

THE PILGRIMAGE OF SORROWFUL.

By ELIZABETH PATTEN HUNT.

Edited by Mrs. Hunt-Morgan.

CHAPTER XII.

Sorrowful was much astonished at the sudden departure of the mountain, for she had never witnessed the like before.

Then said Everlasting-love:

"Seek ye out of the book of your Lord, and read."

On doing this, she found there written:

"In these days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found. For their Redeemer is strong, He will plead their cause. I will restore health unto thee; and I will heal thee of thy wounds. I will heal thy backslidings, I will love thee freely."

She now proceeded on her way rejoicing, and saying:

"I have seen strange things to-day. O praise the Lord, for He is good, for His mercy endureth forever! Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He is returned again with loving kindnesses and tender mercies; He has again subdued my foes, and cast all my sins into the depths of the sea; for He is slow to anger, and great in power. My soul fainted within me, yet hast Thou brought up my life from corruption. Thou, O Lord, art my Father, my Redeemer, my Comforter, Thy name is from everlasting. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness; He will be unto me an everlasting light, and my God my glory. He was ready to save me. He hath cast all my sins behind His back. O Lord, I will praise thee, for though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. Behold, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and song; He also is become my salvation."

The Black Prince, hearing Sorrowful thus praising her Lord, roared savagely:

"This is all enthusiasm,—all delusion! To which she at once made answer:

"Then happy enthusiasm! Blissful delusion! If this be enthusiasm, this delusion, then I hope I shall be a deluded enthusiast all my days!"

Qualification. "How weak you must be, to believe that such a mountain as you saw before you, could be suddenly removed, and that it was done by the Lord Comforter, when we know that He never works in this way. If He undertakes anything, it is gradually carried on; it does not appear at one time finished, and at another not begun. Such mountains are not removed by Him at all, except for tree pilgrims, and then He does it in answer to their earnest cries and wrestling prayer, and mighty faith. But you had no faith, you were not praying, but spending your time in lamenting your situation. It is written: Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me, but you were not calling. It is also written: bear with patience.—Take up thy cross daily, and follow Me.—Press forward. But instead of all this, you stand still."

Sorrowful. "It is written: Stand still, and see the salvation of God."

Qualification. "But you did not stand still in expectation of seeing the Salvation of God; but you were expecting to be hurried away by Destruction into Everlasting Despair. O how are you presuming upon the favor of the King of the Holy Land! you have never yet repented or believed aright, and you never will find the City of Refuge until you have gone on for a considerable time praying and believing with all your heart. If you were not wilfully ignorant, you might know you were not in the right way; for it is written: the path of the just is as the shining light, which shineth more and more unto the perfect day. But you have sometimes the blaze of the midday, and then the darkness of midnight."

To this, Sorrowful knew not what to answer; for her opponent had borrowed so much from truth, and mingled it to suit his own purpose, that she began to be greatly perplexed. But Grace and Everlasting love were with her, and the latter said:

"This is an enemy, for notwithstanding his talk about prayer and faith, he can endure neither. His aim is to keep you

from believing that all your wisdom, and righteousness, and sanctification, and redemption, proceed from the Lord the Prince. There are many passages in your book which you might have quoted with great advantage. For instance: "The Lord, whom ye seek, will suddenly come to His temple."

Here Qualification again spoke, addressing himself, as before, to Sorrowful:

"But you were not seeking!"

Sorrowful: "But it is written: I am found of them that sought me not. And again: Before they call, I will answer. And there is another passage which runs thus: Thou hast made me to grieve with thy sins, thou hast wearied me with thine iniquities—and what are the very next words?—why just such a manifestation of pardon as I have just experienced! They are: I, even I, am He that blottheth out thy transgressions for mine own sake, and will not remember thy sins."

At this, Qualification staggered, and could not reply. Which when Sorrowful perceived, she triumphantly exclaimed: The blood of Jesus Christ His Son cleanseth us from all sin. In the Lord have I righteousness and strength!"

At which, Qualification fled, and Sorrowful went on her journey, singing. But she was again annoyed by Pride, who shot several arrows at her, yet through Grace and Everlasting Love, she was at this time preserved from injury. She earnestly desired to be out of the sound of his voice; altogether; for when she tried to say: Not unto me, O Lord, not unto me, but unto Thy name be the glory, he would be saying something, or making some noise to disturb her. Impatience also did his utmost, having the same end in view. But Sorrowful opened her book, and read: This is not your rest, it is polluted. There remaineth a rest for the people of God."

The Black Prince was again preparing arrows for her head; she beheld him and cried out to her Lord, who appeared, and said:

"I will keep thee in the hour of temptation."

Correspondence.

For the Christian Messenger.

FOREIGN MISSIONS.

HALIFAX, 18 November, 1875.

Dear Mr. Selden,—

On my return from the city to-day I found lying on my table the enclosed letters which I hasten to furnish for publication.

That addressed to me personally, contains so much that will be read by our Baptist friends with deep interest, I forward it with the other for general perusal.

Although at present in the employ of the American Board of Foreign Missions, our Brother T.'s heart beats true to the new enterprise, which commands his sympathy, and which, if he return to India after his contemplated visit to Canada, will, I trust, furnish the employment for which his long services in Hindostan and particularly among the Telooquoos, have so eminently fitted him.

It is pleasant to find Bro. McLaurin writing Bro. Tympany (for we feel justified in so designating them, though strangers personally to most of your readers) I repeat, it is pleasant to find him bespeaking the good opinion of the friends of the denomination for "our Missionaries." With these remarks introductory please publish the enclosed.

Yours truly,

J. McCULLY.

RAMAPATAM, Sep. 26th, 1875.

MADRAS PRES. INDIA.

My Dear Judge McCully,—

Brother Campbell, of Ontario, wrote me to send to your care any letters that we might send for publication in the Baptist papers of the Maritime Provinces. We have written and enclosed a short letter that you can dispose of as you deem best.

We thank God that the effort to bring about a union in Foreign Missions, in which you had so large and effective a share, was crowned with such complete success, both at home and out here. Your missionaries acted promptly on their instructions and came at once to Coanada. We have no idea that they will ever regret the change. The effect at home can be good and only good in binding our denomination, throughout our great and loved Dominion, into one strong aggressive body.

We use no extravagant language when we say that our joy on hearing of what was done was unbounded. We must say that we had been heart-sick in view of the

comparatively small Foreign Mission Societies, and of course the lack of weight that would result from the Baptists of the Dominion being divided as they were.

We hope to see our native land next year if God will that we be spared.

Brother Campbell writes that while at home we will have to work up for our Telooquo College [Theological School I presume.] You know that we have one in the mission where we are at present, and situated in our station here. We are surprised that the brethren at home so clearly apprehend the wants of the foreign field. There is no doubt in my mind that a Theological school should begin as soon as there are any number of converts in a mission. Preeminently this is true of a country like India. The man of God needs to be well armed with divine truth and able to present the truths after he has acquired them.

It is over five years since we moved here for the school which we have; and it will be years yet before we obtain from it such men as we sadly want at the present time to look after the interests of native churches.

India must in the main be evangelized by her own sons and daughters. The most we foreign men can hope to do is to plant and train into vigor native agencies, and guide them into right methods. If we commit to the Indian Christians the true religion of the Lord Jesus according to its living methods, the end is sure.

With Christian regards, we remain,

Yours truly,

A. V. TIMPANY.

INDIAN CORRESPONDENCE.

Dear Mr. Editor,—

You Canadians down by the sea must not judge of our interest in the Union that has been consummated in "Foreign Mission Work" by the lateness of the day in which we write. No doubt Bro. McLaurin and your missionaries have flooded you with letters from Coanada. Perhaps even yet you may not have room for this. Let me say first that we would like to get hold of your hands and wring them well over this Foreign Mission business.

The last letter that we wrote to you urging the claims of the Telooquoos, was written with desire and feelings that we could not express. We prayed and wrote, and wrote and prayed, that, if it pleased the "God of Missions," you might be kept from going to a few thousand Karens in Siam, and led to take the "North Telooquo country," where millions of people, in crowding cities and towns, waited the advent of the Heralds of the Cross.

Sometimes we were sorely tempted to take passage and come home simply to attend your Convention and plead as we could not in a letter.

The first part of this year we almost regretted that we had not done so. We felt that under more light you possibly might have decided differently.

We do not think that we had entirely given up hope, for Brother McLaurin and myself had planned to go to Burmah in October, and the hope of seeing some of your missionaries there was not the least inducement before us.

Only the week before, Mr. McLaurin sent us the glad news of what you had done, he wrote me about trying then to see if he could not induce some of your men to come over to the mission in Coanada.

Little did we dream of the overwhelming, joyful surprise that was even then at our doors. O; but that was good tidings of great joy for this Telooquo nation of 18,000,000. Let me write it out in full—EIGHTEEN MILLIONS OF PEOPLE.—At that time we had a mingled cup to drink. We were wild with gladness and were only beginning to settle down when the news came that one of the faces most dear to us in America was sleeping beneath the green sward.

Next to our Bibles, our best means of grace in this heathen land, were Father Bates' monthly letters to "My Dear Children." His Foreign Mission mantle appears to have fallen on Bro. Campbell whom you have now seen and know. He writes enthusiastically of his visit and the reception given him in "New Scotia." Of course we patted ourselves on the back, and said, "How could it be otherwise." You see, Mr. Editor, we came very near being a Nova Scotian, as near as genuine Nova Scotian parents could make us. As for New Brunswick, if she produces many men like our Prof. J. E. Wells, of Woodstock, we wish we could claim some kindred there also.

The missionaries at Coanada may be so modest, and properly so, as not to write

what they think of one another. Brother McLaurin writes to us, however, that "The new missionaries are a noble band." As he is a careful Scotch Canadian, and not prodigal of his ecomiums, we can draw our own conclusions.

It is not, we presume, necessary for us to set before you the grand field and practically boundless to which your missionaries have gone. Ere this, perhaps, they are writing to you for funds for new stations in populous towns and cities where white harvests, even now, wait the gospel reapers to gather fruit unto life eternal.

From this Mission we sent home to the American Baptist Missionary Union an appeal for six new missionaries. Two are being sent at once, and we trust the rest may soon follow. Soon all around the entire Bay of Bengal there will be a chain of Baptist churches. They will be suitable guards of the sainted Judson whose body rests in the middle of the Bay.

A. V. TIMPANY.

Ramapatam, Sept. 26th, 1875.

For the Christian Messenger.

THAT GREAT CITY.

About which I gave a few facts, and figures some weeks ago, is the pride and wonder of every Englishman. There is stored much of the nation's wealth and treasures, Californian gold could never purchase, although placed in heaps. For if enquiry be made, and yellow dust is required speedily and in quantity, London is the gold mine that must satisfy the demand, for there can be found some of the richest nuggets, which on a short demand, can be moulded into shape, and being stamped with the image of Queen Victoria will pass unchallenged by the scales of justice, as being worth all they profess. Whilst in this great hive of industry, gold, silver, and all manner of precious stones abound; and thousands by toil of hand and brain have gained far more than the richest pockets have yielded to the hardy miner, who with pick, shovel and pan, has toiled, a stranger in a strange land. Be it not supposed fortune smiles on all alike, nay in dispensing her favours she acts most uncharitably, disdainful to look upon, or give one word of cheer to some, who yield their energy and toil as a sacrifice at her shrine. And many loud and bitter wailings have burst from hearts crushed, because their sacrifice has proved unavailing to procure the magic wand she is supposed to give to some, whose success is due to other influences than magic power. Nor should tribute be paid to their drag and net, for it is God who gives power, "as well as wisdom to get wealth." Here where the palaces of rich and mighty abound, where men who are giants in wealth, sport in the lap of plenty, thousands exist, it can hardly be said they live, in the merest hovels, and on the most meagre fare, and that often obtained in a way too dark for revelation. Many have to bite and run, or run and bite, as did a little girl, the first time I was in London. It occurred on this wise. We, that is, my father, mother, and sister included, had just returned from Sweden, the long ride from Hull in Yorkshire had made us hungry, and the first thing to do in the great city was to satisfy the same. To this end my father's attention was soon called to puddings, pies, etc., our young eyes spied in a shop window near the station, and as ours was an urgent demand. To satisfy us by the way, soon our hands were filled, whilst other arrangements were being made within. Judge my surprise, as I stood gazing at the window, and had lifted the savoury morsel half way to my open mouth, to see it snatched from my hand by a little girl, who like a bird, made bold by hunger, seizes its prey and is gone.

Hundreds live thus, trained from the cradle to satisfy nature as best they can from the filth and garbage of the streets, or the piler of their hand. Pray then to-night—yea always, for such men as Dr. Barnardo, who are seeking specially to benefit these little waifs and strays, and if at any time those who read this can spare a dollar, or a few cents it would afford the writer pleasure to acknowledge and forward the same to the Boy's Home in London. Thus you might help to "Rescue the perishing, care for the dying, snatch them in pity from sin and the grave."

For Remember.

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore:
Touched by a loving heart,
Wakened by kindness,
Cords that were broken will vibrate once more."
Rescue the perishing, duty demands it;
Strength for thy labour the Lord will provide.

Many have been rescued, and I have had my boots blacked by some who once stole to live, but now steal no more. Some may say, Is food then so scarce in London, so hard to obtain, that people are put to such shifts. Nay reader, could you see inside many a gin palace, you might there learn the mystery, outside flashes continually from the swinging doors, bright and inviting lights, and often strains of music, but inside, if your heart is not hardened by sin and such scenes, you would cry out with sorrow and shame. Here shoes are taken from little feet, and those who should be the loved, are clothed in rags, and are surrounded with beggary and want. London commands supplies from all quarters of the globe, and with her means of communication, there is small fear of actual famine. But to give some idea of the present consumption of London, I will mention only one article and that the one that will make the figures most interesting to our farmers, viz., meat. And remember I am now not speaking of the meat supplied by the English farmers, but of the stock imported for the shambles across the sea, and landed at ONE PIER ALONE, coming principally from Holland, Germany and Spain, there were landed at Thames Haven in 1874, 630 cargoes of live stock, consisting of 61,922 oxen and cows, 21,475 calves, 194,485 sheep and lambs, 19,108 pigs. This of course represents but a small total, compared with all the meat consumed. For Australia boils and cans her mutton, and America's western prairies furnish tongues, hams, and extract of beef in abundance. Yet the price is so high that many who toil hard get meat but once a week.

It is not lack of material warns me to stay my pen, but I am at the bottom of the sheet, and at a glance it is plain, if your readers are not weary, Dear Editor, the compositor must be, and we will let him rest a week at least from this subject.

J. F. AVERY.

For the Christian Messenger.

Y. M. C. ASSOCIATIONS.

Mr. Editor,—

I am of opinion that the Young Men's Christian Association is an excellent institution, and calculated to accomplish much for the young men of our day. We have one here in good working order, and it tends to help rather than injure the various churches represented. I am at a loss to know how a true christian, who knows anything of the good being done by these most useful societies, can speak or write against them. To be instrumental in saving the young from the many snares of the Tempter is surely praiseworthy and should be encouraged. I readily agree with a writer in a former issue of your excellent paper, that Christians should give more attention than they do to the affairs of their respective churches, &c. Yet thousands of warm-hearted christians will disagree with him in some of the remarks made in reference to Young Men's Christian Associations. Usually, those who are most active, and do the most in their own churches also do the most to sustain those institutions. A few may overdo the matter by neglecting their own, but these are the exception. Some pious ones, when called upon to aid Foreign Mission work, reply, "O we have heathens at home," the answer is correct, yet those over anxious Home Missionaries do but little to improve the spiritual condition of the home heathen. Just so with some who do but little outside their own circle, they seem almost unwilling to have others extend a helping hand lest some interest is lost to their own church. It is well not to "offend the little ones" but rather encourage the willing labourers to "sow beside all waters."

The Young Men's Christian Association building in Halifax, is a credit to the city. The arrangements for good comfortable meals at a moderate rate, the really homelike appearance inside, the kind and prompt attention of waiters, the sitting rooms, books, papers, &c., ought to attract not only city christians, but also our young men from the country visiting the city.

Oyster saloons and Restaurants have signs to attract the passer by; not so these rooms, for a stranger would suppose the door-way led to offices connected with the Bank of Montreal. Why not have some word of welcome placed over the entrance so that strangers would feel free to enter in. There is, however, one advantage. A stranger fortunate enough to find his way there, and who conducts himself with propriety, will find things so pleasant and really comfortable that he will be induced to return.

Yours, &c.,

W. J. G.

Bridgewater, Nov. 1875.