Convention to be held at Brantford Ontario, on the 15th to the 18th insts. Our cotemporary says:—

"We doubt not that many Canadian