

THE PILGRIMAGE OF SORROWFUL.

BY ELIZABETH PATTEN HUNT. Edited by Mrs. Hunt-Morgan.

CHAPTER VII.

As sorrowful began to climb the much dreaded mountain, she thought:

"Ah! If I had not gone astray, in all probability, I should have had the presence and assistance of my Lord; but I cannot now expect any such blessing, my sins have withheld good things from me!"

She had not gone far, before her strength began to fail, and she was obliged to stand still, when looking before her, and seeing the height she had to ascend, and then glancing behind her, she became confused. She could not go forwards, and was in danger of falling backwards. She endeavored to grasp the grass of the mountain to keep her from falling, but could obtain no holdfast, and could only cry:

"Lord, help me!"

It was all she could utter, but her feeble cry was not in vain. The Prince of the Holy Land immediately came to her relief. Stretching out His hand to her, he said:

"Fear not, I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness."

She eagerly grasped the hand held out to her, and although she felt her own weakness more than she had ever done before, yet she now felt safe in the midst of danger, and ascended the mountain with ease.

"O what a creature am I," she exclaimed, not to give more credence to the words of my Lord! Did He not promise to be with me in Trial? But I have acted just as if He had given no such pledge. O when shall I be truly wise!"

She now arrived at a Lodge kept by Refreshment, from whom she received many truly acceptable kindnesses; and here she might have been happy indeed; but she thought so much on what she might have to endure, before getting out of Trial, that her spirits were generally depressed. She would often, as far as her eye could reach, be viewing the road along which she had yet to go, and it appeared to be as rugged, difficult, and comfortless as one as it could be possible for mortal to tread. She remained with Refreshment as long as she could, indeed, she never once offered to go, until her hostess told her plainly that she could entertain her no longer. She then with a heavy heart proceeded on her way, for she saw at no great distance another mountain equally formidable with that which she had already ascended, at the sight of which she broke out into bitter lamentations, saying:

"O Lord, why are thy chariot wheels so long in coming? Why tarry the wheels of thy chariot? O that I could at once reach the Holy Land, for there the wicked cease from troubling, and the weary are at rest. There those who have been delivered from the tyranny of the Black Prince rest together; they are in no more danger of wandering in forbidden paths, they will bear no more the roaring of lions, or the hissing of serpents. O that I had wings like a dove, for then would I flee away, and be at rest! I would hasten my escape from this trying mountain and from these rugged paths. But it cometh not, though I desire it more than hidden treasure, for I would not live always amidst these difficulties and trying scenes."

Here again Faint-Heart, Impatience, and Unbelief, met her, and tried to dissuade her from continuing on her way, but she remembered in good time that after all her efforts to avoid ascending the former mountain, yet she was obliged at last to climb it, so that she did not now listen to her enemies as she wished: yet they greatly annoyed her, and rendered it difficult for her to proceed. Yet proceed she did, for Grace and Everlasting-Love were near, although she was scarcely conscious of their presence, and they kept her enemies from injuring her as they desired.

In ascending this second mountain, her two friends supported her, yet she was continually in fear of falling. But when she reached the summit in safety, she exclaimed:

"O I think I never shall be able to climb another such a mountain! And yet how many there may be in the way I have to go! O that my Lord would come and take me hence!"

Here again, instead of delighting in the society of Grace and Everlasting-Love, she would be looking at the path before her, and beheld a valley, into which she had to descend, and then another mountain. Her heart sickened at the sight, and she unwillingly descended the hill. While she was going through the valley, the weather

was cloudy and tempestuous; the sun never once showed himself. Here also she was greatly annoyed by Evil Questioning, Unbelief, Impatience, and Persecution; the latter made her life a burden to her, for he was constantly occupied in shooting fiery darts at her, and it was only through the care of Grace and Everlasting Love that every one of them did not strike her. And while going up the third mountain, Persecution so followed her that she scarcely realized the difficulty of the ascent.

"Ah!" she said to herself, "my Lord would never have permitted Persecution thus to torment me, if I had not been so impatient, so prone to wander, so forgetful of Him, and so unmindful of His promises."

The descent of this mountain was peculiarly trying. Here Vain-Thoughts assailed her, professing so much friendship for her, and so much interest in her welfare, that she ventured to enter into conversation with him; and this continued until she was highly pleased with all he said, and followed him far out of the right road. He led her to one of his own houses, where she soon talked as if she had never known her Prince, as if He had never done anything for her. Here she tried to forget that she was in a gloomy valley, that the further way was very rugged; indeed she was nearly careless as to whether she were in the right way or not.

Correspondence.

For the Christian Messenger.

THE CONVENTION.

No. 5.

BY A DELEGATE.

The manner of transacting the business of the denomination in Convention, has drawn forth a passing remark it would seem from Rev. Dr. Fyfe of Ontario, who was present at Hillsburg, and evidently took a decided interest in what was transpiring. His observations have already been published in the Messenger, at least the portion of them to which I refer, and therefore need not be repeated here. I do not know that I quite appreciate the force or appositeness of that part of his critique where he says, "I prefer business being done by a few heads, and then only the results of that business should be submitted to the constituents." It seems to me that the "heads of business" transacted by a Board, or a Committee when reduced to form, with a view of enlightening a constituency in reference to the past, and commanding their assent or intended to secure their approbation, in reference to a future policy about to be pursued, must of necessity provoke, if they do not actually invite more or less discussion.

Not that I approve of a Report which descends into such detail, as thereby to direct attention from the professed business design of such a document. Our Year Book and its contents for 1875, compare but poorly I apprehend with like documents from other organizations. Extracts from letters which have already done duty by being published in newspapers, and read, these can have little or no interest for many of those to whom in another form they are re-bashed and again presented.

With a view of exciting sympathy and interesting a Missionary Meeting, a Missionary's letter, (never probably intended for any other purpose,) detailing the particulars of the sickness, death or burial of a Karen child, may be well enough for Sunday family reading, but one hardly expects to find such an event with all surrounding minutiae, transcribed into a public Report and the attention of delegates from all the Provinces in due form assembled, invited, and they required to listen to such recitals. If Dr. Fyfe's remarks are intended to apply here, I am with him.

However tastes even in this respect, as well as in others, may differ. Sensational extracts, such as I refer to seems to me, might be more appropriately inserted in one, or both of our denominational newspapers, than in a Report submitted for adoption by such a body as our Convention. To question the policy that dictates this class of literature—to do so in open Convention would not be desirable perhaps, but the aside remarks freely indulged in by delegates, justly a reference to the subject, made, as this is made, with no unkind intentions.

Are the next Convention to be held in Sackville, New Brunswick takes place, many new and interesting facts will probably have transpired, and material for a Foreign Missionary Report abound. It seems to me that the Missionaries out

there, should now be required to organize themselves, appoint one of their number chairman and held periodical meetings the substance of what transpires thereat, to be entered in a Book of Records, copied and sent out here, the original to be preserved in connexion with the Mission. The business correspondence with the Board here, would in this way reach the denomination or such portions as were proper to be submitted, and reflect the views of the Missionaries themselves. Depend upon it, these people will not be very long in their new home, before their views and opinions will take form and fashion and deserve to be known by the general public. The opinion of the Missionaries in this way, would be correctly ascertained, just as is the case wherever a number of persons are engaged in carrying out a given object. When differences exist, the views of the majority would of course prevail. Matters would thus mould themselves by degrees into a condition, that would enable the Board here, to consider the views of the Missionaries and furnish all necessary and proper instructions.

Without something of this kind I do not see how the enterprise can well be managed. For my own part, I foresee that some Rules or Regulations will of necessity require, ere long; to be made, and if I may be so bold as to suggest it, I would place as much responsibility as was reasonable and right upon the missionaries themselves from the beginning.

For the Christian Messenger.

Dear Brother,—

If your correspondent, who signs himself, "A Friend to the Mic-Macs," were really desirous of information, I would be most happy to answer all his questions. But as he has evidently been merely indulging in a little bantering pleasantry, and thinks he knows all about the subject upon which he descends so copiously, I do not feel at all disposed to answer his inquiries. He seems to have profited very little by all the "trumpeting" in "prose and verse," to which he refers, and is evidently very poorly posted up respecting the people whose friend he avows himself, and the mission of which he appears to know so much and so little. One of his questions, however, demands serious attention. "Where," he asks, "is there a meeting house for the poor Mic-mac" (Micmac) "to hear the gospel? Or School Room, where he can be taught to read his books? or mission premises of any kind, where the people can be gathered for instruction?" Now these questions clearly take it for granted that in order to carry on Missionary work efficiently, these appendages, viz: a meeting house, a school house, and missionary premises, prepared especially for the occasion, are essential, or, at all events, necessary. Now I ask your correspondent or any of your readers, in all kindness and sincerity, "Is this so? Where is the Scriptural precept or precedent that warrants such a statement? Let this question be met fairly and squarely, and give us chapter and verse, and quote the passage or passages in full? The demand is a fair one. Let there be no evasion. In these days, when the churches are every where being called upon, with ceaseless din, and one continuous sounding of the trumpeters, trumpeting in their silver trumpets, for money to build missionary premises, missionary meeting houses, and other meeting houses, great and grand, and missionary school-houses, and boarding-houses, &c., &c., it cannot be out of the way to ask for some authority from the Guide Book, the Infallible Directory, the Word of the Living God, for all these things. Look the New Testament carefully through. Examine the Acts of the Apostles. Read all the epistles, and find if you can, anything about the importance of erecting meeting houses, missionary premises, school houses, and boarding-houses. Your readers everywhere have a right to the answer. It need not evoke controversy.

Yours truly,

SILAS T. RAND.

Hantsport, Oct. 9th.

For the Christian Messenger.

THE COURSE OF THE STREAM.

One species of benefit that has arisen from the union of Baptists in the Christian Associations, is that they have carried with them their free method of address, learned in the social meetings of their own churches. After all, a real good Young Men's Christian Association meeting is only a type of the Baptist Conference or

social meeting of the better class. But here we have stopped—we have carried merely the form and fervor, and left our principles behind us. But why, it may be asked, do we not carry our Baptist truth there? Softly, my simple friend. Do you think it could be done, even in the loving spirit of John the Apostle? Suppose the Holy Spirit to have been poured out at any Christian Association gathering in such manner that the multitudes should cry, "Brethren, what shall we do?" How many of the Baptists would have courage enough to answer in the words of Peter, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." If any one had the hardihood to repeat that text at such a meeting, he would have been regarded as a bigot. The Union, as far as Baptists were concerned, would be broken up. The Pædo-baptists would hold together, probably, and gather in the converts. Yet this is precisely what every Baptist ought to do under such circumstances. His real sentiments, while in the midst of his Association brethren are, "I do not believe one of you to be baptized. Nay more, I believe your baptism to be received from Rome, and not from the Bible. On this account I do not sit at the Lord's table with you, nor can I ask you to come and commune at my church." This is briefly what Baptists believe on this head, and yet dare any one of us speak of these truths? I doubt whether there would be Christianity enough in the Christian Association to bear them.

Now, let us understand this matter fairly. We are coming to a point where it is necessary for us to assert ourselves. A Baptist is President of the Y. M. C. Association for the Lower Provinces. It may be thought to be a token for good. I cannot regard it with much favor. It takes a consistent, prominent member of one of our churches, and places him in a position, if not of compromise, yet one in which he will be at least expected to keep quiet in regard to truths which he holds sacred. I may be accused of throwing out the apple of discord; but I have no qualms of conscience on this head. I am merely asking Baptists to be consistent. We are constantly affirming that we have a mission to fulfil, that we are to hold out the torch light of New Testament truth to the world. While other denominations are right on many points, we believe they have segregated to themselves doctrines and forms which are at war with the spirit of Christianity. We believe that the sprinkling of infants has been one of the main reasons why the other denominations have been so largely leavened with unconverted church members. The idea of the efficacy of "the sacraments" (as they are called by other bodies) in the case of the unconverted is simply abhorrent to us. No Baptist minister would dare to offer the Lord's Supper to a malefactor condemned to death. Yet I apprehend any clergyman of any of the Pædo-baptist bodies would not hesitate to give the communion, as a means of grace, to such an individual—whether professing conversion or not. I take this as a typical case, to shew the evils of the system against which the Baptist profession is a constant protest. In fact, this, it seems to me, is the grand reason of our existence as a separate denomination.

Now, all this religious cooing and billing with our brethren of other bodies, is, to say the least, very soft—and looks like inconsistency. Where is the Baptist who ever says a word about his sentiments to his dear brethren of the Y. M. C. Association? The man's mouth is shut. His protest against Pædobaptism, and its attendant train of evils, is never uttered. But further, not only does he not speak his protest, but he poor fellow becomes so liberal (!), as to imagine that, after all, there is not so great difference between Baptists and Pædo-baptists, and to wonder why the distinction should be kept up!

RIFFLE.

Hayside, Oct. 5, 1875.

For the Christian Messenger.

INCIDENTS IN NOVA SCOTIA BAPTIST HISTORY.

No. 5.

OFFSHOOTS FROM ONSLOW BAPTIST CHURCH.

A few words about this Church, when in its mixed form, and called a congregational or Newlight Church. Good service was being done for the cause of Christ in the conversion of many souls. Nor can we call to mind such days, and such scenes of God's grace displaying power, without

being deeply interested, as "Menno" has been in describing them. We love still to think of them, and of the self-denying and disinterested labours of such holy men as Revd. John Payzant (who first followed in the track of Henry Allein in Onslow,) of Harris Harding, Edward Manning, Joseph Crandal, S. Morse, and others, all whose labours were not in vain, all tending more or less to prepare the way for the spread of true religion through the county, and adjacent places.

But we are informed that the Baptist order, gave shape and permanency to this memorable and motly church, in the year 1809. When Mr. Cleveland took the oversight of it, whose stay was ten years of good service for the Master, and left with the good wishes of the whole community and high esteem for his deep and exemplary piety. In March following Mr. Munro entered upon the pastorate, serving the Rawdon church a quarter of the time, for some two or three years, Mr. Munro's almost first work at Onslow was to revise the church roll, and give health to the body by the use of the pruning knife, and being encouraged in this work, by a goodly number of soldiers of the cross, he was made strong in his work in the church, and all around, for he was enabled to exhibit great boldness in his Master's cause, though he was of a quiet turn, kind and unassuming in his spirit and manner. If the defence of truth required it, he was ever ready to draw and wield a sharp blade, well furnished by the divine Spirit. After the separation in 1809, and again the sitting in 1820, the Scotchman had only from 35 to 40 on his church roll to stand by him in the defence of the truth in the midst of a good deal of opposition, and to contribute to his support, which comes up at once, as a wonder to many, how a family of six in number, could live on the small sum of from 75 to 80 pounds a year, which was the sum appearing on the face of the yearly subscription paper, but the mystery will be partly explained when we are informed that the family worked, all that were able, and worked hard. A piece of land was secured a house and barn were built, and with some assistance in work, and a few loads of hay extra, he managed to work his land, raise cattle, keep sheep, raise and fat pork, raise a colt now and then. The wool would be made into cloth, so the family was clothed and fed principally by their own industry, and abounded in plenty, yearly increasing in property and comfort, leaving to his family at his death, a snug little estate, worth from twenty to thirty hundred dollars, and Mr. Munro labouring under great debility of bodily health, for the last ten years, he would it is true, occasionally get some assistance from the Missionary Board for short missions, but not often. Though his labours were frequently from home, we hear of him at Rawdon, at Pictou, New Annan, the Stewiackes, Musquodoboit, Londonderry, Economy and Portauisque, and although there was no Baptist church in the county, nor in any place east of Onslow at the commencement of his ministry, he was permitted to see one in Lower Stewiacke, and in Economy, and the way well prepared for one in Portauisque, Debert River, New Annan, Brookfield, Upper Stewiacke, and Truro, which now all exist, and may be regarded as offshoots from the Onslow church. As I stated, I propose in my next to speak a little of the inception of these churches, and begin with that at Lower Stewiacke.

Yours, &c., COBEQUID.

August, 1875.

Religious Intelligence.

For the Christian Messenger.

FROM CHELM-FORD, MASS.—Dear Sir,—Thirteen months ago I left Nova Scotia and came to Massachusetts; and during a part of the time since, I have been actively engaged in the Master's service. A brief report of the work which I have witnessed, and shared in, may not be wholly uninteresting to the readers of your paper.

When I came to Mass. I had no thought of preaching here. Overwork had produced brain exhaustion, I sought for a change of scene, and rest from study.

Last March, accidentally (or providentially), I preached in the Baptist Church at Chelmsford Centre (near Lowell).

I was invited to come again, I did so. The church was without a pastor, they wished me to remain; my health had improved and I agreed to do so.

During the Spring and Summer the Lord has bestowed upon us a rich blessing. Fifteen have been added to the church by baptism; thirteen of whom are young.